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"I WANT TO BE LIKE STALIN"

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FROM THE RUSSIAN TEXT ON PEDAGOGY
BY B. P. YESIPOV AND N. K. GONCHAROV

TRANSLATED BY George S. Counts and Nucia P. Lodge WITH AN INTRODUCTION BY GEORGE S. COUNTS

1947

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* The second title in each case is the title in the original Russian text.

"I WANT TO BE LIKE STALIN"

INTRODUCTION

By George S. Counts

I

WHAT are the Soviet leaders "up to"? What are their plans for the long future? Are they abandoning the original Marxian doctrines? Are they changing their views of capitalism in general and American capitalism in particular? Are they reviving the nationalism of the old empire? Are they forsaking the idea of leading the workers of the world in the overthrow and reconstitution of human society? Are they expecting a peaceful resolution of the differences now dividing the peoples of earth? Are they interested in promoting mutual understanding and friendship between East and West? Do they have confidence in the United Nations? Are they preparing for war or peace? Do they believe in democracy? Are they relaxing or planning to relax the rigors of the dictatorship? In a word, what may we expect from the Soviet leaders in the years ahead?

These questions are in the minds of all students of world affairs and of all thoughtful men and women who are anxious about the future. If we knew the answers, we could shape our own policies with more assurance. Un-

fortunately, few people, except hardened Party-liners and chronic Russophobes, feel much confidence in their ability to give the correct answers. And these dogmatists have been proved wrong again and again by events. Perhaps the Russian leaders themselves are in something of a mental fog and, with little precise and dependable knowledge of the strange lands lying beyond their western borders, are endeavoring to fathom the intentions of the "capitalistic world." Perhaps their minds have been so molded by ceaseless repetition of false dogmas and partial truths about society and history that they live perpetually in an intellectual prison of their own making.

To find wholly trustworthy answers to these questions we would have to make our way into the so-called "Russian enigma." We would have to get behind the "iron curtain" which today makes impossible free communication between the peoples dwelling in the opposing camps of authoritarian communism and liberal democracy. Indeed, we would have to penetrate the highest councils of the All-Union Communist Party, even invade the sacred precincts of the Politburo whose fourteen members constitute a kind of high command responsible for the framing of grand policy for today and tomorrow in both domestic and foreign affairs. Public discussion of such policy does not exist in the Soviet Union.

We cannot, of course, be admitted to the deliberations of the Politburo. Yet we need not remain entirely in the dark regarding the present long-term plans, policies, and expectations of the Russian leadership. Because of the nature of Soviet education, whose relevant features will be developed later in this introduction, an examination

of what the Russians are teaching their children should throw light on some of the questions. To be sure, we know that they can teach one thing today and another tomorrow. But any radical reversal of position, such for example as the Soviet-Nazi Pact entailed, is costly and possibly fraught with some hazard. Certainly, if they have long-term plans, policies, and expectations, they must endeavor to build supporting foundations in the minds of the members of the younger generation. It may be safely assumed that they do not frame their educational programs or write their textbooks for the purpose of deceiving foreign governments and peoples.

This little volume, therefore, although it deals with the subject of education, is presented in English, not primarily for the educator, but rather for the citizen who is interested in understanding the Soviet Union. In its pages are outlined with great precision and power, and with almost endless repetition, the basic loyalties, qualities of character, and world views which the Russian leaders are endeavoring to build into the minds of the children and youth of the "first workers' republic in history," a republic which has a population of two hundred million people and occupies "one-sixth of the land-surface of the earth." If any considerable measure of success is likely to attend their efforts, what they propose to do is of vast importance to us in America.

For understanding Russia, *"I Want to Be Like Stalin"* is, as the historian would say, a *primary* source. And in this fact resides its great value. It was not written by some foreigner, whether friendly or hostile, to inform his countrymen on the nature of Soviet life and education. Nor was it written by a Russian for the purpose

of giving a favorable picture of his native land to the rest of the world. In short, it does not tell what anybody says *about* the rearing of the young in Russia. On the contrary, it is itself a part of that process, an instrument employed in the molding of the next generation in an image fashioned by the present leaders. It is in itself an uncensored exhibit of the Russian mind and outlook on the world.

For many years I have devoted a considerable part of my time and energy to reading materials in both English and Russian dealing with Soviet affairs. Never has a more revealing and illuminating document fallen into my hands. Here is exposed to full view at least some of the long-term purposes and intentions of the Russian leadership.

II

The materials in this volume are taken from the third edition of a textbook on *Pedagogy* written by two Soviet educators, B. P. Yesipov and N. K. Goncharov. It was published in 1946 and has been approved by the Ministry of Education of the RSFSR for general use in so-called pedagogical schools.[1] Such approval means that it expresses the official position on all questions covered and is the one book that may be used in teaching the subject of "pedagogy" in the institutions for which it was written. In the Soviet Union this subject embraces in comprehensive fashion the controlling ideas and principles, the theory and practice of education.

This particular book is far more inclusive in its scope

[1] These institutions are devoted to the preparation of teachers for the elementary schools of the country and correspond roughly to normal schools in the United States.

than any corresponding work in use in America. It is more than two hundred thousand words in length and is composed of twenty-one chapters.[2]

A hasty perusal of the book was sufficient to reveal its worth as a basic Soviet document. Every chapter contains materials which should be known in America. The immediate preparation of a full English edition seemed eminently desirable. But the translation and publication of the entire book would both postpone the date of its appearance and reduce the number of its readers. It was decided therefore to translate and publish that portion of the volume which would be of most interest to the American reader and which would give the essence of the social, political, and moral doctrines which it seeks to propagate.

This decision of course meant concentration on those parts of the *Pedagogy* which deal with what the Russians call "education in communist morality" or "education in the qualities of Bolshevik character"—qualities which presumably have reached their fullest and most perfect expression in the person of Joseph Stalin.[3]

[2] The chapter titles are: "The Subject of Pedagogy," "The Aim and Tasks of Communist Education," "The School System," "The Education of the Pre-School Child," "The Child of Younger School Age," "Physical Education," "The Foundations of Teaching," "The Content of Education in the Elementary School," "The Recitation and Methods of Instruction," "The Organizational Characteristics of the Recitation," "The Content and Method of Moral Education," "Education for Work," "Aesthetic Education," "Out-of-Class and Out-of-School Work with Children," "The Organization of Pioneers," "The Education of the School Child in the Family," "The Planning and Evaluation of Schoolwork," "The Soviet School Teacher," "The School Building and Equipment," "The Direction and Leadership of the School," and "A Brief Account of the History of Pedagogy."

[3] The heart of the present volume, Chapters II to VII inclusive, gives in full the contents of the six sections of Chapter XI of the *Pedagogy*,

III

The critic may say that the lifting of sections from such a large volume may convey to the reader a false or partial view of the Soviet position. This danger of course is always present in any selection and in my opinion a translation of the entire book would have been preferable. Yet a full reading shows that the *Pedagogy* as a whole supports without qualification, in so far as ethical values are concerned, the patterns and tendencies found in the sections translated. Indeed, because of the penetration of Soviet moral doctrine into every chapter of the book, such a reading confirms and strengthens the impressions gained from an examination of the parts devoted specifically to the subject of the cultivation of communist morality. Whatever else one may say about a Soviet work on education, one cannot criticize it on the grounds of inconsistency, unless the basic doctrine itself embraces contradictions.

A few illustrations showing how the stated purposes of moral education control other aspects of Soviet education should remove any doubts. In their discussion of physical education the authors of the *Pedagogy* state that

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which is entitled "The Content and Method of Moral Education." The Russian titles of these six sections are "Principles of Moral Education," "Education in Soviet Patriotism," "Education in the Spirit of Socialist Humanism," "Education in Collectivism," "Education in Discipline," and "Education in the Volitional Qualities of Character." Chapter I is for the most part the sixth section of the second chapter of the *Pedagogy*, which is called "The Tasks of Moral Education." The final chapter of the present volume is composed of two sections in the final chapter of the *Pedagogy*—"Lenin on Moral Education" and "Stalin on Moral Education." These two men alone, building on the work of Marx and Engels, are the authoritative sources of the ethical doctrines taught in the Soviet schools.

"physical education in our school is most intimately related to the cultivation of communist morality and the traits of Bolshevik character in the pupils." They say also that "physical education as a whole promotes the development of those qualities which are essential to future warriors of the Red Army" and includes "forms of exercise designed to give specific mastery of certain knowledges and habits related to military preparation, such as elements of military formation, use of gas masks, and mastery of skills in skiing." Of particular educational value are "simple military games leading to the acquisition of the ability to overcome various obstacles and to the development of strength, agility, ingenuity, endurance, and other such qualities."

The teaching of history, according to the authors, "possesses exceptional significance for the education of the growing generation in communism." Study of the past will give children "pictures of the exploitation, the oppression, the backwardness, and the humiliation of the workers under the czarist autocracy . . . an understanding of the achievements of the socialist revolution and of the heroic battle waged by their fathers and grandfathers for their freedom . . . an awareness of the need for the vigilant defense of the accomplishments of the revolution and the fruits of victory of the valiant Red Army over the fascist robbers . . . a desire to continue the work of their fathers in building a communist society in the Soviet Union." The study of the past "cultivates in children high idealism and deep devotion to the interests of the working people, irreconcilability toward all reactionary forces, and resoluteness, courage, and bravery in the struggle for the finest ideals of hu-

manity, for communism." History prepares the young to "realize the great historic role of the Party of Bolsheviks in the struggle for the liberation of the workers of all the peoples of our land of many nationalities from exploitation and oppression, from national and religious persecution." History also inspires children "with deep love for the highly gifted leaders of the proletarian revolution—Lenin and Stalin." These "greatest leaders of history" struggled "supremely, unswervingly, persistently, and stubbornly" against "all enemies of the people" and "brought our country to the victory of socialism."

Even aesthetics has "exceptionally great significance for moral education." For example, "dry moralizing" to the effect that lying is evil makes little impression on the "soul of the child," whereas a single reading of Leo Tolstoy's "The Little Stone," which "depicts the baseness of lying" with the "power of genuine art," will cause the story to "remain in the consciousness of the child forever." Likewise, a moving picture such as *The Death of Ivan Susanin* will cause "the hearts of children to be filled with a feeling of hatred toward the enemies of the fatherland." In music and song "the native land is glorified, and the deeds of her heroes and the sufferings and joys of the people are presented vividly and lovingly." By telling the story of "our struggle and building" in "simple artistic words, in a song, in a picture, in a play, or in a film, the school cultivates in pupils a love for our Motherland,[4] for so-

[4] In the Russian language there are two words for native country. In the present work one is translated as "motherland" and the other as "fatherland." The former is used more frequently, is more intimate, and is usually capitalized in the original text of the *Pedagogy*.

cialist construction, and for the leaders of the people." By the same means "it nurtures hatred toward enemies and abhorrence of vestiges of the past which prevent us from moving ahead."

In the selection of the materials to be used in his daily work in any subject the teacher is admonished to make his choices "in full accord with the purposes of communist education." Thus, among subjects for essays "he selects stories about the exploits of the heroes of the Great Patriotic War[5] and the extraordinary deeds of people capable of sacrificing personal interests for the common good." In the field of mathematics the teacher chooses or devises "problems which involve calculations relating to the rural economy, which teach pupils to save state pennies in industry and daily life, or which instruct in the application of mathematical knowledge to military affairs." These problems "must reflect our socialist reality" and make the pupil "realize that mathematics is necessary for technics, for production, and for the strengthening of the defense of the socialist Motherland." Finally, the teacher is told that pupils must be trained in auditory discrimination so that they may be able "to hear the faintest sounds, even to a barely perceptible rustling," because "in modern warfare the future defender of the Motherland, and particularly the scout, must possess such powers."

[5] The recent war is officially designated as the "Great Patriotic War of the Soviet Union."

IV

The chapter on moral education in the *Pedagogy*, which constitutes the major part of this volume, is directed primarily toward the work of the elementary school. It should be emphasized, however, that the foundations of education in communist morality are systematically laid in preschool institutions, particularly in the kindergarten, which enrolls children from three to six years of age and is more widely developed than in any other country. In the Soviet Union the kindergarten is a major educational institution.

According to the *Pedagogy*, "the basic habits of socialist life are formed during this period—order and discipline, friendship and comradeship among children, love of our great Motherland, of the Communist Party, of the leaders of the people, love of and respect for the Red Army and its heroic warriors, love of and respect for the best people of our country." The kindergarten cultivates in children "a feeling of respect for labor . . . and initiative, honesty, truthfulness, courage, resourcefulness, and respect for elders and teachers." The basic method of moral education at this age is through "concrete facts and examples." In the kindergarten collective "the little ones" live according to the rules of communist conduct. They are told vivid and imaginative stories which "show how in the Red Army the warriors help one another and save one another under the most grievous circumstances, how people work in a collective and through a collective conquer nature, how Comrade Stalin and the Soviet government watch over every Soviet person." Since children "love everything heroic, . . . love

of the socialist Motherland" is cultivated "through stories about our Motherland, about the heroic episodes of the struggle of the workers for their freedom." Incidents are taken from the biographies of Lenin, Stalin, Dzerzhinsky, Sverdlov, and Kirov[6] for the purpose of developing in children "love of and devotion to their people." The work in music, molding, and drawing must be utilized in fostering "the beautiful feeling of love for the Motherland." The celebration of revolutionary holidays should be directed toward the same ends. In their games the little ones "reflect the surrounding life. Here children play Red Army soldier: in their hands are little flags, on their uniforms and caps are the insignia of infantrymen, tankmen, sailors, and aviators. They march in formation to the tune of a martial song."

At the upper levels of the school system, in the lower and higher technical schools, and in the universities, the same general pattern of education in communist morality is continued. And it is in these institutions for the youth of older age that the intellectual foundations of this new and strange society are laid. The study of the so-called Marxist-Leninist-Stalinist "science," from which communist morality is derived, is a basic and universal requirement. "Every student in a teacher training institution," say the authors of the *Pedagogy*, "during his study in this institution and subsequently, when he is a teacher, must study thoroughly this broad, many-sided, and extremely significant science of society in order to work with maximum consciousness and clear purpose-

[6] It is interesting to note—and this is characteristic of the *Pedagogy* throughout—that of the five persons mentioned here Stalin alone is living.

fulness for the cause of communism." This aspect of the training of the specialist—and general education ends with the secondary school—is presented by Stalin as follows: "There is one branch of science whose knowledge must be compulsory for all Bolsheviks of all branches of science—this is the Marxist-Leninist science of society, of the laws of development of society, of the laws of development of the proletarian revolution, of the victory of communism. For it is impossible to consider him a genuine Leninist, who calls himself a Leninist, but who is cloistered, let us say, in mathematics, botany, or chemistry, and who sees nothing beyond his specialty." The authors of the *Pedagogy* thus summarize the matter: "Culture, literacy, political orientation, sound knowledge of science, technique, and loyalty to the work of socialist construction—these are the principle traits of a Soviet specialist."

The *Pedagogy* from which the present volume is taken is approved by the Ministry of Education of the RSFSR for use in the normal schools of the RSFSR. This fact may lead some readers to conclude that it has relevance for only one of the sixteen "union republics" which comprise the Soviet Union. Such, however, is not the case. The doctrines and programs here set forth rest in all important matters on decisions and resolutions formulated by the highest authorities in the All-Union Communist Party and the government of the Soviet Union. Moreover, the reader should realize that the RSFSR, or Russian Republic, embraces 6,444,000 square miles out of a total Union territory of 8,500,000 square miles and 109,000,000 people out of a total Union population in 1940 of 193,000,000. The RSFSR is the land of the

Great Russians,[7] the people who built the empire of the czars and who led the Bolshevik Revolution to victory in 1917.

V

"I Want to Be Like Stalin," since it deals with moral education, must be taken with utter seriousness. In terms of political significance it must be taken far more seriously than any book ever published in the field of education in the United States. It must be taken seriously because it represents concentrated power as no pedagogical work written in America ever has or, let us hope, ever will. This fact is due to three distinctive features of the Soviet educational system which must be understood if the full meaning of the contents of the book is to be grasped.

In the first place, education in the Soviet Union is essentially and profoundly *social* in purpose. Standing on the foundations of the historical materialism of Marx and Engels, the Soviet authorities assume in their approach to the educational question that throughout history organized education has been the handmaiden of politics, that the idea of the school standing outside of politics is "a lie and an hypocrisy," that since the dissolution of primitive tribal society education has always been the servant of the ruling class, that this was the condition in the slaveholding states of antiquity and in the feudal order of the Middle Ages, and that it is the condition in contemporary capitalistic society everywhere,

[7] The Russian people are divided into three ethnic groups: the "Great Russians" who built the empire, the "Little Russians" who live in the Ukraine, and the "White Russians" who inhabit Byelorussia.

regardless of political forms and ideologies. The true Bolshevik scoffs at the very idea of "freedom in education" in any bourgeois state. Applying this doctrine without qualification on coming to power in 1917, the Bolsheviks established an open and avowed dictatorship under the banner of the proletariat and converted the entire educational system into an instrument wholly and unreservedly committed to the achievement of their purposes. "Education in the USSR," in the words of the *Pedagogy*, "is a weapon for strengthening the Soviet state and the building of a classless society." The school therefore is regarded as a powerful and indispensable organ of the Communist Party, of the same order as the government, the economy, the army, or the political police. According to a resolution of the Party at its Eighteenth Congress in 1939, "the work of the communist education of the workers assumes decisive significance."

All of this gives to the work of organized education a seriousness that certainly cannot be matched in the United States. Periods of great stress and trouble in the Soviet Union are marked, not by a weakening, but by a strengthening of the school program. This sense of importance is reflected in the relatively huge expenditures on education, amounting in terms of proportion of national income to two or three times the expenditures in America. At the present time the Russian educators declare that one out of every four of the inhabitants of the Union is attending a school or a class of some kind. In the Soviet land, moreover, it is customary for the highest authorities of the state to give close attention to

the work of the schools. In 1934, for example, the rewriting of textbooks in history was inaugurated by Stalin and was guided by a committee of the Party composed of the three most powerful figures in the country—Stalin, Kirov, and Zhdanov. At the time Kirov, later assassinated, was regarded as the heir apparent. Zhdanov was thought to be next in line.

Soviet children are made to feel the seriousness of their work in school beyond anything known in the whole history of American education. Rarely, if ever, have the members of an entire younger generation of any people been subjected to an equally severe regimen in the institutions of organized education. "A person educated in the Soviet school," say the authors of the *Pedagogy*, "must stand much higher in the scale of intellectual education than a person who has gone through a bourgeois school." This statement certainly expresses the intent of the Soviet leadership and applies with far greater force to the subject of moral education.

In the second place, education in the Soviet Union is extremely *broad* in scope. In both conception and practice it is by no means limited to the work of the system of schools. In addition to that system which embraces a vast network of institutions from the nursery school and kindergarten through the elementary and secondary schools and the various vocational, technical, and professional schools of different grades to the university and scientific institutes and academies, it includes for all practical purposes all the organized agencies capable of enlightening or molding the minds of both young and old—the family, the factory, the collective farm, and

the cooperative, the Society of Young Pioneers,[8] the League of Young Communists,[9] the labor unions, the organs of government, and the Red Army, the book press, the newspaper, the magazine, the radio, and even the bookshop, the theatre, the moving picture, literature, works of art, and all agencies of entertainment. In the case of children, the co-ordinating factor under the Party has tended increasingly during the past fifteen years to become the school and the teacher. At present the latter has enormous authority over the child, being clothed with the power to supervise his life in the home and in the community, even to the extent of granting or withholding permission to attend the cinema or other places of amusement. If a youngster is not doing his schoolwork satisfactorily, he will be advised to stay home and study. In so far as children are concerned it seems to be literally true, as the *Pedagogy* says, that "Stalin and the Soviet government watch over every Soviet person." The Russian educational system is thus a system of tremendous reach and power.

In the third place, education in the Soviet Union is emphatically *monolithic* in control. Regardless of the forms of administration, which recognize the political divisions and subdivisions of the country, actual control of this vast educational system in all crucial matters rests squarely in the hands of the All-Union Communist Party and its central organs. Teachers and educators as

[8] "The Children's Communist Organization of Young Pioneers in the Name of Lenin," a disciplined Communist organization of about twelve million boys and girls from ten to fifteen years of age.

[9] "The All-Union Leninist Communist League of Youth," a disciplined Communist organization of about seven million youth of both sexes from fourteen to twenty-three years of age.

such are essentially technicians who translate into practice the general or specific directives formulated by the Party leadership. This does not mean that they may not on occasion influence that leadership. But when they do they must take care lest they overstep the boundaries imposed by the nature of the dictatorship. The history of Soviet education is strewn with the wrecked lives of teachers and educational leaders who for one reason or another found themselves convicted of espousing "counter-revolutionary" doctrines.

The way in which this form of control operates is clearly revealed in the case of the rewriting of the history textbooks already mentioned. The rise of Stalin to power in the late twenties and the decision to "build socialism in one country" resulted in a critical examination of all Soviet institutions, doctrines, practices, and leading personnel. The teaching of history was naturally subjected to most careful scrutiny. On May 16, 1934, on the initiative of Stalin, the Soviet of Peoples' Commissars of the Union and the Central Committee of the Party adopted a resolution which called for the preparation of an entirely new set of textbooks for the teaching of history in the schools. It also provided for the appointment of groups of scholars to prepare outlines for the projected volumes. A committee composed of the three most powerful men in the Soviet Union, Stalin, Kirov, and Zhdanov, as stated above, was authorized to examine and criticize the outlines. This the committee did with great vigor in three separate documents under the common title of "Remarks on the Outlines, etc." These "Remarks" have served to guide all who have had any

part in the writing, the criticism, or the approval of the new history textbooks.

Other profound changes in educational theory and practice in the Soviet Union, and there have been many such changes during the past fifteen years, have generally been introduced in similar fashion. In 1936 a subject called "pedology," which was founded on the scientific study of the child after the manner of Thorndike in America and which had come to be widely taught and studied in teacher training institutions, was forthwith abolished, and "pedologists" were told to shift to other fields of pedagogical instruction and inquiry. Leading pedologists were asked to read papers before a great conference of educators in Moscow in September and to confess their errors. In 1943 similar action was taken regarding coeducation. The resolution demanded that coeducation be abolished and separate schools for boys and girls from the first grade be established wherever conditions made possible the maintenance of two systems. This was the more astonishing because a few years before Soviet educators had criticized American coeducational practice on the grounds that it was not sufficiently thoroughgoing. According to the authors of the *Pedagogy*, "the decision was brought about chiefly by the necessity of differentiating in the work of the military-physical preparation of the youth of the two sexes."

Through the monolithic control of the Party small things, as well as great, are shaped. As the authors of the *Pedagogy* say, "the work of the school is carried on by specially trained people who are guided by the state." This watchful attitude is clearly evident in the prepara-

tion of textbooks. In the middle thirties, as an aspect of a general drive toward the tightening of control over education, the doctrine of the "stable" textbook was adopted—the doctrine that a textbook should be prepared with great care under the close supervision of the highest authorities and then be adopted throughout the system. In a textbook, said Stalin, Kirov, and Zhdanov in their "Remarks," "every word and every definition must be weighed." They also stated that the textbook must give "full support to the communist direction" and be saturated with "materials of socialist construction."

In summary, according to the authors of the *Pedagogy*, "the textbook contains the knowledge which pupils are obliged to master. Being the chief aid of the teacher, it must play an exceptionally important role as a weapon of communist education." Also "all teaching plans and programs, approved by the Ministry of Education, are obligatory state documents. Every teacher and school director is responsible for their execution. Arbitrary changes . . . are inadmissible. Compulsory uniformity of programs is one of the most valuable conditions for the improvement of schoolwork in our country." These directives apply fully to the contents of the present volume.

As the reader, therefore, reads *"I Want To Be Like Stalin,"* he should keep clearly in mind this monolithic character of Soviet education. From the first sentence to the last its contents are taken directly and in balance from an officially approved textbook, and it represents in essence not the peculiar views of some frontier philosopher who wants to give his message to the world or of some educator desirous of seeing his name in print,

but rather the ideas, doctrines, and purposes of the highest authorities in the Soviet government and the All-Union Communist Party. For good or ill the volume must be taken seriously.

VI

This is not the place to undertake a systematic and comprehensive appraisal of *"I Want To Be Like Stalin."* Yet in the light of the contents of the total educational program, and of certain broad tendencies in the Soviet Union, a few generalizations which are of profound concern to the American people should be set down.

The Russian challenge presented here is real. It cannot be brushed aside. It cannot be dismissed on the ground that it is a gigantic fraud being played on the gullible, even though to the average American mind it is full of error and on the whole paints a false picture of the world. The Soviet leaders are engaged in deadly earnest in remaking the mind of the younger generation of the vast population of all nationalities dwelling within the borders of the Union. They are "welding" that generation, to use Kalinin's term, into a force of tremendous power. Toward what ends this force is being or will be directed is indicated rather clearly in this book. Some of those ends make a genuine appeal to millions throughout the world today.

Any individual reared in the liberal and humane tradition of the Western World and in the spirit of American democracy will find much in the book to approve—notably the opposition to fascist doctrines, the concern over the condition of the working people, the struggle for economic security for all, the dedication to the prin-

ciple of equality of races and nationalities, the emphasis on humanistic ideals, the devotion to the common good, the respect for the weak and the aged, and the love of family and friends, of neighborhood and motherland. No one could take exception to the appeal to the younger generation to be worthy of their elders and to continue the struggle to raise the standards of material and spiritual well-being of the entire population of the Union. The American people, moreover, are well aware of the debt of gratitude which they owe to the Red Army and the Soviet people for their valor and sacrifice in the defeat of the fascist powers. Also there is much in the field of methodology that should be of interest to educators in the United States. Yet certain tendencies stand clearly revealed in the book which must disturb all who during these tragic days are hoping for the reconciliation of peoples and the establishment of lasting peace on the earth.

First, the Russians undoubtedly are building in the minds of the young two great myths—one about themselves and the other about the rest of the world. To be sure, every people is more or less guilty of this practice, but rarely has it been done so deliberately and thoroughly. The prevention of free communication between the American and Russian peoples is absolutely essential to this process of myth-building. If all barriers to travel and cultural exchange were removed, many of the things told prospective Russian teachers in this book would fall of their own weight.

In school textbooks the Soviet Union is described as the "largest country in the world," as the "richest country in the world," as the "most powerful country in the

world," and as the "most advanced country in the world." The impression is given, moreover, that Russia won the Great Patriotic War almost singlehanded. In the 1945 edition of a secondary-school history no reference is made to lend-lease, to the battle for the control of the oceans, or to the bombing of German industrial centers by the Western powers. Indeed the military contribution of the Allies to the winning of the war is confined to thirty-three lines, but the account does include a truly glowing tribute to the landing in Normandy. In the 1946 edition of the same book the account is reduced to less than one hundred and fifty words and the tribute is missing. Toward the end of the chapter the entire struggle is summarized and evaluated as follows: "The victory of the Soviet Union in the Great Patriotic War called forth the admiration of all progressive mankind. The entire world recognized the great service of the Red Army, which by its heroic and steadfast struggle saved civilization from the German fascist barbarians and from the Japanese imperialists. The Red Army stood before the whole world as an army of liberation, and the Soviet Union as the savior of civilization and progress in Europe and the entire world."

The whole capitalistic world is forced into the harsh mold of Marxian thought. The outline of American history follows a simple pattern. The colonies were settled as an outthrust of British capitalism. During the colonial period two exploiting classes appeared in the new land —the capitalists of the North and the slaveholders of the South. Thus at the time of the War for Independence the people were subjected to a triple exploitation—by the English bourgeoisie, by the Northern capitalists, and by

the Southern slaveholders. The war destroyed the power of the first of these classes, but left the people to the mercies of the other two, who consolidated their rule through the federal constitution. By the middle of the nineteenth century the struggle between these classes reached a climax in the Civil War. The slave system was destroyed, but the people did not win freedom. Following the death of Lincoln, who was killed by an assassin bribed by capitalists and slaveholders, the Northern bourgeoisie established a dictatorship which has continued down to the present time. Although our wealth of natural resources and our great industrial development are recognized, there is no reference to the Bill of Rights, to political liberty, to popular rule, to public education, or to the relatively high standard of living in the United States.

Second, the Russians are creating a synthesis of Soviet patriotism and Marxian doctrine. The current emphasis on patriotism in Soviet education has been equaled or exceeded in our time only by the fascist totalitarian powers, notably Germany, Japan, and Italy. The Bolsheviks have recovered every vestige from the past that can be made to add lustre to the record of the Great Russians, whether in the field of administration, military prowess, science, literature, or art. This people, according to the current interpretation, came into possession of one-sixth of the land surface of the globe primarily by defending the weak against the strong. Recent revisions of earlier school histories remove every reflection on Russian valor. Illustrative is the case of the Russian soldiers who at the siege of Sevastopol in the Crimean War "fell daily by hundreds" in the 1937

edition of an elementary school text, but "fought heroically" in the 1945 edition. A messianic note of great power, linked with emphasis on military might, runs through Russian education today.

How great is the transformation already achieved in this sphere is revealed in the remark of Lenin that "he is no socialist who will not sacrifice his fatherland for the triumph of the social revolution." Today the Soviet leaders from Stalin down seem to agree that "the cultivation of Soviet patriotism in the younger generation is the most important task of moral education in our country." Yet the retreat from the internationalism of the original Bolsheviks is by no means complete. References to the writings and doctrines of Marx, Engels, and Lenin pervade the *Pedagogy* from beginning to end. Stalin is presented as the leader of the toiling masses of the world, and Soviet "truth" as "the truth" of these same masses. Moreover, a detailed account of the dissolution of the Third International found in the 1945 edition of a secondary-school history is omitted in the edition of the following year. Also a partisan who simply dies before a German firing squad in the first edition dies singing the "Internationale" in the second.

There are three possible rational interpretations of the facts. According to the first, Marxian doctrines are being employed as a spearhead of Russian nationalism committed to an aggressive role in the world; according to the second, the resources and peoples of the Soviet Union are being used to serve the cause of the spread of communism over the earth; according to the third, the Russian leaders are badly frightened and are attempting to marshal every possible resource for defense

against an attack by capitalist powers. Each of these interpretations is profoundly disturbing.

Third, the Russians are building in the minds of the young a perfectly fantastic loyalty to Stalin and the Communist Party. This assertion requires no documentation whatsoever for anyone who has the slightest knowledge of Soviet education. Stalin's picture hangs in every classroom and Stalin's name is invoked at every gathering or assembly of children or youth. He is consistently portrayed in truly heroic proportions, the embodiment of all that is wise and good, the architect of both the civil and the military triumphs of the time. Gradually he has come to overshadow Lenin, as well as Marx and Engels. All harsh and ugly features of his life have been completely expunged from the record. The young hear not a word of public criticism of his character or leadership. They hear only praise without stint. According to a school history, "the Soviet people associate with the name of Stalin their present and their future, all their achievements and victories." Soldiers from "all the peoples of the USSR went fearlessly into battle with the cry: 'For the Motherland! For Stalin!' " The last words of a celebrated partisan woman leader, as she faced execution at the hands of the German fascists, were: "Fear not. Stalin is with us. Stalin will come." This is undoubtedly an improvement as a work of art over her "last words" as reported in the edition of the same book in the preceding year: "Comrades, farewell! Stalin will come." He is lovingly characterized as "leader of the peoples, author of the Constitution, beloved father and friend, Comrade Stalin." In the *Pedagogy* no possible rival among living political and military leaders is even

mentioned by name. It would be entirely appropriate therefore to entitle, not only the present work, but also the entire program for the rearing of the young in the Soviet Union, "I want to be like Stalin."

Among organizations the All-Union Communist Party, the Party of Bolsheviks, the Party of heroic and unprecedented achievements in both peace and war, holds the same place that Stalin holds among men. Indeed, the two are so intimately associated that the one is commonly identified with the other.

The blind and unswerving loyalty to Stalin and the Party which is cultivated in the young by all organized agencies for molding the mind is unquestionably one of the major realities in the Soviet Union and in the world. Indeed, this may be the key to that understanding of Russia about which so much is said today. Such loyalty to a person or the leadership of a party introduces into the behavior of a state a pattern commonly associated with the conduct of an army. Whatever the orders of the high command, even though they may contradict the orders of yesterday, they are obeyed implicitly. The Soviets are striving to build a mentality in the masses of the people that will make possible the most radical change of line in either domestic or foreign affairs without serious criticism or loss of popular support. Whatever the policy, if it is endorsed by Stalin and the Party, it will be accepted as correct, right, wise, and necessary.

Fourth, the Russians seem to be relying on their own strength to meet all eventualities and overcome all hazards in the realm of international relations. This is suggested first of all by their emphasis on military

preparation from the nursery school through the university. This preparation, moreover, involves the acquisition of not only the technical skills and knowledges but also the attitudes and habits of mind essential to the successful waging of war. Again and again the point is stressed that deep love of the Motherland must be linked with bitter hatred of all enemies. At any time, the latter can be named by Stalin and the Party with the confident expectation of practically universal response. Except for vague references to "all progressive mankind" which in actuality means friends and apologists of the Soviet Union, and except for repeated emphasis on the cruel lot of the toiling masses under capitalism, the *Pedagogy* ignores almost completely all the other peoples of the world. It contains no mention of the United Nations or of the desirability of the development of understanding of the cultures and institutions of the various nations of the earth.

A word should be said here about the recent establishment of two types of schools which take boys at seven years of age and through a severe regimen lay the educational foundations for military careers. According to the *Pedagogy*, these "schools of Suvorov [10] and Nakhimov [11] are ten-year boarding schools with a special military organization of life. Parallel with subjects of general education, serious attention is devoted to military preparation. The aim of the schools is to prepare a culturally disciplined contingent for military and military-naval institutes." The expectation is that graduates

[10] A distinguished military commander under the czars.
[11] A distinguished naval commander under the czars.

of the one will become officers of the Red Army, and those of the other, officers of the Red Fleet.

Fifth, the Russians have little to say about democracy in their educational program. The term is almost completely absent from the *Pedagogy* and is not mentioned at all in the chapter on moral education, except casually in a quotation from Lenin. Also there is no reference to political liberty or individual freedom in the sense in which these terms are understood in America and in the world generally. The entire question is apparently disposed of by declaring that the Soviet Union is a classless society, that the official leadership is completely devoted to the welfare of the people, and that consequently genuine conflict of interests between the individual and the state simply cannot exist. Political liberty therefore would merely give "enemies of the people" an opportunity to work for the restoration of the system of capitalistic exploitation which was overthrown at such great cost in 1917. If the Russians were confronted with the charge of ignoring democracy, they would undoubtedly say that the entire conception of Soviet morality developed in the *Pedagogy* is essentially democratic, that in fact it is far more democratic than anything to be found in bourgeois societies, where, in the words of Lenin, the purpose of public education is to rear "meek and efficient servants, slaves of capital."

Naturally, there is not even the suggestion of a reference in the *Pedagogy* or anywhere in Russian educational literature to the harsh and tyrannical features of Soviet society. There is no reference to the severity of the dictatorship, to the regimentation of mind, to the system of thought control, to the supervision of move-

ment both within the country and beyond its borders, to the operations of the political police, to the treatment of dissenters, or to the use of forced labor. All who incur the displeasure of the present leaders are tools of "reaction" and enemies of "all progressive mankind." Except for the condemnation of vestiges which persist in the minds of the people from prerevolutionary times, Soviet society is always presented in the most favorable terms, as the most cultured and advanced in all the world, as fulfilling the dreams of the "best people" of all preceding ages.

Sixth, in summary the Russians seem to be building a theocracy on the philosophical foundations of materialism. At any rate, parallels in the sphere of education can be found only in the religious states of the past. Already the Soviet theocracy has four major prophets and a vast sacred scripture. These prophets, Marx, Engels, Lenin, and Stalin, are the ultimate sources of authority on all crucial matters. An author in almost any field involving, even remotely, social ideas and programs invariably buttresses what he has to say with quotations from the writings of these men. This is profoundly true in school textbooks. An elementary psychology, published in 1946 and approved by the Ministry of Education of the RSFSR for use in normal schools, provides an almost incredible confirmation of this point. Except for occasional references to his own works, the author, a distinguished Russian psychologist, cites only the writings of Marx, Engels, Lenin, and Stalin. Moreover, in the footnotes the name of the author is always printed in smaller type than the names of the four prophets. Following the death of Stalin, his successor will doubt-

less be elevated in time to the exalted company of the saints of communism.

References in educational literature to the qualities of mind and character of Marx, Engels, Lenin, and Stalin are invariably couched in superlatives—the "greatest people of history," the "greatest leaders of the working class," and the like. They are "models of people who revealed tremendous persistence and energy in the mastery of all the wealth of knowledge accumulated by mankind." Marx made original contributions "even in the field of mathematics." Engels, in his knowledge of the military sciences, "stood immeasurably higher than the best military specialists and theoreticians of the ruling classes." Lenin was a "man of genius." Stalin's "scholarship is encyclopedic." And the attitudes toward these men and particularly toward Stalin, as expressed in educational literature, can be described only in terms of the psychology of adoration characteristic of religious movements. If William James were writing his *The Varieties of Religious Experience* today, he undoubtedly would devote a long chapter to Soviet communism.

The title of this little book was chosen neither to attract the attention of the thoughtless nor to cast ridicule on the Soviet state, but rather to convey to the American reader the essentially religious quality of the Soviet outlook on the world. In this materialistic religion, "I want to be like Stalin" is the equivalent of "I want to be like Jesus" in the Christian community. And Soviet battle cries, as recorded in schoolbooks, are reminiscent of the Crusades and the religious wars. A devout Mohammedan or Christian warrior of the eleventh century would

have understood the last words of the partisan girl: "Fear not. Stalin is with us. Stalin will come." The Russians, moreover, have their apocalypse. They believe as certainly in the ultimate triumph of communism on the earth as the early Christians believed in the "second coming." All of this helps to explain the power, the devotion, the dynamism, the dogmatism, the fanaticism, the blindness, and even the ruthlessness of the communist mentality wherever it appears in the world.

This enumeration of disturbing tendencies in Soviet education should not be concluded without taking into account the impact of the years of isolation and war on the Russian mind. The people of the Union are still living in the fear of "capitalist encirclement" and in the shadow of the Great Patriotic War—a war that came within a hair's breadth of destroying their institutions and dragging them down into slavery. Their apprehensions can therefore be understood, particularly when projected on the background of the long and unceasing struggle for survival on the unguarded plains of eastern Europe, from the days of the incursions of the Huns and the Avars at the very beginning of Russian history. And we may be justified in hoping that with the stabilization of the world, if it can only be done, the present absorption in military matters and self-glorification will gradually disappear. We should do everything in our power to remove from the Russian mind every legitimate reason for fearing a military attack from any source. At the same time we must look reality in the face and recognize certain patterns and tendencies in Soviet education and life for what they are—a threat to the peace and security of the world.

VII

As the reader goes through the pages of this little volume, he should ponder with all soberness the meaning of its contents for the future of mankind. Expressing, as it does, the basic educational doctrines and practices of Russia, it reveals something of the nature of the Soviet challenge to America and to the champions of human freedom everywhere. The Russian leaders are obviously organizing all of their resources, both human and material, to guard their conception of life and society, and to make that conception prevail in their own country and perhaps in the world. That conception, in spite of its verbal appeal to humanism, constitutes in its political orientation a reaction against the major liberating tendencies of the past three centuries.

First and most urgent of all is the military challenge. The Russians are undoubtedly preparing for war; whether for a war of offense or a war of defense is not disclosed. This challenge can be met only on the highest levels of statesmanship. If conflict is to be avoided, the peoples of the world must move swiftly toward disarmament and the establishment of an international police force. But disarmament involves much more than the scrapping of tanks and war planes and battleships and atomic bombs. It involves also the disarmament of the mind. What this would mean in the reconstruction of Soviet education is made abundantly evident in the present volume. The establishment of free communication between the peoples of Russia and America is clearly necessary to the achievement of this end. If the Russians refuse to co-operate in any effective plan for both material and spiritual disarmament, we shall be compelled to

prepare against the day of conflict. But before accepting this terrifying alternative, we should make every effort to persuade them to abandon the course which they are pursuing today. This should be done through the United Nations.

If the issue of war is resolved, the moral challenge will remain. Although the total Soviet social and educational program must frighten and repel all who have been nurtured in the truly humane, liberal, and democratic traditions of mankind, it contains elements which make a universal appeal, evoke the idealism of the young, and arouse the hopes of the oppressed and exploited of the earth. It proclaims that the way of dictatorship, a dictatorship of "our best people," is the only effective way of removing the gross inequalities, injustices, and insecurities among men and nations and of establishing a lasting peace on the earth.

This phase of the challenge is addressed directly to America. If we are to meet it successfully, we shall have to demonstrate to the world that the way of liberty is also the way to equality, to the elimination of poverty and misery, to the banishment from the earth of every form of exploitation and oppression. This means that we shall have to achieve a new birth of freedom at home, strive with all our might to make our democracy live and work, take seriously the professions inscribed in our great historic documents, and endeavor to order our life and institutions so that all of our people, regardless of race, creed, or national origin, will share fully in the benefits and blessings of our country. This is the one sure road to the preservation of the "sacred fire of liberty" in America and the world.

Chapter I

FOR COMMUNISM

Education for us is a vital public concern and is directed toward the strengthening of the socialist state. The Great Patriotic War demonstrated that our Red Army, educated in our schools, was able to achieve victories beyond the strength of the most democratic bourgeois state. It demonstrated also that the workers in the rear were worthy of their glorious Red Army. The moral steadfastness of the Soviet people was fully revealed. The war subjected to a severe trial the educational ideas and principles which had been put into practice in our schools. These ideas and principles, clearly formulated in the teachings of Lenin and Stalin, passed all tests, conquered, and are victorious.

The basic mark of the new man—a member of communist society—is his new attitude toward labor, *a communist attitude toward labor.* Under the conditions of a socialist society labor is an expression of a need of a healthy organism. With us labor is not a grievous burden; nor is it performed under compulsion. On the contrary, it brings joy. In our country, as Comrade Stalin has said, labor "is a matter of *honor,* a matter of *glory,* a matter of *valor* and *heroism.*"[1] The communist atti-

[1] Stalin, *Questions of Leninism,* 10th ed., p. 393.

tude toward labor is associated with man's desire to serve society more fully, to work consciously and with highest productivity for the general welfare.

The most eloquent example of devoted service through labor to the welfare of the toiling masses has been given us by the greatest leaders of the working class—Marx, Engels, Lenin, and Stalin.

The communist attitude toward labor is most intimately related to the *communist attitude toward public ownership* and to the solicitous attitude toward socialist property produced by social labor. "It is the duty of every citizen of the USSR," says the Stalin Constitution, "to safeguard and strengthen public, socialist property as the sacred and inviolable foundation of the Soviet system, as the source of the wealth and power of the Motherland, as the source of a prosperous and cultured life for all working people."

The cultivation of this quality of mind in the younger generation constitutes a most essential aspect of moral education. Essential also is the development of disciplined conduct in pupils. Training in conscious discipline is an exceptionally important component part of communist education.

Discipline is one of the basic conditions for the development of the communist attitude toward labor. For pupils labor is first of all studying. The cultivation of discipline in children has as its purpose the ensuring of successful schoolwork, the fostering of a conscious striving for perfect knowledge, and the preparation for organized and disciplined labor in higher schools, in production, and in the service of the Red Army.

A communist attitude toward labor signifies concern

for the general good and for the interest of the Soviet state. To be of greatest possible usefulness to the Soviet Motherland through deeds is patriotism. People who work devotedly for society, who strive to contribute as much as possible to the state, and who are ready when necessary to give their lives for the Motherland—such people are patriots.

The cultivation of the spirit of Soviet patriotism in the younger generation is the most important task of moral education in our country.

Duty to the Motherland is duty to the people; the feeling of love for one's fatherland is the feeling of devotion to the people. Our best men and women are banded together in our Communist Party which directs the entire life of the country. Soviet patriotism is expressed in devotion to the Communist Party and supreme readiness to serve the cause of Lenin and Stalin.

To educate the young in the spirit of Soviet patriotism means also to plant in their consciousness the understanding that the interests of our people and the interests of the toiling masses of the entire world are indivisible.

We set ourselves the task of educating every school child to grasp clearly the fact that the Soviet Union is a multi-national state, where the friendship of peoples is strengthened, where culture national in form and socialistic in content develops, where national antagonisms do not exist, and where creative constructive work is carried on in building a communist society. This will enable him to understand the leading role of our country in peaceful social life.

We must cultivate in our children the realization that

the Union of Soviet Socialist Republics is a land where a socialist society is being constructed for the first time in history. We must develop in them a feeling of pride in the most revolutionary class, the working class, and in its vanguard, the Communist Party. This party, the party of Lenin and Stalin, was able to organize the toiling masses for the construction of a new communist society. Through the victories of the Stalin five-year plans, our land was transformed into a mighty industrial country, the most advanced and most cultured. We must make every school child aware of the grandeur of our struggle and our victories; we must show him the cost of these great successes in labor and blood; we must tell him how the great people of our epoch—Lenin, Stalin, and their companions in arms—organized the workers in the struggle for a new and happy life.

Our youth must be trained in militant readiness for the defense of their socialist fatherland.

The Communist Party was able to rally all the peoples of the Union in the struggle for the freedom and independence of the Motherland. During the Great Patriotic War patriotism was manifested in extraordinary force, the national self-consciousness of the people grew, and the feeling of pride in the powerful Soviet fatherland became stronger. Hence the task of rearing the younger generation in the spirit of Soviet patriotism has become yet more responsible.

To educate a member of our Soviet society means to educate a person who understands the interests of this society and who has no personal interests opposed to the collective interests. With us there are no contradictions between individuality and society. But while we are de-

sirous of cultivating in pupils the spirit of collectivism, we pay due attention to the personal tendencies, needs, and interests of each child. The education of the individual pupil proceeds through the collective, and the collective grows and becomes stronger through the education of each of its members. A collective is not a simple mechanical union of identical children. Every pupil has his own peculiarities, his own needs and interests. Consequently the living concrete school child must be at the center of attention in education. A teacher who loves his work and loves children must remember the saying of Stalin: "People must be grown carefully and tenderly, just as a gardner grows a favorite fruit tree." [2] These words of Stalin have a direct bearing on pedagogical work. Only by means of a careful approach to the pupil and a complete development of his individuality is it possible to educate him in collectivism. Through the collective and with the aid of the collective the abilities of every individual are developed.

In his utterances Comrade Stalin emphasizes again and again the necessity of an attentive and careful attitude toward people. And in his own actions he offers a model of such an attitude by recognizing and honoring the best workers in the different branches of technology, military affairs, economy, science, and art.

Such is the morality of socialist humanism.[3] We must cultivate in our children such an attitude toward people and such a consciousness of interdependence and of unity of interests of individual and society.

[2] Stalin, "Talk with Metallurgists," *Pravda*, No. 358, 1934.

[3] Humanism (from the word *humanus* which means human)—recognition of the supreme rights and respect for the dignity of human personality.

To rear Soviet patriots means, at the same time, to rear people who clearly understand the purposes of our construction, people of indomitable *will*, people of purpose. "Only clarity of aim, persistence in achieving an aim, and firmness of character in overcoming each and every obstacle, could guarantee such a glorious victory." Thus spoke Comrade Stalin in his greetings to the cavalrymen of Sunny Turkmen on the occasion of their successful completion of the wholly unprecedented bold and daring run from Ashkhabad to Moscow—the capital of the Soviet Union. These qualities are cultivated by the Communist party in the workers of our country.

The leaders of our party, Lenin and Stalin, are models of people with clear aims, persistence, inflexible will, and resolute character. Their lives and actions show how stubbornly and persistently they worked to create the Party and to temper it in battle with enemies and in struggle with difficulties, how stubbornly and persistently they overcame all obstacles to achieve the clearly formulated aim—the victory of the socialist revolution and the building of a communist society.

The best people of our country embody the traits of the new man, the traits of Bolshevik character. It is precisely with the qualities of purposeful and persistent Bolshevik character that such persons are endowed as Stakhanov, Chkalov, and Papanin, the unforgettable Zoia Kosmodemianskaia, the heroes of Krasnodon, the glorious defenders of Stalingrad, as well as many, many other famous heroes of our country who boldly venture upon new discoveries, stubbornly achieve remarkable records in raising the productivity of labor, and self-

lessly and courageously vanquish the enemies who dare to trespass on the land of socialism.

During the Great Patriotic War all of the Soviet people were able to overcome tremendous difficulties and achieve victories. In the furnace of intense labor and struggle they acquired new qualities. Comrade Stalin in his address at the time of the Twenty-Fifth Anniversary of the Great October Socialist Revolution pointed out that, as a result of complex organizational and constructional work, people had been transformed: "People pulled themselves together, abandoned sloppiness, became more disciplined, learned to work in a military fashion, grew aware of their duty to the Motherland and to her defenders at the front—to the Red Army." [4]

The positive moral qualities of an individual must be stable. His convictions must be expressed in work, determine his habits of conduct, and direct him toward noble deeds.

To sum up, moral education is an education which, in the light of the communist ideal, shapes all the actions, all the habits, and the entire conduct of a person, determining his attitude toward people, toward his Motherland, toward labor, and toward public property.

The entire question of education in communist morality calls for a knowledge of those ethical standards and requirements which are determined by the character of the new socialist relations. This knowledge is acquired in the study of the foundations of science. The convictions which must determine the conduct of the individ-

[4] Stalin, *The Great Patriotic War of the Soviet Union*, 1943, p. 58.

ual in society and in his relation to nature are formulated for the most part in the process of instruction. Thus moral education is most intimately related to intellectual education.

Chapter II

FOR BOLSHEVIK CHARACTER

1. *Essential elements of education in communist morality.* Communist morality serves our general purposes and is wholly linked with the building of a new communist society.

The Stalin Constitution declares the defense of the fatherland to be the duty of every Soviet citizen. It speaks of the obligation to work, of the obligation to guard public property, and of the obligation to observe the rules of socialist life.

A morally educated individual, according to our understanding, is one who in his conduct subordinates his own interests to the service of his Motherland and his people. Such service presupposes wrath and hatred toward the enemies of the Motherland who imperil the battle-won rights of the people and all that has been created in the realm of material and cultural life by both the older and the younger generation. Communist morality presupposes action and makes struggle obligatory.

The Great Patriotic War demonstrated the exceptional moral steadfastness of our army and of the entire Soviet people. Only those who are passionate and ardent warriors in the cause of all progressive mankind, su-

premely devoted to the party of Lenin and Stalin, can fight with such stubbornness and such supreme heroism and self-sacrifice.

Every action of the greatest people of our time—Lenin and Stalin—expresses a passionate love of and an ardent devotion to the people, a relentless struggle against the enemies of the workers, and a deep conviction in the righteousness of their cause.

This conviction rests on the firm scientific foundations of Marxist-Leninist science which clarifies purposes, provides arms for the struggle for every progressive cause, and colors all activity with beautiful emotions. ". . . Without 'human emotions,' " said Lenin, "there never was and never can be *search* for truth." [1]

The entire work of the school must be directed toward the education of children in communist morality. In giving knowledge to pupils and in formulating their world outlook, the school must cultivate in them the habits of communist conduct.

Moral education embraces a whole series of problems. We shall best approach the solution of these problems by making clear the general principles which must be observed in order to ensure the success of the educative influence on the child.

2. *Concreteness in moral standards and demands.* In all forms of educational work with children extreme concreteness is the first necessity. It is difficult for children to understand abstract moral propositions. Moreover, best results are obtained through the vivid presentation of some significant fact, through some ex-

[1] Lenin, *Works*, V, XVII, p. 331.

ample whose content arouses the emotions and touches the mind of the child.

Observe how Nadezhda Konstantinovna Krupskaia [2] begins her letter to the Pioneers on the subject of "Mine and Yours": "Dear Children! Today I want to speak to you about a great and important question. A boy I know has on his wall a portrait of Lenin. He had cut it out of a book. 'You have destroyed the book,' said I. 'But,' he responded, 'I did not cut it out of my own book. It was a library book.' " [3]

The concrete incident thus reported immediately disturbs the children. They begin to discuss and evaluate the case. The correct conclusion concerning the treatment of public property logically emerges.

Examples should be taken directly from life, as well as from literary works, folklore, history, and biography. It is necessary to present the appropriate materials to children skillfully so that they will be filled with a desire to emulate our best people.

Children imitate before they understand. They imitate even in the absence of any deliberate stimulation or direction. It is imperative therefore that they always see around them positive examples of good behavior, that they have before them models of proper conduct in the persons of teacher and parents, of older brothers and sisters, and so on. Later, imitation becomes conscious. The teacher makes clear to the child the necessity of observing this or that rule, this or that regulation. Explanations through facts and examples clarify rules and standards, and consequently cause them to sink

[2] Wife of Lenin.

[3] N. K. Krupskaia, "Letter to Pioneers," *Molodaia Gvardia*, 1938.

more deeply into the soul of the child. He begins to be guided by them in all of his actions.

3. *Consciousness of the learner.* Moral conduct does not have great value if the individual complies with regulations merely because "he is told," or because he is threatened with some unpleasant consequence in the event of their violation. A person thus educated conforms to moral rules and standards only when he is under observation. But for us it is important that he behave in accordance with the canons of communist morality because of inner *conviction;* that he himself always strive to observe the norms and requirements of socialistic living, the correct rules of conduct in family, school, and society; and that he prompt others to do likewise. This means necessarily that he should understand with sufficient clarity the demands made upon him.

While giving foremost place to methods of persuasion, Soviet pedagogy does not repudiate methods of coercion. In our socialist society there are no requirements governing the conduct of adults and children which would do injury to the dignity and the rights of personality. The young are not confronted with rules which are unreasonable. If the learner grasps the essence of a given rule, he will understand why it should be obeyed; but if he still fails to conform and violates the established procedures, he must be forced to observe them. Indulgence of and indifference to violations of moral requirements will bring harm to society and to the learner himself. If the teacher overlooks such violations, the child will permit himself to disregard moral rules and standards in the future.

There are instances when pupils are unable, by reason of immaturity, to understand a given moral requirement. But one must not wait until they grow up and understand: the conditions of social life make the observation of a given requirement necessary and obligatory. Under such circumstances the rule may simply be given categorically and obedience ordered without specific explanations and proofs, with the warning that failure to conform will bring unpleasant consequences.

Moral demands must always be made upon school children in a decisive form and be carried into life with firm insistence. It is entirely inadmissible for a teacher at one time to punish pupils strictly for errors, and at another "not to notice," to display the indifference of an outsider. Also the teacher should pay attention to little things, because in education there are no "little things." *Strictness* must accord with respect for the dignity of the personality of the child. A. S. Makarenko [4] in one of his speeches before teachers said: "If you should ask how I would briefly define the essence of my experiment, my answer would be: the making of the greatest possible demands on the individual and the showing to him of the greatest possible respect." [5]

4. *Significance of the authority of the teacher.* The higher the authority of the teacher the better will his demands be fulfilled. A conviction has great power for children simply because it is uttered by some adult close to him. A teacher clothed with authority easily obtains

[4] A distinguished Soviet educational leader, author of *A Pedagogical Poem.*

[5] From an article, "Discipline, Regimen, Punishments, and Rewards," *Uchitelskaia Gazeta,* Jan. 5, 1941.

obedience from his pupils. But whence comes authority? How is it created?

If the child feels that the teacher treats him with concern and is sensitive to his needs and interests, his affairs, his joys and sorrows; if the child receives aid and care from the teacher; if he learns that the teacher insists on obedience—all of these things strengthen the authority of the teacher in the eyes of the child.

But the most important condition tending to establish the *moral* authority of the teacher over children is the setting of a worthy example in his relations to work and people and in the entire conduct of his life.

However, while using his authority and leaning upon it, the teacher must at the same time strive to develop in children independence in their moral judgments. Let it be said that what the adult tells them must become a conviction of their own which will guide them in life and which they will defend in the presence of others.

Occasionally teachers seek to build their authority on false foundations. Thus, for example, some assume that if the child fears them and trembles before them, standing in terror of their wrath and of severe punishment for every fault, then he will always be obedient. Such authority, holding children in a state of perpetual fear, A. S. Makarenko calls the authority of suppression. It evokes lies and cowardice and cultivates cruelty in children. "Out of oppressed and suppressed children come either slushy, good-for-nothing people, or hard and stubborn people, who throughout their entire lives seek revenge for childhood frustration." [6]

[6] A. S. Makarenko, *Lectures on the Education of Children*, 1940, p. 30.

On the other hand, some teachers strive to build their authority on excessive kindness: in their relations with children they practice compliance and unnecessary and at times even decided softness. By such means they hope to evoke in their pupils love and gratitude. In reality children soon sense their weakness and not only cease to obey them, but even begin to order them around.

True authority is founded on the making of reasonable demands on the child, combined with respect for his personality, devotion to his interests, ability to help him, clarity and firmness of educational purposes, and worthiness of personal example.

5. *Necessity of consistency in educational work.* It is extremely injurious to the pupil for a teacher to make certain demands and then to forget them, or even to contradict them through his own actions. Such a teacher is inconsistent. He gives an assignment to children. He warns them: "Beware, I shall check strictly." And then he does not check at all. He perpetually threatens his pupils for the slightest violation of order, but fails to carry a single threat into action. He promises to do something interesting and then forgets his promise. Naturally such a person does not inspire children with respect and deference. It is imperative that every teacher permit no contradiction between word and deed; it is imperative that he be *consistent.*

To present to children at one time a large number of rules and demands is not advisable. They should be taught habits of conduct in the same graded and systematic manner as they are taught habits involved in the mastery of school subjects. Habits of conduct will then be enduring and dependable. A definite minimum of

these habits, to be sure, must be fully formed in children as early as the first grade.

Such a compulsory minimum is set down in the "Rules for School Children." [7] But subsequently new habits will be added to the elementary habits and the content and form of expression of separate habits will be perfected.

Consistency must be observed by all adults who share in the rearing of the young. The several teachers of a given child should not contradict each other, but rather should follow a single line. As his teachers change, provision should be made for an orderly and consistent sequence of influences. When a child passes with age from certain teachers to others, he suffers injury if he encounters an entirely different treatment, if, for example, mildness changes sharply to severity, or if firmness changes to weakening softness. It is injurious also if the child experiences a duality or even a trinity of educative influences, if, for example, the elders in the family say one thing to him and the teacher tells him something else, if one teacher follows one line and his comrade in work another.

Observation of consistency, sequence, and singleness of line in the influence affecting pupils is one of the most important conditions of success in educational work.

6. *Efficacy in education.* Education is of no value whatsoever if the moral rules, standards, and requirements are excellently known in words only, but are not observed in deed. A pupil may write an excellent composition about patriotic exploits, but if he himself re-

[7] The code is printed in full in the Appendix.

mains passive while his comrades perform modest patriotic deeds, we cannot say that he is well educated.

In his address before the Third Congress of the League of Communist Youth (1920) Lenin said that the education of communist youth must not consist of presenting to them every kind of sweetened speech and rule about morality. In a series of propositions Lenin further points out that at the base of communist morality lies activity in the spirit of that morality, participation in the struggle for communism, and engaging in socially useful labor and in the construction of a new life. "Only through such work is a young boy or girl transformed into a genuine communist. Only through practical successes in such work do they become communists." [8]

Of course Lenin does not separate educational practice from the development of understanding and convictions. He states explicity that "our schools must give to youth basic knowledges and the ability to cultivate in themselves communist views, must make of them educated people." [9]

We must employ this method of habituating pupils to moral conduct through practice from the very beginning of organized education. Practice, which provides for the repeated application of moral principles in deeds, strengthens specific moral qualities and leads to the formation of useful habits. The older the children the more conscious this process should become.

[8] Lenin, *Works*, Vol. XXX, p. 415.
[9] *Ibid.*, p. 413.

7. *Relation of moral education to age and individual differences.* In view of the vast scope of the problems, ideas, and tasks comprising the content of moral education, it is very important to know how to select for each stage of development that which is most necessary and which at the same time harmonizes most completely with the age traits of children. Of greatest significance for those of younger school age is the formation of elementary habits and skills of socially useful labor and cultured conduct among comrades and in the company of adults in the family and the school, on the street, and in public places. Of greatest significance also is the inculcation of love of birthplace and Motherland.

For acquainting children with moral concepts, standards, and requirements, stories, tales and fables, instructive episodes from the surrounding life, and vivid examples of contemporary reality should be utilized. And in educational work with young men and women, talks, lectures, and even debates directed toward fostering serious moral ideals are necessary.

But an enumeration of age traits common to all the children of a given collective is quite insufficient. A collective is composed of individuals. An educative influence on the personality of each child is required. And for this purpose it is necessary for the teacher to know to what influences the child is subjected in the family, how those around him of his own and older age have influenced and are influencing him, what his interests are, how he behaves in a collective, what good and bad habits he has formed, what deficiencies of character he has which must be rooted out, and so on. Without concrete

knowledge of each individual child a planned and purposeful influence cannot be achieved.

The success of education is particularly aided by the ability of the teacher to take advantage of positive inner qualities developing in the child.

Chapter III

FOR OUR BELOVED MOTHERLAND

1. *Development of patriotic sentiments in the child.* The feeling of love for one's Motherland, for one's people, and for one's state is extremely complex. For the awakening and development of this feeling a certain soil, in the form of simple love for parents, is necessary. Patriotic sentiments and patriotic conduct are closely related to those primary feelings of love for friends and relatives which appear early in life.

It is important first of all to develop in children that intimate feeling of love of family, of home, of native village or city, and of natural surroundings.

Recollections of childhood by some of our best Russian writers can serve this purpose superbly; also literary descriptions of nature in the verses of poets and in beautiful Russian prose. The Russian people have put into their folklore much love of the Russian land. Through the medium of all these treasures in the native tongue a conscious effort should be made to awaken and develop in children the sacred feeling of love for the Motherland.

Both the observation of nature and the acquaintance of children with the classical pictures of our landscape artists also serve this purpose.

The study of one's village, city, province, and region strengthens, deepens, and makes more meaningful the feeling of love for the Motherland. What one knows better, one loves and values more. For this reason regional study is very important, and above all study from the first grade of the surrounding nature and the school neighborhood.

Experience in the earlier grades shows that children progress most easily to the feeling of love for their Motherland, their fatherland, and their state through a feeling of love for the leaders of the Soviet people—Lenin and Stalin. Lenin and Stalin, warriors in the interests of the workers, are the creators of the Soviet state.

Stalin, disciple of Lenin, is our own, beloved father of the workers, leader of the people, organizer of victory over the fascists and enemies of our Motherland. Children can easily understand this. They associate with the concrete images of Lenin and Stalin the Party of Communists, the Party of Bolsheviks, created by great leaders. They quickly begin to perceive that under the leadership of the Party of Lenin and Stalin we both build and defend our Soviet state, our fatherland. And then they are able to see the relation of their work and their study to the tasks of the entire society, to the tasks of the state.

This association of the immediate activity of children with the social life of the country as a whole facilitates the development in them of genuine patriotic feelings, of a sense and an awareness of their duty to their fatherland. The concept of Motherland is broadened from the narrow limits of their locality, the motherland in the

literal sense of the word, to the boundaries of the Union itself.

2. *Content of education in Soviet patriotism.* Soviet patriotism is exhibited in the daily activities of people —both in the "little things" of life and in the sacrifice of life itself for the welfare and happiness of the Motherland. In our country, under the leadership of the Party of Lenin and Stalin, vast reforms, having profound significance, not only for us but also for all progressive mankind, have been achieved. These reforms fill us with a feeling of pride in our people and in our magnificent country, the most advanced in all the world. The boldest and finest ideals of the best people are realized in the Soviet socialist state.

National pride and national self-consciousness are characteristic of Soviet patriotism. These qualities must be cultivated in our children.

Forward-looking men and women of the past who passionately loved their people and their Motherland were never confined within the framework of a narrow nationalism. "Patriotism, living and active," wrote Dobroliubov,[1] "is to be distinguished precisely by the fact that it excludes all international animosity; and an individual inspired by such patriotism is ready to work for all mankind, if only he can be useful. Genuine patriotism as a personal expression of love for mankind cannot be reconciled with hostility toward particular peoples."

Lenin pointed out that the bourgeoisie strove to plant and nurture hostility between different peoples because national discord, being the greatest obstacle to a suc-

[1] Distinguished Russian nineteenth-century literary critic.

cessful struggle against the monarchy, aided the bourgeoisie in their effort to increase the exploitation of the workers.

"Look at the capitalists: they strive to kindle national hatred among the 'simple people,' but they themselves attend well to their little affairs: in one and the same business corporation there are Russians and Ukrainians, Poles, Jews, and Germans. Capitalists of all nations and religions are united against the workers, but they attempt to divide and weaken the workers by national hatred." [2]

The Lenin-Stalin policy of nationalities has achieved a brilliant victory. Under it a Union of Soviet Socialist Republics has been created in which all peoples in closest friendship are building a new society, in which one people assists another in economic, political, and cultural growth.

"As a result we have now completely formed a multinational socialistic state—one that has passed all tests and one whose stability could be the envy of any national state in any part of the world." [3]

Our basic achievements in this domain are written into the Stalin Constitution. Article 123 reads:

Equality of rights of citizens of the USSR, irrespective of their nationality or race, in all spheres of economic, state, cultural, social and political life, is an indefeasible law.

Any direct or indirect restriction of the rights of or conversely, any establishment of direct or indirect privileges for, citizens on account of their race or nationality, as well as any

[2] Lenin, *Works*, Vol. XVI, p. 554.
[3] Stalin, *Report on the Projected Constitution of the USSR*, 1937.

advocacy of racial or national exclusiveness or hatred and contempt, is punishable by law.[4]

Stalin defined the essence of Soviet patriotism very clearly and distinctly in the following words:

"The strength of Soviet patriotism consists in the fact that it is based on neither racial nor nationalistic prejudices, but on a deep devotion and loyalty of the people to their Soviet Motherland, a brotherly comradeship of the workers of all the nations of our land. In Soviet patriotism the national traditions of peoples and the general life interests of all workers of the Soviet Union are harmoniously united. Soviet patriotism does not divide; on the contrary, it unites all nations and peoples of our country into a single brotherly family. In this one may see the unshakable foundations and the ever growing friendship of the peoples of the Soviet Union. At the same time the peoples of the Soviet Union respect the rights and independence of peoples abroad and always have been ready to live in peace and friendship with neighboring states." [5]

Soviet patriotism is a powerful source of heroism. The feeling of devotion to the Motherland and to the cause of Lenin and Stalin inspires Stakhanovites [6] in their struggle for the raising of the productivity of labor. This same sacred feeling inspires our warriors and commanders. The immortal act of Alexander Matrosov, who with his own body blocked the embrasure of an enemy

[4] *Ibid.*

[5] Stalin, *Report on the 27th Anniversary of the Great October Socialist Revolution*, 1944.

[6] Workers of exceptional efficiency.

fort, demonstrates that love of one's Motherland evokes contempt for death.

Pupils must come to know that in our Soviet country the interests of the people are inseparable from the interests of their government. The source of Soviet patriotism is found in the fact that the people themselves under the leadership of the Communist Party have built their own life, and in the further fact that our rich and beautiful land only now, under Soviet power, is genuinely open to the workers. And the natural attachment to the native country is strengthened by pride in one's socialist Motherland, in the Bolshevik Party, in the leader of the workers of the entire world—Comrade Stalin. It is a great honor to any individual to be a citizen of and to defend such a fatherland.

Pupils must become acquainted with the great past of our Motherland which fills the workers of our country with pride. Lenin in his work on *The National Pride of the Great Russians* wrote: "Is the feeling of national pride alien to us, Great Russians, conscious proletarians? Certainly not! We love our language and our motherland, we work tirelessly to raise her toiling masses, nine-tenths of her population, to the conscious life of democrats and socialists. It grieves us to see and feel to what violence, oppression, and ridicule the czarist executioners, noblemen, and capitalists subject our beautiful motherland. We are proud of the fact that this violence evokes opposition out of our midst, out of the midst of the Great Russians, that the Great Russians produced Radizhchev, the Decembrists, and the revolutionary intelligentsia of the seventies, that the

Great Russian working class created in 1905 a powerful revolutionary party of the masses . . ." [7]

In the history of our country the Great Russian people occupy a special place. The history of this people is the history of its heroic struggle for independence and freedom against innumerable enemies—against invaders and conquerors. In 1242 the Great Russian people defeated the Teutonic knights. In 1613 they shattered and destroyed the Polish attackers. In 1709 they destroyed the Swedish invaders. In 1812 they destroyed the army of the conqueror of Europe—Napoleon I. Collaborating with and leading other peoples of our country, the Russian people carried on a heroic and victorious struggle against the violence and mockery of the boyars and the czars, the landlords and the capitalists.

Under the harsh conditions of tyranny and violence the Russian people have created an extraordinary culture. In the fields of science and art they have exhibited astonishing power, creating in spite of the difficult conditions of monarchical oppression, a magnificent literature, remarkable paintings, and original music, enjoyed by the whole world. "Sealed were the lips of the people, tied were the wings of the spirit, but its heart gave birth to tens of great artists of word, sound, color." (Gorky). The Russian classics focus attention squarely on the struggle for the freedom of mankind and show their power, above all, in their identification with the people.

The Russian people are rightfully proud of the names of Lomonossov, Radizhchev, Pestel, Rileev, Pushkin, Lermontov, Gogol, Herzen, Chernishevsky, Dobroliubov,

[7] Lenin, *Works*, Vol. XVIII, p. 81.

Nekrasov, Saltikov-Shchedrin, Tolstoy, Gorky, and others. The Russian culture unquestionably has had a significant influence on the development of the foremost world cultures.

That great patriot of our Motherland, I. V. Stalin, speaking with contempt of the fascist cannibals, reveals the role and significance of the Russian nation: "And these people devoid of conscience and honor, people with the morality of animals, have the insolence to invoke the destruction of the Great Russian nation, the nation of Plekhanov and Lenin, Belinsky and Chernishevsky, Pushkin and Tolstoy, Glinka and Tschaikovsky, Gorky and Chekov, Sechenov and Pavlov, Repin and Surikov, Suvorov and Kutuzov!" [8]

In his speech in the Kremlin on May 24, 1945, in honor of the commanding troops of the Red Army, Comrade Stalin characterized the Russian people as "the most remarkable of all the nations entering into the composition of the Soviet Union." The Russian people, in the words of Comrade Stalin, "merit general recognition in the Great Patriotic War as the leading power among all the peoples of our country . . . they have a clear mind, steadfast character, and endurance."

V. G. Belinsky in the "Almanac of 1840" wrote: "We envy our grandchildren and great-grandchildren who are destined to see Russia in 1940 standing at the head of the civilized world, giving laws to science and art, and receiving reverent tribute from all enlightened humanity." These remarkable words have been fulfilled.

The Russian working class, in the struggle for the building of a new socialist society, has stood at the

[8] Stalin, *The Great Patriotic War of the Soviet Union*, 1944, p. 28.

head of and has led the entire people. We are filled with a feeling of national pride because the Russian nation created this revolutionary class and proved itself capable of giving to mankind the great models of the struggle for freedom and for socialism. The numerous peoples of the Soviet Union were liberated from national oppression, from the oppression of landlords and capitalists, through the direct aid of the Russian proletariat. The services of the Russian people are exceptionally great, not only to the peoples of the Soviet Union, but also to all mankind. The Soviet Union by its example inspires the workers of the entire world for the struggle against exploiters and ravishers. The history of the Russian people proves to all mankind their political wisdom, their military valor, and their genius.

These facts from the past of our heroic people must be skillfully presented to the pupils in order to awaken in them a feeling of just pride in everything progressive and revolutionary which has so enriched the history of our country.

At the same time it is the task of the teacher and the school to reveal to the pupils everything loathsome and hideous committed by the ruling classes of czarist Russia, to show them the oppression, the bondage, and the injustice suffered by the workers in pre-October Russia. The best people of our country carried on the most resolute struggle against monarchy, landlords, and capitalists.

All of this, to be sure, must be presented imaginatively and emotionally. And then the pupils will understand why we must strengthen, cherish, protect, and love

our socialist Motherland—why we must hate oppression and exploitation.

The pupils of the Soviet school must realize that the feeling of Soviet patriotism is saturated with irreconcilable hatred toward the enemies of socialist society.

Hatred gives birth to class revolutionary vigilance and creates a feeling of irreconcilability toward the class enemy; the weakening of such vigilance undermines the cause of the socialist revolution. It is necessary to learn, not only to hate the enemy, but also to struggle with him, in time to unmask him, and finally, if he does not surrender, to destroy him.

Through materials dealing with the Great Patriotic War one must show the pupils the international significance of our struggle with the German robbers. We proved to be the only power capable, not only of halting the dark surge of fascism, but also of inflicting on it a decisive and fatal defeat. At the Twenty-Fourth Anniversary of the Great October Socialist Revolution Comrade Stalin, turning to the army, said: "The whole world looks upon you as the power capable of destroying the pillaging regiments of the German robbers. The enslaved peoples of Europe who have fallen under the yoke of the German robbers look upon you as their saviors. A great liberating mission falls to your lot. Be worthy of this mission! The war which you conduct is a war of liberation, a war of justice." [9] Here with remarkable clarity is revealed the union of the interests of our Motherland with the interests of the workers of the entire world.

3. *Methods of education in Soviet patriotism.* For

[9] *Ibid.*, pp. 36-7.

education in Soviet patriotism it is necessary to utilize all of the diverse resources which the school has at its disposal, beginning with the process of instruction.

The study of history has special significance for education in Soviet patriotism. The greatness of the past of the Russian people has been developed briefly above. Other peoples of the USSR also can be proud of much in their past.

The task of the teacher consists in presenting in a vivid and engrossing form historical materials designed to awaken in children a deep interest in the heroic struggle, in the creative work, and in the noble leaders and talented builders of culture of their people. All of this is done for the purpose of kindling in them love for the great past of their people. This requires the use of stirring stories and the utilization of historical documents, reminiscences, and literary works. Pictures dealing with historical subjects should also be employed.

During lessons in geography the teacher, first of all, interests the children in their natural surroundings, introducing them directly to the phenomena of nature by means of observations and excursions.

In the study of the natural zones of the USSR he cultivates in his pupils an interest in the great variety of natural landscapes of their country and arouses love for the scenic beauties of their native land. He shows to them artistic representations of different landscapes and reads to them descriptions of nature from literary works and sketches written by travelers.

In presenting vivid pictures of socialist construction the teacher tells the children about the flowering of the national republics and provinces of the Soviet Union.

about their economic and cultural growth, how each of them with its own natural riches contributes to the advancement of the material welfare of the entire land.

It is necessary to show the pupils how socialist construction has changed the geography of our land, how shallow rivers have been made navigable, how the Moscow sea was created, how the North Pole was conquered, how the Dnieper dam was built and built again, how deserts have been transformed into gardens. We must reveal to them also the rich perspectives of our further development and the great creative work necessary for the liquidation of the consequences of the German occupation.

Natural science also has considerable significance in the cultivation of love for the Motherland. The naturalist, I. V. Michurin, could develop his talents only under the conditions of Soviet life. The academicians, Lisenko and Tsitsin, and a whole galaxy of Soviet scientists could carry their ideas into life on a mass scale only on our socialist farms. In so far as they can grasp its meaning, children must be told about this creative work. They must be introduced also to the names of our great natural scientists of whom our country is proud, such as Timiriazev and Pavlov.

In studying natural science children must strive to acquire knowledge which will help them better to perform their socially useful work which is of value to the Motherland—the collecting of medicinal herbs, the growing of new plants, the protection of birds, and the struggle with agricultural pests.

Out-of-class work has great significance in education in Soviet patriotism. This work supplements the work

of the classroom, promotes understanding of social-political life, and raises the level of political literacy and activity among the pupils. The value of out-of-class reading deserves particular emphasis. The school library should have illustrated and recommended lists of books on the subject of "Motherland."

"Trips" to different national republics and to the borders of our Union should be organized as follows. The library prepares several itineraries of imaginary trips. Children desiring to participate sign up for this or that itinerary. For example, pupil N. signs up for a trip to Uzbekistan. He is handed an itinerary for this trip. The itinerary tells him how to go to Uzbekistan, what maps to consult and what to look for, what historical books and articles to read, what pictures to examine, with what adults who have been in Uzbekistan he should talk, and so on. The pupil performs this task with the aid of librarians and teachers in the school. Then, imagining himself a traveler in Uzbekistan, he keeps a diary, makes notes, and writes a little composition—an account of the journey. In this composition he describes the life of the Uzbek people. From pictures, postcards, and newspaper and journal clippings he prepares an album or placard about Uzbekistan. With this material he then gives an evening talk about his travels. Other children who signed up for the same itinerary appear with supplementary materials. Other itineraries, trips, and talks are organized along similar lines.

Children are very much interested in this kind of work. They collect relevant materials with enthusiasm; they tell willingly stories about their own "trips" and

they listen willingly to stories about the "trips" of their comrades.

In order to acquaint children more concretely and vividly with what constitutes the glory of the various peoples inhabiting the Union of Soviet Socialist Republics, the teacher should resort in class and out-of-class work to readings of tales, legends, stories, fables, verses, proverbs, and other literary treasures of these peoples.

More emphasis should be placed in our schools on such out-of-class work as correspondence with schools of the various republics, regions, and provinces and exchange of objects characteristic of local nature and local economy. Provision should be made also for the actual meeting of children of various nationalities, for the arranging of literary-artistic mornings on the subject of "friendship of peoples," for the writing of themes devoted to the various national republics, for the organization of accompanying exhibits of appropriate materials, and for the preparation of special issues of wall newspapers, journals, albums, and the like.

All of this work will promote the development in children of interest in the peoples of the Soviet Union and of respect for each nationality and its culture. This will encourage also the formation of comradely relationships among the children of different nationalities.

For fostering in the young the feeling of patriotism it is important to acquaint them, in so far as possible, with current political events. This may be done through special conversations of the teacher with the children once or twice a week, through listening to the news over the radio, and through reading suitable excerpts from newspapers. Knowledge of what is most essential and

important, of what is new in the struggle for the defense of the fatherland, in the field of socialist construction, and in our relations with other countries, will always nourish in children a deep interest in their state and will strengthen in them the feeling of patriotism.

The aim of patriotic education, however, may be considered realized only if pupils not only have knowledge about their country and are imbued with a feeling of love for it, but also show patriotism *in deed.*

At the time of the Great Patriotic War our school children showed themselves to be genuine patriots. They participated in great numbers in such forms of socially useful work as agricultural labor, the gathering of wild useful plants and medicinal grasses, the collection of articles needed for defense, the giving of aid to the families of men at the front, the conduct of correspondence with the warriors of the Red Army, and the visiting of hospitals and the presentation there of artistic performances.

Also many pupils of the Soviet school participated directly in the struggle with the fascist robbers. They aided the partisans and exhibited quickness of wit, fearlessness, courage, and genuine filial devotion to their people and their Motherland, down to complete readiness to sacrifice their lives for their country.

This is patriotism of action. But we must remember that our most fundamental task is the cultivation in future citizens of a capacity for manifesting, not the heroism of impulse, but the "most prolonged, most stubborn, most difficult heroism of mass *everyday* work." [10]

The first patriotic obligation of every citizen of the

[10] Lenin, *Works*, Vol. XXIV, p. 339.

Soviet Union is always to perform in the very best way his daily task. And it is necessary to cultivate patriotic consciousness in pupils from the earliest years so that they will regard studying as their basic daily task and studying well as their first and chief patriotic duty. "To strive with tenacity and perseverance to master knowledge, in order to become an educated and cultured person and to serve most fully the Soviet Motherland" is the first point in the Rules for School Children.

4. *Elements of knowledge having special significance for the military preparation of the future defenders of the Motherland.* An important part of education in Soviet patriotism for the growing generation is the cultivation of readiness to defend the socialist Motherland.

Military-political preparation of the rising generation of our country is directed toward the improvement of health and the development of strength, hardiness, agility, bravery, and courage. It is directed also toward the cultivation in the young of a consciousness of those purposes for which it is necessary to fight. The grandeur of these aims, the knowledge of the genuine truth about the essential nature of the struggle, and the knowledge that our truth is the truth of all toiling mankind instill into our youth that zeal with which they go forth to study and to sport, to the physical culture grounds, and to the circles of the Society of Soviet Aviation and Chemistry; that zeal with which they participate in skiing expeditions, in marksmanship and other athletic meets and contests; that zeal with which they pass the tests qualifying them to wear the insignia, "Ready for Labor and Defense."

Already in the primary school work is conducted for

the purpose of equipping the pupils with those elements of general knowledge which are closely related to the military preparation of future warriors. Here they become acquainted with the types of arms used in the Red Army; here they learn that the military equipment of our army is on the level of contemporary technology and that the warrior must possess knowledge of the foundations of science and achieve mastery of technique.

All the workers of our country love their Red Army because it is joined to them by blood and by the defense of their interests. This love is easily transmitted to children. Already they are imbued with great sympathy for the Red Army. It is absolutely necessary to acquaint them with the role of the League of Young Communists in our Red Army during the Great Patriotic War and in the development of our Red Fleet and military aviation, and with the valor of Young Communist aviators. The transmission to children of knowledge of the heroism of the civil war and the Great Patriotic War, as well as of the heroic deeds of our warriors who defended the borders of the USSR during the intervening years, is a mighty means of communist education.

In the course in *geography* attention should be given to the development of the ability to define the cardinal points, to use the compass, to understand a topographical plan, to read a map, to grasp the relations of the various elements of relief. This is an essential part of military study.

Mathematics should provide training in the use of the scale, the divider, the caliper, and other instruments in the making of a simple survey of a locality. Knowl-

edge of mathematics is extremely important for the mastery of military technique.

Various forms of *out-of-class work* designed to prepare children for the defense of their country may be utilized: evenings of reminiscences about the Red Army, excursions to military museums and military exhibits, games of a military character, including games of movement out-of-doors and indoors and also table games, military activities in communication, aviation, topography, and so on.

The material for the conduct of all this work may be concentrated in the Pioneer Room or in the Circle of Defense where at definite times meetings and consultations take place. In the Circle of Defense concrete materials for military work are utilized—various tables, placards, pictures, and diagrams. Here too are posted topographical questions, puzzles, problems in communication, and a recommended list of readings.

In all educational work devoted to the preparation of future citizens to defend the Motherland, it is necessary to remember that to vanquish the enemy is impossible without the most burning hatred of him. Passionate love of the Motherland breeds inevitably strong hatred of the enemy. Enslavers of people, destroyers of culture, and stranglers of liberty are hated by all to whom the freedom and independence of the Motherland are dear.

Chapter IV

FOR LOVE, HONOR, AND RESPECT

1. *Soviet patriotism and humanism.* Soviet patriotism is joined with genuine humanism. This term has been applied to a widespread movement which arose in the epoch of the Renaissance in the fourteenth century and which strove for the liberation of mankind from the chains of the medieval-feudal world view in the name of the rights and the dignity of personality.

In bourgeois society, because of its exploiting nature, humanistic ideas could not be realized. And in the "race theory" of fascism ideas of misanthropy directly antagonistic to humanism were expressed.

Genuine universal humanism is realized in our country—the country of socialism—because it has completely liberated the working people of all nationalities from exploitation. The principle of socialist humanism is thus expressed by Stalin: "of all the valuable capitals existing in the world the most valuable and most decisive capital is people, persons." [1]

In a conversation with the English writer, H. G. Wells, Comrade Stalin explained clearly that a socialist society is one which satisfies most fully the interests of per-

[1] Stalin, *Questions of Leninism*, 11th ed., p. 491.

sonality. "More than that," he said, "a socialist society provides a uniquely durable guarantee of the protection of the interests of personality."[2]

And Comrade Stalin himself above all exhibits genuine humanism in his relations with people. A leading writer of our country, A. N. Tolstoy, in his article "For the Motherland! For Stalin!" said of him: "Every man to him is a Man . . . The ethical heights of communism are nurtured in love of man and of life."

Hatred of the enemies of the socialist Motherland by no means contradicts the principle of humanism, since it is devoted to the protection of the rights and liberty of the workers from the designs of beasts of prey. The heroic fulfillment by the Soviet people of the mission of liberating freedom-loving peoples from inhuman fascism is the highest expression of humanism.

2. *Development in children of love for parents and respect for elders.* Education in the spirit of socialist humanism has as its task the leading of children to a consciousness of the high value of human personality and the inculcation in them of respect for the rights and dignity of man. In practice this task is achieved first of all in the relation of a child to people nearest to him.

The feeling of love for mother and father is the first noble feeling which arises naturally in a child and which plays a central role in the life of every individual. It is quite understandable therefore why in literature and in the memoirs of distinguished people so much attention is given to the relations between children and parents.

[2] Stalin, *Questions of Leninism*, 10th edition, p. 602.

In Russian literature the image of mother is drawn with special warmth. Everybody knows well the novel *Mother*, by Gorky.

A work by our gifted writer Gedar, entitled *The School*, a work which is well known to all Soviet school children, is steeped with a deep feeling of love and esteemed respect of the son for the mother and the revolutionary father.

We are all moved by the sincere and warm relations with his mother expressed in a letter of Lenin: "Dear little mother! I strongly embrace you, my dear one. How is your health? How are you?" These are the words of Vladimir Ilich in his letter of December 26, 1903, to his mother from Geneva where at the time he was leading energetically the work of the Bolsheviks and was lashing without mercy the exploiting order and all oppressors and conformists.

The same warm heartfelt relations with one's mother are seen in Comrade Stalin. Here is what his mother, Ekaterina Georgievna, said about her meeting with him in 1935: "My meeting with Soso . . . I had not seen him for some time. I felt ill, I felt weak; but on meeting him I was rejoiced as if wings had grown. Immediately both the weakness and the sickness vanished.

"The door opens and on the threshold he appears, my dear one . . . I look and scarcely believe my eyes . . . He also is happy. He approaches and kisses me. He looks well, hale, and cheerful. Tenderly he inquires about my health, asks about near ones, about friends.

"Unexpectedly I note silver threads in his hair. I even ask: 'What is this, my son, have you grown gray?' And he answers: 'It does not matter, mother, grayness—that is not important. I feel extremely well, have no doubt about it.'

"Time flows unnoticed . . . We recall old times, friends, and near ones. He jokes much and laughs. We sit long together and I am very happy; to me he is still my Soso."[3]

[3] *Komsomol Pravda*, October 27, 1935.

In the days of the Great Patriotic War the feeling of deep love and attachment between children and their near ones—of children for their parents and of parents for their children—was strong and poignant. And the tremendous life significance of this feeling was reflected in letters from the front and in letters to the front, in grievous partings and happy reunions.

Most valuable in the relations between children and parents was the feeling of mutual support and of unity of purpose: the desire to contribute with all one's strength to the defeat of the hated enemy and the liberation of our beloved Motherland. The great power of courageous mother love, of love of daughters and sons for parents, and of deep respect and regard is shown in the relations between Zoya Kosmodemianskaia and her mother, between Oleg Koshevoy and his mother. Stories of mothers about their heroic children have exceptionally great educational value. By such examples may be developed in school children love and respect for parents.

Our children must appreciate how honorable is the title of mother in our land. Only in the Soviet Union has the state established the title of "Mother-heroine" and the bestowal of orders and medals on mothers of many children.

And with the word "father" we address the Great Stalin when we wish to express to him the feeling of filial nearness and of love and respect.

A respectful attitude is required of children, not only toward their relatives, but also toward their elders generally. And it is most important that this result be achieved in deeds as well as in words. The Rules for

School Children demand that children obey parents and help them, that they be always polite toward their school director and teachers, respectful toward their elders and toward each other, considerate of and attentive to their elders, the sick, the weak, and the little ones.

Members of the older generation in their conflict with czarism and later with white guards and interventionists achieved socialism. Now, together with the younger generation, they must work with tireless energy on all fronts of socialist construction. In the years of the Great Patriotic War against bloody fascism, they provided the basic personnel of the military leadership under whom the Red Army achieved such brilliant victories.

In our country there are no conflicts between fathers and children. Members of the older generation possess great merit in the eyes of youth. They have the rich experience gained in the revolutionary struggle and socialist construction. They set the example of the victorious attack on the stronghold of monarchy and on the stronghold of capitalism. They have traveled a long road of intensive labor.

How base then are the rude pranks which some children, adolescents, and youth permit themselves to play on adults! Through shouting, abusive language, and insults, through demonstrative refusal to perform a task assigned by an older person, profound disrespect is expressed. For an adolescent or a young person to fail to greet an elder or to offer him his seat on a trolley car is also a sign of disrespect.

We must cultivate in our children a feeling of respect and a cultured attitude toward elders, and particularly toward teachers. The significance which the Central

Committee of the Communist Party assigns to the cultivation of these traits of character in the younger members of our socialist collective is revealed in the fact, for example, that it has established expulsion from school as a form of punishment for insulting a teacher or school director.[4]

We must cultivate in our children also a feeling of respect for one another. They still exhibit not a few patterns of behavior which have come by tradition from the old life, but which do not harmonize with the new spirit of our socialist order. Sometimes, for example, the older children bully the younger, the physically strong taunt the weak, boys treat girls scornfully and occasionally even insult them, children with certain defects, such as stuttering or some physical disability, may be teased and ridiculed.

All such forms of behavior are vestiges from the old society and the old life. They must be rooted out. They must be replaced by new attitudes. The experience of our schools, as well as our Pioneer detachments, gives many beautiful illustrations of these new and remarkable relations among children. In response to a letter to the Pioneers and the necessity of taking care of younger brothers and sisters Nadezhda Konstantinovna Krupskaia was showered with letters from children containing such statements as the following: "I teach my little sister," "We watch over the kindergarten," "I study with my brother." The letters tell how the older Pioneers undertake to work more effectively with younger children, how with great love for their little

[4] *Resolution of the Central Committee of the Communist Party,* August 25, 1934.

comrades they organize games, walks, readings, and physical exercises.

All of this is in conformity with the Rules for School Children which demand that pupils be polite, respectful, and attentive to people through deeds, and that they exhibit such attitudes in their actions toward adults and children of their own age, as well as toward little ones.

Teachers should strive for this result in practice by strictly enforcing and introducing into the daily life of children the rules of conduct.

3. *Education in children of a feeling of duty and responsibility, a feeling of honor and personal dignity.* In the life and conduct of the pupil much is determined, not by personal needs and interests, but by a feeling and a consciousness of duty toward parents, toward the collective of comrades, toward the school, and toward the state. The Rules for School Children begin with the words, "it is the *duty* of every school child."

It is necessary also to give to children the concept itself of duty and responsibility, to train them so that a sense of duty becomes the governing principle in their conduct, so that an honorable and conscientious attitude toward the fulfillment of obligations becomes a stable trait of character.

Children will understand the meaning of duty most easily through concrete examples. The experience of the Great Patriotic War is replete with such examples. How many exciting stories may be told of warriors voluntarily assuming tasks whose fulfillment called for the sacrifice of their own lives! Here people were guided, not only by a patriotic impulse, but also by a sense and consciousness of duty. The same moral incentives guide

individuals when they strive for goals which require the conquest of insurmountable difficulties and the voluntary sacrifice of their personal interests in the fulfillment of a socially important labor task.

Actual practice on the part of the pupil in the discharge of his obligations is the basic means of developing a sense of duty and responsibility. Particularly useful in this connection is the assignment to children of definite tasks and the checking of their fulfillment. The performance of the duties of a monitor, if treated seriously, offers a significant opportunity to cultivate in children the ability to introduce into life high moral ideals and convictions. The point should be emphasized that school children should learn, not simply to discharge each task, but to discharge it as well, as precisely, and as accurately as possible. And let them be prompted to such conduct, not only by expected control from the teacher, but also by self-control, by holding themselves to high standards.

Children should learn through simple facts how the masters in various callings have worked and do work, how they achieve perfection in their crafts. The example of a consistently responsible attitude on the part of the teacher toward his own work and obligations facilitates the development in pupils of a responsible attitude toward every task and every assignment. A man who works honestly and conscientiously is always honest in his deeds, is always truthful and sincere.

Truthfulness and contempt for lying must be cultivated in children from the earliest years. They must come to experience a deep-seated revulsion toward such practices as presenting the work of someone else as

one's own, concealing a bad deed from adults, or deceiving one's teachers.

The pupil of our school must be incapable, because of his inner strength and inherent honesty, of telling a lie. In the classroom, in the school, and in the Pioneer camp a public opinion should be created which will condemn every kind of evasion, every ostentatious display of good behavior, every manifestation of falsehood in both the opinions and the conduct of pupils. One must *be* honest, conscientious, truthful, and studious, and not merely *seem* to be such. Only a person of crystal honesty can possess a genuinely true feeling of personal dignity and honor.

To cultivate in a pupil a feeling of honor means to get him to value the good opinion of people in authority in the collective and to get him to *earn* such an opinion. The feeling of personal dignity is inseparable from the feeling of honor, but it differs in that it expresses self-respect derived from the definition by the pupil of his attitude toward himself in terms of the merit of his deeds. For success in the realm of moral education the pupil must be made sensitive to the opinion of the teacher, of people in authority, and of the collective. A child who is indifferent to such appraisal of his conduct presents the greatest difficulties to the educator. One should develop in a child from the earliest years an association of unpleasant feeling with disapproval for bad deeds and an association of pleasant feeling with approval for excellent performance of work and for excellent conduct. At the same time it is important that he value his own appraisal of his actions, being able to admit his faults and mistakes and to show a desire

to improve, to restore his honor, and to make the necessary efforts to this end. Hence there will develop in the child the ability for self-criticism which is so important in the collective creative work called socialist construction.

A person possessing a feeling of honor and personal dignity demands justice for himself and is just to others, refuses both to submit to insult and to insult others, and overpraises neither himself nor others. A person reared in the spirit of honor and personal dignity is revolted by every manifestation of sycophancy, servility, officiousness, flattery, and other such vices. On the other hand, respect for oneself and personal dignity are irreconcilable with peacockery, conceit, hard egotism, and self-love. Genuine dignity is identified with that modesty which permits the individual to judge himself properly and to respect the honor and dignity of others.

All of the positive qualities mentioned above may be cultivated in children in large measure by establishing in the school, the family, and the collective of pupils and Pioneers the very same relations which exist among the adults of the community. And here, as elsewhere, the example of the teachers themselves and familiarity with examples taken from life and literature are extremely important.

Chapter V

FOR THE COMMON GOOD

1. *Comradeship and friendship among children.* The sense of personal dignity and honor has value only when it is joined with a sense of the honor of the collective. The creation of a closely knit children's collective is one of the most important means for the achievement of success in education.

Collective relations rest on the foundation of the feelings of comradeship and friendship. "It is necessary," said M. I. Kalinin, "that we have a welding of comrades . . . the USSR will be yet stronger if such a welding is cultivated in the Soviet people from childhood—an active and strong welding of comrades from school days. Then if the individual joins the Red Army or finds himself at the front, it will be easier for him to enter into the military welding. He will arrive with the welding love of the socialist Motherland." [1]

How then are comradeship and friendship cultivated from the earliest years?

First of all, let us make clear the differences between these concepts. Comradeship and friendship among children are characterized by nearness to one another, by kindness toward one another, and by community of in-

[1] Kalinin, *Problems of the Soviet Intelligentsia*, 1939, p. 38.

terest and community of action. All pupils in a class must be comrades. Friendship is a high stage of comradeship, in which nearness to another becomes stronger, sharper, and more intimate. Friends are drawn to each other. They want to be together, to work together, to share with each other their thoughts and feelings, to talk about their common work, games, and interests.

This is how Garin in *The Childhood of Tema* describes the feeling of friendship experienced by his little hero:

Sometimes in the morning when Tema did not want to get up and when for some reason the prospect of going to school had no attractions for him, he suddenly remembered his friend and a sweet feeling gripped him—he jumped out of bed and began to dress. He experienced delight at the thought of again seeing Ivanov who would wait for him and cheerfully flash his kindly dark eyes from under a shaggy shock of hair. The friends would greet each other, would sit down real close to each other, and would smile at Kornev who, chewing his nails, would say mockingly: "Haven't seen each other for a hundred years. Kiss each other from joy."

During such moments Tema regarded himself as the happiest of persons.

How can the teacher influence the friendship of children? First of all, he must be sensitive to the growing feeling of friendship among children and make sure that it develops on a healthy basis and is beneficial to the friends. The incentives to friendship are at first external. Pupils may begin to be friendly, for example, simply because they sit together, go to school together, or live in the same neighborhood. Higher incentives are of course better: common tasks, interests, games, or sport. It is well when a friend attracts because of such qualities

as knowledge of something interesting, ability, bravery, perseverance, kindness, sensitivity, initiative, resourcefulness, and cheerfulness. The task of the teacher is to raise the incentives of friendship among children to a higher level.

Can friendship between children be established on the recommendation of a teacher? Not if it occurs suddenly, artificially, and without foundation. But if the teacher desires to create a fruitful friendship in a class between certain children, he can gradually prepare the conditions for it. For example, he may seat children side by side, hand them a book to read together, or give them a mutual assignment. In this soil a desired friendship can be evoked.

Sometimes friendship between children is formed on the basis of negative interests or even harmful mutual "enterprises." On noticing such a development, the teacher should take measures either to destroy the friendship by dispelling the halo of the "friend-leader," or to redirect it by diverting the friends from their evil ways and leading them toward useful deeds.

For the cultivation of the feeling of friendship among children it is necessary to acquaint them with vivid examples of friendship among both children and adults. Suitable materials may be drawn from literature and memoirs of the lives of distinguished people.

Friendship between children should not be allowed to develop at the expense of the general comradeship of all members of the collective. All pupils of a class are comrades and should be comrades. When there is a genuine collective, there is comradeship. It arises and

is developed in the soil of the collective life and work of children.

Comradeship is manifested in friendly social efforts to achieve success in work by all members of a collective, in mutual concern, in mutual aid, and in devotion to one another.

To be genuine comrades children must be collectivists.

2. *Children in a collective.* The class, the Pioneer link, the Pioneer detachment, the pupils' circle, and other children's groups and organizations may be regarded as collectives only if the members are aware of common tasks, devoted to common purposes, conscious of complete mutuality of interests, and willing to direct their strength and work toward the general good. A distinctive mark of a collective is its organizational form—the presence of guiding and executive organs, good management and subordination, and distribution of obligations and responsibilities.

The significance of the collective is described as follows in *Pravda,* the organ of the Central Committee of the All-Union Communist Party:

"Our children must be indoctrinated with the spirit of collectivism, because a strong collective is the foundation of foundations of the Soviet educational system. It is sufficient to recall the interesting pedagogical experience of the teacher-writer Makarenko who succeeded in transforming children corrupted by homelessness into worthy citizens of a socialist society. The entire secret of his success is found in the simple fact that he formed a genuine collective which set the tone of the colony, mastered the most incorrigible individuals, and

by habituating them to discipline cultivated the will."

Our task in the school is not merely the education of individual children, but also and especially the education of a collective and the education of each child in the spirit of collectivism. The Soviet land, truly declared A. S. Makarenko, is for the most part a land of collectives.

The collective of course is not created all at once. But the organization of a collective and the cultivation in each child of a feeling of comradeship and collectiveness begins from the first grade.

Here on the first day of school in the first grade the teacher observes that the little girl Lucy on entering the classroom and seeing flowers in vases on the desks, runs from desk to desk, picking the loveliest flowers. Lucy sits down at the first desk and seizes both glasses in her hands. The teacher notes further that Lucy tries to take the best of everything for herself: she grabs the best pencils and the best little counting balls. The teacher asks Lucy to distribute the pencils in her row, not choosing and not changing, but in order. With closed eyes Lucy takes the pencils from the box and quickly distributes them, but after first placing one pencil on her own desk while holding another in her hand. When Lucy takes her seat she thinks that Ura has a better pencil. Making a scarcely perceptible movement in his direction, she controls herself; but she looks enviously at Ura's pencil, being dissatisfied with her own. However, she does not change.

The teacher has to work long and hard to overcome these tendencies in Lucy. She consults with the parents, so that they too will inculcate in Lucy a feeling of collectiveness. Social tasks are given to her in the class which demand on her part concern for the entire group of comrades. Lucy begins to ask her mother for certain objects, not with the words "Give

me," but with the words "Give us, for us." Being by nature active and sensitive, susceptible to the reasonable influence of adults, she becomes in the third and fourth grades one of the best members of the collective, willingly and gladly performing a large amount of socially useful work.

Some children are inclined from the first to share their possessions with comrades. Others take advantage of these generous impulses and exploit such children for their own selfish purposes.

While supporting and developing in children comradely and kindly feelings, it is necessary to cultivate in each a spirit of independence and a sense of his own personality.

There are all kinds of children in a collective. In the organization of its life the teacher will lean on those who are energetic and possess initiative. But gradually through active social work it is necessary to involve all so that each pupil will be educated in collectivism and will acquire organizational habits.

A correct organization of the life and work of a collective creates favorable conditions for the development of the abilities and talents of every member. The more the distinctive positive qualities of each child are utilized, the more vigorous, meaningful, and interesting will be the life of the entire collective.

Let us consider an example of the organization of the life of a children's collective in the third grade of a certain school:

In the third grade the pupils conduct a system of monitorship quite independently. The monitors are responsible for order in the classroom, prepare the blackboard for use, and

look after the ventilation. Children are initiated into the discharge of monitorial duties from the first grade.

In the nature corner the pupils themselves water the flowers, wash them, keep them from withering, and are very grieved if they die.

"Laboratory assistants," selected by the teacher, prepare under his guidance whatever is necessary for the following lessons, such as receptacles for natural science, or maps and pictures for geography and history. They even know how to operate the projector.

Children love this work very much. They are proud when their turns come.

The wall newspaper is managed so that all members of the class participate. Pupils submit notes and other materials to the teacher for approval, but are entirely responsible for getting out the paper. They manage these things very well.

Orderlies strictly see to it that the hands and ears of the children are clean.

From time to time social responsibilities are redistributed. In the course of the year every pupil engages in each of several branches of socially useful work.

When the class organizes literary-artistic mornings, practically all children participate in them at one stage or another.

Many memorize not only their own parts, but also the parts of their comrades. If any participant does not arrive, he is immediately replaced by another.

The class also has defense work: children work in the circles of Anti-Air-Chemical National Defense and Ready for Sanitary Defense; and each one has two badges which he wears with pride. In the model aviation circle seven members of the class work under the supervision of an eighth-grade pupil. On the invitation of a group of children a musical circle, led by one of the parents, was organized.

A literary reading circle works under the direction of the teacher.

The class also has a circle on the calendar which is of interest to all the pupils. The members of this circle have charge of the loose-leaf calendar belonging to the class; they read from the leaves of the calendar material for a given day, sometimes supplementing it with illustrations, verses, and proverbs. All of this is assembled and accurately arranged in folders.

The collective and organized life of the class develops in children concern for one another. For example, pupils look after sick comrades, write them letters, and when possible go to visit them. They are disturbed lest their sick comrades fall behind in their schoolwork. They transmit to them at home the lessons assigned so that they will be able to keep up with their class.

Friendship and comradeship are born among the children.

From this example we see that a pupil collective, if correctly organized, is, in the first place, an aid to the teacher and the school director in the achievement of the tasks of communist education and in the struggle for a high quality of knowledge. In the second place, a pupil collective is a school for the formation of social habits in the children and for the preparation of citizens who will be able to put social above personal interests. In the third place, a pupil collective is a way of organizing the self-activity of children in various spheres of work which is directed toward their cultural development and the satisfaction of their needs and interests.

It goes without saying that the actual content and form of pupil organizations depend on the age characteristics, the level of development, and the powers and abilities of the children.

In the primary school no general pupil organization

is created, but the teacher organizes the life of the children in the grade collective.

In discharging social obligations in the class collective under the tutelage of the teacher, children gradually acquire the qualities necessary for friendly mutual work and life in a social organization. The pupil will feel himself a member of the class collective, of course, only if the class as a whole is organized by the teacher as a collective. The teacher establishes the system of monitorship of pupils and arranges the monitorial schedule under which each pupil knows when he is to fulfill this or that obligation.

But the life of the class embraces a multiplicity of duties which exceed the powers of a single monitor. It is necessary to check the cleanliness of the clothing of pupils, the neatness of notebooks, the treatment of books, and the care of school property. Two or three pupils may be selected therefore to assist the monitor in doing this work. In performing certain tasks, such as the making of placards for a given theme, the procuring of tickets to the cinema, or the preparing for a holiday, different jobs may be assigned to different pupils.

From time to time in the primary school—in grades two, three, and four—brief meetings must be arranged under the leadership of the teacher. In these meetings the class may evaluate the performance of monitorial duties by different pupils and discuss questions about class order, about the improvement of discipline, about assistance to various pupils in their studies, about participation in the celebration of a revolutionary holiday, or about organizing walks, games, and excursions for the entire class collective.

The leaders of the Young Communist and Pioneer organizations, and particularly the leaders of the Pioneers, stimulated by the example of the outstanding people of our country, guided by the practices of whole collectives of our foremost enterprises, schools, and collective farms, and manifesting through all their work and conduct the qualities of the new man, inspire the whole mass of children to persistence and tenacity in working for a solid and lasting mastery of knowledge and for the establishment of a system of order which will ensure discipline and create a cultured life among the pupils and a correct attitude of children toward adults. At the same time the leaders of the Young Communist and Pioneer organizations strive to create a happy, cheerful, and joyous life which will promote the improvement of the health of the children.

Young Communist and Pioneer organizations should demand of each member an accounting of how he fulfills his social obligations, and how he justifies, through personal example in study and conduct, the high title of Pioneer or Young Communist.

The leaders of Young Communist and Pioneer organizations must be interested in the life of the pupil collective in each grade and must associate intimately with other children, helping them to organize their life and work better and more interestingly—talking with them, relating to them the successful work of other collectives, and enriching them with their own experience.

In a correctly organized collective favorable conditions are created for the cultivation of *comradely attitudes between boys and girls*. From the very first days of school children must be habituated to associate with

each other and to regard as entirely normal common participation in games and socially useful work. In the distribution of various social tasks the teacher must assign them to boys and girls so that both may be equally active. This is easily achieved under the conditions of coeducation,[2] if a correct line is followed from the beginning. Under the conditions of separate education the collective is homogeneous as to sex. Within the grade and the school therefore the question of interdependent relationships between boys and girls does not arise. But they are together outside the school. So the problem of education of comradely relations between them is not eliminated. The school must cultivate these relationships among children by approving friendly mutual social work and friendly mutual games for boys and girls from different schools. Coeducational out-of-school activities, such as the staging of plays or the arranging of a concert on a special theme in which members of both sexes participate organizationally, should be provided. The relations between boys and girls must be formed in full harmony with the principle of equality between men and women in our country. Mutual respect, aid, and protection, each supplementing the other in the collective according to abilities and talents, must characterize their relations. This will be accomplished if adults—both teachers and parents—create and support such relations in practice and develop a corresponding public opinion among the children.

But not infrequently among children cases of *false*

[2] Beginning in 1943 coeducation has been abolished and separate schools for boys and girls have been established from the first grade in communities large enough to maintain the two systems.

comradeship arise. Sometimes, for example, they conceal the fact that one of their comrades, deliberately and in a spirit of hooliganism or mischief-making, has destroyed school property. In many collectives it is customary to regard as a "valiant hero" the pupil who, without studying his lesson or possessing the necessary knowledge, manages to get a good mark in a subject. Among some children also the tradition persists of prompting or helping each other in order to conceal deficiencies in knowledge and conduct. This is done in the name of "comradeship." But it is false comradeship.

Such "comradeship" causes an injury to the members of the collective and brings harm to our socialist society as a whole, because it promotes ignorance and cultivates extremely unhealthy habits of conduct in the individual. It encourages the development of a tendency toward parasitism. Behavior of this kind is intolerable in any collective of a socialist society. Equally intolerable in our collective life and in the life of a children's collective are envy, peacockery, conceit, boastfulness, and deception of one's comrades. It is necessary to develop among children a healthy new collective life in harmony with communist ideals.

The fact that children value comradeship and solidarity highly, and are ready even to sacrifice personal interests for the sake of comrades, is in itself most fortunate. But it is necessary to explain to children that practices, which in some instances seem to be genuine manifestations of comradeship, in reality cause moral injury to the members of their collective.

Under no circumstances in the struggle against the manifestation of false comradeship should one encour-

age children to denounce and slander secretly for purposes of personal advantage. Pupils should be habituated to open protest against concealment of evil deeds and harmful forms of assistance, and to bold exposure of loafers and rowdies at meetings of the collective. If a healthy public opinion is developed, the collective is able to force its own offenders to admit ugly pranks and delinquencies, to confess them, and to correct their behavior.

It is useful in certain cases to place before the members of a collective the task of eliminating from their midst such injurious practices without the aid of the teachers. Of course the pedagogical influence, though unnoticed, operates through subtle means.

Chapter VI

FOR ORDER AND DISCIPLINE

1. *Basic traits of discipline required of the Soviet pupil.* An extremely important component part of moral education is the education of children in conscious discipline. Without discipline and habits of organization one cannot study, one cannot work. But it is not merely a question of ensuring the *discipline* of pupils during their school years. Before the teacher stands a much deeper task: the cultivation in children of a *state of discipline* as a high quality of communist morality and one of the most important traits of character. The development of this quality in children is linked with the task of preparing future citizens of the Soviet state who will act from a sense of public duty and will possess a feeling of responsibility before the socialist Motherland. Without discipline one cannot achieve high productivity of labor in production. Without discipline one cannot conquer in war.

From early years we must educate children so that a state of discipline will remain as their permanent possession.

Discipline for our Soviet pupil means: to study and work honestly, conscientiously, and with maximum efficiency, to exhibit concern for ever greater success for

himself and his comrades, to be polite and considerate in his relations with his fellows, to show respect for his elders, to help those in need, to take care of public property, and to encourage others to do likewise.

The discipline which we cultivate in our children under socialist conditions is characterized by the following qualities: In the first place it is *conscious,* that is, it is founded on an inner conviction of the necessity of following definite rules and regulations in conduct which in turn are based on an understanding of their meaning and significance. In the second place, discipline is *self-initiated,* that is, it is not a discipline of simple obedience, but rather a discipline which is linked with the desire to fulfill in the best possible manner a given assignment, order, or commission. More than this, it is linked with a readiness always to do one's duty, not waiting for an order or a reminder, but displaying initiative. In the third place, discipline is *firm,* that is, it is unquestioned obedience and submission to the leader, the teacher, or the organizer. Without this there is no discipline; submission to the will of the leader is a necessary and essential mark of discipline. In the fourth place, discipline is *organizational,* that is, it is a discipline which prompts and habituates the pupil to the precise organization of individual and collective work, to organization in games and life. In the fifth place, discipline is *comradely,* that is, it is founded on mutual respect of the members of the collective. In the sixth place, discipline is *resolute,* that is, it surmounts difficulties, prompts the completion of every task, subjects conduct to high purposes, and conquers motives of low degree.

A state of discipline cannot bear merely an outer character. The qualities enumerated above require an inner condition. Conscious discipline cannot rest on a foundation of fear. But in developing discipline in pupils we may apply at times threats of punishment and even punishments themselves, if regulations are violated. Also we may assume that the pupil will refrain from such violations because of fear of displeasing adults in positions of authority, fear of disapproval on the part of the collective, fear of the reproaches of his own conscience, and fear of the unpleasant experience of shame. However, these are not the chief means of stimulating our pupils to a high condition of discipline. It is important to us that our pupils desire and strive to become disciplined, not because of external pressure, but because of their own voluntary promptings. It is important that their own active disciplinary powers function and that they have an inner harmony with discipline and a desire to achieve it. Such discipline leads inevitably to self-discipline. Under such discipline conformity and obedience become more perfect.

Since a conscious state of discipline is an organic part of communist morality, it is cultivated throughout the program of communist education. It cannot be developed by any special measures separated from teaching and above all from the conduct of the recitation. It must be nurtured in the daily life of the school. Only the sustained and careful work of the entire educational undertaking carried on from day to day can ensure the development of conscious discipline.

The basic conditions for the cultivation of conscious and firm discipline in pupils are clearly outlined in a

recent decree [1] of the People's Commissariat of Education of the RSFSR: "The discipline of pupils is nurtured by the general practice and the whole content of the work of the school: skillful teaching of school subjects, strict regimen for the entire school life, unwavering observation by each pupil of the 'Rules for School Children,' firm organization of the children's collective, and rational use of measures of rewards and punishments. The leading role in this work belongs to the teacher."

2. *Content of the Rules* [2] *for School Children.* These rules of conduct have as their first aim the ensuring of the order necessary for the successful operation of the school. But they constitute at the same time a program for the cultivation in pupils of habits of disciplined and cultured behavior both inside and outside of the school.

The "Rules" first of all set down the school obligations of the pupil: to study well, to attend classes faithfully, and to arrive on time; to be attentive during the lesson period to the explanations of the teacher and the responses of the comrades, to perform tasks efficiently, and to do homework on time, accurately, and independently.

At the same time the "Rules" designate how the pupil must behave during the conduct of the recitation: to rise when answering a question, to hold himself erect, and to take his seat only on permission of the teacher; to raise the hand and await the call of the teacher when wishing to recite; to rise as the teacher or director enters or leaves the classroom.

[1] "On the Strengthening of Discipline in the School," No. 205, March 21, 1944.

[2] The "Rules" are printed in full in the Appendix.

Several points embrace the demands of hygiene and neatness: to appear at school washed, combed, and neatly dressed; to keep his desk in the classroom clean and orderly, not throwing litter on school premises; to maintain cleanliness in the home by keeping his own clothes, shoes, and bed in order, and by observing the rules of hygiene and the daily regimen recommended by the school.

The "Rules" devote particular attention to the treatment by children of adults and the aged. They demand unquestioned and exact fulfillment by the pupils of the orders and requests of the director and the teacher, respectful treatment of teachers and parents, politeness toward all workers in the school, comrades, and visitors.

The "Rules" require of the pupil of the Soviet school attentiveness to and consideration of the sick, the weak, the aged, and little children; also care of younger brothers and sisters.

The "Rules" impose on pupils responsibility for the protection of school property and possessions of comrades.

The school child is categorically forbidden to smoke, to gamble, or to use bad language.

The "Rules" regulate also the conduct of the pupil in public places and on the street, demanding of him decency, good behavior, and modesty.

The "Rules" call upon him to prize the honor of his school and his class as his very own.

3. *Most important conditions for education in discipline in the school.* The pupil must strive to observe strictly the rules of conduct and achieve precision and promptness in the fulfillment of the demands made upon

him. The rules themselves do not automatically inculcate the habits of disciplined behavior. In order that they may become immutable law to the pupil, they must be introduced into the daily life of the school by a vast, serious, and systematic effort.

The most important condition for achieving discipline in the school is *a correctly organized process of instruction.* Disciplined conduct is nurtured in the classroom. A well-organized and carefully planned recitation organizes the attention of pupils and awakens interest in work. An incorrectly conducted recitation is injuriously reflected in the education of children. Where a recitation is well organized, pupil conduct ordinarily evokes no complaints. A good recitation educates, not only through the content of its subject matter, but also through the pattern of its organization—through punctual beginning of the lesson, planful conduct of the recitation, skillful selection of teaching materials, and maintenance of strict order.

A badly organized recitation not only fails to foster the development of the desired qualities in pupils, not only fails to provide the opportunity to master the prescribed materials, but also nullifies the work of such general educational measures as circles and Pioneer meetings. Chattering permitted in the lesson period becomes more pronounced during out-of-class time.

A firm and well-planned regimen facilitates the strengthening of discipline and the cultivation in the pupils of the necessary useful qualities. Normal order in everything must become habitual—in the classroom and in out-of-class activity, in the recitation and in the

Pioneer meeting, in conferences and during recess. It must become an inviolable tradition.

This is not a question of repressive regulation at every step, nor of that constant supervision from above which humiliates the dignity of the person, but of educative work leading to conscious conformity to a definite cultural and healthful regimen which ensures normal work and a cultured collective life.

A firm system of internal order and a definite educational regimen are developed, established, and maintained by the leadership and all the teachers of the school with the active and conscious collaboration of the entire pupil body. Insistence on the subjection of every member of the school collective to this system of order must be very firm.

The regulations assume the existence of external conditions in the school characterized by cleanliness, convenience, and regard for beauty and comfort. In a building resembling barracks, unfurnished and uncomfortable, children behave in an undisciplined fashion; but as soon as a pleasing environment is created, they begin to behave in a cultured manner.

It is an established fact also that the discipline of pupils is better in those schools which manage well the *out-of-class and out-of-school work* of the children and which maintain contact through supervised visits and activities with out-of-school institutions. The teachers of such schools also assist parents in the rational use of the leisure time of children at home. When pupils thus have an opportunity of satisfying their need for activity by something constructive, they are diverted from harmful

influences and their conduct is organized in a cultured manner.

The teacher is responsible for the *supervision* of pupils in school. He of course assigns simple administrative tasks to the monitors who assist him. Supervision must be regular, but not meddlesome. The important thing is for pupils to behave in a disciplined and proper way when they are by themselves and away from the supervising eye. One cannot say that children are well brought up if they conduct themselves well in the presence of the teacher, but behave badly in his absence.

While organizing the supervision of children, it is necessary at the same time to train them in the independent organization of discipline, utilizing all that is of value for this purpose in the vitally important children's collective.

The teacher first of all must make *exactions* of the pupils during the recitation. He does not coax pupils; he demands obedience. Strictness signifies a definite system of work. The teacher not only sets forth the materials of instruction, but also checks to see that the materials are assimilated and that both class and home assignments are carried out. Likewise he tests to discover how fully the materials are mastered and how carefully and accurately notes are kept. Demands upon pupils must be firm, clear, and definite: their fulfillment must be systematically controlled and checked. If the teacher is ineffective in this process, the pupils cease to take assignments seriously. Strictness without control and checking fails to educate and to strengthen discipline; rather it creates a sense of irresponsibility.

But to persuade and demand is not enough. It is im-

perative that practices and habits of proper behavior be cultivated in children. A child of seven years of age comes to school with a great desire to learn. But how to do it? He does not know. He wishes to behave well in the classroom. But how to do this? Also he does not know. One must teach the child through actual practice how to enter the classroom, to rise, to reply to the teacher, to stand before the blackboard, to take care of textbooks, notebooks, and all school property, to listen until the teacher finishes, and so on. All of this constitutes a large and serious work in the cultivation of discipline.

4. *Cultivation of habits of cultured behavior.*[3] The more the individual makes habitual rational and useful actions, the more meaningful and fruitful his life will be. He will save much time for mental work, and consequently for his development. He will simplify and introduce orderliness into his life in many ways. "Habit," writes Ushinsky, "sets man free and opens to him the road to further progress." [4]

Habits have tremendous power, not only in the life of the individual, but also in the life of the collective. A smoothly running and well-organized classroom or school is always based on a whole series of habits which have become the attributes of all the pupils. Violation of this habitual order by anyone arouses a sense of perplexity on the part of the collective and is followed by resistance. The violator, feeling the disapproval and protest of the majority, submits to the established regimen.

[3] There follows here in the Russian text a discussion of terminology which would merely confuse the American reader.

[4] K. D. Ushinsky, *Man as an Object of Education*, 13th edition, abridged, 1913, p. 35.

A system of definite habits of conduct, characteristic of all members of a grade and school collective, gives a certain style to the social life of the institution and constitutes what is known as *tradition.*

Without the acquisition of habits education is not effective. Of what value is the individual who knows and can even explain rules of conduct but does not know how to observe them?

While developing certain habits in children, we must cultivate in them the ability to break habits when necessary. Let us suppose that a child is habituated to rising at nine o'clock in the morning. But when the school year begins he is obliged to rise earlier. Naturally, since tardiness is not permitted, a new habit must be established and established quickly.

The formation of a new habit begins in the pupil with an awareness of its essence and significance. And then, thanks to numerous repetitions of the action, it becomes ever stronger, finally becoming habitual. Thereafter it is performed automatically whenever the conditions appear which call for the application of the given rule of conduct.

Quickness in the formation and accuracy and firmness in the quality of habits depend to a very large degree on the creation in children by the teacher of an active will to mastery. When they themselves *try* to attain a certain goal, when they experience a vigorous urge in the desired direction, success is assured in the shortest possible time.

An active purposefulness for the mastery of a habit can be created in children through effective and skillful explanations and through examples which arouse their

feelings. The dictum of the ancient philosopher Seneca, "words instruct, examples attract," is sound.

But awareness and purposefulness are not enough for the formation of a habit. Much practice is also required.

The process of acquiring a desirable habit must not be interrupted. Otherwise a useless waste of time and energy on the part of both pupil and teacher takes place. We must therefore create appropriate conditions for the practice by pupils of specific habits of cultured conduct. As a result of frequent exercise such habits are perfected.

In organizing this whole process of learning the teacher must bear in mind the laws of habit-formation. Ushinsky formulated these laws in the main as follows:

1. The younger the learner the more quickly habits take root.
2. The more habits the individual acquires the more difficult it becomes to form new ones because of interference on the part of those already formed.
3. The older the habit the stronger it is.

Certain pedagogical rules follow from these laws:

1. To cultivate and establish good habits as early as possible is extremely important.
2. To acquire new habits after the attainment of maturity is very difficult.
3. To root out a bad habit at its very inception is imperative. An old habit is not easily eradicated. One must anticipate the appearance in children of bad habits.

Every teacher must utilize widely the great imitative ability of children and serve as an ever-present model of cultured behavior for them to emulate.

Occasionally, however, the teacher encounters in children an opposite tendency: a child sometimes wants to act in his own way and thus express his personality; he refuses to yield to the influence of example. In such cases one must use other means. One must appeal to his sense of honor and personal dignity, expressing confidence that he could not act badly. Imitation will appear in this child also, but later. As the pupils grow older the teacher must endeavor to make the process of imitation more and more conscious and purposeful. He must encourage them to be selective in their imitation, consciously refusing to imitate the bad and even choosing to combat manifestations of evil.

In his own behavior the teacher must proceed deliberately to set an example of the habits which he wants his pupils to acquire.

The teacher must strive not only to establish new habits in pupils, but also to uproot bad habits. The means of conducting the struggle against bad habits will vary, depending on how, where, and when a certain habit was acquired. The observing teacher, by noting the appearance of a bad habit in a child at the very beginning, can then suppress it without special effort.

More difficult are cases where one has to deal with strong and well-established bad habits which have been formed over a long period of time. Speaking of such habits Ushinsky says: " . . . a habit which is established gradually and over a long period of time must be rooted out in the same way—gradually and by means of a prolonged struggle." [5] Naturally patience and persistence are required of the teacher.

[5] *Ibid.*, p. 32.

In combating bad habits in children, success can frequently be achieved through the waging of warfare against harmful influences exerted upon the children by certain adults. To root out rudeness, the use of abusive language, and other vices in boys, one must strive to eliminate them from the behavior of their fathers and older brothers. But teachers cannot wait for adults to change their habits. In the first place, they must take an active part in cultural social work among adults; and, in the second place, every teacher must make his pupils realize that the bad behavior of others does not justify bad behavior on their part. And by creating habits of cultured conduct in children he can influence the family and thus affect the conduct of adults.

Of great significance in all work involving the formation of habits of cultured behavior is the power of the teacher over the pupils in the observance of established rules and regulations. At the same time self-control should be developed in children.

The inadequacy of control is revealed particularly by the fact that some children make promises to improve and do not improve, again make promises and again do not improve. Possibly they do not improve because they are dominated by old habits which prevent the formation of new ones. It is necessary to treat children carefully and help them to improve.

5. *Methods of persuasion and explanation in work with the Rules of Conduct.* The demands of conscious discipline based on an inner desire of the pupil for better conduct and the recognition of the great importance of an initial understanding of the rule to be made habitual force us to conclude that methods of persuasion

and explanation in cultivating a state of discipline are of foremost significance.

Children must know and remember exactly each paragraph of the "Rules." They must understand with complete clarity the meaning of every rule and the reason for it. A pupil who has violated discipline must himself explain the rule he has violated, since for him there must be no rules not yet mastered: he must know them all well. It is necessary to return to certain rules many times, to remind pupils of them again and again, and to explain them by means of new examples. And the examples must be chosen so as to reveal to the pupils as clearly as possible the essence of moral and disciplinary regulations.

The "Rules" contain a great many very serious concepts and propositions which must become more precise and profound to the pupils with every year of study. Such concepts, for example, as the following:

"To become an educated and cultured citizen."

"To conduct himself modestly."

"To prize the honor of his school and his class as his very own."

Would anyone suppose that children could master such concepts with a single explanation? They will have to be told many facts related to each theme and be made acquainted with examples from the lives of distinguished people. And all of these themes must be discussed with pupils in every grade in accordance with their understanding.

Here is the type of work conducted by the fourth grade of a certain school on the subject of modesty, a concept only vaguely understood by children. They were

made familiar with Stalin's account of the modesty of Lenin and with the characterization by Henri Barbusse of Comrade Stalin as a simple man; they were asked to read E. Kononenko's "Girl Acquaintance"; they read Krilov's fable of "Two Barrels"; a group of pupils undertook to prepare a placard with excerpts from the above writings, illustrations showing meetings of Lenin and Stalin with peasants, workers, and soldiers, and lists of recommended books. With the aid of this placard the little girls made a very interesting brief report to their class on the given theme.

Some people are skeptical about the method of developing discipline by means of persuasion and explanation; they contend that this method is ineffectual. But every explanation does not fail, only a poor explanation. The art of conducting educative discussions with children is far from being a simple matter.

In talks with younger pupils about the rules of conduct one must use skillfully simple examples, stories, facts from life, and comprehensible comparisons. Misha B., a first grader, was careless with his notebooks, soiled them, and tore out pages. The teacher asked Misha whether his father did not have a document which he takes care of and tries not to lose. Misha answered at once that he did have such a document—his passport.[6] Papa takes good care of it, tries to keep it clean, and locks it in his drawer. The teacher pointed out that a pupil's notebook is also an important document which

[6] In the Soviet Union every citizen must have a passport for use within the country. In movement from one place to another the citizen must present the passport to the police both on his departure and on his arrival. It is therefore a very important document. The "pupil's card," mentioned in the "Rules," is in a sense a passport in embryo.

shows how the pupil works. It must therefore be guarded and kept accurately. Misha understood very well what was expected of him and how important it is to observe this rule. He formed the habit of taking good care of his notebooks.

The direction of the conduct of the child by the teacher through the use of words can assume various forms. In addition to explanations and talks, referred to above, the teacher resorts to advice, requests, admonitions, and commands.

A Command is a requirement expressed in a categorical and authoritative form: it is an order. Precise and timely execution of commands by the children always depends upon the skill of the teacher. Makarenko sets down the following principles which should characterize a command given by a teacher:

1. It must never be given in anger, in a loud voice, or with irritation: rather it must resemble an entreaty.
2. It must be suited to the powers of the child: it must not require of him too great exertion.
3. It must be reasonable, that is, it must not contradict common sense.
4. It must not contradict some other order given by some other teacher.

"If an order is given, it must be carried out absolutely. To give an order, and then to forget about it yourself, is very bad." [7]

Advice is an expression of an opinion as to how one might behave better in a certain situation. It is given in a friendly tone and assumes a moral and sincere re-

[7] A. S. Makarenko, *Lectures on the Education of Children*, 1940, p. 51.

sponse on the part of the pupil. For the child himself to seek advice is desirable. But the teacher must make use of this form of influence very prudently and not too frequently.

An Admonition is a form of motivation designed to convince the pupil to act in a certain way, helping him to penetrate more deeply into the essence and meaning of a demand and to realize the importance of conformity. Admonition, given in the presence of comrades in a collective, evokes in a child a feeling of shame and if employed skillfully and tactfully is extremely effective. Sometimes admonition should be given in private.

A Request is a demand of the teacher couched in a mild form. It refers to something which the pupil is obliged to do. But in certain cases, for one reason or another, he shows inner resentment toward a direct demand. Resorting to a more subtle psychological approach, the teacher presents his demand to the child in the guise of a request. Then the objection to performing a duty made in the form of an official demand being eliminated, obedience becomes a pleasure. The pupil imagines that he is given the right to choose independently a line of conduct in an actual concrete case. For example, the child is rude toward his mother. The demands of the teacher to improve his behavior fail to bring the desired results. He then outlines to the child in the form of a request the proper action to be taken. The latter is thus placed in a position in which presumably he makes his own decision. Rising to his responsibility in response to this tactful approach and wishing to please the teacher, the child changes his conduct.

But whatever form of verbal influence on children is

employed, whether directly as a command in some cases or with the marked restraint of admonition or advice in others, the dignity and firmness of will of the teacher must always be felt.

Under no circumstances should the diversity of verbal forms of influence lead to verbosity on the part of the teacher. Nor should it lead to prolonged discussions where children should be taught by practice and deed, by example and exercise, and also where a demand should be presented simply, briefly, and categorically and its fulfillment checked.

6. *Indirect methods of influence on pupils.* In the foregoing paragraph we have examined the use of the method of admonition in the cultivation of discipline. Parallel with this method, as explained earlier, Soviet pedagogy permits also the use of the method of compulsion. But before passing to an examination of the latter, let us examine a group of methods based on the fact that any situation, deliberately created by the teacher, can influence positively the conduct of pupils. Here the living fact itself, the situation, incites good behavior.

Among such methods of *indirect influence* are the following: redirecting the pupil's activity from destructive to constructive work by introducing new interests and opening up new perspectives; distracting from undesirable influences by bringing him unobtrusively into contact with other comrades or adults; hinting of the guilt of a certain child without mentioning him by name; relating a story of analogous misconduct committed by another person; or showing disapproval through a measure of aloofness, but never really abandoning concern for the child. All of these methods are

designed for indirect action. Their purpose is to give to children experiences which will force them voluntarily to "re-examine" their conduct and prompt them to change in the direction desired by the teacher.

7. *Use of encouragements.* Encouragements are based on trust in the child and on recognition of the strength of positive traits and qualities which he possesses. They act favorably on a child because they arouse in him a pleasant feeling. He behaves in a certain way in order to gain approval, which in turn gives him pleasure. Encouragements are valuable because they stimulate positive traits, facilitate their further development, and liberate the individual from negative traits and tendencies.

The following forms of encouragement are employed in the actual practice of the school:

1) Expression of trust in the child, for example, by imposing on him some simple yet responsible task. He is thus motivated by the noble feeling of pride in himself and by a sense of human dignity.

2) Encouragement of the child when he strives to fulfill some task. Perhaps the work is not done perfectly, but encouragement in this instance increases his application and eventually leads him to achieve the desired results.

3) Approval of the child in the presence of his parents for improved work or improved conduct. The act is associated with a feeling of great joy in children.

4) Approval of the pupil before the children's collective for achievements in study, for good work, and for improved conduct. This gives him great moral satisfaction.

5) Praise of the pupil for giving a correct answer, or for work conscientiously performed.

6) Praise connected with the issuing of awards, such as books, tools, and games.

A high form of encouragement, established by our government, is the granting to pupils of *Certificates of Merit*. Students graduating from the secondary school, who have earned excellent marks in the basic subjects and conduct, receive a diploma which entitles them to enter higher institutions of learning without entrance examinations. In addition they are awarded gold or silver medals.

Also encouragements in their simplest forms may be extended to a pupil who has not yet attained excellence, but has exhibited substantial and genuine efforts toward the improvement of his work.

In some cases encouragement may be employed as a means of correcting an undisciplined pupil, if there is reason to expect that the recognition of occasional gleams of goodness in his work and conduct will stimulate him to make an effort to improve. Encouragement in such a case raises the pupil in the estimation of both himself and his collective, instills in him confidence in his ability, and may mark a turning point in his conduct, causing him to be more critical of himself.

Encouragement may be applied not only to individual pupils, but also to an entire collective, to a class or a circle. It may take the form of approval on the part of the director or the teachers' council by making the names of the pupils known at general meetings or by bestowing material awards in the form of theatre tickets, railroad tickets, or materials for out-of-school work.

Encouragements have great educative influence: first, if they are given only on the basis of merit; second, if they do not humiliate others; third, if they arouse in the pupil a feeling of personal dignity and a desire to raise the honor of his collective; and, fourth, if they are not extended too frequently to the same person.

There are those among teachers as well as parents who are extremely cautious in the use of encouragements. Some almost never praise or encourage, thereby creating an aloofness between teacher and child. On the other hand, there are those who scatter encouragements unduly, frequently promising children rewards for accomplishments which merely mark the fulfillment of the usual responsibilities of the pupil.

The correct course to follow in the dispensing of encouragements consists in recognizing that they are neither a preliminary condition nor an object of bargaining with the child, but rather a natural consequence of exemplary successes in schoolwork and conduct.

8. *Use of punishments.* It is well if the teacher is able to achieve good discipline without punishments. But it is bad if children commit inadmissible acts and suffer no unpleasant consequences. If a child remains unpunished for an offense once, twice, or three times, he will cease to obey altogether and will become incorrigible.

Measures of punishment are employed in our school in the interests of the individual pupil as well as in the interests of the class as a whole. Consequently punishment with us is not an act of retribution for an offense, but a means of educating the child.

Punishment is effective because it is unpleasant. A

child wishes to escape unpleasant experiences. Confronted with the risk of punishment, therefore, he refrains from misbehavior.

Corporal punishments are not permitted in the Soviet school. They are incompatible with a socialist order where man is liberated from the psychology of the slave. Physical punishments never correct a child; far less do they educate him. On the contrary, they multiply his vices: fear of punishment angers him and causes him to begin to lie.

Inadmissible also are forms of disgrace, such, for example, as placing tardy pupils at a "table of dishonor," or at a separate desk over which is hung an artistically executed caricature with some derisive inscription. Measures of this character, including also the posting of "black lists" and the entering of children's names on a "black board" or a "board of infamy," are a mockery of the child's personality. They have a detrimental effect on his mind and evoke actions directly contrary to those which the teachers desire to achieve.

Among the punishments practiced in our school, the following may be listed:

Reproof. This is the mildest form of penalty. The teacher reproves the pupil either in private or in front of the entire class. Reproofs may be entered in the diary of the pupil. In making each entry the cause thereof must be clearly stated.

Warning. Reproof may fail to bring results or may be effective for only a very brief period. For example, the teacher reproves a pupil for not doing his homework on time. The following day the pupil does his homework, but later he lapses into his old habits. The teacher then must warn the pupil that continued failure to do his assignments will lead to further

punishment. And in the event he does not improve the punishment must be administered without fail.

Dismissal from the classroom. In spite of warning, the pupil may continue to behave in an unseemly fashion during the period and disrupt the work of the class. The teacher may then ask the pupil to leave the room. Such a punishment as requesting the offending student to *stand up* is also admissible.

Detention after school. Pupils who have failed to do their work in the classroom or at home may be detained after regular hours to complete the assignment.

Reprimand. If the reproofs and warnings of the teacher fail to bring the necessary results and the pupil continues to violate the rules established by the school, the teacher or the principal may reprimand the pupil. This action may be taken in the presence of the entire class or in private. The degree of guilt and the circumstances attending the violation of discipline should be taken into account.

Lowering of the mark in conduct. This is a severe penalty. It serves notice on the pupil that his conduct sharply violates the rules of the school and that such violation occurs systematically and deliberately. The lowering of the mark in conduct is made at the end of the quarter after consultation with the principal of the school.

The Soviet school attributes very great significance to evaluation of pupil conduct as a means for prompting children to a high state of discipline. This is revealed in the set of instructions prepared by the Ministry of Public Education of the RSFSR concerning the use of the five-point system for appraising the knowledge and conduct of children:

II. Evaluating the Conduct of Pupils:

8. Mark "5" stands for irreproachable conduct by the pupil inside and outside the school.

9. Mark "4" stands for noticeable violations in conduct. This mark is tolerated during one quarter only. In the event the pupil fails to improve, the teachers' council discusses the question of a further lowering of the mark.

10. Mark "3" stands for serious violations in conduct and serves as a warning of possible expulsion from school.

In the event of failure to improve during the probation period, the teachers' council discusses the question of expelling the pupil from school. If the decision in favor of expulsion is made, the mark is lowered to "2" and the pupil is expelled from school. This action must be confirmed by the regional or city branch of the ministry of public education.

11. Only if the conduct of the pupil is excellent (mark "5"), may a certificate and testimonial of character be issued with the following note: "conduct excellent" (5).

12. Teachers and class leaders must ensure the regular inspection of the daily and quarterly reports of the achievements and conduct of pupils by parents or other responsible persons.

Each lowering of the mark in conduct of a pupil is reported to his parents.

Warning of expulsion from school. Warning of expulsion from school is a very high degree of punishment. Naturally it should be employed with greatest caution and after most careful consideration. It is a step which should be taken by the principal of the school only after all other measures have been tried and have failed to give satisfactory results.

In cases of extremely malicious violation of discipline *expulsion from school* is permitted. This measure is undertaken, not so much for the purpose of correcting those expelled, but rather for the purpose of creating normal conditions of work for the majority of pupils.

Lack of discipline on the part of children is some-

times corrected by such measures as change of seats in the same class, transfer from one collective to another, from one parallel class to another, or from one school to another.

In many schools such a measure as summoning the parents is not used correctly: a pupil is threatened with this action, a complaint is made to the parents, and the latter sometimes administer corporal punishment to the culprit. The teacher should visit the parents or invite them to the school for the purpose of conferring with them about the common task of the education of the child and about improving the conditions of his work and rest. It is well to send for the parents in order to show them some of the pupil's achievements over a period of time. The child will be pleased with this. He will be encouraged to better conduct.

On the basis of accumulated practice it is possible to indicate *the conditions under which punishments actually lead to the correction* of violations of discipline and the fostering of education in the spirit of strict discipline for all pupils.

A punishment is effective when it is just and is so recognized by the children.

Even the simplest of punishments in the form of reproofs have great power when applied with earnestness and strength of will. Fortunate is the teacher who is able to influence the pupil by silent reproof, by reproof of a glance or a hint. Thanks to such ability discipline is quickly restored without waste of words or time.

Reproofs are effective when they are brief, clear, and infrequent.

A punishment is effective when in the consciousness

of the pupil it is made to fit the offense. Pedagogical experience shows definitely that punishments which are the natural consequences of a delinquency are always regarded by the pupils as just and cause them thereafter to refrain from such conduct. Here are a few examples illustrative of this principle:

A pupil litters the building—he is made to clean the room;

A pupil fails to do his homework—he is detained after school hours to do his work;

A pupil violates the rules of a game—he is excluded from it;

A pupil is disorderly during the showing of a film or during a walk—he is deprived of this pleasure next time;

A pupil destroys some article belonging to the school or to a comrade—he is made to repair or pay for the article;

A pupil elbows his way forward in a line—he is placed last;

A pupil offends some of his comrades or is rude to certain adults—he is made to apologize.

A punishment will be effective if in its selection the teacher takes into account the following considerations: what has been the conduct of the pupil heretofore, did he commit the fault accidentally or deliberately, is it a first offense or a repetition, what are the consequences of his action, whom has he offended, is he repentant, does he experience a feeling of grief and shame, has he confessed or tried to conceal his offense?

Under no circumstances should measures of punishment be regarded as the principal means for the cultivation of discipline. The chief thing is educative work conducted according to a positive plan: the cultivation of convictions and outlooks, the explanation of the significance and meaning of the "Rules," the practical training

of pupils in observing the "Rules," and the example of elders.

At no time should the fact be forgotten that a model state of discipline among pupils can be achieved only as a result of the proper conduct of the entire educative process in the school and of the influence of the school on the family in the spirit of the basic requirements of Soviet pedagogy.

9. *Understanding of the child and tact of the teacher as important conditions in the cultivation of discipline.* In order to guide correctly the process of education, one must know well those whom one guides. The development in children of a conscious discipline requires on the part of the teacher an understanding of children, an understanding of each and every individual child. He must study his pupils, their out-of-school life, their environment. Knowledge thus acquired will instruct him how to act in specific instances. In a great many cases, when treating an undisciplined child, the teacher will have to deal not so much with him as with his parents and his relatives, and sometimes with social organizations.

The teacher who knows children well will more easily establish the *causes* for disciplinary violations and consequently will discover more correctly the means of overcoming a state of indiscipline.

Let us examine a number of examples which demonstrate that the choice of educative means depends on the concrete causes which lead to violations of discipline.

1. A pupil fails to observe an established regulation. On checking, it is revealed that he *did not understand.*

The regulation is explained briefly and the child begins to conform.

2. Certain pupils violate the rules of courtesy on entering the teachers' room. They simply did not know that permission was required. After receiving from the teacher concrete directions and after some practice, the children acquire a definite habit of cultured behavior.

3. A group of fourth grade pupils, having much time after school hours, wander through the streets of the city. An urge for activity leads them to take rides on the buffer of a trolley, to jump onto running automobiles, and even to gather on a stairway landing to play cards for money. But these same children are drawn into a dramatic club which is engaged in staging a simple historical play. Parts have to be memorized, rehearsals held, costumes made, stage built, and so on. They cease aimless wandering through the streets and all mischievous conduct.

Thus, even in difficult cases an undisciplined state in children may be corrected. If the source of this state is the influence of some bad example, then the example must be eliminated and the pupils' energy redirected to new interests.

If the child is disobedient because of indulgence, it is necessary to enter into consultation with the family for the purpose of correcting this undesirable manifestation.

If the child is subjected to the despotism of adults at home, if he is neglected and unsupervised, or if his parents are indifferent to his education, the teachers must pursue a firm and decisive course with the family and strive with patience and persistence to transform the conditions in the home.

Thus measures are chosen in the light of the causes of an undisciplined state in children.

In searching for such causes the teacher must, first of all, make certain that they reside neither in him nor in the school.

Beginning teachers not infrequently have difficulties with class discipline and sometimes make gross mistakes. The faint-hearted at once become disillusioned regarding themselves and their pedagogical abilities. But the teacher can remedy the situation, first of all, through his own activity. He must calmly analyze the causes of his failure and discover by critical self-appraisal the role of his personal shortcomings and defects in preventing the establishment of normal discipline. By utilizing the advice of experienced masters of teaching and by exhibiting Bolshevik perseverance, the teacher will overcome his faults and eventually attain a high state of pupil discipline and organization.

In dealing with children it is extremely important for the teacher to find the correct tone and to master *pedagogical tact* as soon as possible. The essence of pedagogical tact consists in the ability to sense the inner life of each child, to discover the difficulties blocking the proper organization of his conduct, and to find the stimuli or motives which will direct him along the right course in the best way. In his relations with pupils the teacher must assume from the outset a firm and impressive tone. To be sure, it must not alienate; on the contrary, it should bring them closer to him. Strong will in a teacher, combined with attentiveness and interest in their affairs, attracts the young.

The essence of correct pedagogical tact is well ex-

pressed by Ushinsky. The work of the teacher, he says, "should be governed by an earnestness which permits an occasional joke, yet does not turn everything into a joke, tenderness without excessive sweetness, fairness without capriciousness, kindness without weakness, order without pedantry, and above all, constant and reasonable action." [8]

[8] K. D. Ushinsky, *A Guide in Teaching the Native Word*, Part I, 20th ed., St. Petersburg, 1897, p. 20.

Chapter VII

FOR COURAGE AND STRENGTH

1. *Major volitional qualities of character and their cultivation.* The development of character is an integral part of communist education. It is a prolonged process and, to be sure, is not completed in school. In the process of practical life activity the character of the individual is hardened; in the process of struggle his volitional qualities are strengthened. Nevertheless the primary school plays a tremendous role in the training of will and character. For the child instruction in school is a serious labor activity. Here he becomes a member of an organized collective and is expected through study to achieve a sober concentration of mental and physical powers; here he must overcome many difficulties and submit to an established regimen. All of this definitely affects the child and shapes the volitional qualities of his character.

In studying the problems of discipline we have already approached closely the question of the training of the *will.* The chief volitional qualities of man are purposefulness, resolution, persistence, initiative, courage, and endurance. Let us examine the various problems involved in the cultivation of each of these traits in the pupils of the primary school.

Purposefulness. When an individual sets before himself definite and clear aims, he becomes confident and productive in his actions and is spurred to ever new achievements. The work of instruction in school, if properly organized, is composed of a succession of purposeful actions on the part of the pupils. The school years, therefore, present an unusually fertile soil for the cultivation of purposefulness in children. It is important that in their studies, social work, and games children always set themselves and strive to realize a series of definite concrete aims. And the teacher must consciously lead the children from one goal to another. In the case of third and fourth grade pupils the perspectives of the work should be partially opened, placing before them not only the immediate, but also, to the limit of their powers, the more distant aims.

Let our school children learn to assume responsibility for tasks and fulfill them on time, with precision, and with excellence.

An individual possessing volitional qualities of character is consistent; with him words do not contradict deeds and acts harmonize with convictions. Children form their convictions in school and become habituated to conscious and definite consistency in their actions. These traits of character are developed gradually and in the face of serious difficulties. Primary school pupils still act largely under the influence of emotions. They readily promise to study and behave better, but then quickly forget the promise. The task of the teacher is to show through the example of distinguished people, such as revolutionary leaders and scientists, how consistency

and loyalty to principles enabled them to perform remarkable deeds.

Resolution. One must move toward the achievement of a goal with confidence and without wavering: one must act with resolution. Let us suppose that the teacher gives the children assignments which, while suited to their powers, require the overcoming of certain obstacles. And he hears: "I don't know how to do it," "I can't," "I am afraid." We must create in Soviet children a state of mind which causes them to consider indecision in necessary actions as unworthy of their honor. Without this, conscious aims may remain only in the imagination of the pupil and not be transformed into reality.

Persistence. Resolution is of value only if combined with persistence, with the ability to attain the projected aims at any cost and to overcome all difficulties and obstacles. It is imperative that this power also be cultivated from the earliest years. Here is a pre-school child building a house with blocks. Something goes wrong. And he abandons the work. He undertakes something else. Another child, on the other hand, concentrates for a long time on whatever he begins and finishes it, experiencing therein great satisfaction. What attitude the teacher should take toward each of these children is clear.

Exceptionally great attention should be devoted in school to training in persistence, in tenacity. Without this quality of character the pupil will not master knowledge, will not develop powers and habits, and will have no success in independent work.

Many children are inclined to wander very frequently from the task at hand, to shift from one to another with-

out finishing anything, or to abandon a job altogether for the sake of amusement. One should know well this side of every individual child, establish the causes and sources of his poor work, and stubbornly cultivate in him a genuine and manly tenacity capable of overcoming all obstacles. In some cases one must exert influence on the family. It is important that children acquire not only the ability to strive for immediate and quickly achieved goals, but also the ability to struggle patiently and stubbornly over a long period of time toward some distant goal and to overcome difficulties in performing uninteresting but necessary tasks. Frequently the child experiences a conflict of motives: he would like to accept the invitation of a friend to go to some place of amusement, but consciousness of the necessity of finishing work he has begun forces him to decline the anticipated pleasure. With the aid of examples, encouragements, and other means, the teacher must cultivate in children the ability to *subordinate their conduct to higher motives.* This constitutes the most important phase of the entire work of training the child's will.

Along with persistence it is necessary to develop in children the positive quality of restraint. Many of the rules of discipline demand of the children precisely this trait—the ability to listen attentively, to keep quiet, not to interrupt an adult, not to slide down banisters, and so on. In a word, restraint is the ability to subordinate one's actions to considerations of reason. Self-control and firmness are based on and in their turn nourish restraint. And again the best means of cultivating these qualities in children is actual practice. Mastery of restraint also requires persistence.

Initiative. The tasks of communist education require that our pupils leave school as people of initiative. Citizens of our Soviet Union are expected not only to execute consciously and perseveringly the will of their leaders, but also to show personal resourcefulness of their own and to contribute a spark of personal creativeness directed toward the welfare of the Motherland. Only people of initiative are able to extricate themselves successfully from a difficult situation under any conditions or *solve* creatively some new problem presented by life.

Initiative must be developed along with the creative tendencies of children from the earliest years. Collective games and participation in socially useful work, in artistic entertainments, and in the diverse activities of the Pioneers all offer fertile soil for the development of initiative. The teacher must be sensitive to the interesting and valuable suggestions which come from the children themselves in organizing school holidays, in celebrating anniversaries, in conducting assemblies, excursions, and other undertakings. It is important, however, that initiative not be exhibited impulsively, but that it be directed into organized channels. Thus will the development of this valuable trait go hand in hand with the cultivation of organizational habits in pupils. Out of children of initiative good organizers must come.

Courage. There are times when simple resolution is not enough to carry out a necessary action. In such cases *bravery* is needed—the ability to face danger, to overcome fear and terror. This quality may be exhibited under the influence of strong emotion or passion, but it may also be associated with sober judgment, with aware-

ness of one's duty and responsibility, with firmness and self-control. Such bravery is called courage and must become a constant trait of character in our pupils. The annals of the Great Patriotic War offer many examples of bravery and courage. Shura Chekalin and Zoia Kosmodemianskaia, tortured by German monsters, were both brave and courageous. They behaved valiantly and fulfilled their duty to the end. Their dying words were freighted with the high courage and noble dignity of Soviet patriots.

Courage and bravery may be needed in any task or in any profession. Does not a doctor who performs a serious and delicate operation on the brain of a living man, does he not exhibit courage, resolution, and restraint? Does not a scientist who in the conduct of his researches risks death from poison or injury possess these qualities?

Any man at any time may be called upon, not only in his special field, but also in related spheres and in daily life in general to give proof of his courage and bravery.

Our country envelops brave, heroic, and courageous people with regard: our government, our Central Committee of the Party, our leaders, and above all our Comrade Stalin encourage them and bestow high awards upon them; the whole country and the entire world learn about them; our press gives stirring accounts of their deeds. Our children, fired with the desire to be equally brave and courageous, are not confined to mere dreams or wishes. In actual life they prove to be models of bravery and courage. The exploits of school children during the Great Patriotic War are widely known. A group of Krasnodon children, led by Oleg Koshevoy, carried on

heroic warfare against the fascist robbers under the most grievous conditions of the underground. Exhibiting fearlessness and veritable heroism they inflicted vengeance on the enemy in every possible way. Many other similar examples could be listed. Soviet children admire the brave and the courageous. And they themselves want to be brave and courageous.

The task of teachers, leaders, and parents is to maintain and develop in pupils the craving to possess these qualities. Stories about the exploits, the heroic conduct, and the brave deeds of adults and children are a mighty means for the cultivation of courage and bravery in our younger generation.

Endurance. This quality is one of the essential marks of courage. To bear pain patiently, to maintain self-control on hearing unpleasant news, and to endure unavoidable privations without complaint—all of this means to children a manifestation of courage.

In cultivating courage, bravery, and endurance, as well as other traits, practice is essential. There are many situations in which a pupil is called upon to manifest these qualities: to confess to a bad deed, to refuse to support comrades in some undesirable though attractive enterprise, to undertake a difficult assignment with confidence, to overcome fear of the dark and unfamiliar places, to defend himself skillfully in case of attack, to protect a weak comrade from a ruffian, and to expose bravely in meetings of the collective those who engage in and foster hooliganism.

While nurturing bravery and courage in children, one should be on guard against undesirable manifestations of these qualities. A pupil may consider it brave

to say something rude to the teacher. It is necessary to explain before the entire collective that there is a great difference between bravery and insolence or reckless audacity.

The development of courage in children is related to the overcoming of the feeling of fear and the cultivation of a negative attitude toward cowardice. By presenting appropriate examples to pupils an aversion to cowardice must be aroused. Cowardice is disgraceful. To the question of a twelve-year-old Pioneer girl, "What should one do to be brave?" an experienced and estimable partisan replied: "The bravest man may experience fear, and it is no disgrace. What is disgraceful is for a man to allow fear to take possession of him, to dictate his acts, and to govern his behavior." Our advice to children should be: "Fear comes to you, but you keep busy." Activity diverts attention from the feeling of fear.

The more conscious and mature the pupil, the more successfully will he vanquish fear with a sense of duty. And when patriotism and courage become enduring traits of the youthful citizen whom we educate, he will reason just as the old partisan reasoned with a Pioneer girl: "When you say to yourself: 'I am ready to give my life for my Motherland,' then will the question of bravery be resolved. However, at that point, I do not think you will be considering whether you are a brave person or not."

2. *Acquaintance with the personalities of people of will.* A mighty means in the training of the will is *example.* How often have we heard children say: "I want to be like Stalin," "I want to be like Chkalov," "I want

to be like a hero in the Patriotic War." Nothing could be more comforting to the Soviet teacher than the knowledge that such wishes, expressed with all sincerity and with a readiness to acquire the qualities possessed by the great and best people of our country, stir his pupils. But to arouse wishes in children is by no means the final task. The actual cultivation in the young of those qualities which are indispensable to the performance of the deeds of our best people is the final task.

Pupils must understand that such qualities are not easily acquired, that one must possess firmness, persistence, tenacity, and knowledge, that one must improve oneself, that one must struggle to become such a person. And one should not merely say: "I wish I were such a person." One must practice such a life; one must strive energetically to realize the expressed wish and assume responsibility for one's words. Teachers should be on their guard lest children develop only an ambition or a desire for inordinate fame. They must make sure that the struggle for the acquisition of the qualities of a genuinely heroic personality on the part of a pupil is not motivated by an egotistical desire to have people talk about him, write about him, and print his picture in the newspapers.

Not to this end, but for the sake of realizing lofty ideals of mankind do genuine heroes of labor and struggle perform great deeds, exhibit readiness for sacrifice, or make scientific discoveries.

From this point of view the life and work of the founders of communism may serve as our models.

Engels characterizes Marx as the greatest revolutionary and scientist. "Just as Darwin discovered the law of

development of the organic world, so Marx discovered the law of development of human history . . .

"But this is not all. Marx also discovered a special law of movement of the contemporary capitalistic mode of production and of the bourgeois society to which it gave birth.

"Two such discoveries should be sufficient for one life. Happy would be the person who succeeded in making one such discovery. But Marx made independent discoveries in every field which he explored—even in the field of mathematics. And of such fields there were not a few, and not one of them did he treat superficially.

"Such was this man of science. But this was not the most important thing about him. For Marx science was a historically moving revolutionary force . . .

"Marx was first and foremost a revolutionary." [1]

Wilhelm Liebknecht gives the following picture of Marx and his personal qualities:

"With the many-sidedness, I should even say, with the manifoldness of this universal mind,—that is, a mind which embraces the entire universe, penetrates into all essential details, disdains nothing and considers nothing as unimportant or even insignificant,—the teaching which Marx provided also had to be many-sided . . .

"Marx was the most magnanimous and just of people when it was a question of judging the merits of others. He was too great to be envious or jealous . . . to be vain. The false greatness or artificial glory which the talentless and vulgar parade, he detested mortally as he

[1] Marx, *Selected Works*, in Two Volumes, Vol. I, 1940, p. 11.

detested every falsehood and lie. . . . He was the personification of truthfulness.

"Marx worked with an assiduity which often astounded me. He knew no fatigue. He had to overstrain himself—and even when this did occur, he showed no signs of weariness." [2]

Such was one of the greatest people in the history of human society.

Comrade Stalin pictures Lenin as a man of genius, of high principle, convinced of the righteousness of the cause which he served, despising all enemies of the revolution, but being at the same time an extremely modest man.

Most remarkable was Lenin's capacity for work and his strength of will, regardless of the conditions under which he was forced to live and labor.

N. K. Krupskaia writes of Vladimir Ilich that "in his second exile Ilich remained the same as he always had been. He worked just as much and in the same organized fashion, penetrated deeply into every detail, and tied everything into one knot. As before, he knew how to face truth squarely, no matter how bitter it might be. As before, he despised every form of oppression and exploitation, was just as devoted to the cause of the proletariat, the cause of the workers, was just as concerned about their interests and subordinated his entire life to their welfare. He fought just as ardently and vigorously against opportunism and every kind of self-seeking. As before, he broke with his closest friends, if they hampered the movement; and he could approach in simple and comradely fashion the adversary of yesterday, if it

[2] *Ibid.*, pp. 113-6.

was necessary for the cause. As before, he was always candid and forthright in his speech. And as before, he loved nature, the soft downy forest in the spring, the mountain paths and lakes, the hum of a large city, labor, crowds, comrades, movement, struggle—he loved life in all of its many aspects."

A genuine communist education demands that children become familiar with the life, activity, and struggle of the great and noble people who personify the triumph of the human mind, of human will and courage, who provide models of supreme fidelity to the interests of the workers and contribute practical achievements in various fields of socialist construction.

Personal contact of student youth with eminent people is of tremendous significance. In our country this is possible for the wide masses of the pupils. Meetings, conversations, and walks with old Bolsheviks, with active and direct participants in the revolutionary struggle, with heroes of the Patriotic War, with our distinguished people, exhibiting unheard-of models of high enthusiasm in the work of various branches of socialist construction—all of this constitutes one of the most efficient means of communist education.

3. *Overcoming of deficiencies of will in children.* Positive and planfully conducted work in the training of the will in children is the surest and most trustworthy condition for preventing deficiencies of character. But the teacher must undertake special educative work if certain of his pupils reveal shortcomings which are enemies of the will. Let us examine some of the more common of these defects.

High suggestibility is manifested in the readiness of

the child to do at once whatever anyone proposes without regard for its necessity or wisdom. Although this is natural in very young children, we must insist that pupils in school refuse to accept undesirable proposals of comrades because of their high suggestibility or lack of the necessary resistance. We must explain to them that this lowers their dignity. In assigning duties we should place them in positions of organizers so that they may be in command. It is important to give particular attention to the development of independence and responsibility in these children.

Stubbornness is revealed in an irrational desire to have one's own way. According to Prof. N. D. Levitov, stubbornness is characterized by the following psychological traits: 1) insistence on having one's own way at any cost; 2) narrowness of mentality marked by inability to sense new considerations; and 3) great severity toward others accompanied by great leniency toward oneself.

In struggling with stubbornness in children one must know its causes. Thus, for example, it may be the result of indulgence of the child. Spoiled children who are never refused anything are egoistic; they stand aloof from the collective and are not habituated to work. And this gives birth to stubbornness and willfulness. To overcome such a condition in a child, it is necessary to correct the line of education in his family.

Stubbornness is sometimes the result of an injury or grievous injustice done to the child by adults. Not infrequently it is a response to the practice of physical punishment in the family.

Children may show stubbornness if the teacher is lax

in his demands, permits violation of agreements, and indulges in overpraise. The removal of these causes will help overcome and prevent stubbornness.

Caprice has basically the same traits as stubbornness, but in addition is marked by irritability, nervousness, dissatisfaction, and egoistic demands. In very young children sniveling is present sometimes also. In their fundamental causes caprice and stubbornness likewise have much in common. Consequently the methods of struggling with them are essentially the same.

When confronted with actual cases of stubbornness or caprice the teacher should act as follows. While pursuing a firm course with the pupil involved, the teacher should outwardly pay no attention to him, make no "fuss" over him or "pity" him, resort as little as possible to persuasion and admonition, and engage in no wrangling. At the same time, to be sure, the teacher should be sensitive toward the child and employ an individual approach. It is possible also that in some instances sickliness may be the cause of capriciousness in a pupil. Such a case calls for consultation with a physician.

To avert and remove capriciousness and stubbornness their indulgence should be discouraged in the family, as well as in school. It was well said by Locke: "If things suitable to their [children's] Wants were supplied to them, so that they were never suffered to have what they once cried for, they would learn to be content without it, would never with Bawling and Peevishness contend for Mastery, nor be half so uneasy to themselves and others, as they are, because *from the first* beginning they are not thus handled. If they were never suffered to

obtain their desire by the Impatience they expressed for it, they would no more cry for other Things, than they do for the Moon." [3]

Stubbornness and capriciousness are overcome by the development in children of a collectivist sense. This can be achieved by having them experience and feel everything collectively in a well-organized class and in a Pioneer detachment, by having them live together in comradeship, help one another, and be considerate of the comforts and wishes of one another. The fulfillment of the tasks of a collective and the accompanying sense of responsibility constitute the best school for the struggle against egoistic tendencies.

Laziness is a manifestation of weakness of will. Organically children are active; for them to be lazy is unnatural. Yet the truth of the matter is that, though they are active by nature, they are not industrious. The habit of work must be developed in them by means of correct education. Laziness is overcome if the pupil is habituated to a definite regimen involving the devotion of a fixed time to work. A child will not be lazy if he has before him a clear working aim and is put in a mood to achieve that aim.

There is no place for laziness in an environment where everyone is energetically at work, where everyone has his responsibilities, and where evasion of work and fear of difficulties are condemned by the authoritative opinion of adults and the entire collective.

To cure the indolence of individual children thus afflicted, the teacher must again go to the root of the trou-

[3] John Locke, *Some Thoughts Concerning Education.* London, 1693, p. 38.

ble. Thus, if the cause lies in a craving for amusements, his time must at once be directed into proper channels. In order to conquer laziness a schedule of hours of study and play must be drawn up and followed. Sometimes the cause is found in the backwardness of the child and the consequent difficulty in doing his work. In such a case, laziness may be overcome by working individually with the pupil and assigning him simpler tasks. Sometimes the source is bodily sluggishness. Here we must look to physical education for assistance.

A child may be lazy because he is assisted unduly and is thus relieved of mental effort and the mastery of difficulties through his own strength. Here the entire line toward the child must be corrected: he must be freed from excessive and injurious tutelage.

In case laziness bears a malicious character and the pupil shirks his work in spite of everything, it is necessary to resort to very firm and strict measures of compulsion.

At first he must be *forced* to do his work. Later he will work through habit. Then it should not be difficult to find other stimuli to prompt him toward painstaking and diligent work, to help him to become aware of the significance and purpose of work, to breed in him an interest in work. By such means is the child launched on the road of normal work activity.

Thus the training of volitional traits of character in children has an exceptional significance for the formation of personality.

In the achievement of the tasks which the school faces in this field, the teacher must utilize all possible means. Above all, he must organize the daily program of in-

structional and out-of-class activities of the pupils, both work and play, so that it will promote the development and strengthening of the will of each child.

If children also constantly see an example of a person of will in the face of their teacher, and if such a teacher, by means of an unwavering and rationally conducted system of control, strives for the fulfillment of demands and tasks, one can be certain that the moral qualities and habits cultivated in children will be stable.

Chapter VIII

FOR ALL MANKIND

The overruling purpose of the school, according to Lenin, must be the cultivation of communist morality in the pupils. The entire business of the education of contemporary youth must be the development in them of communist morality.

Lenin showed that eternal and unchanging ethical standards do not exist. Ethical standards are determined by the development of society and by social relations. Also for every concrete social form there are corresponding ethical standards. The conduct of the individual is determined by social relations and by social position. The ruling ethics in society is the ethics of the ruling class. Wealthy classes, as Lenin says, regard their morality as the morality of all mankind and founded on "the commandments of god." "We reject any such morality which is derived from extra-human or extra-class conceptions. We say that it is a fraud, that it is a deception designed to dull the minds of workers and peasants in the interests of landlords and capitalists." [1]

In place of such ethics, created in the interests of exploiters, the working class creates a new ethics, which develops out of the interests of the struggle for a new

[1] Lenin, *Works*, Vol. XXX, p. 410.

society in which there will be no exploitation of man by man. The new ethics, the ethics of the forward-looking class, serves the cause of the reconstruction of society. Communist ethics unites the workers for the struggle for the welfare of all mankind, for deliverance from oppression and violence. Communist ethics therefore is the most advanced, the most human, and the most noble; and it is devoted to the purpose of creating a communist society. "To this end," says Lenin, "we need a generation of youth transformed into responsible people by the conditions attending a disciplined and desperate struggle with the bourgeoisie. In this struggle genuine communists will be developed; to this struggle must be subjected and with this struggle must be linked every step in the education of youth." [2]

People who build a communist society must be devoted to the cause and be ready to defend it with all their strength and resources. They must be brave, courageous, honest, steadfast, and disciplined. They must hate their enemies, fear no difficulties, and overcome all obstacles. Such is the moral force of the new man, of the man of the new society. In the struggle and in the conquest of hardships the traits of firm Bolshevik character are cultivated.

Along with the revelation of the essence of communist morality Lenin outlines the basis and the means of education in this morality.

Lenin taught youth to dedicate all of their strength and knowledge to the general good and to participate in life and in the building of a new society in such a way "that every day in every village and in every town youth

[2] *Ibid.*, p. 413.

will perform some task of socially useful labor, let it be ever so small or ever so simple." [3]

In revealing the essence of communist morality, Lenin gave particular attention to the question of conscious discipline. Education in conscious discipline is an integral and essential part of education in communist morality. Through the study of morality in its historical development and in its dependence on social relations, Lenin shows that discipline varies in different periods of the development of society. Also there is a definite discipline which corresponds to every social order. The discipline of the whip harmonizes with the feudal order and the feudal discipline of labor. The capitalistic organization of production rests on the discipline of hunger. In either case submission is placid and absolute. In bourgeois society the discipline of hunger is often cloaked by "democratic" discourses on the freedom of labor. But if the workers are deprived of all means of production, such "democracy" merely marks the discipline of hunger. An entirely different situation is created when the workers are the owners of the land and all means of production. "The farther communist organization of productive labor proceeds, toward which socialism is the first step," say Lenin, "the more will it rest on the free and conscious discipline of the workers themselves who overthrow the landlords as well as the capitalists." [4]

The new conscious discipline is not a consequence of good intentions. Nor does it appear ready-made. Such discipline is forged only through the long and stubborn

[3] *Ibid.*, p. 417.
[4] *Ibid.*, p. 336.

struggle and labor of the workers. The younger generation must acquire discipline and habits of organized conduct from the earliest years.

The old school remained a school of drill, where measures of corporal punishment were applied and youth were crippled physically and morally. Education in conscious discipline must be put in the place of drill and the discipline of the whip. "It is necessary," says Lenin, "for the Young Communists to educate all youth from twelve years of age in conscious and disciplined labor." [5] Conscious discipline is developed in the studies and the socially useful work of children. Conscious disciplined labor and conscious studies, that is, well and correctly thought-out instruction of children, is the means for the cultivation of conscious discipline. Lenin created a rigorous science of communist morality, as an integral part of communist education, and outlined the principal directives for the achievement of education in communist morality in the school.

By continuing to develop Marxist-Leninist theory, Stalin has enriched the teachings of communist morality with his own labors of genius. The morality of human society is determined by the conditions of its material life; and as the material foundations of life, the forms of production, change, social and political ideas and institutions also change. "As the mode of life of society, as the condition of material life of society," says Stalin, "so are its ideas, theories, political outlooks, and political institutions." [6]

Morality is a product of all social relations and of

[5] *Ibid.*, p. 417.
[6] Stalin, *Questions of Leninism*, 11th ed., p. 545.

the class struggle; and if social relations change and develop, morality also changes and develops. The workers fight for their liberation from the yoke of oppressors and exploiters. In this struggle a new morality is forged, a higher and nobler morality, because it is the morality of the great majority of the population.

Comrade Stalin assigns to morality a great role in the life of human society. Moral factors possess immense strength and aid in the struggle with enemies. In his order of February 23, 1942, on the occasion of the twenty-fourth anniversary of the Red Army, after speaking of the advantages enjoyed by the German robbers at the beginning of the war, he states that now they do not have this advantage, that now the fate of the war is being decided by active factors, and names among others the factor of the moral spirit of the army.

In his works Stalin has disclosed the essence of our morality, the morality of Soviet people, and has indicated the faults of Soviet people. In his address at the Eighteenth Congress of the All-Union Communist Party Stalin spoke of the necessity of "developing and cultivating Soviet patriotism." This Stalinist directive must be an inviolable law in the work of every Soviet teacher, in the work of every school from lowest to highest, and in political work with the entire Soviet people. Education in Soviet patriotism is the most important part of moral education.

To cultivate love of our Motherland, of our people, and of our glorious Communist Party and its leaders, to cultivate readiness to sacrifice everything for the good and welfare of the Motherland—in this is the conception and meaning of Soviet patriotism. The protection of

the Motherland from enemies is the most honorable and noble cause for all. The idea of guarding the fatherland gave birth to mass heroism and strengthened with ties of friendship all the peoples inhabiting our country. "There can be no doubt," said Stalin, "that the idea of guarding their fatherland, in whose name our people fight, must give birth and actually does give birth to military heroes who cement the Red Army . . ." [7]

Stalin always links patriotic education with the cultivation of a feeling of friendship toward other peoples and a feeling of deep respect for other peoples. In the Soviet state all peoples have equal rights and are educated in the spirit of mutual regard. In just this spirit also our Red Army, flower and pride of the Soviet land, is educated. "The strength of the Red Army," says Stalin, "consists finally in the fact that it does not and cannot have racial hatred toward other peoples, even toward the German people, and that it is educated in the spirit of the equality of all peoples and races and in the spirit of respect for the rights of other peoples. The race theory of the Germans and the practice of race hatred led all freedom-loving peoples to become enemies of fascist Germany. The theory of race equality in the USSR and the practice of respect for the rights of other peoples led all freedom-loving peoples to become friends of the Soviet Union." [8]

Stalin links the questions of education in patriotism and in friendship between peoples with education in hatred toward enemies of the people and enemies of the Motherland. Soviet patriotism is active patriotism and is

[7] Stalin, *The Great Patriotic War of the Soviet Union*, 1944, p. 21.
[8] *Ibid.*, pp. 43-4.

not founded merely on good intentions. In the struggle for the Motherland and in the resolution of questions of construction exceptional difficulties are encountered. "Difficulties on the road of our construction," says Stalin, "exist in order to be fought and overcome." For the overcoming of difficulties it is necessary to educate people to be courageous, valiant, and firm of will and character. In the grievous days of July, 1941, when the German hordes seized a part of the territory of the Soviet Union, Comrade Stalin again declared that daring, courage, bravery, and audacity must become general throughout the great masses of the country. "The great Lenin, who created our State, said that the basic quality of the Soviet people must be courage, daring, and fearlessness in the struggle, readiness to fight with the people against the enemies of our Motherland. It is necessary that the superb qualities of the Bolshevik become the possession of the millions and millions of the Red Army, of our Red Fleet, and of all the peoples of the Soviet Union." [9]

The Stalinist teaching about communist morality includes humanism. Comrade Stalin himself is a model of humaneness. He devotes his entire life to the people, to their interests, their welfare, and their happiness. Genuine concern for the individual, for his growth and development, is the Stalinist manner of conduct. At the center of attention of our party and of Comrade Stalin as its leader stands the task of raising the material and cultural level of all the workers of our country.

A thoughtful and attentive attitude toward the individual is the teaching of Stalin. "People must be grown

[9] *Ibid.*, pp. 11-2.

carefully and tenderly, just as the gardener grows a favorite fruit tree. They must be cultivated, helped to grow, given perspective, at times advanced and at times transferred to other work."

With the direct participation and under the leadership of Comrade Stalin the Constitution, which is called the Stalinist Constitution, was framed and adopted. In this most important document one may find a very full expression of the teaching of Stalin on humanism.

In education in communist morality Stalin attaches particular significance to education in conscious discipline. Without discipline, it is impossible to conquer. We must cultivate a socialist attitude toward labor and study. Stalin emphasizes over and over again the fact that without a system of organization and a state of discipline we cannot vanquish enemies, we cannot build a socialist society. "Iron discipline is not excluded, but conscious and willing acceptance of subordination is proposed, for only conscious discipline can be iron discipline in fact." [10]

In the resolutions of the Central Committee of the All-Union Communist Party the cultivation of conscious discipline in the school is powerfully emphasized. The school is under obligation to educate people to be organization-minded and disciplined. Without a system of organization and discipline it is not possible to master the foundations of science, it is not possible to prepare the younger to be a worthy successor of the older generation.

[10] Stalin, *Questions of Leninism*, 10th ed., p. 70.

APPENDIX

RULES FOR SCHOOL CHILDREN*

It is the duty of every school child:

1. To strive with tenacity and perseverance to master knowledge, in order to become an educated and cultured citizen *and* to serve most fully the Soviet Motherland.

2. To be diligent in study and punctual in attendance, never being late to classes.

3. To obey without question the orders of school director and teachers.

4. To bring to school all necessary books and writing materials, to have everything ready before the arrival of the teacher.

5. To appear at school washed, combed, and neatly dressed.

6. To keep his desk in the classroom clean and orderly.

7. To enter the classroom and take his seat immediately after the ringing of the bell, to enter or leave the classroom during the lesson period only with the permission of the teacher.

8. To sit erect during the lesson period, not leaning on the elbows or slouching in the seat; to attend closely to the explanations of the teacher and the responses of the pupils, not talking or engaging in mischief.

9. To rise as the teacher or the director enters or leaves the classroom.

10. To rise and stand erect while reciting; to sit down only

* Adopted by the Soviet of People's Commissars of the RSFSR on August 2, 1943. See *Sovietskaia Pedagogika*, October, 1943, p. 1.

on permission of the teacher; to raise the hand when desiring to answer or ask a question.

11. To make accurate notes of the teacher's assignment for the next lesson, to show these notes to the parents, and to do all homework without assistance.

12. To be respectful to the school director and the teachers, to greet them on the street with a polite bow, boys removing their hats.

13. To be polite to his elders, to conduct himself modestly and properly in school, on the street, and in public places.

14. To abstain from using bad language, from smoking and gambling.

15. To take good care of school property, to guard well his own possessions and those of his comrades.

16. To be courteous and considerate toward little children, toward the aged, the weak, and the sick, to give them the seat on the trolley or the right of way on the street, to help them in every way.

17. To obey his parents and assist in the care of little brothers and sisters.

18. To maintain cleanliness in the home by keeping his own clothes, shoes, and bed in order.

19. To carry always his pupil's card, guarding it carefully, not passing it to other children, but presenting it on request of the director or the teacher of the school.

20. To prize the honor of his school and his class as his very own.

For violation of these rules the pupil is subject to punishment, even to expulsion from school.