

to remedy or improve upon situations. This would obviate duplication of effort and would obviate the necessity of commenting upon problems and situations of which local administrative and supervisory officials are already well aware. Some supervisory reports examined contain suggestions which, by their very nature, seem to have already been for sometime the concern of local school people to remedy, but for which they have not as yet found any remedy for the reason of lack of funds and facilities. It is a perspicacious supervisor who can suggest a remedy that is actually

new and would work. Guess work, to be sure, will not provide that perspicacity.

6. Demonstration is the best kind of teaching. Supervisors should occasionally demonstrate to local school people newer methods and techniques of teaching rather than merely tell them "how to do it." "Show how" is always more effective than "Tell how."

It is hoped that the personnel of the Research and Evaluation will bear these pointers in mind when they go out to conduct research and evaluation and to participate in supervisory activities.

Quality in the Teaching Profession

By Sir Ronald Gould

"THE impact of mind on mind and character counts for so much that the most important element in the education service, after the child himself, is the person in closest contact with him. Whatever plans and schemes may be made by politicians, administrators and conferences, and however important they may be, in the last analysis the quality of our educational service is largely determined by the intellectual, moral and spiritual resources of the teachers."

This was the underlying theme of Sir Ronald Gould's presidential address to the annual assembly of the World Confederation of Organization of the Teaching Profession, held at Frankfurt from August 2-9. Sir Ronald, who took as his subject "Quality in the Teaching Profession," began with a tribute of appreciation of the fact that the Conference was meeting in Germany. He said:

"For many reasons, we have eagerly looked forward to the WCOTP meeting on German soil. Human motives are invariably diverse and tangled, but for at least three reasons we are glad to be in St. Paul's Church, Frankfurt, today.

STRUGGLE FOR FREEDOM

First, to us, this church is more than hewn stone and mortar, more even than aesthetic satisfaction. Like the British Houses of Parliament where long struggles have taken place for freedom of thought and of worship, for freedom from want and from fear; like the *Place de la Bastille*, which symbolizes the aspirations of people everywhere for liberty, equality and fraternity; like Independence Hall in Philadelphia where the Declaration of Independence was

adopted, the most moving exposition of democratic rights ever penned; this building, St. Paul's Church, Frankfurt, for more than a hundred years, has been identified in the minds of liberal thinkers everywhere with the struggle for constitutional government, for unity and freedom. For that reason we are glad to be here.

Then, too, it is good for teachers to be in a country which has so enriched music, literature and art. Bach, Mozart, Beethoven, Brahms, Wagner, Goethe; Schiller, Durer, Holbein—the list is endless. The contribution of Germany to the world's culture, the contribution to Christian and Humanist thinking puts us all in your debt.

Again, no teachers' organization has done more to promote international co-operation amongst teachers than the *Arbeitsgemeinschaft*. I was privileged to be at Dortmund only a few years ago when it was struggling into life. There I met that great internationalist, Leo Raepell, who had been Secretary of the pre-Hitler German Teachers' Organization, and who with Louis Dumas, George Papiere and others had done so much to promote international co-operation amongst teachers in the 1920's.

Since then, German teachers inspired by people like Walter Schulze, have established the Sonnenberg Centre, dedicated to the promotion of international understanding amongst teachers. We have seen its influence extend. Inspired by its activities we have seen teachers in other countries establish their Sonnenbergs. For all this, we are grateful to Walter Schulze and our German colleagues.

This organization has also played a worthy part in I.F.T.A. and W.C.O.T.P. With pride and gratitude

I recall great services rendered on many occasions by our old friends Madame Musolf, Bernard Plewe and Heinrich Rodenstein. Words fail to express adequately the gratitude we feel to them for their consistent helpfulness, and, may I add, for all they have done to make this Conference a success.

At this year's conference we shall discuss one of the most pressing and important of all educational problems, the supply of teachers. This is important because what matters most in education is not the Ministry of Education, not committees, with their never failing supply of advice and exhortation, not School Boards, Local Authorities, Division Executives, Governors, Managers, Inspectors, Organizers, nor even the officers and officials of teachers' organizations, but those in closest touch with children—the teachers in the schools. The impact of mind on mind and character on character counts for so much that the most important element in the education service, after the child himself, is the person in closest with him. Whatever plans and schemes may be made by politicians, administrators and conferences, and however important they may be, in the last analysis, the quality of our educational service is largely determined by the intellectual, moral and spiritual resources of the teachers.

I do not wish to discuss in detail how to satisfy the need for teachers. We shall do that later. But I do wish to make two points, the first briefly, the second at greater length.

First, beware of political statisticians, or more accurately beware of the politician's use of statistics. The number of teachers required is usually based on the assumption that certain number of children should be entrusted to one teacher. And in almost every case the assumption is educationally unsound. I have never known official estimates of need based on what I would regard as a satisfactory numerical relationship between teacher and children. Thus no country over-estimates its teacher shortage: most under-estimate it, so there are not nearly enough teachers. In fact, I know of no country in the world where there are enough teachers or where there is a likelihood of enough teachers to achieve a satisfactory teacher-child relationship.

QUALITY AND QUANTITY

And my second point is this—beware of the risks inherent in the search for sufficient teachers, and particularly beware of the risk of sacrificing quality for quantity. This risk is ever present, as many here could testify. To obtain enough teachers in Canada, the United States, England and elsewhere, attempts have been made to lower standards of admission to the teaching profession. Teachers have resisted, for they know that if the standards in the teaching pro-

fession fall, the child suffers. For the sake of the child, we must recruit enough teachers, and above all, good teachers.

In practice, however, governments, local authorities, and the public generally care little for high quality in the teaching profession, and for many reasons.

First, many believe that anyone can teach. "We all went to school," they say. "We know what was done there. We have taught our own children this, that or the other. What then could be simpler than to teach full-time? Of course some are born teachers: they could teach without training. Some are not born teachers: they might need a little training. Those with knowledge of a particular subject could easily teach to an advanced level: those without such knowledge could teach infants or juniors."

Is all this fanciful or exaggerated? Not at all. I have heard these sentiments expressed by the public, and even by some prominent in university and journalistic circles. All these sentiments are based on a contempt for teachers, and for the work they are doing. They are based on the belief that teaching demands no special knowledge or skill.

This is a fairly modern development. Do you remember what Goldsmith said of the teacher in the eighteenth century?

"And still they gazed and still the wonder grew
That one small head could carry all he knew."

And what did that small head carry? What did he know? In truth, not very much. He could read, write, count, measure and argue. But all recognized he could do more than they. Times have changed. Most people today think they know as much or more than the professional teacher.

QUALITIES OF THE GOOD TEACHERS

But how little they really know of the qualities essential to good teaching! First, the teacher must know his subject; he must know something of academic discipline; he must have some acquaintance with real scholarship, for you cannot teach any subject successfully unless you know much more than you have to teach. Secondly, he must know something of children and how they develop, for as John Adams remarked, John has to be taught as well as Latin, the child as well as the subject. Thirdly, he must possess technical efficiency, knowledge of the methods used in teaching, and skill in applying them. Fourthly, he must know something of the educational system and the part it plays in the modern world. And fifthly and lastly, he must have that indefinable but recognizable combination of characteristics known as "personality". He must have faith, enthusiasm, the power to encourage and stimulate. He must regard his work as a profession, a vocation, a priesthood.

These are the qualities needed in good teachers. They should be proclaimed from the housetops. By word and deed teachers should do everything in their power to explode the fallacious belief that anybody can teach.

"NO SATISFACTORY SUBSTITUTE"

There is another reason why quality in teachers is regarded as of little importance. Commercial interests and (alas!) some teachers have lent colour to the suggestion that there are reasonably satisfactory teacher substitutes, that books, films, filmstrips, radio and television can make the work of the teacher unnecessary. This is nonsense. There is no satisfactory substitute for the teacher. I do not suggest that books, films, radio and television are useless. They are very useful, but they are aids to the teacher not substitutes for him.

The Psalmist, you remember, rebuked those who put their trust in horses and chariots. And why? Not because there was anything wrong with horses or chariots. But because success in war was determined more by the self-sacrifice, the convictions and the morale of the warriors. Horses and chariots were invaluable aids, but it was foolish to put too much trust in them. They were aids to the warriors, not substitutes for them.

So to teachers I would say: use all the aids you wish, but realize they are aids. Do not place too much trust in them, or children will suffer, and you will lend currency to the erroneous belief that there are substitutes for the vital relationships which exist between children and good teachers.

CLOUDS OF GLORY?

There is yet another reason why the good teacher is undervalued. Many have accepted and proclaimed the immoral idea that progress is the law of life. Children, it is said, come into the world trailing clouds of glory. Nature, not their teachers, should show them the way. The children know best. Stand out of the way and let them do as they like. That is the way to perfection.

No doubt you will think I have exaggerated. But I have merely summarized in simple terms what many others have said, often I fear, in more woolly and flocculent language, and some have actually organized schools on the basis of this absurd belief.

"ORIGINAL GOODNESS"

Now I have never believed in what some describe as the doctrine of original sin, that a child is born evil, and to help him on towards perfection, the evil should be beaten out of him. And equally I believe that the antithesis of that doctrine, the doctrine of original goodness, is educationally and socially disastrous. Schools cannot produce the results desired by

parents and society if children are given unrestricted freedom, or if (and I'm merely putting it another way) the teacher abdicates.

In "Table Talk" Coleridge made the same point in an unforgettable way.

"I showed him my garden" said Coleridge "and told him it was my botanical garden."

"How so?" said he "it is covered with weeds."

"Oh" Coleridge replied "that is only because it has not yet come to its age of discretion and choice. The weeds you see have taken the liberty to grow and I thought it unfair in me to prejudice the soil towards roses and strawberries."

The lesson is obvious. The ground was given license, not freedom. The soil was not prejudiced towards roses and strawberries so it produced weeds. But our task, as I see it, is to give the child liberty, not license, to destroy weeds and to prejudice the soil towards roses and strawberries, to eliminate evil tendencies and to encourage all that is good. And when we proclaim this is our task, the world will more readily realize the necessity of the good teacher.

There is another, and the worst reason of all, why the world ignores quality in teachers. Many want to get education on the cheap. The cost of employing any kind of teachers in large numbers must inevitably be high: the cost of employing good teachers is higher still: so to keep the cost down quality is conveniently overlooked.

For this a heavy price is paid, the denial of the child's opportunity for self-development, and with it the denial of our own liberal ideals, ideals which have developed slowly through the years, but are now held in common by Christians, adherents of other religions, and humanists.

RIGHTS OF THE CHILD

Let me state my own belief, and I believe yours and many other people's. I believe every child born has the moral right to life, health and the pursuit of happiness, and also the right to self-development, that he has these rights because he is a child, not because he is the child of particular parents or because he has wealthy friends, but just because he is a child.

Most politicians would subscribe to this belief, at least in words, but not all are prepared to pay price of translating belief into action.

The price is heavy. If a country establishes an education system with the limited objective of teaching children to read, write and count, and is not concerned about self-development, the most is relatively

small. But if every child is to be given the RIGHT to develop as far as his capacities permit, many good teachers are essential, secondary schools of various types must be provided: universities and institutions of further education must be built, provision must be made for adult education; and grants must be made available so that no one who could profit from the education provided in these institutions is denied access to them. And the cost is heavy.

If a country, despite its inadequate financial resources, really believes a child has a right to self-development, and is working to provide the necessary opportunities, I have no word of condemnation, only gratitude and praise. But if a country is wealthy enough to make greater progress than it is and if words are contradicted by doing (and there are many such), actions and practical policies are determined without reference to ideals, that country is thoughtlessly or deliberately denying children a fundamental human right, and in my eyes stands condemned.

PAYING FOR QUALITY

But perhaps I am preaching too much. I should come down to a lower plane. Let me state the case, then, for the expenditure of more money on education in more mundane terms. If people really believe in the democratic way of life, they must be prepared to pay for quality in teachers and the education service.

And why? Because the ill-educated weaken and threaten the democratic way of life. Now I know words like "Democracy," "Peace," "Independence," "Freedom" and many more abstract nouns mean almost anything. We seem to have learnt too well a lesson from Humpty Dumpty in "Alice Through the Looking Glass."

"There's glory for you!" said Humpty Dumpty. "I don't know what you mean by 'glory'" Alice said. "I meant, 'there's a nice knock-down argument, for you.'" "But 'glory' doesn't mean a nice knock-down argument," Alice objected. "When I use a word," Humpty Dumpty said in a rather scornful tone, "it means just what I choose it to mean—neither more nor less."

In these days "Democracy" means just what people want it to mean, so perhaps I ought to say what it means to me. It is a method of government, based on the assumption, indeed the enormous assumption, that the ordinary man is wise enough to control his own destiny and that of others. In this method of government, decisions on what is to be done emerge from discussion, so men must be convinced, not coerced. Even when a majority still has its right to be treated with respect, and the right, if the minority desires,

to work for a reversal of the decision. Thus Democracy is based on respect for the individual, on human dignity, restraint and decency.

Obviously, such a way of life casts enormous responsibilities on the individual. Knowledge, understanding, toleration and wisdom are essential. Is it any wonder that Jean Jacques Rousseau wrote — "If there were a god-like people they would have to be a democracy." Strong words perhaps, slightly exaggerated perhaps, but containing a profound truth.

Autocracy can survive when ordinary people are ignorant and foolish, provided that the few are knowledgeable and determined. Democracy cannot survive unless virtually all the people are educated and wise. If they are not, what survives is not Democracy, but a sham, a facade, behind which the few control the many, an autocracy, benevolent or otherwise, masquerading as a democracy. The price to be paid for inadequate education then, is the failure of democracy.

DANGERS OF IGNORANCE

There is another price to be paid for an indifferent quality of education. It is a low standard of living. The evidence for this is all around you. Individuals lacking education more and more take the low grade jobs and with them low standards of living. Many countries are impoverished because the people are too ignorant to exploit their natural resources.

The development of technical education in more advanced countries illustrates the same point. A friend of mine persuaded an employer, somewhat against his will, to release his young workers for part-time technical education. The employer did so, not because he believed in what he was doing but because he could not deny his work people facilities granted by other employers. And what happened? Within a few weeks, production increased and the employer found that technical education actually paid dividends.

And today, when universities want money to develop their science faculties, they turn in confidence not to the long-haired intellectuals, but to touch business men, the men with the brass, who know at first hand of the insatiable demands of industry for trained personnel, who know that education spells prosperity and ignorance spells poverty. In fact, the insistent demand for technical and university education is coming more from industry than from the masses of the people.

To argue that all this cannot be afforded is nonsense. It is essential, as knowledge of a little elementary economics would show. We do not live on money, but on the products of industry. The value of our weekly pay packet or monthly cheque depends on what industry produces now, which in turn depends

on the quality of the products of our educational system. So living standards depend on what the schools have already produced. And living standards in the future, or what industry produces in the future, will depend to a great extent on what happens in the schools now. If we want a prosperous future, we must invest in it, and invest by providing the best possible education system now. If we do not invest in this way, there is no future.

The public needs to be told all this, and no one can do it so well as the teachers. If only teachers really understood the importance of their task and persuaded the world to understand it too, enormous progress would become possible.

A few years ago J. Robertson Scott wrote—

“In hamlets I know best, the standard bearers of progress, civilization, evolution, well-doing, the high life, better living, true religion—call it what you like—have been, without doubt, teachers at the schools.”

What faith in the teacher and his task!

Robert Bridges, a modern poet, has the same sort of faith. He wrote—

“Here cometh the need and the fame of teachers, men of inborn nobility, called prophets of God Saviours of society, Seers of the promised land.

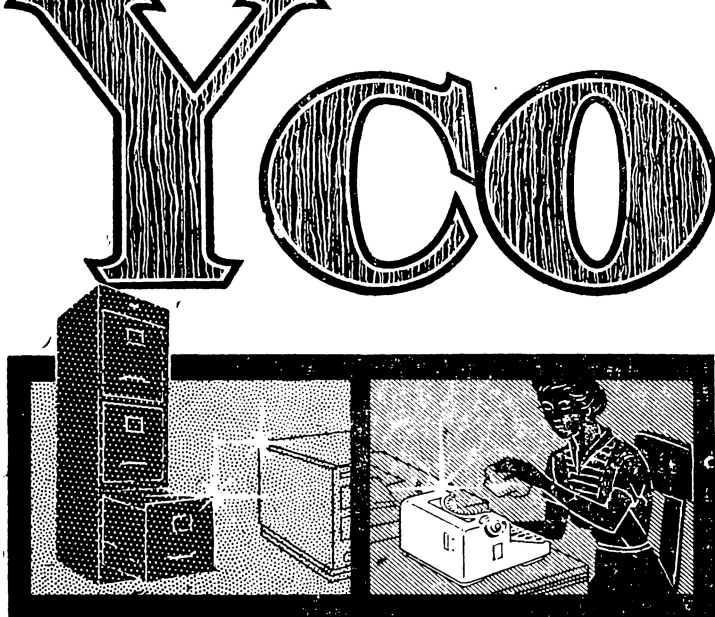
The loved and lovable, whose names live for evermore,

The sainted pioneers of civilization, under whom All wisdom won and all man’s future hope is due.”

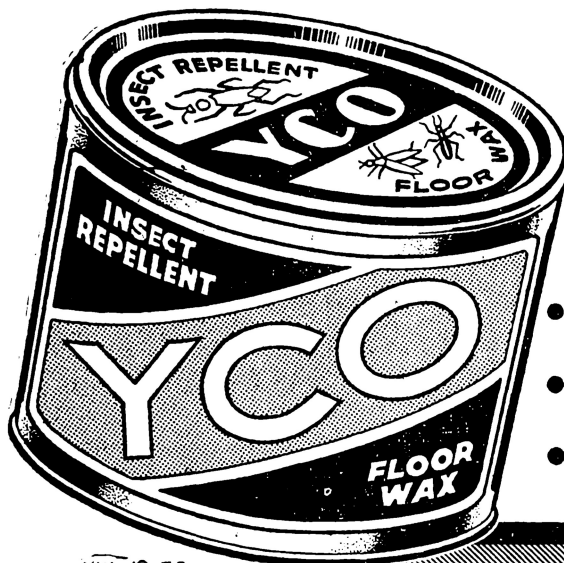
Perhaps, for some of us this is an overdrawn picture, but I have met many teachers, working in all sort of situations, of whom all this could be said in sober truth. But in any case, this is the ideal towards which both teacher and society should strive...

It is therefore our duty as individuals, as members of WCOTP and it is a duty I believe you will accept, to encourage greatness, and to work individually and collectively to make teaching the greatest possible force for good, to enable it to make the greatest contribution to the raising of intellectual, moral and spiritual standards throughout the whole world. We must not, we dare not fail.”

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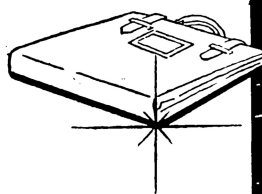
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