MARIA MONTESSORI'S EDUCATION- 31111

UNIT I- PHILOSOPHY EDUCATION

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1.0 INTRODUCTION

Montessori is an education philosophy and practice that fosters rigorous, self-motivated growth for children and adolescents in all areas of their development, with a goal of nurturing each child's natural desire for knowledge, understanding, and respect. Learn what sets Montessori apart from traditional education. Discover how it develops students who are capable, accountable, and knowledgeable, with the strong sense of self they will need to thrive in the real world.

The Montessori philosophy is based on supporting the complete development of the child as they progress from birth to adulthood. It takes the broad vision of education as an aid for life. As a way of teaching, Montessori offers the view that knowledge isn't passively gained by listening to words. Rather, it is gained through experiences in the surrounding environment.Therefore, the Montessori approach uses a prepared classroom to inspire children towards a life-long love of learning.Qualities of the prepared classroom include: structure, order, freedom of movement, and freedom of choice.

Within this structured space, children learn through hands-on experiences. Especially relevant are the beautifully made Montessori learning materials that children work with to make independent learning discoveries. The children are guided in their learning by the Montessori teachers, who act as the link between the children, and the prepared environment.The teacher's role is to prepare the classroom, and observe and guide their students in their learning. As a result, children progress at their own pace, according to their own abilities.Through work in the Montessori environment, children learn to develop concentration, self-discipline, and a love of learning.

1.1 OBJECTIVES

After going through this unit, you will be able to:

- Discuss the concept of Philosophy and Education
- Explain the various branches of psychology
- Describe the Modification of Behaviour
- Identify the relationship between Philosophy and Education
- Describe the Epistemological Approch

1.2 PHILOSOPHY

Philosophy in a general sense is conceived a person's "sum of his fundamental beliefs and convictions". We have some ideas concerning physical objects, our fellow persons, the meaning of life, death, God, right and wrong, beauty and ugliness, and the like. Of course, these ideas are acquired in a variety of ways, and they may be vague and confused. Philosophy is a guide for living; because the issues it addresses are basic and pervasive, determining the course we take in life. Hence we can say that all the aspects of human life are influenced and governed by the philosophical consideration.

Philosophers always ask these questions: Who we are? Is there a higher existence that determines our existence? What is the relationship between nature and human beings? What is the meaning of life? Are our senses reliable in telling us about the truth of the universe? How do we get to know about the world? What is the relationship between the mind and the body? They further ask these questions: What is happiness? What is virtue? What is the relationship between individuals and the collective? How can we organize a society and an economy that promote the common good? What methods should we employ to find out truth from false statements? Can we ever hope to find out the truth of our existence?

Philosophy is reflection of the above questions. Hence, philosophy is the study of general and fundamental problems concerning matters such as existence, knowledge, truth, beauty, law, justice, validity, mind, and language. Moreover, philosophy is rationally thinking, of a more or less systematic kind about the general nature of the world – metaphysics or theory of existence, the justification of belief - epistemology or theory of knowledge, and the conduct of life - ethics or theory of value

1.2.1 MEANING

Oxford Collins Cobuild Dictionary (2006) –Philosophy is the study or creation of theories about basic things such as the nature of existence, knowledge, thought, or about how people should live.

Philosophy is a particular theory that someone has about how to live or how to deal with a particular situation. Babylon English Dictionary: Study the principle of existence behavior and knowledge; study the nature of human thought & of the world.

The word philosophy comes from a combination of two Greek words- "philos" meaning "love" and "sophi" meaning "wisdom." Etymologically, philosophy means the love of wisdom. To love something is to desire it. So, for many Greeks, the philosopher was the one who desired wisdom. Wisdom is not only knowledge. One may have knowledge, but he may not be wise. Wisdom constitutes knowledge plus its implication in all circumstances. Thus philosophy gives man that wisdom with the help of which they understand the whole universe and its implication in relation to themselves & the people around. Hence philosopher could also be characterized as the "friend of wisdom". In this regard, Plato in his "Republic" stated that "He who has a taste for every sort of knowledge and who is curious to learn and is never satisfied may be termed philosopher". It means a philosopher is interested in all type of knowledge where as a physicist in physical process of universe, an historian in the past events, a geographer in the natural condition of the universe, a biologist in the biological process etc. But a philosopher has a multidimensional outlook and interest. The philosopher is thoughtful, remains in a thoughtful mood, being in search of new ideas, new knowledge with the help of his growing wisdom. Philosophers are interested in the first principle and the final conclusion of all branches of knowledge.

Philosophers come under different philosophical school of thought such as idealist, naturalist, pragmatist, existentialist, perennialist, realist, essentialist, progressivist etc. according

to their approach to answer the philosophical enquire. Philosophies vary from culture to culture place to place and time to time. Thus different person having their different ideologies, ways of life, tend to have different types of philosophies. Here, the search of philosopher is for understanding Man, Nature and the Universe. Philosophy is a system of beliefs about reality. It is integrated view of the world. It includes an understanding of the nature of existence, humankind, and its role in the world. Philosophy is the foundation of knowledge. It provides premises by which man can discover truth, and uses his mind to support his life. In conclusion we can say that philosophy is a critical examination of reality characterized by rational inquiry that aims at the Truth for the sake of attaining wisdom.

1.2.2 DEFINITION

Philosophy has been defined variously by scholars and thinkers:

➢ Aristipus (435-356 B.C): "Philosophy is the ability to feel at ease in any society".

➢ Aristotle: "Philosophy is the science which investigates the nature of being, as it is in itself".

➢ Brightman: "Philosophy may be defined as the attempt to think truly about human experience as a whole and to make our whole experience intelligible".

➢ Cicero, Marcus Tullius (106-43 B.C): "Philosophy is the mother of all arts and the true medicine of mind". Coleridge, Samuel Taylor (1772-1834): defined it as the, "Science of Sciences".

➢ Dr. Baldevupadhyaya: Methodical training or "Sadhana".

➢ Dr. Radhakrishnan (1888-1975): Philosophy is a logical inquiry into the nature of reality.

➢ Dumery H. in his book the "problem of god" (1964) defines philosophy as a critical reflection on concrete action.

➢ Epictetus: "The beginning of philosophy is the conflict between opinions".

➢ Fitche's views: Philosophy is the science of knowledge. Harold Titus: "A person philosophy is the sum of his fundamental beliefs and convictions".

➢ Henderson (1947): Philosophy is a search for a comprehensive view of nature, an attempt at universal explanation of nature of thing. Herbert Spencer: Philosophy is concerned with everything as a universal science.

- Huxley, Aldous (1984-1963): States, men live in accordance with their philosophy of life, their conception of the world. Indian context: The term Philosophy indicates – "Visionary", "Drastha", "Darsan", "Darsanika".
- John Dewey: Critical reviewing of the familiar things.
- Kabir,Huyaun (1902-1969): States that philosophy "seek to give knowledge of the whole". Kant Immanuel (1724-1804): Philosophy as science and criticism of cognition.
- Platto: "He who has a taste for every sort of knowledge and who is curious to learn and is never satisfied may be termed philosopher".
- Raymant: An unceasing effort to discover the general truth that lies behind the particular facts, to discern also the reality that lies behind the appearance.
- Russel, Bertrand (1872-1970): States, "Philosophy is to be studied not for the sake of any definite answers to its questions…. But rather for the sake of the questions themselves, because these questions enlarge our conception of what is possible… but above all because the mind also is rendered great and becomes capable of that union with the universe which constitutes its heist goal."
- R.W.Seller: philosophy is persistent attempt to gain insight into the nature of the world and of ourselves by means of systematic reflections".

1.2.3 Meaning of Philosophy Education

The word philosophy literally means love of wisdom; it is derived from two Greek words i.e. 'phileo' (love) and 'Sophia' (wisdom). This tells us something about the nature of philosophy, but not much, because many disciplines seek wisdom. Since times immemorial there have been various pursuits for unfolding the mystery of the universe, birth and death, sorrow and joy. Various ages have produced different thoughts throwing light upon the mystic region. The ultimate truth is yet to be found out. This eternal quest for truth 'lends the origin of philosophy. A love of wisdom is the essence for any philosophy investigation. On the standard way of telling the story, humanity's first systematic inquiries took place within a mythological or religious framework: wisdom ultimately was to be derived from sacred traditions and from individuals thought to possess privileged access to a supernatural realm, whose own access to wisdom, in turn, generally was not questioned. However, starting in the sixth century BCE, there appeared in ancient Greece a series of thinkers whose inquiries were comparatively secular (see "The Milesians and the Origin of Philosophy"). Presumably, these thinkers conducted their inquiries

through reason and observation, rather than through tradition or revelation. These thinkers were the first philosophers. Although this picture is admittedly simplistic, the basic distinction has stuck: philosophy in its most primeval form is considered nothing less than secular inquiry itself. The subject of philosophical inquiry is the reality itself. There are different schools of philosophy depending on the answers they seek to the question of reality. It is the search for understanding of man, nature and the universe. There are different branches of philosophy-Epistemology, Metaphysics, etc. There are different fields of philosophy such as educational philosophy, social philosophy, political philosophy, economic philosophy etc. There are also different philosophical approaches such as idealism, naturalism, pragmatism, materialism, and so on.

1.3 DEFINITION OF MONTESSORI EDUCATION

According to Montessori is an education philosophy and practice that fosters rigorous, self-motivated growth for children and adolescents in all areas of their development, with a goal of nurturing each child's natural desire for knowledge, understanding, and respect.

1.3.1 Montessori Philosophy

The Montessori Method is founded on Maria Montessori's educational philosophy. Her basic principle was to "follow the child". A Montessori classroom is carefully prepared to allow the child to work independently and allow for the joy of self-discovery. Teachers introduce materials and children are free to choose them, again and again, working and discovering, and ultimately mastering ideas. Lessons are given, but the goal is for children to discover the answers by using the "auto-didactic", or "self-correcting" materials that are found only in Montessori classrooms.

Children grow academically in the Montessori environment. They discover an ability to complete complex math problems, name the continents, identify geometric shapes, write beautifully and talk about scientific concepts such as "metamorphosis". Just as important in the classroom is the engaging of the child's creative intelligence. Children are exposed to fine art, drama, music, history, and a second language. They might paint their own Impressionist "water lily" one day, participate in the challenges of Sport Day on another, prepare a traditional food from another country, or put on a play based on an ancient folktale.

However, the most important aspect of our educational mission does not concern academics. Our primary goal is to foster and enhance each child's natural sense of joy and wonder. We feel that children should delight in childhood, that the school day must include

laughter and the buzz of creative silliness. We want students to love school and the process of learning. The idea that "education is not a chore, but a joyous exploration of life's mysteries", is the most important lesson that we hope to teach our students.

The primary goal of a Montessori program is to help each child reach its full potential in all areas of life. The method of Montessori is based on three key factors; the specialized training of the teacher, a specially prepared environment complete with Montessori apparatus and a multi age grouping of children. When these elements are in place, young children are able to discover their own talents, gain self-confidence, make friendships, experience the joys of learning, and grow in a holistic manner.

Montessori School of Shanghai provides highly trained, credentialed Montessori Teachers and exceptional classroom environments. Mixed age groups are found in our Infant, Toddler, Early Childhood classes.

Creativity flourishes in an atmosphere of acceptance and trust. Our teachers establish such an atmosphere in their classrooms. Treating each child with love and respect enables the child to trust their teachers. This relationship is the foundation of the learning process. The three-year cycle enables the child, the family and the teacher time to really know one another and work together. Strong bonds are made, and many relationships are long lasting.

For any great accomplishment, the foundation has to be strong, solid and long lasting. That is the opportunity a Montessori education provides. Birth to age six is the most important time of education. It is here that the foundation is firmly established. We build good people!

1.3.2 Multi-Age Grouping

The Montessori School of Shanghai has classrooms of multi-age children. They are "Multi-Age Learning Communities." Montessori practice has shown that children in multi-year age groupings progress academically while building important social, learning, and character skills.

The multi-age grouping accommodates the child's individualized "biological clock", rather than relying on age as the primary indicator for readiness with lessons. Peer cooperation and peer tutoring increases achievement and self-esteem in both the older and younger child.

The multi-age classroom is a groundbreaking concept for developing community and supporting students of varying levels of academic and social development. By creating a bond between parents, teachers, and children, Dr. Montessori sought to create a closely-knit

community where individuals could learn to be empowered; where children could learn to become contributing, sharing members of their school-family; where students could learn to care for younger children, learn from older people, and trust one another; and where children could find ways to be acceptably assertive rather than being aggressive.

1.3.3 Prepared Environment

Montessori's idea of the prepared environment was that everything the child came in contact with would facilitate and maximize independent learning and exploration. This calm, well-ordered environment has a lot of movement and activity. Children are free to choose and work on activities at their own pace. Here, they experience a combination of freedom and self-discipline, as guided by the environment and the teacher.

There are generally seven aspects, or principles, to the Prepared Environment: Freedom; Structure and Order; Beauty; Nature and Reality; Social Environment; Intellectual Environment; Montessori materials.

Freedom: A child must be free to explore and follow his own natural impulses, thus developing his potential and increasing his knowledge of the world around him. Within the prepared environment, the child must experience freedom of movement, freedom of exploration, freedom to interact socially, and freedom from interference from others. This freedom ultimately leads to a greater freedom: freedom of choice.

Structure and Order: While Structure and Order seem counter-intuitive to the aforementioned freedom, nothing could be further from the truth. Structure and Order in the Montessori classroom accurately reflect the sense of structure and order in the universe. By using the Montessori classroom environment as a microcosm of the universe, the child begins to internalize the order surrounding him, thus making sense of the world in which he lives.

Beauty: Montessori environments should be beautiful. The environment should suggest a simple harmony. Uncluttered and well maintained, the environment should reflect peace and tranquility. The environment should invite the learner to come in and work. This atmosphere is easily seen through the attitude of those working there, both child and adult.

Nature and Reality: Montessori had a deep respect and reverence for nature. She believed that we should use nature to inspire children. She continually suggested that Montessori teachers take the children out into nature, rather than keeping them confined in the classroom. This is why

natural materials are preferred in the prepared environment. Real wood, reeds, bamboo, metal, cotton, and glass are preferred to synthetics or plastics.

Social Environment: Where there is freedom to interact, children learn to encourage and develop a sense of compassion and empathy for others. As children develop, they become more socially aware, preparing to work and play in groups. This social interaction is supported throughout the environment and is encouraged by the multi-age classroom settings.

Intellectual Environment: If the above aspects are not recognized, the intellectual environment will not reach its purpose. The purpose of the Montessori environment is to develop the whole personality of the child, not merely his intellect. By guiding the child through the five areas of the Montessori curriculum (Practical Life, Sensorial, Language, Mathematics, and Cultural subjects), the child has the structure, which is at the forefront of the creative work in a Montessori classroom.

Montessori Materials: Each classroom at the Montessori School of Shanghai is equipped with the full range of Montessori materials. These unique and specialized materials are often imported from Europe or the United States to ensure authenticity and quality. In addition MSS classrooms are rich with colorful extensions and individualized teacher-made materials that complement and enhance the Montessori materials.

1.3.4 Teachers' Role

In Montessori education we believe in the importance of three things, that all work together: the child, teacher, and materials, where each part is important. We believe that each child has many gifts and talents to be discovered, and not that a child is an empty container waiting to be filled up by the teacher. The teacher is an observer, follower, and guide bringing wisdom, thoughtfulness, and experience to the child's academic, social, and intellectual exploration. The Montessori approach demands special professionals who are confident and skilled enough to allow children to be active participants in their learning. It also means that all school decisions are driven by what is best for the child. The authentic and beautiful Montessori materials provide activities that are cherished by the children and that help them learn with joy and understanding.

The teacher establishes guidelines for work and behavior, showing children how to be successful within the structure of the curriculum and the community. As a result, a pattern of good work habits and a sense of responsibility and cooperation are established in the classroom.

1.3.5 Sensitive Periods of Learning

Maria Montessori believed in children having "sensitive periods" for learning. From birth to 6, the child shows a strong interest on particular things he wants to master. This leads to the child doing a task repeatedly, with great interest, until the child has reached his goal of mastery.

The purpose of each sensitive period, which is actually an inner sensibility possessed by children, is to help them acquire a certain skill or characteristic necessary for their growth. As they acquire the skill or characteristic, their sensitivity for it decreases and another sensitivity increases.

Absorbent Mind

Dr. Montessori observed that the first six years of children's lives are directed by their absorbent minds. She divided this six- year time span into two three-year periods. The first three years she calls "unconscious learning" and the second three years, "conscious learning".

During the first three years of life children absorb and take in all that is around them in their environment. They absorb impressions from the environment, "creating themselves". Dr. Montessori said, "The child takes in his whole environment, not with his mind but with his life". The task of adults around the child in this stage of development is not to intervene but to provide a safe, rich environment for the child.

1.3.6 Definitions of Education

Education has been defined by various scholars according to their cultural and social set ups. The few definitions are as follows:

➢ Plato says, education is to develop physically and mentally a human being, in such a way that his / her potentialities could be realized.

➢ Aristotle says, education is the process through which a sound mind is developed in a sound body.

➢ According to Dewey education is the process to develop all the capabilities of a person as he/she could control his/her environment and fulfill his / her duties.

➢ Al Ghazali says, education is the process to enable an individual to know between true and false, good and bad, and right and wrong conducts.

➢ AlMaududi says, education is the process to bring the potential good in a man.

1.4 RELATIONSHIP BETWEEN PHILOSOPHY AND EDUCATION

Philosophy and education are closely inter-related and inter-dependent. Philosophy points out the ways and education follow it. Without philosophy education would be a blind effort and without education, philosophy would be crippled. In the word of Ross, "philosophy and education are two side of same coin; the former is the contemplative side while the latter is the active side. Education is the process and philosophy is the product. All educational problems are questions of philosophy. In other word we can say that the application of philosophical principle in the field of education to solve various educational issues is regarded as educational philosophy. In fact, educational philosophy is that philosophy which provide answer to the educational issues of why to educate (aim), whom to educate (child), who to educate (teacher), where to educate (school), what to educate (curriculum), how to educate (methods), when to educate (motivation) and so on. Further, "a sound philosophy of education is based on an adequate philosophy of life". Philosophy and education are reconstructive; they give to and take from each other in ebb and flow of thought and action; they are means to one another, and ends. Thus it is the application of general philosophical positions to educational problems is known as philosophy of education. The following are a few viewpoints that establish the relationship between philosophy and education:

➢ View of John Dewey: John Dewey endorses the viewpoint

➢ Ross when he says, "Philosophy is the theory of education in its most general phase".

➢ Fichte's view: "The art of education will never attain complete clearness without philosophy".

➢ Spencer's view: "True education is practicable to true philosophers".

➢ Gentile's view: "Education without philosophy would mean a failure to understand the precise nature of education".

➢ John Adams: Education is the dynamic side of philosophy.

➢ T.P.Nunn: Education aims are correlative to ideals of life.

➢ Dewey: Education is the laboratory in which philosophical direction become concrete and tested. Conner: theory (philosophy) directs practice (education) and practice directs theory.

We may define educational philosophy thus; it is the application of philosophical principle in the educational practices which direct the process of education towards the aims of

human life. In short, educational philosophy relates philosophy of life through the medium of education.

1.4.1 Dependence of Education on Philosophy

Philosophy determines the real destination towards which education has to go: Philosophy has always inspired educational theory as well as practice. It determines the real destination towards which education has to go. In the words of Dewey: "Education is laboratory in which philosophic distinctions become concrete, and are tested". Philosophy is wisdom; education transmits that wisdom from one generation to the other. Philosophy represents a system of thought; education embraces that thought in the content of instruction. Philosophy embodies a way of life; education is the preparation for life. Philosophy is the knowledge obtained by natural reason; education is the development of that reason and other powers of mind. Philosophy determines the various aspects of education: All the problems of education are the problems of philosophy. That is why, Gentile says, "Education without philosophy would mean a failure to understand the precise nature of education ". It is because philosophy determines both aim of life and the aim of education. Every aspect of education has a philosophical base. There is no aspect of education – aims, curriculum, methods, text books, discipline, teacher etc. which is not influenced and determined by philosophy. Height and breadth of education is probed by philosophy. It is philosophy which provides aims to education and these aims determine the curriculum, the methods of teaching, the text books, the role of the teacher and the school discipline. It helps to construct curriculum according to the needs of the individual and the society. J.S.Ross remarks, "From every angle of the educational problems comes the demand for philosophical basis of life and education. Great Philosophers have been great educationists also: Great Philosophers have been great educationists in the East as well in the West. We can find the clearest examples of the dependence of education on philosophy in the lives and teachings of all the great philosophers from Yajnavalka down to Gandhi in the East and from Socrates down to John Dewey in the West. Philosophers like Gandhi, Tagore, Radhakrishnan, Aurobindo Gosh, Plato, Socrates, Locke, Comenius, Rousseau, Froebel and Dewey have been great educators. They reflected their philosophical views in their educational schemes. Socrates have given the world his "Socratic method" (Method of questioning & cross-questioning) of teaching; Plato, the Republic, the first educational classic. Rousseau, the great French philosopher, held that education should "follow nature". John Dewey of America took

keen interest in solving the educational problems of his country. Gandhiji is the father of Basic Education. In the words of Ross "If further agreement is needed to establish the fundamental dependence of education on philosophy, it may be found in the fact that on the whole great philosophers have been great educationists".

1.4.2 Dependence of Philosophy on Education

Education is the dynamic side of philosophy: Education can be defined as the strongest instrument for the achievement of the ideals of life and civilized attempt to bring about the balanced and proper development of human personality. The plant of education draws its nourishment from the soil of philosophy. In the words of Adams: "Education is the dynamic side of philosophy. It is the active aspect of philosophical belief, the practical means of realizing the ideals of life". Philosophy is the theory of education while education is practical thereof. Education is the best means for the propagation of philosophy. Education cannot even be imagined without philosophical principles likewise philosophical principles are lifeless without the help of education. Example- the introduction of the 10+2+3 system of education and craft education are the consequence of philosophical views. Thus philosophy equips us with thoughts and these thoughts are put into practice by education. Education is the means to achieve the goal: Philosophy deals with the ends and education is the means to achieve those ends. Philosophy gives ideals, values and principles; education works out those ideals, values and principles. In the words of Herbert, "Education has no time to make holiday till all the philosophical questions are once for all cleared up".

1.4.3 Objectives of Studying Educational Philosophy

Philosophy deals with the most basic issues faced by human beings. The content of philosophy is better seen as asking questions rather than providing answers. It can even be said that philosophy is the study of questions.

1. To find out the solution for various educational issues.
2. The purpose of studying educational philosophy is to make education according to the need based life and society.
3. To determine the aim of human life, aim of survival.
4. To produce better citizen by fostering democratic attitude in behavior.
5. To make teaching learning process more effective and attractive according to the need, interest and ability of child.

6. To discern the different philosophies and choose any one of them to lead a fruitful life in the society.

7. To expand our knowledge and experiences and implement them in the educational practices.

8. To bring out all round personality development in child and prepare him to stand\ on his own feet.

9. To make education flexible in order to achieve the goals of a country-national integration, international understanding and globalization.

10. To develop education as a powerful instrument to bring about social, cultural, political and economic change in society.

1.4.4 Scope of Educational Philosophy

The scope of educational philosophy is the study of all those aspects or schools of philosophy, which are important from the educational point of view. Thus, it is philosophy in the field of education. The scope of philosophy of education is concerned with the problems of education. These problems mainly include –

➢ interpretation of human nature, the world and the universe and their relation with man,

➢ interpretation of aims and ideals of education,

➢ the relationship of various components of the system of education,

➢ Relationship of education and various areas of national life [economic system, political order, social progress, cultural reconstructions etc.],

➢ educational values,

➢ Theory of knowledge and its relationship to education.

The above mentioned problems constitute the scope of philosophy of education and explain its nature. Thus, the scope of philosophy of education includes following.

a) Aims and Ideals of Education Philosophy: Education critically evaluates the different aims and ideals of education. These aims and ideals have been prorogated by various philosophers in different times. They are character building, man making, harmonious human development, preparation for adult life, -development of citizenship, -utilization of leisure, training for civic life, training for international living, achieving social and national integration, -scientific and technological development, education for all, equalizing educational opportunities, strengthening democratic political order and human source development. These and other aims of education

presented by educational thinkers in different times and climes are scrutinized and evaluated. An educator is helpless in arriving at the aims of education if he/she lacks the knowledge of related circumstances and problems. Thus, philosophy of education critically evaluates different aims and ideals of education to arrive at.

(b) Interpretation of Human Nature: - A philosophical picture of human nature is a result of the synthesis of the facts borrowed from all the human science with the values discussed in different normative sciences. The philosophical picture, therefore, is broader as compared to the picture of man drawn by biology, sociology, psychology, economics and anthropology and other human science.

c) Educational Values: - Value is typically a philosophical subject since it is more abstract, integral and universal. Philosophy-of education not only critically evaluates the values but also systematizes them in a hierarchy. Educational values are' determined by philosophical values. Educational values propagated by different philosophers have been derived from their own world, view and their outlook on the purpose of human life. Therefore, a scrutiny of the world views, outlook, and beliefs is the specific function of philosophy and it is necessary for the philosophical treatment of the values.

(d) Theory of Knowledge: - Education is related to knowledge. It is determined by the source, limits, criteria and means of knowledge. The discussion of all these falls within the jurisdiction of epistemology, one of the branches of philosophy, therefore, an important area of the functioning of philosophy of education is related to theory of knowledge.

(e) Relationship of education and various area of national life and various components of the system of education: -

One of the most important contributions of the philosophy of education to the cause of education is the provision of criteria for deciding the relationship of state and education, economic system and education, curriculum, school organization and management, discipline, teacher-pupil relationship, methods of teaching, textbooks etc. These problems have led to the evaluation of different philosophies of education. The criteria of judgment everywhere are determined by philosophy; therefore, philosophy of education provides the criteria for critical evaluation and judgment in these fields.

1.5 EDUCATION FOR MODIFICATION OF BEHAVIOUR

Behavior modification assumes that observable and measurable behaviors are good targets for change. All behavior follows a set of consistent rules. Methods can be developed for defining, observing, and measuring behaviors, as well as designing effective interventions. Behavior modification techniques never fail. Rather, they are either applied inefficiently or inconsistently, which leads to less than desired change. All behavior is maintained, changed, or shaped by the consequences of that behavior. Although there are certain limits, such as temperamental or emotional influences related to ADHD or depression, all children function more effectively under the right set of consequences. Reinforces are consequences that strengthen behavior. Punishments are consequences that weaken behavior. Students' behaviors are managed and changed by the consequences of classroom behavior. To manage behavior through consequences, use this multi-step process:

- The problem must be defined, usually by count or description.
- Design a way to change the behavior.
- Identify an effective reinforce.
- Apply the reinforcer consistently to shape or change behavior.

Consequences of behavior are directly related to the events that either come immediately before or after them.

Behavior modification has been applied widely in educational settings encompassing a wide range of student populations, ages, and areas of focus. Major contributions of behavior modification include development and evaluation of a large number of techniques with extensive classroom research. As a direct consequence of technique development, behavior modification has provided teachers with a selection of classroom practices and information regarding their use. Despite the widespread application of behavioral principles in education, several limitations can be identified including the responses that are altered, the emphasis on response consequences, the focus on child performance rather than behaviors of teachers and others, and the lack of maintenance of improvements evident in many programs. Although limitations can be identified within the field, remarkable advances have been made in identifying educational practices that can improve student and teacher behavior. A major limitation in applying behavior modification to education pertains to dissemination and extension of existing techniques to a large number of settings likely to profit their use.

1.6 EPISTEMOLOGICAL APPROACH OF EDUCATION

I)Objectivism

Objectivism is the philosophy of rational individualism founded by Ayn Rand (1905-1982). Born in St. Petersburg, Russia, Rand witnessed the Bolshevik revolution. She emigrated to America where she worked in Hollywood and became a bestselling author of novels, most famously The Fountainhead and Atlas Shrugged.

Objectivism holds that there is no greater moral goal than achieving one's happiness. But one cannot achieve happiness by wish or whim. It requires rational respect for the facts of reality, including the facts about our human nature and needs. It requires living by objective principles, including moral integrity and respect for the rights of others. Politically, Objectivists advocate laissez-faire capitalism.

Objectivism is benevolent, holding that the universe is open to human achievement and happiness and that each person has within him the ability to live a rich, fulfilling, independent life.

ii)Constructivism

Constructivism is the theory that says learners construct knowledge rather than just passively take in information. As people experience the world and reflect upon those experiences, they build their own representations and incorporate new information into their pre-existing knowledge (schemas).

Related to this are the processes of assimilation and accommodation.

Assimilation refers to the process of taking new information and fitting it into an existing schema.

Accommodation refers to using newly acquired information to revise and redevelop an existing schema.

For example, if I believe that friends are always nice, and meet a new person who is always nice to me I may call this person a friend, assimilating them into my schema. Perhaps, however, I meet a different person who sometimes pushes me to try harder and is not always nice. I may decide to change my schema to accommodate this person by deciding a friend doesn't always need to be nice if they have my best interests in mind. Further, this may make me reconsider whether the first person still fits into my friend schema.

Consequences of constructivist theory are that:

Students learn best when engaged in learning experiences rather passively receiving information.

Learning is inherently a social process because it is embedded within a social context as students and teachers work together to build knowledge.

Because knowledge cannot be directly imparted to students, the goal of teaching is to provide experiences that facilitate the construction of knowledge.

This last point is worth repeating. A traditional approach to teaching focuses on delivering information to students, yet constructivism argues that you cannot directly impart this information. Only an experience can facilitate students to construct their own knowledge. Therefore, the goal of teaching is to design these experiences.

1.7 EDUCARE AND EDUCERE

Some perspective on this issue can be gained from looking at the word "education." Craft (1984) noted that there are two different Latin roots of the English word "education." They are Educare, which means to train or to mold, and educere, meaning to lead out.

As a parent, you may have heard of Maria Montessori. But even then, you might not know exactly how she actually contributed to the wide field of education. A pioneer in early childhood learning, she found that learning through experience was of the utmost importance. As such, her legacy still plays a large role not just in Montessori schools, but high-quality toddler care around the world.

At the Maria Montessori International Academy, your child will get to experience the educational childcare method that she created. We give your child the tools they need to learn holistically, allowing them to focus on learning through their own discovery. This self-focused learning, with the guidance of a teacher, is what makes the Montessori Method a leader in high-quality educare around the world today.

Children are able to learn at their own pace, in an environment designed to be both peaceful and calm but also stimulating for their minds. This environment will encourage a love of learning that will last their entire life. And all of it was possible because Dr. Maria Montessori followed her passion, both for learning and for children. Learning about her journey allows us to better understand the origins of the Montessori model and its leadership in educare today.

1.9 LET US SUM UP

The word philosophy comes from a combination of two Greek words- "philos" meaning "love" and "sophi" meaning "wisdom." Etymologically, philosophy means the love of wisdom. Montessori is an **education** philosophy and practice that fosters rigorous, self-motivated growth for children and adolescents in all areas of their development, with a goal of nurturing each child's natural desire for **knowledge**, understanding, and respect.

1.10 UNIT –END EXERCISES

1. Explain about Education for Modification of Behaviour.
2. Discuss the Epistemological approach of Montessori Education.
3. Discuss the relationship between Philosophy and Education.
4. Explain the Definition, Meaning, Scope, Advantages of Montessori Education.
5. Discuss the relationship between Philosophical Education and Montessori Education.

1.11 SUGGESTED READINGS

- Hirst, Paul and R.S. Peters, 1970, The Logic of Education, London: Routledge.
- Kotzee, Ben (ed.), 2013, Education and the Growth of Knowledge: Perspectives from Social and   Virtue Epistemology, Oxford: Wiley. doi:10.1002/9781118721254
- Rorty, AmélieOksenberg (ed.), 1998, Philosophers on Education: New Historical Perspectives,   New York: Routledge.

INDIAN PHILOSOPHICAL THOUGHTS AND MONTESSORI EDUCATION

Structure

2.0 INTRODUCTION

The Montessori system of education is both a philosophy of child development and a rationale for guiding the child's growth. It is based on the child's developmental needs for freedom within limits, as well as, a carefully prepared environment which guarantees exposure to materials and experiences. Through this, the child develops intelligence as well as physical and psychological abilities. It is designed to take full advantage of the children's desire to learn and their unique ability to develop their own capabilities. The child needs adults to introduce him to the possibilities of his life. But it is the child who must determine his response to such possibilities.

2.1 OBJECTIVES

After going through this unit, you will be able to:

- Discuss about Indian Philosophical Thoughts.
- Discuss Tagore contribution to Montessori Education.
- Discuss Gandhi contribution to Montessori Education.

- Discuss Bharathiar contribution to Montessori Education.

2.2 RABINDRANATH TAGORECONTRIBUTION RELATED TO MONTESSORI EDUCATION

Rabindranath Tagore is a key figure in India's history of psychology, indeed of India itself, even though he was never trained in the field. Born to a high caste Bengali family, Tagore rebelled against conventional thinking. He advocated for India's independence, the empowerment of its poor and widowed, and the celebration of word and movement. In 1913, Tagore was awarded the Nobel Prize in literature for his elegant poetry. This was the first time the award was ever given to a non-Westerner. But it's his progressive ideas about education that is the focus here. Those ideas were shaped by his own experiences but found an ally in those of Maria Montessori.

2.2.1 Tagore's schools

In 1900, Tagore started his first school, at the age of 39. He was motivated by the stifling experiences of his own educational experience. At first, Tagore educated primarily middle class boys and girls from Calcutta. But later he expanded his aspirations to teaching boys of nearby villages who lived in poverty.

Tagore discussed what fueled his early choices. "Knowing something of the natural school which Nature supplies to all her creatures, I established my institution in a beautiful spot, far away from town, where the children had the greatest freedom possible"

In the spirit of fostering a sense of community, part of the activities of Tagore's students involved helping out neighbors around the school in various ways.

Still later, in 1918, Tagore opened a university called Visva-Bharati which still operates today. In 1924, he also founded a free rural school named Siksa-Satra. While Tagore wasn't a formal psychologist, he wrote extensively on psychological and educational topics. And he put into practice his ideas, many of which echoed those of Maria Montessori, the Italian theorist and educator half a world away.

2.2.2 Rabindranath Tagore on education

As early as 1906, in the essay "The problem of education," Tagore delivered a stinging critique of the educational practices of his day.

"What we now call a school in this country is really a factory, and the teachers are part of it … One advantage of a factory is that it can make goods exactly to order. Moreover, the goods

are easy to label, because there is not much difference between what the different machines turn out. But there is a good deal of difference between one man and another, and even between what the same man is on different days."

How then should a standardized approach be allowed to stand? Not by imitating the European model, Tagore argued. Such a model was not directly relevant to life in India.
It was Tagore's belief that education should be modeled after ancient Indian educational practices of teaching. Namely that students and their teachers "should live together and in a natural surroundings."

By 1924, Tagore's advice to those teachers was to embrace certain truths about childhood. Tagore observed that: "Children's minds are sensitive to the influences of the world. Their subconscious minds are active, always imbibing some lesson, and realizing the joy of knowing. This sensitive receptivity helps them, without any strain, to master language…"

Tagore believed that children were also able to master abstractions through their natural ability to both guess and to perceive the connection between words and reality.

As such, Tagore argued that "children should be surrounded with the things of nature which have their own educational value. Their minds should be allowed to stumble upon and be surprised at everything that happens in today's life. The new tomorrow will stimulate their attention with new facts of life."

Further, Tagore noted that the best education increases the child's ability to engage in improvisation, as life rarely supplies ready-made dilemmas. Life, instead, supplies "constant occasions to explore one's capacity through surprises of achievement."

Yet Tagore noted with dismay what was happening in traditional schools, at precisely the time when children's minds are so "alert, restless and eager." He colorfully described the typical school as an "education factory, lifeless, colorless, and dissociated from the context of the universe within bare white walls staring like eyeballs of the dead." Tagore argued that this misplaced emphasis on discipline "kills the sensitiveness of the child mind".

Purposefulness, which is a necessary ability for an adult, requires such discipline. But Tagore felt it was premature to inflict such an a priori goal-directedness on children.

By 1925, the sponge like nature of Tagore's intellect incorporated elements of Maria Montessori, psychoanalysis, and even the Boy Scouts into his ideas on education. While there was support for his ideas outside of India, Tagore encountered many naysayers at home. He

found obstacles to his vision in those educated in the old manner, parental expectations, and the upbringing of teachers. He also found the guiding documents of "official" schools an impediment, even those of his own.

But despite criticism at home, Tagore had also begun to garner an international audience. The Nobel Prize helped.

2.2.3 Tagore on tour and on human nature

Rabindranath Tagore went on a speaking tour In the United States in 1916-17. His lectures were collected into the book, Personality that same year. Here his ideas on human nature broader than childhood learning were aired.

"We imagine that our mind is a mirror," Tagore declared, "that it is more or less accurately reflecting what is happening outside us. On the contrary our mind itself is the principal element of creation. The world, while I am perceiving it, is being incessantly created for myself in time and space.

Elsewhere, Tagore expressed his belief that "under our highly complex modern conditions, mechanical forces are organized with such efficiency that the material produced grow far in advance of man's selective and assimilative capacity to simplify them into harmony with his nature and needs."

2.2.4 Elmhirst as Tagore systematizer

L. K. Elmhirst was a teacher at one of Rabindranath Tagore's school and also his personal secretary and friend. As such he was ideally positioned to, articulate some of Tagore's concepts more systematically.

"It is between the ages of six and twelve that the growing child is most absorbed in gathering impressions though sight, smell, hearing and taste, but more especially through touch and the uses of the hands. From the start, therefore, the child enters … as an apprentice in handicraft as well as housecraft."

Within Tagore's approach, young children might be engaged in sewing, paper making, brick making and other simpler activities. As children grew older, boys and girls were encouraged to take on more challenging tasks, such as weaving, making pottery, repairing watches or type setting. The key was to have these tasks be ones that were actually performed in their actual community, not something suggested in a book written in England. Field trips to local work places such as the post office, police station, or tailor shop could further interest in

things the child might aspire to someday do. In the process, senses of community collaboration and cooperation could be instilled.

Summing up, Elmhirst describes education at its best providing "freedom for growth, experiment, enterprise and adventure, all (of which) are dependent on Imagination, that greatest of gifts … How often do we stifle the child's imagination for fear that he will never grow up to be a practical man!"

2.2.5 Tagore on movement and learning

Rabindranath Tagore felt it was essential that a child's imagination and creativity not be stifled. He felt music and dance should be integrated into the educational experience. This was not just because such activities encouraged creativity, but also because they required the child to use their entire bodies and not just sit quietly in a chair.

In an article published in 1924, "The Art of Movement in Education, Tagore argued: "It is a function of the body, not merely to carry out vital actions so that we may live and move, but so that we may express, and not with the face alone, but with the legs, the arms and the hands. All our limbs have their own power to express… We often take a brisk walk when we are agitated, because though needs bodily expression if it is perform its work freely and fully. Children must dance. They must be restless…

"The result is that the whole body, which is designed for expression through movement, loses one of its most important missions in life, the urge to express.

Tagore never thought of himself as a psychologist, of course. He was skeptical of so called sciences to reduce human experience into manageable but ultimately insufficient concepts and rules.

Tagore argued that "science, in its theorems and formulas is insufficient to capture the richness of sensory experience … Science deals with this element of sameness, the law of perspective and color combination, and not with the pictures—the pictures that are the creations of a personality and which appeal to the personality of those who see them."

2.2.6 Montessori and Rabindranath Tagore

As may already be clear, there is a great deal of Tagore's thinking that mirrors that of Maria Montessori, the influential Italian physician and educator. While Tagore began developing his ideas independently, he was excited to discover her writings.

In 1929, the First International Montessori Congress was held in Denmark. With a clear focus on spreading her views on education globally, the Italian physician organized the Association Montessori International. This action acknowledged the reality that adherents to the Montessori Method and national organizations were already widespread. Her approach already had roots in locales as diverse as the United States, Argentina and India. (Association Montessori International)

Tagore traveled to Denmark to be part of that historic gathering that also included the presence of a young Jean Piaget.

For her part, Montessori also had a profound interest in India. Feeling the need to escape fascist Italy and pressure to use her methods in service of the military, Maria Montessori and her son booked passage there. On January 6th, 1940, upon hearing of her safe arrival in India, Tagore sent Montessori a warm letter of greeting.

"It is a joy to hear from you and your good wishes which I warmly reciprocate. As you know, I am a great admirer of your work in education and along with my countrymen think it very fortunate indeed that India, at this hour, can get your guidance in creative self-expression." Tagore on broader social issues

Tagore was a poet, a novelist, and an advocate for those who lacked power in the existing cultural climate of his day. These included those who belonged to different races and castes as well as the plight of widows who enjoyed few rights and opportunities at that time.

"There are of course natural differences in human races," Tagore wrote, "which should be preserved and respected, and the task of our education should be to realize unity in spite of them, to discover truth through the wilderness of their contradictions."

For Tagore, his educational project was always linked to the development of a vital and self-reliant independent India.

2.3 MAHATMA GANDHICONTRIBUTION RELATED TO MONTESSORI EDUCATION

2.3.1 The Wisdom of Children

Before reading the entire speech, which I finally did earlier this year (2016), whenever I would come across Gandhi's quote, I would worry that he was simply off-loading adult failure to achieve peace onto the next generation, as adults are wont to do. But that's not Gandhi's intent at all. Rather, he urges humility on the part of adults and a willingness to learn from the wisdom of

children. "The greatest lessons in life," he said, "if we would but stoop and humble ourselves, we would learn not from grown-up learned men, but from the so-called ignorant children. Jesus never uttered a loftier or a grander truth than when he said that wisdom cometh out of the mouths of babes." This vision might strike some as overly romantic, but it was Gandhi's conviction nonetheless.

Like Montessori, Gandhi believed that the natural inclination of children is not toward disorder and violence but toward harmony and fulfillment of inherent potential. It was through his encounters with many Montessori schools that Gandhi confirmed the wisdom of the Montessori Method. The "more I came in touch" with these schools, said Gandhi, "I began to understand that the foundation was good and splendid," that "children could be taught through the laws of nature—nature, consistent with human dignity, not nature that governs the beast." Gandhi correctly put his finger on the faith at the heart of Montessori's vision for peace and education. For Montessori, the wars that damage our world are not the result of education that failed to teach children obedience—to tame the beast—but rather because of an obsession with it.

2.3.2 The Prepared Environment

Actually, it isn't quite correct to imply that Montessori's educational philosophy is built only on faith in the inherent capacities of children for harmony and self-motivation. Yes, she believed that children were naturally inclined toward peace, but this belief was based on direct observation of their development, especially as they were being educated using her method. This is critical, since Montessori was by training a physician. As such, close attention to evidence is a requirement for proper treatment and healing.

"Like Montessori, Gandhi believed that the natural inclination of children is not toward disorder and violence but toward harmony and fulfillment of inherent potential."

In their essay titled "Peace as a Premise for Learning," scholars Jacqueline Cossentino and Jennifer A. Whitcomb explain the basics of the Montessori Method and why Montessori education is inherently peace education. Montessori herself called her method "cosmic education," and her ultimate motivation was the spiritual development of children. But her first forays into education resulted less from her grandest spiritual beliefs than from her work as a physician and her compelling desire to relieve human suffering. As a beginning doctor in Rome at the very end of the 19th century, she encountered those who were called "feeble-minded" and

thus "sent to asylums where even their basic needs were unmet." She wondered if a big part of the problem with these unfortunates was that their education was being attempted in environments for which they were not at all suited.

This insight turned into the heart of her educational philosophy. Influenced by the ideas of Jean-Marc Gaspard Itard and ÉdouardSéguin, physicians and psychologists who worked with children with disabilities, she contended that the key to the successful education of all children, not just those with disabilities, was two-fold: first to study children's activity in the environment and then to adjust the environment accordingly, and second to customize these environments based on the needs of children at the various stages of their development. It can't be stressed enough that Montessori felt the environment should be dictated by the natural inclinations of the child as opposed to creating environments that would prepare students for the needs of society as defined by adults.

Montessori referred to her classroom as "the prepared environment." The goal, say Cossentino and Whitcomb, is a state of "freedom within limits," which "rests upon a subtle partnership between the child's spontaneous activity and an environment organized to frame that activity." Far from being a pedagogy of "do your own thing," the Montessori method depends on a great amount of careful planning to maximize the child's natural "unbounded" curiosity as well as their inclinations toward "order, discipline and self-control." An important aspect of the prepared environment is ready access to materials for manipulation, which stimulate the child's innate need to investigate and learn—without needing adult assistance. The adult, however, is not passive. As close observers of children, the adults must learn to recognize what Montessori considered "sensitive periods" (clearly delineated in Montessori pedagogy) for "particular intellectual, social and moral awakenings" and to direct the child to the activities to produce the desired result. The teacher, like the prepared environment, functions as a facilitator of children's natural tendency toward harmonious growth and development.

2.3.4 Peace and Education

It wasn't until later in her life and career that Montessori framed her method explicitly in the context of peace education, most notably as presented in her lecture of 1943 called "Peace and Education." After the disaster of World War I and during the rise of totalitarianism across Europe in the 20s and 30s, say Cossentino and Whitcomb, her thoughts on peacebuilding

crystalized, and she framed her lifelong dedication to "cosmic education"—devoted to children's emergence as autonomous spiritual beings—as an antidote to the culture of war.

From her earliest days as an educator she had felt that "traditional methods—teaching by rote (repetition and memory), restraining and silencing students and relying on reward and punishment—were detrimental to child development." Now she became convinced that without attention to the very roots of conflict, every political peace would be bound to fail, just as the "peace" after World War I created the conditions that resulted in the next world war. These roots were located, said Montessori, in those traditional forms of education, which amount to nothing less than a situation where the adult "triumphs" over the child in a sort of demented competition. This is the mode of education that Gandhi said is pessimistically aimed at governing "the beast." "Far from being a pedagogy of 'do your own thing,' the Montessori method depends on a great amount of careful planning to maximize the child's natural 'unbounded' curiosity as well as their inclinations toward 'order, discipline and self-control.'"

In her talk, Montessori said that much of our strife exists because "the erroneous belief has persisted that it is the duty of the adult to fashion the child according to the pattern required by society. This misunderstanding, handed down from time immemorial, caused the first war between men, who were most emphatically intended to love one another; a war between parents and children, between teachers and pupils." Montessori goes on to describe the consequences of control-model education: "The child who has never learned to act alone, to direct his own actions, to govern his own will, grows into an adult who is easily led and must always lean upon others." Speaking when Hitler and Stalin were in power, the implications of Montessori's argument were many and profound.

This is why Montessori didn't approach peace education as fundamentally a question of course content. "Whether we speak or do not speak of war to the children," she said, "whether we adapt history for their use in this way, does not change the destiny of mankind." It was because he understood this aspect of Montessori's philosophy well that Gandhi made reference to the futile passing of "idle resolutions" in his 1931 talk at the London Montessori School. As Montessori said, "Avoiding war is the work of politics, establishing peace is the work of education." Her devotion to working with root causes made her a radical in the deepest sense of the word.

The only reference in "Peace and Education" to the actual social conditions of peace occurs near the conclusion when Montessori remarks that for humans to fully realize their potential "it would be necessary that wealth should be localized in no country but equally accessible to all." However, she offered no policy in her talk aimed toward that end. Perhaps it is more instructive here to look to Gandhi, who agreed that the work of humankind is fundamentally spiritual in nature, but who also pioneered modes of nonviolent civil engagement and disobedience to work for justice and to alter political realities—though the catastrophe of the 1947 Partition of India, which tragically followed Gandhi's liberation efforts and resulted in violence between Hindus and Muslims, might validate Montessori's more apolitical focus on the educational sources of conflict.

Ultimately, peacebuilding in Montessori's method rests on the particular and immediate, say Cossentino and Whitcomb. Montessori learning, they conclude, is a practice that "begins with the carefully defined limits of the prepared environment and is embodied in tiny movements— waiting one's turn to use a piece of material, learning to pour from a pitcher with care, moving gracefully around the room so as not to disturb others."

2.3.5 Implications for Today

One of the most intriguing aspects of Gandhi's Montessori talk was his observation that Montessori-type education was exactly the kind of education he would like to see practiced widely in India. He explained how, as he observed the calm, self-directed orderliness of children in Montessori schools, "my whole heart went out to the millions of the children of the semi-starved villages of India, and I asked myself … 'Is it possible for me to give them those lessons and the training that are being given under your system?'"

In the United States today, it is a matter of great debate how best to educate poor and other marginalized children—our counterpart to the dispossessed of India. Based on his remarks, we can conclude that Gandhi's sympathies would not be with the popular charter school models that emphasize stringent rules-based discipline, for example, as we find at the Success Academies where children are required at all times to keep their eyes on the teacher with their hands locked and their backs straight. Clearly, just because Gandhi might not have endorsed such a model doesn't mean that many parents don't prefer it for their children.

Charters are also praised by supporters for helping students achieve higher scores on standardized tests. This argument gets a lot of traction, since the driving force in American

education over the last decade and a half has been a regime of high-stakes standardized testing that is used to evaluate, reward and punish schools and school systems. Testing supporters believe in this strategy as the best way to help students formerly ignored by society to excel as students and get into colleges. Good intentions and various successes aside, it goes without saying that the top-down testing model is antithetical to the Montessori-Gandhi ideal.

"These roots were located, said Montessori, in those traditional forms of education, which amount to nothing less than a situation where the adult 'triumphs' over the child in a sort of demented competition."

But is the latter incapable of producing competitive scores, and, if so, does it matter? I once posed this question directly to the influential progressive American educator Deborah Meier. She's not a Montessori educator, but Meier has been a leader in modes of education that somewhat parallel Montessori in the emphasis placed on students taking ownership of their learning and in the way that the school seeks to be responsive to the unique needs and inclinations of students rather than vice versa. Talking with her about her experience as founder of the Mission Hill K-8 School in Boston, which serves lower-income students, I asked Meier what she would say to parents who worry that her pedagogy won't produce test scores as high as those at schools more focused on that goal. She said that she would honestly tell them that she would not compromise good pedagogy to teach to the test. As she and other progressive educators such as Alfie Kohn have argued, less-advantaged kids deserve the same kind of creative, ambitious and trusting education that affluent students receive. In our hypercompetitive society, Meier's approach will strike many as too risky. Nevertheless, it comports well—no, exactly—with Gandhi's hope "that it will be possible not only for the children of the wealthy and well-to-do, but for the children of paupers to receive training of this [Montessori] nature."

How then education does explicitly intended as peace education fare in light of this discussion of the Montessori Method? Two major strands of contemporary peace education are multicultural education and education for global citizenship. These programs, when rigorous, include significant components of cross-disciplinary content, ranging from literature to history to science and more. For example, one of the best and most successful education models working in this general arena is Facing History and Ourselves, which takes the Holocaust as a starting point to engage secondary-level students with a whole range of issues relating to peace, justice, identity, community and individual and social responsibility. Students learn from primary

historical source materials and from each other as they grow in empathy and critical thinking capacities.

Few educators committed to this type of peace education would accept at face value Maria Montessori's statement that what we teach about war doesn't matter. It's likely, however, that this was a rhetorical point rather than a dictum, since a quick perusal of United States Montessori organizations online reveals that they are presently engaging in the detailed work of mapping their curriculum to the new Common Core State Standards. Montessori's comments might also have been made with the youngest grades in mind. The crucial point is that how you teach your content matters. In fact, it matters so much that one's methods might not just fail to support the content but might actively subvert it.

Treating Gandhi's or, say, Dr. King's achievements as facts to be memorized won't do, no matter how great those achievements are. Nor will expecting students to simply agree with the content, no matter how noble. Rather, students should learn to engage with the material, with one another and with the community outside of the school with the same independence and commitment and compassion that the great figures of peacebuilding throughout history have exhibited, qualities inherent in each of us. My conclusion here is not a statement of the Montessori Method, but I believe it does no violence to it.

2.3.6 Trust

When I started brainstorming and researching this essay, I was motivated by the thought that a key element of peace education as conceived by Gandhi and Montessori is trust. This is not a startling insight, but it bears repeating. Yes, when the teacher trusts that the child's natural inclination is to grow and realize their potential in harmony with others and therefore seeks to guide rather than control them, from the Montessori perspective, better learning results. But more crucially, the act of trust has been modeled by the teacher. The child is taught that trust works, that trust is the natural order of things. This is vitally important, since trust is the quality that will make global peace—that is, peace across nations and religions and all manner of allegiances and circumstances—possible. Critics of peace movements are not just skeptical of these movements but can also get downright angry about them; not because these skeptics desire war but because they think peace activists are setting us up to be taken advantage of by those of nefarious intent. It's true that people can and will act in untrustworthy ways, and we need to be aware of that. But if we abandon trust, avenues to peace such as dialogue and compromise are closed off and we are

left only with what Daisaku Ikeda calls the "logic of force." And as history has shown, the logic of force results in never-ending cycles of domination and retaliation, the mode of being that Maria Montessori wished us to vanquish.

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2.4 RADHAKRISHNAN CONTRIBUTION RELATED TO MONTESSORI EDUCATION

2.4.1 Educational Philosophy of Dr. Radhakrishnan

Dr. Radhakrishnan emphasized that education for youths and adults must be based on the twin principles of Truth and Love. Education is the second birth, an initiation into life of a spirit, a training of human soul, pursuit of truth and practice of virtue. Education is a process of self-conquest and involves self-restraint, discernment, understanding and wisdom. A sound education produces useful citizens-whole men and women of boys and girls. A whole man or woman is one who has harmonious development of all four aspects of human personality body, heart, mind and spirit. He did not swear by any definition of education in the strict sense but on a number of occasions through his speeches he came nearer to a definition.

"Education to be complete, must be humane, it must include not only training of intellect but refinement of the heart and discipline of the spirit. No education can be regarded as complete if it neglects heart and spirit".

2.4.2 Aims of Education

➢ Character Building He emphasized that for building a great nation we must try to train large men and women who have character. He also stressed upon the importance of physical wellbeing of students, because positive health is an essential prerequisite of any other kind of development

➢ Education for man-making Culture has a great role to play in man making process, Culture according to Radhakrishnan is progressive subjugation of animal in man. Education should also help for the development of originality, excellence and charity.

➢ Development of Spiritual Values Radhakrishnan remarked that education is a strong instrument to inculcate healthy value among students. Education should aim at all round

development of child which consists of self-realization, civic responsibility, faith in democracy, non-violence, unity and feeling of brotherhood.

➢ Development of Secular Attitude Radhakrishnan stressed that development of secular attitude among Indians is must. Secularism means respect for all religions. For this religions education must be imported in schools. For developing religions education teachers having secular attitude and training must be imported this duty.

➢ Vocational Development He viewed that development of vocational efficiency is impotent. He admitted that education makes manual workers, artists, teachers, technicians, doctors, engineers etc skilful in their profession. He stressed upon craft centered education. He was also in favour of introducing agriculture education in rural schools.

2.4.3 Educational Implications of Philosophy

Dr. Radhakrishnan is a famous teacher who had received worldwide recognition for his exceptional intellectual acumen. Apart from his teaching experience, he had a long experience in educational administration as Vice Chancellor at different Universities. He was the Chairman of University Education Commission (1948). At present, education only creates a dismal situation in the society. Hence now emphasis should be given on man-making education rather than mere intellectual training. He advocated that man is a trinity of body, mind and spirit. In respect of modern time's religious teaching, spiritual discussion and seminars may be organized in educational institutions. Education at present times is being treated as a means to get any kind of job or work for living particularly white collar jobs. So in this way Radhakrishnan's views are important. Right now a day's campus discipline has been violated in different ways. He believed in democratic administration and free discipline. Radhakrishnan's thought in respect of discipline has great relevance for modern society. In modern world it is found that quantitative expansion of education particularly at the higher education level has lowered the standard of education. Institutions have been opened without basic facilities. Hence in this context Radhakrishnan's views are relevant to check the degradation of higher education by restricting its expansion. According to Dr. Radhakrishnan a good teacher is one who knows his subject and never ceases to learn. He should be objective, just, humble and open to correction. At present, some teachers have become mechanical and careless. They have lost the frame and prestige of their profession. The teachers are unable to discharge their duties due to overcrowded classes, political

intervention and above all due to their materialistic attitude. So, i.e why to revive the educational system in modern context implications of Educational Philosophy of Dr. Radhakrishnan is must.

2.5 VIVEKANANDA CONTRIBUTION RELATED TO MONTESSORI EDUCATION

2.5.1 Vivekananda's Philosophy of Education

1. Knowledge Resides Within the Individual

Knowledge is inherent within the individual himself. The individual finds out this knowledge by experiencing it within himself. Perfection is inherent in everyone. It is the function of education to lead one to perfection. Therefore, education should be made available to all.

2. The Child Furthers Its Own Development

Swami Vivekananda says that it is wrong to think that we promote the development of a child. In fact, he furthers his development himself. He says, "Everyone develops according to his own nature. When the time comes everyone will come to know this truth. Do you think you can educate a child? The child will educate himself, your job is to provide the necessary opportunity to him and remove the obstacles in his path. He will educate himself on his own. A plant grows itself, does the gardener grow it? He just provides the necessary environment to it, it is the plant itself that does its own growing." Thus Swami Vivekananda advocates the principle of self–education.

3. Education According to the Nature and Need of the Child

In order to make education useful, it must be according to the nature and need of the child. It is not the teacher, or the parents who will determine his needs and nature. His education should be patterned on the lines of these tendencies. The teacher has to visualize God in the soul of each child. Each child should be considered as manifestation of God. In fact, we have to serve God. Therefore we have to serve each child.

4. The Ability of Concentration is theEssence of Education

For the acquisition of knowledge, concentration or attention is very necessary. For the success in life also, this power is very helpful. Everyone does not have the same power of concentration. With the help of this power one can acquire useful knowledge and arrange it in mind for use whenever necessary.

2.5.2 Educational Views of Swami Vivekananda

Curriculum

According to Swami Vivekananda, the prime aim of education is spiritual growth and development. But this does not mean that he did not advocate material prosperity and physical well-being. He feelingly advocated the inclusion of all those subjects and activities, in the curriculum, which foster material welfare with spiritual advancement. For spiritual perfection Swamiji prescribed Religious, Philosophy, Upanishads, Company of saints and their preaching's and for material advancement and prosperity he recommended Languages, Geography, Science, Political Science, Economics, Psychology, Art, Agriculture, Industrial and Technical subjects together with Games, sports and other Physical exercises.

Methods of Education

Swami Vivekananda prescribed the same ancient spiritual methods of teaching wherein the Guru and his disciples lived in close association as in a family. The essential characteristics of those religious and spiritual methods were as under:-

1. To control fleeting mental faculties by the practice of Yoga
2. To develop the mind by concentration and deep meditation.
3. To gain knowledge through lectures, discussions, self- experience and creative activities
4. To imitate the qualities and character of teacher intelligent and clear understanding.
5. To lead the child on the right path by means of individual guidance by the teacher.

Major Implications of Vivekananda's Ideas

Vivekananda's educational ideas have been influenced by three major factors;

1) love for his master
2) love for the nation, and
3) Personal convictions.

The Bases of Modern Education

Vivekananda felt that modern education all over the world has so far concentrated on 'the learning to do' aspect and not on the 'learning to be' faculties of education. He says that education must focus on the requirement of the human mind. His philosophy of education is based on universal principles of morality and ethics. He wanted to teach the common masses of

India the ideals of synthesis, tolerance and universal harmony. His philosophy gives equal importance to the claims of spirit and matter. To him diversity is as real as unity. Matter is only 'veiled spirit'. Thus he creates a metaphysical synthesis reconciling the claims of spirit and matter, and makes it one of the chief bases of its philosophy of education.

The Importance of 'Yoga' in Education

Vivekananda wants to place maximum emphasis on concentration and meditation in the teaching-learning process. In the practice of yoga as it is in the practice of general education, five elements are necessarily involved-the teacher, the taught, the aim, the subject and the method. He convinced of the fact that all knowledge is in the human mind and that the same can be experienced by practicing concentration and meditation.

Transmission of Knowledge

To Vivekananda, all teaching implies giving and taking; the teacher gives and the student receives. Here he stresses the need for effective participation in the teaching-learning process. Teacher should motivate the students to acquire knowledge and develop in them scientific temper, secular outlook and civic responsibility.

Learning through Activity

Vivekananda anticipated many modern thinkers in suggesting that learning through activity should be the guiding principle of any scheme of education. He wanted every activity in Indian schools and colleges-dance, drama etc; Inter-school and inter-collegiate competitions are also required in order to enable the students learn how to sacrifice personal and selfish interests for the sake of the larger interests of society.

The Ideal of Womanhood in India

Vivekananda suggested that the women should be made ambitious through a good system of education. He made a strong appeal for raising the status of women along with that of man. He felt that it was much against the ancient ideal of India that women were not given enough opportunities for self-development.

2.5.3 Relevance of Swami Vivekananda's Ideas in Modern Education

Value Education

Here, education is conceived in the broad sense; everything in the society plays an educational role. The formal education system is but part of the culture and values in the system are inevitably determined by the culture. Education is seen as an instrument for harnessing

human drives, and as consequences, it becomes to some extent a method of behavior modification. Education preserves rather than changes social values. Education is seen to abide by existing culture norms of the society.

Peace Education

Constructive education for peace must aim to reform humanity so as to permit the inner development of human personality and develop a more conscious vision of the mission of mankind and the present conditions of social life as was so emphatically averred by Swami Vivekananda as well. What we need today is an education that is capable of saving mankind from the present predicament. Such an education involves the spiritual development of man and the enhancement of his value as an individual and preparing the young people to understand the time in which they live.

Environmental Education

Environmental education is viewed as an integral part of the education process. It is taken to be centered on practical problems and can be an interdisciplinary character. It should aim at building up a sense of values, contribute to public wellbeing and concern itself with survival of the human species. Its force, therefore, should aside mainly the initiative of the learners and their involvement in action and it should be guided by immediate and future subject of concern. Environmental education enables them to manage the environment in which they live through a judicious use of resources.

Citizenship Education

The concept of citizenship education should target to mould the future citizens into the frame of a civic society where citizens are aware of their rights, respect democratic ideals and work for a welfare society with shared responsibility. Education for democratic citizenship is a set of practices and activities aimed at making young people and adults better equipped to participate actively in democratic life by assuming and exercising their rights and responsibilities in society.

Vivekananda's Influence

Viewed in the light of contemporary thought, Vivekananda was actually an epoch capsule into a life span of less than forty years updating his mother country to fight against all kinds of social evils. 'Equilibrium' and 'synthesis' were the watchwords of Vivekananda. Contemplation and devotion to duty were unified in his personality. He had gone deep into the social and political decline of India and attempted to prescribe a workable formula to eradicate all social

inequalities. The awakening and liberation of modern India as viewed by him was a stage for the realization of universal love and brotherhood. He gave his fellow brethren, a dynamic gospel of supreme fearlessness and strength. He mercilessly denounced the arrogance and sophistication of the upper classes of Indian society. He was one of the great thinkers in India to offer a sociological interpretation of Indian history.

2.6 DAYANAND CONTRIBUTION RELATED TO MONTESSORI EDUCATION

Vandana

The present work is designed to bring to fore the essence of wisdom of the great educational thinker/ philosopher i.e. Swami Dayanand. He puts emphasis on the view that Education (Shiksha) is that which helps one to acquire knowledge, culture, righteousness, self-control and the like virtues; and eradicates ignorance and evil habits. He suggested the multisided curriculum, perfection and importance of humanism and rationalism.

Among the contemporary Indian philosophers Swami Dayananda may be called to be the greatest rationalist. While on the one hand he was a great supporter of Vedas and other holy texts, his approach everywhere was that of a rationalist. He never accepted anything without meditating upon its advantages and disadvantages. His magnum opus Satyartha Prakash is an eloquent testimony to his rationalism. Pointing out the object of this great work Dayananda wrote, "...there is not the remotest idea to hurt the feelings of any person either directly or indirectly, but on the contrary, the book proposes that men should distinguish truth from falsehood. Thus since none but the practicing of truth is the cause of the improvement of the human family." These words express both his rationalism and humanism. As is clear by the above object of the chief work of Dayananda, like a true humanist, he aimed at the progress of humanity on the path of happiness. Thus it was in keeping with this aim that Dayananda presented his philosophy.

2.6.1 Meaning of Education-

According to Swami Dayananda education imparts true and real knowledge about master, self-development and welfare of all living beings. In other words, it should inculcate a spirit of service and help to others. In this way, according to Swami Ji, education is a supreme and most important moral process for the development of mankind. Swami Dayananda says, "A man without education is only a man in name. It is bound in duty of a man to get education, become

virtuous, be free from malice and preach for all well-being of people advancing the cause of righteousness."

Reward and Punishment - Reward and punishment occupy a very high important place in the child's education. Admitting the psychological importance of reward and punishment Dayananda considered them to be an important part of every education. Punishment, according to him should be oral as far as possible and not corporal. The child learns through the system of rewards and punishments. He repeats those acts which lead to rewards and does not commit those acts again which result in punishment.

Moral Education- Thus, Dayananda clearly laid down the means for the moral education of the children. Moral education involves the encouragement of virtues on the one hand and the discouragement of vices on the other. The parents and the teachers should themselves present high ideals. Thus, in brief the child "should try to acquire virtues and shun vices; associated with the good and avoid the wicked."

Role of the Parents- According to Swami Dayanand, a man becomes learned only when he has three proper instructors, the mother, the father and the teacher. Blessed is that family and most fortunate is that child whose mother and father are equipped with righteousness and learning.

Women's Education- Swami Ji advocates strongly that all women should get education. Equal opportunities to go to school should be given to the daughters as to the sons, by parents. He was not in favour of co-education, and advocated separate schools for girls and boys. The curriculum of studies was also a little different for boys and girls.

The Teacher's Role- Great importance is given to the role of the teacher by Swami Dayanand. The teachers are to be learned, of good character, and devoted to their task. There is no room for arrogant teachers who are not dedicated to their task. There has to be a close relationship, like that of a father and son, between the teacher and his pupil.

Discipline- Dayanand was a strict disciplinarian and believes in taking strong action against teachers and pupils who broke the rules of the school.

Curriculum- In his scheme of education Dayananda prescribed almost similar types of education for males and females. Besides a general curriculum for educand from the four Varnas, Dayananda also prescribed some special studies for each Varna. He pointed out that only those books should be recommended for deep study which passes all scrutiny.

Medium of Education- In the ancient Indian tradition Dayananda favored mother-tongue and the Sanskrit language. He strongly pleaded the cause of Sanskrit as medium of all higher education. He wrote in details about the curriculum and teaching methods for learning and mastering Sanskrit.

Qualification of the Teacher- Elaborating the qualification of teachers, whether male or female, He supported the idea that, "He alone is a wise man who is never idle nor lazy, nor effected by pleasure or pain, profit or loss, honor of dishonor, public applause or censure, has always a firm faith in Dharma, and cannot be tempted by sensual objects.

Teacher-Taught Interaction- These high qualities can be developed through mutual inspiration. The teachers inculcate truthfulness, self-control, gentleness and physical and mental development on the educands. They should also try to eradicate evil habits of the students. The students, on the other hand, themselves try to develop self-control, mental tranquility, thoughtfulness, diligence and love for their teachers.

2.6.2 Contribution of Dayananda

Education for perfection: The discussion of the philosophy of education presented by Dayananda leads one to the conclusion that his aim was education for perfection. He sought this aim most vigorously even sometimes presenting schemes which were far from practicable and demanding standards and virtues which could not be attained even by the selected person. He demanded very high standard of character and conduct. He wanted to realize all-round perfection.

Multisided Curriculum: A perusal of the curriculum given in Satyartha Prakash amply clarifies the fact that Dayananda aimed at perfection of man through education. It is due to his anxiety about achieving an all-round and most comprehensive perfection of man that he prescribed such a detailed curriculum which may appear too wide in the modern age of specialization and yet if one remembers the fact that specialized knowledge always creates a one-sided personality and never a total perfection, one may be able to appreciate Dayananda's standpoint.. It is undeniable that the scheme of education presented by Dayananda is too rigorous and beyond the capacity of most of the males and females in the present time.

Humanism and Rationalism: Besides the ideal of perfection as a humanist ideal, Dayananda showed his humanistic tendency in his strong condemnation of all superstitions, unscientific beliefs, immortalities and deceptions. In his support of science and the scientific

outlook, he was more positive than many contemporary positivists. He was among the foremost rationalists to emphasis upon the use of reason in every field of human life. While on the one hand, he had absolute respect for the Vedas whom he considered to be divine, on the other hand he advised everyone to distinguish truth and untruth use rational criteria and accept only that which is supported by sound logic. Thus, if something appears to be out of date in his scheme of education that hardly detracts its value, since what is important is not the detailed scheme but the insight behind it.

Dayanand's educational philosophy is as kin to Vedic philosophy, although his interpretation of Vedic philosophy is unique. When he first preached his lesson, there was the greatest need to protect Hindu religion and philosophy from the onslaughts of Muslims and Christian religions. He saved Hindu society. He protected the ancient Hindu values from the influence of Muslim and Christian cultures and tried to maintain the traditional modes of thinking. His ideas on education have great significance for contemporary educational philosophy. The contribution of Swami Dayanand towards the philosophy and practice of education is noteworthy. There is no gainsaying the fact that the History of Education of modern India cannot be complete without mention of his glorious contribution.

2.7 Dr. ZAHIR HUSSAIN CONTRIBUTION RELATED TO MONTESSORI EDUCATION

Dr. Hussain was an idealist. A clear evidence to this is hiszeal to translate Plato's Republic in Urdu. ―Belief" to him was an essential prerequisite of character. He said, "Feeble beliefs must be replaced by healthier habits and irrelevant institutions by progressive institutions. Our will should get guidance not form the twilight of the intellect but from the broad daylight of true beliefs".

Secularist to the core, he was a humanist with a broad visionand never allowed his Islamic principles and his nationalism fall into narrow groovesbut set them in the context where the East and West, the ancient and the modern,the Muslim and the Non-Muslim could find a happy meeting ground. In the words of Moraes, ―He loved India, he loved the world‖. He loved truth, justice and humanity.

He advocated humanistic education, the foundations of which are best laid in the early years of life. About reality he says that this universe is real. There are two worlds; the material world and the spiritual world. Material world is of senses and deals with things of the world. The

spiritual world is of soul and spirit. Hence pleasures of world are considered secondary. The spiritual world is to be realized by mind through its ideas. He attaches the highest value to man in his educational philosophy and seeks to evolve man to the best of his potentialities. He had faith in 'man'and it is clearly visible in his philosophy and educational ideas.

According to Dr. Zakir Hussain education in this country is sadly handicapped. He considers education as the very life sustaining sap of a cultured society. The problems for this state of affairs are as follows:

➢ Sitting for long hours silently in the classroom receiving lessons in complete passivity in a manner, which is most un-childlike conformity. This system kills the natural ardor the child once had and transforms him into a listless non-reaching entity.

➢ Scarcity of good teachers. What is available in the system are teachers with cruelty, harshness and strict regimentation.

➢ Another source of indiscriminate hardship is the heavy and meaningless curriculum.

The existing educational system enables the democratic educator to dispose of the mistaken notion that education must be the shaping of the educand according to a given generic type, according to a ready-made educational ideal with a sharp delineated content. He believes that education is not the process of pressing into shape but a letting loose and setting free which respects the unique and specific individuality of the educand. The success of Indian education depends on the ideas and principles and how its evolution helps in the growth and development of the democratic way of life, on how it provides for the full growth and development of individuality, on how it harnesses harmoniously developed individuality to social ends, and how it masters the mysteries of selflessness.

To him the basic principle of education in a democracy should be reverence to the individuality of the child, the child who is to grow into the citizen through his intelligent and willing participation in education. For democracy is nothing but the full discharge of duties to himself and to the society by every citizen. This is possible only if the competencies are discovered and developed to their fullest by education.

Regarding the process of education, he compares it with the growing development of human body, from its embryonic beginnings grows and develops to its full stature by means of agreeable, assailablefood, movement and exercise, in accordance with physical and chemical laws, so does the mind grow and develop from its original disposition to its full evolutionary

cultivation by means of mental food and mental exercise according to the laws of mental growth. This development of individual human mind must start from infancy. He firmly believed that the process of education is a continuing one in which the journey is as important as the destination.

Dr. Hussain expresses his deep concern for the fact that more often than not the means become the ends in due course. It appears to him that schools are the creation of an evil mind; otherwise they could not have been what they actually are. He says, 'Schooling is not equated with learning the three R's but it is on the other hand, a gradual initiation to life‖. He would like schools to be familiar with the society, family and individuals.

He believed in having and acquiring only that knowledge which is functional and in support of this he cites an English educator:-knowledge is idle in a community if it becomes the private possession of an esoteric coterie. He wanted education to provide effective leadership in a world of change. Dr. Hussain'sprimary objective is to provide leadership to community, which gives sustenance to its academic organ.

His views on university education are very clear. He considers 'work 'as the main instrument of education. He wants education to be lifelong. It should be relevant and provide effective leadership to the community to which they belong to. This is possible only by learning to respect 'work' andtreat it as an instrument of educating mind so that universities could repay their debt to the society. In this connection RamaswamyIiyer observes that the principal purpose of university education is to enable one to serve the country in its variegated scientific and technological necessities. He dislikes the peculiar reaction to a problem by an Indian, which he says, is 'evasion'. No matter a university has to face it must never evade an issue but face it boldly and squarely. A true university should possess a passion for excellence. He has reservations on the people having patience especially with poverty, dirt, disease and incompetence. He says, unless patience is combined with diligence, it is a crime. If a university discharges its obligations well, there is no earthly reason why a new world of which Dr. Hussain so fervently and sincerely dreams of may not come to pass.

Dr. Hussain has his clear view on the long-standing controversy between 'science' and 'humanities'. He believes that that the advance modern world has made in the recent past is entirely due to the application of scientific knowledge and its application to social and political problems that man is faced with. He laments that the specialization in each field of technology has reached to such an extent that the jargon of is hardly understood by those in the other field of

specialization. This phenomenon is rightly described by C. P. Snow, "never was the exclusion of one branch of knowledge from another so pronounced, and neither was one faculty so developed at the expense of the other as we find today". Dr. Hussain concludes that humanities and science are not something mutually contradictory but complimentary. One should realize the fact that science is devoid of values especially moral and ethical values. He points out that science is a system of philosophy without ethics. Science devoid of ethical judgment becomes an ally of everyone – of the good as well as the bad- and is of service in changing the world into a paradise or reducing it to a veritable hell.

Regarding the importance of education, he said in his speech after being sworn in as the President of India in the following words. "I maintain that education is a prime instrument of national purpose and that the quality of its education is inseparably involved in the quality of the nation".

2.7.1 Dr. Hussain laid stress on the following aims of education:

1. Education should developa sense ofcommon national ethos.
2. Education should develop higher values of life.
3. Education should develop qualities of citizenship.
4. Education should also derive inspiration from traditional knowledge and real work experience
5. Education should develop positive attitude.
6. Education should develop a sense of social responsibility.
7. Education should develop vocational efficiency.

His views on education and politics are that education is the master and politics is its servant. About education and morality he says it is necessary to combine power with morality as well as with science and technology. Regarding education, science and technology his views are very distinct. The scientists and technologists must keep in mind social welfare. Education thus should develop the totality of the child. He laments that Indian education is lacking in the following major drawbacks.

1) Indian education has been like stagnant water for quite some time.
2) Indian education ignores new ideas and fresh thinking in educational matters.

2.8 THIRUVALLUVAR CONTRIBUTION RELATED TO MONTESSORI EDUCATION

Thiruvalluvar was a Tamil Poet born in Southern India. As with many Indian Sages, there is some uncertainty concerning the details of his life. His date of birth may have been as early as 200 BC or as late as 800 CE. His birthplace is usually said to be Madras where a temple has been built in his name. One legend associates him to Madurai, the ancient capital of the Pandya rulers who vigorously promoted Tamil literature. Thiruvalluvar might have spent most part of his in Madurai because it was under Pandia rulers that many Tamil poets flourished. There are also recent claim by Kanyakumari Historical and Cultural Research Centre (KHCRC) that Valluvar was a king who rules Vallivaanadu in the hill tracts of Kanyakumari District of Tamil Nadu.

2.8.1 Concept of Education:

According to him, Education is not a luxury, of humanity nor a preserve of the classes. It is not even the so-called right of the measure to receive the rudiments of knowledge for the smoothers running of the rule of the classes. It is to him the basic necessary of man as man. For he says that the learned alone are fit to be human beings having the qualifications necessary for membership in family and society and race. He who is not learned is a beast though he lives as man among men he is really a spiritual out- cart quite thrown aside beyond the pale of normal family or society.

2.8.2 Purpose of Education:

The purpose of education is constant and everlasting pursuit for knowledge. He says that even though a person has vast learning, real knowledge of wisdom alone will serve the purpose. Therefore, he differentiates knowledge from learning. Learning is useful for acquiring knowledge but mere learning alone is not knowledge.

2.8.3 Acquisition of knowledge:

According to him knowledge is not a mere accumulation of facts and figures-rather assimilation of all of them. Man has use his own reasoning and should understand what is true and what is not true. This kind of questioning spirit is essential and it should be used under any circumstances.

In the reasoning advocated in their couplet, there are two important aspects.

1) Reasoning is necessary for any person who comes across anything or hears anything.

2) Form whomsoever a statement comes forth; reasoning is indispensible for the acquisition of real knowledge. That is why Valluvar has used the term "yaar" twice that too consecutively.

Valluvar narrates another aspect qualities of various things differ and true knowledge is nothing but understanding the true nature of such things.

"Whatever thing, of whatever kind be Tis Wisdom's part in each the very thing to see"

Water has a quality, fire has another and the wind has got an entirely different quality true knowledge consists in understanding and discerning the differing qualities of various things.Therefore knowledge can be acquired through subjective thoughts and form the qualities of various objects.

True Knowledge:

According to him, humility and virtue are the two important facts of true knowledge. Knowledge is a weapon by which one saves himself from destruction and it is also the strongest fortress, which cannot be destroyed by one's foes.

2.8.4 Aims of Education:

Education is constant and everlasting pursuit for knowledge. The foremost aim of acquiring knowledge is to prepare a man to adapt himself to the world and the society in which he lives. So logically true education make a man wise makes him suitable and adaptable to the society. So that a total wellbeing of the society is achieved, In short the ideal state if Valluvar consists of persons with true education.

Subject of Study:

"Letters" and "Numerals" are the two eyes of mankind, he says by "Letter" he means all kinds of work consisting of letter like linguistics, prose, poetry, drama, etc. By "Numerals" he means mathematics which is the basis for all the post Valluvar developments.

Valluvar is conscious to the fact that the word is constantly changing and he was conscious of such changes in the educational field. Therefore, he says, "Learn faultlessly what you ought to learn". So any subject which is useful to the students as well as to the society can come under this purview.

2.9 BHARATHIYAR AND BHARATHIDASAN CONTRIBUTIONS TO EDUCATION.

SubramaniaBharati, also known as Bharathiyar is a Tamil poet, writer, and freedom fighter amongst many things. A national icon, he is revered especially by those who have a love

for literature and poetry. Still, his influence spreads far beyond his work, as he is also one of the most prominent nationalists in the South. Unfortunately, today there does not exist a large body of work concerning his life or his work relative to other freedom fighters, with some arguing that those in power are appropriating his image in recent times. This article aims to establish an overview of both his life and his achievements. Further, it looks into the themes present in his writing and the legacy he left behind.

2.9.1 Bharathiyar:

Despite Bharathiyar's poems on nationalism forming only a small part of his work, they are his most well-known ones. He was known as "the people's poet', and his poems received praise for its nationalism that was never stifling, one that advocated freedom and liberation for all and did not promote jingoism or toxic nationalism. His vision of nationalism was one that was secular, against casteism and sexism, and pan-Indian. Apart from being a prolific writer and poet, he was a polyglot, fluent in Tamil, Hindi, Sanskrit, English and French.

Bharathiyar published his poems and writings in the newspapers and magazines he was a part of. However, they were frequently forbidden by the British and not allowed to be distributed, a significant reason for why he spent his life in poverty. His early poems dealt with the anguish of being repressed under foreign rule, themes such as "the glory of the motherland and its current fallen state, colonial exploitation, tributes to nationalist leaders". However, this does not mean he neglected other topics as his writing also addressed the divides of caste, gender and class. Words such as "pudumai pen" (new woman), and "puratchi" (revolution) are just a small example of his immense contribution to the expansion of the Tamil language.

While in exile, his writing became more reflective, extending beyond current events and pondering upon bigger, more existential queries. He became known as the founding father of New Poetry in Tamil and was heralded as bringing about a renaissance in Tamil literature. Some of Bharathiyar's most well-known works include Panchalisapatham (1912), Kuyilpāṭṭu (1912) and Kaṇṇanpāṭṭu (1917). Bharathiyar was extremely well-read, and he wrote poems concerning issues from all around the world and experimented very much with both content and form. He wrote autobiographical poems, a poem about the fall of the tsar in Russia, poems about political leaders and describing conversations between them, nationalist poems, poems about social reform, a poem on Allah, etc. His extensive writing addressing various topics and issues relevant to his time earned him the title of ' Mahakavi', which loosely translates to 'Great Poet'.

2.9.2 Bharathidasan

KanagasabaiSubburathnam (29 April 1891–21 April 1964) popularly called Bharathidasan, was a 20th-century Tamil poet and writer rationalist whose literary works handled mostly socio-political issues. He was deeply influenced by the Tamil poet Subramanian Bharati and named himself as Bharathidasan.

Courteous greetings on the occasion of 128th birth anniversary of Tamil language famous writer, poet Late KanakasabaiSubburathinam. He was deeply influenced by Tamil language poet MahakaviChinnaswamiSubramaniaBharathi and named himself as Bharathidasan. His writings served as a catalyst for the growth of the Dravidian movement in Tamilnadu. In addition to poetry, his views found expression in other forms such as plays, film scripts, short stories and essays. The Government of Puducherry union territory has adopted the song of invocation to Goddess Tamil written by Bharathidasan as the state song of Puducherry.

Bharathidasan was born to KanagasabaiMudaliar and Lakshmi Ammal in a well-to-do merchant family of Pondicherry. His original name was Subburathinam. He underwent formal education in Tamil literature, Tamil grammar and SaivaSiddhanta Vedanta under reputed scholars. He studied at the College Calve in Pondicherry. In 1909, he was introduced to SubramaniyaBharathiyar, and his interactions with the Mahakavi had a major impact on him. He initially worked as a Tamil teacher in the French territory of Karaikal. Bharathidasan penned his works under different pseudonyms such as Paavendar, PuduvaiKalaimakal, Desopakari, Desabhaktan, Anantapotini, Swadesamitiran, Tamilarasu, Tupleks, Kirukkan, Kindalkaran and the name by which he known today — Bharathidasan.

Though initially Bharathidasan composed devotional songs, later he joined the Self-Respect Movement of Periyar E.V.Ramasamy and wrote poems and drama to propagate the rationalist ideas of the great social reformer. He was the first poet who wrote on family planning. He also penned script, dialogue, songs for Tamil films. KudumbaVizhakku, AzhaginSirrippu, Sera Thandavam and IrundaVeedu are his notable masterpieces. His poem 'Tamil Vazhthu' is being sung as prayer song at educational institutions.

2.10 LET US SUM UP

We have come to understand that Indian Philosophical thoughts and their contributions related to Montessori Education. Rabindranath Tagore, Mahatma Gandhi, Radhakrishnan,

Vivekananda, Dayanand, Dr. Zahir Hussain, Thiruvalluvar, Bharathiar and Bharathidasan and their contributions related to Montessori Education.

2.11 UNIT- END EXERCISES

1. Discuss about Rabindranath Tagore's contribution of Montessori Education.
2. Write about Dr. ZahirHussain contribution to Montessori Education.
3. Briefly describe Bharathiar and Bharathiyar contributions related to Montessori Education.
4. Explain the Contribution of Thiruvalluvar in Montessori Education.

2.12 SUGGESTED READINGS

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UNIT III

WESTERN PHILOSOPHICAL THOUGHTS AND MONTESSORI EDUCATION

Structure

3.0 INTRODUCTION

The Montessori Method is founded on Maria Montessori's educational philosophy. Her basic principle was to "follow the child". A Montessori classroom is carefully prepared to allow the child to work independently and allow for the joy of self-discovery. Teachers introduce materials and children are free to choose them, again and again, working and discovering, and ultimately mastering ideas. Lessons are given, but the goal is for children to discover the answers by using the "auto-didactic", or "self-correcting" materials that are found only in Montessori classrooms.

3.1 OBJECTIVES

After going through this unit, you will be able to:

- Discuss about Western Philosophical thoughts

- Describe the Idealism and Naturalism

- Explain the John Jacques Rousseau and John Dewey's Philosophical thoughts

3.2 IDEALISM

The philosophical doctrine that stems from the category of thought associated with ideas is 'idealism'. Generally derived from the Greek word 'idein' meaning 'to see'. The notion that reality of everything lies in ideas, thought, & mind not in material thing. Idealists are understood to represent the world as it might or should be, unlike pragmatists, who focus on the world as it presently is. In the arts, similarly, idealism affirms imagination and attempts to realize a mental conception of beauty, a standard of perfection, juxtaposed to aesthetic naturalism and realism. Idealism originates with Plato, the third-century BC thinker, who believed that there is an objective truth, expressed through the unchanging world of the 'Forms'.

Plato's thinking has significant implications for ideas about education and knowledge. According to Plato, to be morally good is to possess true knowledge. But the process of acquiring true knowledge is painful, because most of us are chained to the world of the senses, unable to look beyond. Clear-sightedness and knowledge involves overcoming prejudice and ignorance after rigorous mental and ideological training (Republic Bk VII). From that time until now, idealism has been a dominant philosophical influence to our society. Even though idealism is not as strong as it was before, it is still alive in certain areas such as contemporary religious studies and certain aspects of moral philosophy.

Idealism is the philosophical theory that maintains that the ultimate nature of reality is based on mind or ideas. It holds that the so-called external or real world is inseparable from mind, consciousness, or perception. Idealism is any philosophy which argues that the only things knowable are consciousness or the contents of consciousness; not anything in the outside world, if such a place actually exists. Indeed, idealism often takes the form of arguing that the only real things are mental entities, not physical things and argues that reality is somehow dependent upon the mind rather than independent of it. Some narrow versions of idealism argue that our understanding of reality reflects the workings of our mind, first and foremost, that the properties of objects have no standing independent of minds perceiving them.

Besides, the nature and identity of the mind in idealism upon which reality is dependent is one issue that has divided idealists of various sorts. Some argue that there is some objective mind outside of nature; some argue that it is simply the common power of reason or rationality; some argue that it is the collective mental faculties of society; and some focus simply on the minds of individual human beings. In short, the main tenant of idealism is that ideas and

knowledge are the truest reality. Many things in the world change, but ideas and knowledge are enduring. Idealism was often referred to as idea-ism. Idealists believe that ideas can change lives. The most important part of a person is the mind. It is to be nourished and developed. To achieve an adequate understanding of idealism, it is necessary to examine the works of selected outstanding philosophers usually associated with this philosophy. No two philosophers ever agree on every point, so to understand idealism or any other school of properly, it is wise to examine the various approaches of individual philosophers.

This will be accomplished by an exploration of three areas: Platonic idealism, religious idealism, and modern idealism and its characteristics.

- **Platonic idealism** - there exists a perfect realm of form and ideas and our world merely contains shadows of that realm; only ideas can be known or have any reality;
- **Religious idealism -** this theory argues that all knowledge originates in perceived phenomena which have been organized by categories.
- **Modern idealism -** all objects are identical with some idea and the ideal knowledge is itself the system of ideas.

3.2.1 Platonic Idealism

Plato was a Greek philosopher during the 3rd century B.C.E. - a student of Socrates and teacher of Aristotle. Platonism is an ancient school of philosophy founded by Plato. At the beginning, this school had a physical existence at a site just outside the walls of Athens called the Academy, as well as the intellectual unity of a shared approach to philosophizing. Platonic idealism usually refers to Plato's theory of forms or doctrine of ideas, the exact philosophical meaning of which is perhaps one of the most disputed questions in higher academic philosophy. Plato held the realm of ideas to be absolute reality.

Plato's method was the dialectic method - all thinking begins with a thesis; as exemplified in the Socratic dialogues. Its main doctrine is that the objects of our thoughts constitute the ultimate and eternal reality. The reality is physically perceived is but a shadow of that. Plato's argument that the real world is the same as the world of ideas played a great role in the later development of western religion. Some critics hold Plato argued that truth is an abstraction. In other words, we are urged to believe that Plato's theory of ideas is an abstraction, divorced from the so-called external world, of modern European philosophy; despite the fact Plato taught that ideas are ultimately real and different from non-ideal things.

According to Platonic idealism, there exists a perfect realm of form and ideas and our world merely contains shadows of that realm. Plato was a follower of Socrates, a truly innovative thinker of his time, who did not record his ideas, but shared them orally through a question and answer approach. Plato presented his ideas in two works: The Republic and Laws. He believed in the importance of searching for truth because truth was perfect eternal. He wrote about separating the world of ideas from the world of matter. Ideas are constant, but in the world of matter, information and ideas are constantly changing because of their sensory nature. Therefore Plato's idealism suggested moving from opinion to true knowledge in the form of critical discussions, or the dialectic. Since at the end of the discussion, the ideas or opinions will begin to synthesize as they work closer to truth.

Knowledge is a process of discovery that can be attained through skilful questioning. For example, a particular tree, with a branch or two missing, possibly alive, possibly dead, and with the initials of two lovers carved into its bark, is distinct from the abstract form of tree-ness. A tree is the ideal that each of us holds that allows us to identify the imperfect reflections of trees all around us. Platonism is considered to be in mathematics departments all over the world, regarding the predominant philosophy of mathematics as the foundations of mathematics. One statement of this philosophy is the thesis that mathematics is not created but discovered. The absence in this thesis is of clear distinction between mathematical and non-mathematical creation that leaves open the inference that it applies to supposedly creative endeavors in art, music, and literature.

Plato held Pythagoras together with the Pythagorean theorem in high regard, where Pythagoras as well as his followers in the movement known as Pythagoreanism claimed the world was literally built up from numbers; an abstract and absolute form. Plato believed in the importance of state involvement in education and in moving individuals from concrete to abstract thinking. He believed that individual differences exist and that outstanding people should be rewarded for their knowledge. With this thinking came the view that girls and boys should have equal opportunities for education. In Plato's utopian society there were three social classes of education: workers, military personnel, and rulers. He believed that the ruler or king would be a good person with much wisdom because it was only ignorance that led to evil.

3.2.2 Religious Idealism

Religion and idealism are closely attached. Judaism, the originator of Christianity, and Christianity were influenced by many of the Greek philosophers that hold idealism strongly. Saint Augustine of Hippo, a bishop, a confessor, a doctor of the church, and one of the great thinkers of the Catholic Church discussed the universe as being divided into the City of God and the City of Man. The City of God was governed by truth and goodness whereas The City of Man was governed by the senses.

This parallels Plato's scheme of the world of ideas and the world of matter. Religious thinkers believed that man did not create knowledge, but discovered it. Augustine, like Plato did not believe that one person could teach another. Instead, they must be led to understanding through skilful questioning. Religious idealists see individuals as creations of God who have souls and contain elements of godliness that need to be developed. Augustine was connected the philosophy of Platonists and Neo-Platonist with Christianity. For instance, he saw the World of Ideas as the City of God and the World of Matter as the City of Man. He interpreted the pagan idea of the Good as God and matter as man: evil. Plato believed in absolute truth based on science and reason whereas Augustine believed in irrational faith in God. Augustine also saw parallels with the ideas of rediscovery of knowledge - the fall of Adam, the origin of knowledge - God created it, and educational philosophy: worldly knowledge was wrong, faith over reason. He believed that faith based knowledge is determined by the church and all true knowledge came from God.

According to Ozmon& Craver, 2008 today one can see the tremendous influence religious idealism has had on American education. Early Christians implemented the idea of systematic teaching, which was used consistently throughout new and established schools. Many Greek and Jewish ideas about the nature of humanity were taught. For centuries, the Christian church educated generations with Idealist philosophy. In addition, idealism and the Judeo-Christian religion were unified in European culture by the Middle Ages and thereafter.

Augustine was also very influential in the history of education where he introduced the theory of three different types of students and instructed teachers to adapt their teaching styles to each student's individual learning style.

The three different kinds of students are:
a) The student who has been well-educated by knowledgeable teachers;
b) The student who has had no education; and

c) The student who has had a poor education, but believes himself to be well educated.

If a student has been well educated in a wide variety of subjects, the teacher must be careful not to repeat what they have already learned, but to challenge the student with material which they do not yet know thoroughly. With the student who has had no education, the teacher must be patient, willing to repeat things until the student understands and sympathetic. Perhaps the most difficult student, however, is the one with an inferior education who believes he understands something when he does not.

Augustine stressed the importance of showing this type of student the difference between having words and having understanding and of helping the student to remain humble with his acquisition of knowledge. An additional fundamental idea which Augustine introduced is the idea of teachers responding positively to the questions they may receive from their students, no matter if the student interrupted his teacher. Augustine also founded the controlled style of teaching. This teaching style ensures the student's full understanding of a concept because the teacher does not bombard the student with too much material; focuses on one topic at a time; helps them discover what they don't understand, rather than moving on too quickly; anticipates questions; and helps them learn to solve difficulties and find solutions to problems.

In a nutshell, Augustine claimed there are two basic styles a teacher uses when speaking to the students:

a) The mixed style includes complex and sometimes showy language to help students see the beautiful artistry of the subject they are studying; and

b) The grand style is not quite as elegant as the mixed style, but is exciting and heartfelt, with the purpose of igniting the same passion in the students' hearts. Augustine balanced his teaching philosophy with the traditional bible-based practice of strict discipline where he agreed with using punishment as an incentive for children to learn. Augustine believed all people tend toward evil, and students must therefore be physically punished when they allow their evil desires to direct their actions.

3.2.3 Modern Idealism

By the beginning of the modern period in the fifteenth and sixteenth centuries, idealism has become to be largely identified with systematization and subjectivism.

Some major features of modern idealism are:

a) Belief that reality includes, in addition to the physical universe, that which transcends it, is superior to it, and which is eternal. This ultimate reality is non-physical and is best characterized by the term mind;

b) Physical realities draw their meaning from the transcendent realities to which they are related;

c) That which is distinctive of human nature is mind. Mind is more than the physical entity, brain;

d) Human life has a predetermined purpose. It is to become more like the transcendent mind;

e) Man's purpose is fulfilled by development of the intellect and is referred to as self-realization;

f) Ultimate reality includes absolute values;

g) Knowledge comes through the application of reason to sense experience. In so far as the physical world reflects the transcendent world, we can determine the nature of the transcendent; and

h) Learning is a personal process of developing the potential within. It is not conditioning or pouring in facts, but it is self-realization. Learning is a process of discovery. The identification of modern idealism was encouraged by the writings and thoughts of Renè Descartes, Immanuel Kant, and Georg Wilhelm Friedrich Hegel.

3.2.4 Idealism & Aim of Education

1. Self-realization or Exhaltation of Personality According to Idealism man is the most beautiful creation of God. Hence, the advocates of Idealism lay great stress on the exhaltation of human personality. By exhaltation of human personality, the mean self-realization. Self-realization involves full knowledge of the Self. According to J.S.Ross, "The aim of education specially associated with Idealism is theexhaltation of personality or self-realization the making actual or real the highest potentialities of the self".

2. To ensure Spiritual Development: Idealists give greater importance to spiritual values in comparison with material attainments. According to Rusk. "Education must enable mankind through its culture to enter more and more fully into the spiritual realm, and also enlarge the boundaries of spiritual realm".

3. To Cultivate Truth, Beauty and Goodness: Idealists assert that to develop spiritual values in the individuals, pursuit of highest ideals namely- Truth, Beauty and Goodness should be encouraged more and more. The more an individual realizes these ideals, the more spiritually developed he will become. Hence, education should strive its utmost in developing the child morally and spiritually so that he achieves self-realization.

4. Conservation, Promotion and Transmission of Cultural Heritage: Man is the only being endowed with a keen and penetrating intellect, intelligence and an enormous capacity of assimilating knowledge if the world. Man's achievement in the realm of science, art and culture are of great intrinsic value. His creativity is dynamic and working Since the very early times This cultural treasure belongs to the whole humanity and it is the purpose of education to preserve develop and transmit it in all corners of the world The forth aim of education according to Idealism is to acquaint the child with the cultural heritage so that he conserves, promotes and transmits ir to the rising generation.

5. Conversation of In-born Nature into Spiritual Nature: Idealists hold the view that the inborn instincts and inherent tendencies of the child should be sublimated into spiritual qualities and values. This is real development of the individuality.

6. Preparation for a Holy Life: Idealists uphold that education should create such condition and provide an environment which is conductive to the development of spiritual values in a child. Froebel rightly marks-"The objects of education is the realization of a faithful pure, inviolable and hence holy life".

7. Development of Intelligence and Rationality: The world is planned and well organized. Man can understand the purpose as well as the plan and organization. According to Froebel- "In all things there reigns an eternal law this all-pervading energetic, self-conscious and hence eternal unity. This unity is God education should lead and guide man to face with nature and to unity with God".

Idealism & Curriculum

While structuring curriculum idealists give more importance to thoughts, feelings, ideals and values that to the child and his activities, they firmly hold that curriculum should be concerned with the whole humanity and its expressions. These experiences can be imbibed by two ways namely (1) from the physical environment (2) From contacts with other fellowmen.

Idealism & Methods of Teaching

There is no specific method for teaching. Socrates used Question-Answer Method, Plato emphasized Discourse Method, Aristotle advocate Inductive-Deductive method, and Herbertadvocated Instruction Method. Butler has rightly remarked "Idealists consider themselves as creators and determines of methods not devotees of some one method".

Idealism & Teacher

In the realm of Idealism, the role of teacher is very important and glorious. Idealistic philosophy believes that this planned creation has two parts. (1) The teacher (2)The child as student. The development of the individual child in a spiritual way. In reality an Idealist teacher is imbusedfully with higher degree of self-knowledge self-dynamism and essential Qualities of spiritualism.

Idealism & Discipline

Idealism believes that there can be no spiritual development of the child without discipline. Idealism emphasizes sympathetic control on the undesirable activities of the child whereas on the other hand, it grants regulated liberty for his spiritual development.

Idealism & School

School is a place where the capacities of logical thinking, reasoning and evaluating of the child are progressively sublimited and developed by teachers and the school environment into desirable channels so that high spiritual ideas and values are gained. Idealists consider school and its impressionistic environment as greatly essential.

Demerits of Idealism

1. The common criticism regarding idealism is that it is an abstract & vague doctrine. It avoids the realities.

2. Idealism is concerned with the ultimate end of life. It avoids the real problems in day to day living.

3. Idealism lays more emphasis on thinking and mental activities. This increases the importance of Intellectualism unnecessarily.

4. Idealism emphasizes upon the achievement of immortal values namely, Truth, Beauty and Goodness. These values are not absolute.

5. Idealistic education gives more importance to teacher in relation to the child.

6. An idealistic method of teaching emphasizes cramming and rote memory.

7. In Idealistic education humanities are given greater importance for the spiritual development of the child while the present age of science lays great stress upon scientific subjects in the curriculum.

Merits of Idealism

1. Idealism has made signal contribution.
2. Idealistic education promotes universal education.
3. Idealistic education emphasizes the inculcation of highest values namely, Truth, Beauty and Goodness. This will lead to the development of a moral character of the child.
4. The teacher is assigned a very important role.
5. Idealism leads to the development of the 'self' of an Individual.
6. Idealism respects the individuality of the child and tries to stimulate his creative energies.
7. Because of the idealistic philosophy and education the school has grown into an important social organization.

3.3 NATURALISM

Naturalism is a doctrine which separates nature from God, Subordinates spirit to matter and sets up unchangeable laws as supreme. Naturalism is also termed as materialism. According to this philosophy the basis of the world is matter. Mind is also a form of matter or an element of matter or synthesis of both. Naturalistic philosophy defined life in terms of material and chemical laws and emphasizes the relationship between power, speed and matter as of the nature of causal relationship. According to naturalism only nature is everything nothing is before and beyond it. Naturalism is an artistic movement advocating realistic description: in art or literature, a movement or school advocating factual or realistic description of life, including its less pleasant aspects. In literature, the doctrine rejecting spiritual explanations of world: a system of thought that rejects all spiritual and supernatural explanations of the world and holds that science is the sole basis of what can be known.

A belief that all religious truth is derived from nature and natural causes, and not from revelation. The whole universe is governed by laws of nature and they are changeable. It's through our sense that we are able to get the real knowledge. The senses works like real gateways of knowledge and exploration is the method that helps in studying nature. Notall nature nor more than nature.He is that particular structure in nature which is sufficiently limited to be described as making possible the realization of value and as the foundation of all values The

Concept of Self the self seems to be an organization of experience in each individual which is constantly developing and changing. The human self is seen by naturalism as an offshoot of Nature, and not as springing from beyond Nature. Naturalists are not much interested in the concept of soul of man. According to them, man is the child of nature; in the evolutionary processes that have been at work in the universe so far, he is on the very crest of the wave. Epistemological Position of Naturalism In terms of theory of knowledge, Naturalism highlight the value of scientific knowledge, through specific observation, accumulation and generalization. It also lays emphasis on the empirical and experimental knowledge.

Naturalism also lay stress on sensory training as senses are the gateways to learning The Logic of Naturalism Simple induction is the logic of naturalism. Simple induction involve careful observation of Nature, accurate description of what is observed, and caution in formulating generalizations Axiological Position of Naturalism believes that. Nature is versatile. Instincts. Drives and impulses need to be expressed rather than repressed. According to them, there is no absolute good or evil in the world. Values of life are created by the human needs. Ethical Value-Ethics of naturalism is hedonistic, as long as this characterization is accompanied by the caution that in the conscious though at least of many naturalists the highest good is the most highly refined and abiding pleasure.

Aesthetic Value-The principles enunciated above regarding the ethical values of naturalism hold also for aesthetic values. They, too, are rooted in nature and do not depend on any source outside nature for their validation. Nature itself provides the criterion for beauty. Religious value-The prime imperative of a naturalistic religion is that its adherents ally themselves with the value-realizing force in Nature and help to bring into existence values which are not actual in the present. Social Value-Rousseau's naturalism rooted man in Nature rather than society. So much did he regard man as a child of Nature, as over against society, that he proposed in his Emile to keep Emile away from society until adolescences.. Individual man, he contended, is not a man unless he is free; if he is in bondage, he is less than a man.

Forms & Principles

Physical Naturalism: It explains human activities and experiences in terms of material objects and Natural laws. In other words physical Naturalism lays more stress on the external material phenomena than the conscious human being.

Mechanical Naturalism: According to this Naturalism is a lifeless huge machine which gets its form through matter and motion. In the movements of this machine no mind or mental activity is required, nor is any spiritual power needed. Biological Mechanism: Biological Naturalism is based upon the Darwinian theory of evolution Man has evolved from lower animals by a gradual process of development. Man is supreme product of this process of evolution. The advocates of the school uphold that heredity has a powerful influence on the nature and temperaments of an individual human being.

Principles of Naturalism: The universe is a huge machine. Man is also a part of this machine and a complete machine in himself also.

Life comes out of dead matter and is a sum total of physical and chemical reactions.

- Man, because of his own nature is the supreme creation of nature.
- The present life is the real life.
- Reality is of the external natural only.
- Unchanging laws of nature explain all the events and occurrences of the world.

3.3.1 Naturalism in Education

In the field of education, Naturalism means the development of child according to his inherent nature. Physical nature is external and nature of the child is internal which means the basic instincts, impulses, tendencies, capacities and other in born potentialities of the child. According to Naturalism, the external laws of nature should correspond and co-operate with the internal nature of the child for his full natural development.

3.3.2 Characteristics of Naturalistic education:

1. Back to nature: Out of three essential factors of education namely nature, man, and objects Naturalism gives prime importance to nature. Hence, its call is 'Back of Nature'. According to naturalists, the best teacher of the child is nature. Hence to develop the child according to his nature, education should provide natural environmental.

2. Education a natural necessity: The naturalist regards education as a natural necessity. For them, educational institutions are unwanted creation of mans superimposed upon Nature.

3. Education-development of the natural life: According to Naturalistic thought, education is a process of development of the natural life. As Monroe perceives it, "Education is the process of developed into an enjoyable, rational harmoniously balanced, useful and hence natural life"

4. Freedom of the child: It gives prominent place to the concept of freedom in the education of the child.

5. Child centered educational process: Child occupies the central and pivotal role in the Naturalism set-up. The child's nature is in the fore front which all other things such as education, the books, the curriculum, the school, are in background.

3.3.3 Methods of Teaching Discarding the old system as stagnant Naturalism prescribed

- Leaning by doing
- Learning by experience
- Learningby play as the basis of teaching

To the naturalists book reading is psychological. The child engages himself in those activities and experiences. Which appear to him interesting and joyful. He does all learning by his own interest and effort as 'emile' of Rousseau used to do. The principle advocated by Naturalists have brought into being the modern methods of teaching which are;

1. Observation method.
2. Experimental method.
3. Play way method
4. Heuristic method
5. Dalton method
6. Montessori method

All these methods are self-learning methods and as such they are very effective and purposeful.

3.3.4 Aims of Education

1. **Self-Expression:** It is the main aim of education. It means giving the child full opportunity to express or reveal his hidden capabilities and qualities.

2. **Perfection of human Machine:** Mechanical naturalism suggests that education should aim at the efficiency and perfection of human machine.

3. **Preparation for struggle of life:** Biological Naturalists believe that life is a struggle, in which only stronger living beings are successful. Hence the aim of education should be to prepare the individual for the struggle of life.

4. **Development of Individuality:** According to T.P. Nunn every individual possesses his individuality and Special traits. The aim of education should be the development of his Individuality.

Teacher Naturalists do not like that children should be taught in classes by teachers who are spoiled by the artificial atmosphere teacher, in whose close contact the child developes normally and naturally. In the process of education, the place of the child is more important and central than the teacher. The teacher should not impose upon the child any things under his own authority or supremacy.

Discipline Nature will punish the child if he contravenes the law of nature and thus he will learn by the consequences of his own action. Thus nobody should interfere in this process of nature. The child should be allowed full freedom to indulge in the activities of his choice. The teacher should provide such experiences for free activity.

Curriculum

1. **No rigid curriculum:** Naturalism does not advocate any rigid or fixed type of curriculum. Child learns best in a natural setting and nature is a grand book. Naturalistic curriculum is based upon the psychology of child and gives maximum importance to the age and stage of his development

2. **Sciences:** Idealists lay emphasis on the study of humanities but naturalists believe in science subjects viz. Physics, Chemistry, Zoology and Botany. They also give due importance to Mathematics and languages.

3. **Focal point:** The focal point in the curriculum construction is that the "text books and teaching should be oriented towards science and scientific point of view science and scientific point of view with simplicity ad objectivity as the watch wards and with knowledge of relevant facts as the controlling aim".

School

The organization of school is rigid, controlled and artificial and as such the growth and development of children is stunted and spoiled. Thus they assert that school environment should be completely free, flexible and without any rigidity. Nature will do all the planning and processing for the natural development of children. Children are given full freedom to plan their own thinking and activities according to their own interests and natural tendencies. These

creative and self-creative activities go to develop the character and the personality of the individual through self-discipline and freedom to experiment.

Evaluation of Naturalism

One sided and unsatisfying aims of education; the child will become unsocial with no feeling of social service or social good. He will develop into a pure animal tendencies are to be socialized through education, and then social environment is greatly essential. Emphasis on present needs; Naturalism lays stress on the solution of present needs and problems of an individual. It advocates no concern for spiritual values and the remote future. Ignores Books: Naturalism emphasizes that education of the child should be based on his activities and life experiences. But only activities and experiences cannot ensure the total development of the child's personality. More important to scientific subjects in curriculum: Naturalism emphasizes scientific education. Herbart Spencer, a staunch Naturalist has given prime importance to scientific subjects and secondary place to humanities in the curriculum. No importance of teacher; Naturalism assigns to the teacher the role of a mere guide and observer. He is to be a sympathetic guide and helper in structuring experiences for the child and observe the activities undergone. He is not to interfere or plan any teaching directly.

3.3.5 Merits of Naturalism in the field of education

- ➢ Development of child psychology.
- ➢ Scientific study of society and sociology.
- ➢ Emphasis on experiences-centered curriculum.
- ➢ Importance contribution in the field of methods of teaching.
- ➢ Opposition to Repression in the field of discipline.

3.4 PRAGMATISM

One of the most important schools of philosophy of education is pragmatism. Pragmatism stands between idealism and materialism a sort of compromise. Its origin can be traced from the Sophists philosophers of ancient Greece who held that man is the measure of all things. The term pragmatism derives its origin from a Greek word meaning to do, to make, to accomplish. So the use of words likes 'action' or 'practice' or 'activity'. Action gets priority over thought. Experience is at the center of the universe. Everyone is tested on the touch-stone of experience. Beliefs and ideas are true if they are workable and profitable otherwise false. Will Durant sums up pragmatism as the doctrine that truth is the practical efficiency of an idea. It follows there

from that pragmatism is not a philosophy but a method–the method of experimentation. As a basis for school practice pragmatism opposes pre-determined and pre-ordained objectives and curriculums. The past of the pragmatist is dead. Values are instrumental only. There are no final or fixed values. They are evolved and are not true for all times and for all situations. According to an undeviating standard of worth, pragmatism tends to be individualistic, selfish; has no values; has no ethics and is thus superficial. Pragmatism holds that whatever fulfils one's purposes and develops his life is true. Only those theories are true which work in practical situations. There are no absolute ideas. All ideas are relative to the situations in which they arise and they are subject to continuous verification by consequences. Experiences are of various nature and they are always changing. So no final, eternal valid system of ideas or values can be fixed up. There are no ideas or values which are any truths, they are man-made products. They are not divine and they are not eternal.

3.4.1 Exponents of Pragmatism

1. C.B Pearce,
2. William James,
3. Schiller,
4. John Dewey.

3.4.2 Definitions of Pragmatism

"Pragmatism offers us a theory of meaning, a theory of truth of knowledge and a theory of reality". James B. Prett "pragmatism is essentially a humanistic philosophy, maintaining that man creates his own values in the course of activity that reality is still in the making and awaits its part of completion from the future, that to an unascertainable extend our truth are man-made products". J.S.Ross Meaning of Pragmatism Etymologically the word pragmatism is derived from the Greek word 'pragma' which means activity or the work done. Some other scholars think that the word pragmatism has been derived from the Greek word 'pragmatikos' which means practicability or utility. Thus, according to this ideology great importance is laid upon practicability and utility.

3.4.3 Forms of Pragmatism

1. **Humanistic pragmatism** According to this ideology, only those things or principles are true which satisfy the needs, requirements, aspirations and objectives of human beings and cater to the welfare of mankind. In other words, that which satisfies the human nature

is only true and real. Humanist pragmatists believe "whatever fulfils my purpose, satisfies my desire develops my life is true."

2. **Experimental pragmatism** According to this ideology, that thing or principle is true which can be verified as true by experiment. Hence according to experimental pragmatists, 'whatever can be experimentally verified is true or what works is true'.

3. **Biological pragmatism** this form of Pragmatism considers the power or capacity of a human being valuable. This power enables a man to adjust in the society and with the environment. It also enables him to change his environment according to his needs and objectives. This form of pragmatism has its roots into Darwin's theory of evolution and natural selection. According to it, there is always struggle for existence seen in the physical and social environment. Each organism tries to adjust with his environment according to his power and strength. In this process weak are decayed and only the fittest survive.

3.4.4 Principles of Pragmatism

1. **Truth is ever changing** Truth always changes according to time, place and situation. A certain thing which was true to a person yesterday need not be the same for him today or will remain the same tomorrow.

2. **Truth is formed by its result** Truth is not fixed and definite entity. The change in situations brings about new problems to be solved by new thoughts and new efforts. Truth is not absolute or predetermined for all times to come.

3. **Problems are the motives of truth** Human life is a laboratory where each individual undertakes various experiments to solve problems he confronts, in his growth and development. The success of the experiment is a search for truth.

4. **Emphasis on social and democratic value** Man is a social being. He is born in society and all his development takes place in society. Pragmatists uphold social and democratic attitudes and values.

5. **Opposition to fixed ideals and values** Ideals and values are not pre-determined and fixed. Values and ideals are man-made and they change according to changes in circumstances, times and places. It has an indifferent attitude towards moral and spiritual ideals and values.

6. **Emphasis on the principle of utility,** any idea which is useful to us is proper and right. In case, it is of no use it is improper, wrong and untrue.

7. **Importance of man power** Man has the power to create an environment useful, beneficial and conducive for his own development and welfare of society.

8. **Importance of present and future** Man is an active being. He learns through his activities in his life. Ideas are born out of activities.

9. **Faith in present and future** the past is dead and gone. Each individual has to solve the problems of his present and future.

10. **Opposition to social customs and traditions** Old customs, traditions, restrictions and taboos are denied. It believes in the realities of life, human intelligence and mental capacity which results in human welfare and happiness.

11. **Faith in pluralism** the ideals and values which are testified by experiences are true and real. It believes in pluralism.

12. **Reality in making** the attitude is optimistic, progressive and developing. To call the present world as fully made up, absolutely beautiful and complete is wrong. The world is still in the process of formation and development.

13. **Faith in flexibility** the world is changing and everything is under a process of change. Nothing is fixed and final in this world. He employs all his mental faculties, learns from his experience and experiments to the path of progress and development.

3.4.5 Pragmatism in Education

Education is not the preparation of a child for his future but it is life itself. Life is not possible without education. Life here means social life. It is because man is a social animal. His activities are directed and determined by the society by living there. So collective activities are organized in the school. Participation in the collective activities gives him knowledge of social efficiency and sociability.

1. **Education as life Traditional education is dead and lifeless.** The students are passive recipients without any dynamism and push. Real knowledge can be gained by activity experiments and real life experiences.

2. **Education as growth Society is undergoing a process of continual change**. Education should correspond its activities to suit the changes in society. Education should develop

the inherent capacities of the child according to his interests, inclinations and aptitudes, so that he can create his own values to face the problem.

3. **Education as continuous reconstruction of experiences Bookish knowledge is condemned.** Real knowledge is gained by experiments and experiences. They transform the Behaviour and personality of the child.

4. **Education as social process** Education should develop desirable qualities that he is a sociable person. An individual gains more knowledge from his interaction with his friends, family and society rather than the books.

5. **Education as the responsibility of the state** Education is the birth right of the child. The state should shoulder the responsibility of the education of the child otherwise the whole nation will suffer and lag behind.

3.5 JOHN JACQUES ROUSSEAU

Life Sketch of Rousseau: Jean-Jacques Rousseau occupies a great place in the education world as a revolutionary thinker. His educational thought continues to be the source of inspiration and guidance for all. Rousseau was born in 1712 in Geneva, Switzerland. Some of his monumental works were - The Progress of the Arts and Sciences, The Origin of inequality among Men, The New Heloises, Social contract, Emile and The Confessions.

Education and schooling as visualized by Rousseau: Rousseau was a great western thinker and advocated education according to the nature of the child. He regarded Nature as the best teacher and believed that if children make mistakes and violate the laws of nature, they naturally invite the retribution of nature. He believed that everything is good as it comes from nature and it generates in the hand of man; so he advocated that the education of the child should be purely negative. By negative education, Rousseau means not teaching truth or virtues to a child but shielding his heart from evils and mind from errors. According to him, real education is not to acquire or impart knowledge.

Rousseau hated society and its institutions, so he advocated education away from the polluted environment of the society. According to him, the school should have such a natural environment where a child's physical, intellectual and emotional faculties can be developed properly. Rousseau said that school system should be based on freedom, equality and fraternity. The school's tasks should be managed by the teacher and the child in co-ordination. Poor and

rich children should study together in school and all types of facilities should be available for them.

3.6 JOHN DEWEY

Life Sketch of Dewey: John Dewey was one of the distinguished western thinkers of modern age. He was born in Burlington, America. He started his career as a school teacher. Afterwards he worked as professor for several years in Minnesota University, Michigan University, Chicago University and Columbia University of New York. He was the author of many monumental works. A few of them are - My Pedagogic Creed, Ethics, Democracy and Education, School and Society, Philosophy of Education etc.

Education and schooling as visualized by Dewey: Dewey described education as an important need of life. According to him, the aim of education should be to inculcate social efficiency in a child. He opines that education should enable the individual to live as per the ideals of society by removing his/her deficiencies. It must habituate the child to those social traits which are necessary for success in social life. So it is clear that in Dewey's view, education should be such that it assists both the individual and the society as a whole. He emphasized democratic values in all dimensions of education. Dewey's approach to methodology of teaching led to the emergences of the Project method in education. Dewey felt that the training of students for a complete living in the society should be provided in the school. For finding out the type of training to be imparted, he carried out his experiments in the school which he established in 1896 in the University of Chicago. It was known as laboratory school. According to him, the school as the 'democratic society in miniature' should provide opportunity for the participation of the students in the activities of the school on the one hand and, on the other hand, it should realize the significance of the experiences, needs and interest of the child as an individual. He fused both the psychological and sociological aspects of education.

3.7 SOREN KIER KEGAARD'S EXISTENTIALISM

Soren Aabye Kierkegaard (1813–1855) was a Danish Christian philosopher, theologian, and social critic, widely considered a founding figure in existentialism. Convinced that the Christian faith, as it was generally practiced, had lost its way, Kierkegaard was a fierce critic of religious dogma. Kierkegaard believed that a human being's relationship with God must be hard-won, a matter of devotion and suffering. According to Kierkegaard, a person becomes a committed, responsible human being by making difficult decisions and sacrifices. The force of

Kierkegaard's philosophy rests in the notion that human life is paradoxical and absurd and that to confront this absurdity is to become truly human (a theme that is taken up again by Albert Camus, as discussed in Unit 8 of this course). This unit will introduce you to Kierkegaard's life and religious philosophy, as well as provide you with an overview of themes in Kierkegaard's writings that serve as cornerstones for what would be called existentialism by later philosophers discussed in this course – particularly Jean-Paul Sartre and Simone de Beauvoir. These key existentialist themes include the notions of commitment and responsibility, absurdity, anxiety, and authenticity.

- identify key developments in Kierkegaard's philosophical thinking;
- summarize Kierkegaard's analysis of faith in his work Fear and Trembling;
- describe Kierkegaard's philosophical critique of rationalism in philosophy;
- define Kierkegaard's notion of despair; and
- Explain Kierkegaard's idea that truth is subjectivity.

3.7.1 on Kierkegaard and the Pseudonyms

Click on the audio player to play "Kierkegaard Part One" and then "Kierkegaard Part Two". After listening to this lecture, answer the following questions: What is the problem with the way in which Christianity is practiced in contemporary society, according to Kierkegaard? Is it even possible to be a Christian in the radical sense suggested by Kierkegaard? What does Kierkegaard mean when he says that Christianity is founded on a paradox? How does Kierkegaard formulate his view that individual existence is a category?

3.7.2 Kierkegaard's "Fear and Trembling

Kierkegaard's Fear and Trembling. As you read and take notes, answer the following questions, focusing on Chapters 3 through 5: What is the distinction that Kierkegaard draws between the aesthetic and the ethical? What does Kierkegaard mean when he says "for religion is the only power which can deliver the aesthetical out of its conflict with the ethical"? What is the religious?

Also do the following: Think about Abraham's decision to sacrifice his son. Answer the following questions: Why is Abraham so willing to do this? How does Kierkegaard justify Abraham's behavior? Jot down your thoughts about what Kierkegaard means by the "teleological suspension of the ethical". What makes Abraham a "knight of faith", according to Kierkegaard? Write down definitions for Kierkegaard's notions of "the aesthetical", "the ethical", and "the

religious" as they are used in Chapters 3 through 5. Be sure to include the differences among these concepts in your notes. When is the leap of faith necessary, according to Kierkegaard? Could you, or would you, make such a leap? Is there a place for reason and reasoned argument within Kierkegaard's view of life?

3.7.3 Kierkegaard's Idea of the Sickness unto Death

Kierkegaard's the Sickness unto Death. As you listen to the lecture, consider answering the following questions: What is Kierkegaard's "three-step system", as discussed in the lecture? How is this system relevant to you as an existing human being? What does Kierkegaard mean when he says that "the sickness is not unto death"? Consider the distinction between authentic and inauthentic despair, according to Kierkegaard. How is despair related to the tension, in human existence, between the finite and the infinite?

3.7.4 Kierkegaard's Concepts of Subjectivity and Becoming

Read this article on Kierkegaard. As you read, jot down the different stages of life's way, according to Kierkegaard. Then, list examples that illustrate a person's being in any one of these stages. Consider whether or not you have ever been in Kierkegaard's aesthetic stage. If you have, what was that like? If you have not, would you want to be? Why or why not? Consider whether or not you are now in Kierkegaard's ethical stage. If you are, what does being in this stage involve for you? If you are not, would you want to be in this stage? Why or why not? Consider whether or not Kierkegaard's religious stage is a possibility for you. If it is not, consider your reasons. What does Kierkegaard mean when he says that "truth is subjectivity"?

3.7.5 The Crowd Is Untruth

It means to "flee for refuge into the crowd", according to Kierkegaard. Then, extend Kierkegaard's discussion by considering other ways in which might we flee into the crowd. Be sure to list and explain your examples.

3.8 MECHANICALISM

3.9 HUMANISM

To reflect on the role as a Montessori teacher also known as a "Director" it is child centered approach to education (Wentworth, 1999). The Montessori Method is an approach to education which emphasizes individuality and independence in learning (Montessori, M. 2013). Form my Montessori studies and from placement it is clear that the teacher provides a link between the child and the prepared environment, introducing the child to each piece of

equipment when he or she is ready in a precise, clear and appealing way letting them have freedom to follow their interest that enables them to learn themselves. Montessori system is different from any other educational environment where it is left up to the children to decide what to do. It attempts to make abstract knowledge more concrete, more applicable in practice and more physical. The method seeks mainly to make the school more part of the world and therefore more accessible (Hertzberger, 2008). Montessori (1912) education, does in fact link in with humanistic psychology. In the Montessori environment there is a huge emphasize on reality and that emphasis was placed on learning real life and practical skills. One on the main ideas underlying the Montessori approach was that education should fully develop children's positive potential, so they can become happy and useful members of society (Wentworth, 1999). This also relates to the humanistic approach, this approach was influence by Carl Rogers and Abraham H. Maslow they were both therapists (Cherry, K. 2019). Carl Rodgers focused on the learner centered education that enables to establish condition that allow self-directed learning. (Kelland, 2019)

Rogers's evolution toward a humanistic approach to psychotherapy was clearly influenced by this clinical training and inspired him to pursue an independent, unorthodox professional career (Kelland, 2019)

Both Rogers and Montessori believed that students learn best when engaged in learning what they are truly interested in. Carl Rodgers main believe was that an individual's behavior is connected to their inner feelings and also self-image similar to Montessori (Rogers, 1969). Both Rodgers and Montessori both believed that it is important to study and develop the whole person over the course of their lifetime. They also both recognized that children are to be respected as fellow human beings (Rogers, 1969).

The both agreed that the teacher's role is to be a role model. Both Montessori & Rodgers believe the teacher is to model appropriate behavior (Wata, P. 2019). Teacher should provide a reason and motivation for each task, teach learning skills, foster group work and most importantly give choice of tasks (Wata, P. 2019). Rogers (1969) said "that a person cannot teach another, just facilitate another's learning process, and this is the goal of the education" (Rodgers, 1969). It is evident that both Rodgers and Montessori had huge emphasis on the role of the teacher, that the teacher should be emphatic, and caring. In the traditional way the teacher directs the learning process and the student have a receptive role in their education. This model switches

the teacher-centered method to a student-centered way, by the teacher letting the students chose what they want to do in groups/individual. This provides a hands-on t role for each student with their individual viewpoints and establishing interpersonal relationships (Rogers, 1969). Teacher is there to be an aid in the child's independent learning process.

3.9.1 How Montessori teacher could use humanistic knowledge on teaching and learning in a Montessori context.

Applying Roger's humanistic approach in the Montessori classroom, the teacher should guide the students towards fulfilling their abilities to achieve self-actualization. The teacher should support the child in discovering their self-concept so it's important that the teacher should not be controlling in her classroom and should be relaxed learning environment. (Rogers, C. 1961). The humanistic theory emphasized the major role of the student rather than the teacher in solving his or her own problems. From my experience in a Montessori the students `learn in their own way where the teacher would be the facilitator of that learning process. Therefore, giving students the answer is inappropriate way to help students learn and achieve self-actualization (Rogers, C. 1961). When materials are personally meaningful to the student needs and gives them the motivation to learn. The teacher's goal is to understand their student's needs values motives and self-perceptions most importantly the teacher's goal is to help student learn (Rogers, C. 1961). From my student teaching experience it's important to give emotional support for each student, support both individuality and diversity by finding the similarities among children.

The Humanistic Perspective has not presented inclusive framework, but rather a collection of major principles that can be seen as directive to life this are as followed: Emphasis on personal responsibility this means that there is practically nothing we "have to" do. Humanistic theorists argue that our behaviors represent personal choices of what we want to do at a particular moment. (Medium, 2019). Emphasis on functioning in the "here and now therefore in the humanistic approach, people needn't be victims of their past (Medium, 2019). Acknowledging the phenomenology of the individual during the course of therapy, clients come to understand themselves and develop an appropriate strategy for resolving their problems. Emphasis on personal growth Rogers called this becoming a fully functioning, while Maslow referred to this idea as "self-actualization".

3.10 LET US SUM UP

We have come to understand that Western Philosophical thoughts and Montessori Education. Idealism, Naturalism, Pragmatism, John Jacques Rousseau, John Dewey, Soren Kier Kegaard's Existentialism, Mechanicalism and Humanism.

3.11 UNIT - END EXERCISES

1. Explain the Idealism Montessori Education

2. Explain the difference between Idealism and Pragmatism of Montessori Education.

3. Explain the Contribution of John Dewey in Montessori Education.

4. Explain the Contribution of John Jacques Rousseauin Montessori Education.

5. Discuss about Soren Kier Kegaard's Existentialism.

3.12 FURTHER READINGS

- S. Lillard, "Montessori: The Science Behind the Genius", Oxford University Press, Cary,NC, USA, 2005.

- J. Piaget, B. Inhelder, "The Child's Conception of Space", New York, USA: The Norton Library, 1967.

- M. Simons, "Montessori, Superman, and Catwoman", Educational Theory, vol. 38, No:3, the Board of Trustees of the University of Illinois, 1988.

PSYCHOLOGICAL CONTRIBUTION IN MONTESSORI EDUCATION

Structure

4.0 INTRODUCTION

The Montessori Method is an educational method for children, based on theories of child development originated by Italian educator Maria Montessori in the late 19th and early 20th century. It is applied primarily in preschool and elementary school settings, though some Montessori high schools exist.

The method is characterized by an emphasis on self-directed activity on the part of the child and clinical observation on the part of the teacher (often called a "director", "directress", or "guide"). It stresses the importance of adapting the child's learning environment to his developmental level, and of the role of physical activity in absorbing academic concepts and practical skills.

Although there are many schools which use the name "Montessori," the word itself is not recognized as a trademark, nor is it associated with a single specific organization. Thus it is legally possible to use the term "Montessori" without necessary adherence to a particular training or teaching method. Nonetheless, schools identifying themselves as "Montessori schools" generally apply this method in their teaching.

4.1 OBJECTIVES

After going through this unit, you will be able to:

- Discuss about the Psychological Contributions in Montessori Education.

- Discuss about the Thorndikes Trial and Error

- Discuss about the Pavlov's Classical Conditioning

- Discuss about theJean Piaget's cognitive development

4.2 THORNDIKES TRIAL AND ERROR

Meaning of Thorndike's Trial and Error Theory:

Edward Lee Thorndike (1874-1949) is generally considered to have been the foremost educational psychologist not only of the United States but of the world. He contributed to research and theory in the field of learning and genetic psychology, testing and social psychology, testing and social psychology.

Thorndike first stated the elements of his theory of learning in 1913 that connections are formed in the nervous system between stimuli and response. These connections formed are illustrated by the symbols S-R. Another word used to describe these connections is the word 'bond' and hence,' this theory is sometimes called a 'Bond Theory of learning'. Thorndike has written- "Learning is connecting. The mind is man's connection system."

According to Thorndike learning takes place by trial and error. Some people call it, "Learning by selection of the successful variant," accordingly when no ready-made solution of a problem is available to the learner, he adopts the method of trial and error. He first, tries one solution. If it does not help him, he rejects it, then, he tries another and so on. In this way he eliminates errors or irrelevant responses which do not serve the purpose and finally discovers the correct solution.

Thus, in trial and error method, the learner makes random activities and finally reaches the goal accidently. Here, one thing should be remembered that in trial and error also, there are often systematic and relevant responses. Activities are not wholly random. All these activities, though apparently random are suggested to him by the situation and the learner proceeds on accordingly. The stages through which the learner has to pass are Goal, Block (hinderances), Random Movements or multiple response, chance success, selection and Fixation.

When and how the connection is accomplished was stated first in the following three laws:

1. Law or Readiness:

First primary law of learning, according to him, is the 'Law or Readiness' or the 'Law of Action Tendency', which means that learning takes place when an action tendency' is aroused through preparatory adjustment, set or attitude. Readiness means a preparation for action. If one is not prepared to learn, learning cannot be automatically instilled in him, for example, unless the typist, in order to learn typing prepares himself to start, he would not make much progress in a lethargic and unprepared manner.

2. Law of Exercise:

The second law of learning is the 'Law of Exercise', which means that drill, or practice helps in increasing efficiency and durability of learning and according to Thorndike's S-R Bond Theory, the connections are strengthened with trail or practice and the connections are weakened when trial or practice is discontinued.

The 'law of exercise', therefore, is also understood as the 'law of use and disuse' in which case connections or bonds made in the brain cortex are weakened or loosened. Many examples of this are found in case of human learning. Learning to drive a motor-car, typewriting, singing or memorizing a poem or a mathematical table, and music etc. need exercise and repetition of various movements and actions May times.

3. Law of Effect:

The third law is the 'Law of Effect', according to which the trial or steps leading to satisfaction stamps in the bond or connection. Satisfying states lead to consolidation and strengthening of the connection, whereas dis-satisfaction, annoyance or pain leads to the weakening or stamping out of the connections.

In fact, the 'law or effect' signifies that if the responses satisfy the subject, they are learnt and selected. While those which are not satisfying are eliminated. Teaching, therefore, must be pleasing. The educator must obey the tastes and interests of his pupils. In other words, greater the satisfaction stronger will be the motive to learn. Thus, intensity is an important condition of the 'law of effect'.

Besides these three basic laws, Thorndike also refers to five sub-ordinate laws which further help to explain the learning process.
These are:

1. Law of Multiple-Response:

According to it the organism varies or changes its responses till an appropriate behaviour is hit upon. Without varying the responses, the correct response for the solution might never be elicited. If the individual wants to solve a puzzle, he is trying in different ways rather than mechanically persisting in the same way. Thorndike's cat in the puzzle box moved about and tried many ways to come out till finally it hit the latch with her paw which opened the door and it jumped out.

2. The Law of Set or Attitude:

Learning is guided by a total set or attitude of the organism, which determines not only what the person will do but what will satisfy or annoy him. For instance, unless the cricketer sets himself to make a century, he will not be able to score more runs. A student, similarly, unless he sets to get first position and has the attitude of being at the top, would while away the time and would not learn much. Hence, learning is affected more in the individual if he is set to learn more or to excel.

3. Pre-Potency of Elements:

According to this law, the learner reacts selectively to the important or essential element in the situation and neglects the other features or elements which may be irrelevant or non-essential. The ability to deal with the essential or the relevant part of the situation makes analytical and insightful learning possible. In this law of pre-potency of elements, Thorndike is really anticipating insight in learning which was more emphasised by the Gestations.

4. Law of Response by Analogy:

According to this law, the individual makes use of old experiences or acquisitions while learning a new situation. There is a tendency to utilize common elements in the new situation as existed in a similar past situation. The learning of driving a car, for instance, is facilitated by the earlier acquired skill of driving a motor-cycle or even riding a bicycle, because the perspective or maintaining a balance and controlling the handle helps in steering the car.

5. The Law of Associative Shifting:

According to this law we may get any response, of which a learner is capable, associated with any other situation to which he is sensitive. Thorndike illustrated this by the act of teaching a cat to stand up at a command. A fish was dangled before the vat while he said 'stand up'. After a number of trials by presenting the fish after uttering the command 'stand up', he later ousted

the fish and the overall command of 'stand up' was found sufficient to evoke the response to the cat by standing up on her hind legs.

4.2.1 Educational Implications of Thorndike's Trial and Error Theory:

Thorndike's theory of Trial and Error and his three basic laws of learning have direct educational implications. The 'Law of Readiness' lays emphasis on motivation while the 'Law of Exercise' compels us to accept a well-known fact 'Practice makes a man perfect', and the third one i.e., 'Law of Effect' opens fairly a large scope to discuss the role of reward and punishment as an incentive in the child's learning.

Actually, motivation and learning are inter-related concepts. No motivation; No learning. Here we can remember a proverb, 'the one man can take horse to the pool of water but twenty cannot make him drink'. This statement clearly shows the impact of motivation on learning. Clearly speaking motive is a force that compels an individual to act or to behave in a particular direction. And, hence the success of a teacher lies in motivating the roomfuls of energy. His prime duty is to produce 'thirst' (a motive to drink water) in the horses. Then and only then he may succeed in making the process of learning easier and interesting.

To quote with the experiment to Tolman and Honzik (1930) which they performed in rats will be of interest and situational here. In this experiment the rats were taught to follow a complex pattern of runs and turns through a maze to reach the food. The rats were divided in three groups. First group of rats was neither hungry nor given any food at the end or trial. The second group was hungry but was not given food. The third one was hungry and given food at the end of a trial.

It was concluded that only the third group learned appreciably i.e., the number of errors went on decreasing in each attempt. The logic is simple. To be motivated and unrewarded leaves to you only frustration instead a notable amount of learning. Also nor is it worthwhile to work for a prize you do not want. Thus, it is the motive that gives the reward its value and the satisfaction of reward that fixes the learning of which it is the effect.

Briefly speaking, without motivation or drive learning is impossible, as firstly, it prods the learner into action and secondly, it introduces light and shadow into an otherwise different field. So, teacher's concern primarily shall be the motivating of goals and releasing tensions which signalise success. Above all he should have a psychological involvement in reaching and

has to be charged with values and therefore, naturally motivated himself. The advice of an old principal of a school is very pertinent here.

"Teachers, you are going to be emulated in your talk and walk by your students, but a little less. If you run, your students will walk. If you walk, your students will stand. If you stand, your students will lie down. If you lie down, your students will sleep. And if you sleep in the class, your students will die". But, one has to admit here that the organism's level of performance can't be beyond a physiological limit, whatever incentive we provide to him. For instance, higher bonus to factory workers, more praise to students may lead to a better performance, but no athlete can jump over the Chinese wall, whatever the intensity of motivation is provided.

Another significant aspect of this theory is that to master a complex situation or to elaborate task, practice is must. It is not possible to handle each difficult situation in a single trial, no matter what the degree of motivation or reward is. One cannot blame the entire constitution of India in one reading even if the reward is a crore of Rupees or the threat is to be shot dead otherwise. Each task initially seems to be difficult and fatiguing but as practice continues, it becomes smoother and requires less effort.

Finally, we say that habit or S-R is established. An expert driver, for instance, goes on driving, listening to the radio and taking to his friend sitting by. In the light of class room teaching blundering is a natural phenomenon associated with student learning. But, the teacher should not regard this as a symptom of inefficient teaching, because this is the way the pupils learn. He should not be at all worried when blundering appears.

Insights will emerge as the blundering progresses from simpler associations to higher units. There is not royal road to success. Kennedy-Fraser, the Psychologist concludes, "The teachers who are responsible for the beginning of any new subject should be the best available, since at the point, the pupils have no defensive system of properly formed habits to protect them from the evil effects of bad teaching."

Actually, we learn by doing. The teachers' duty should be to arrange situations in which the student has chance to discover for himself what is significant. The blundering must be directed and methods that are wholly futile must be eliminated. But at the same time the teacher must exercise, constant restraint in his supervision.

Further, both punishment and reward may play a significant role in the process of learning. But, experiments go to show that motivation is successfully handled when it is kept in the positive phase. Drastic forms of inhibition tend to spread their effects over the whole learning situation. Sometimes, the teachers impress upon the negative processes. The false response is effectively inhibited when the correct reaction is fixated and the emphasis should be on the latter process. The fixating rewards are most effective when they afford immediate and complete release.

A delay introduced between the successful performance and the releasing reward has a considerable effect on their rate of learning and co-ordination. In school, the satisfactions should be closely coupled with the activity itself otherwise the likelihood of permanent effects is small. Another aspect of motivating problem is simpler than the manipulations of tensions and releases and can be mastered by all. This is that the learner should be kept informed of his progress and promptly.

Finally, though the theory is not widely accepted for its educational significance, yet, there are certain subjects such as mathematics, tables of mathematics, memorising poetry, rules of grammar etc. in which learning by Trial and Error cannot be avoided. All reasoning subjects afford the greatest opportunity for the application of the Trial and Error method.

In Brief, the implications of the theory are:

1. According to his theory the task can be started from the easier aspect towards its difficult side. This approach will benefit the weaker and backward children.
2. A small child learns some skills through trial and error method only such as sitting, standing, walking, running etc. In teaching also the child rectifies the writing after committing mistakes.
3. In this theory more emphasis has been laid on motivation. Thus, before starting teaching in the classroom the students should be properly motivated.
4. Practice leads a man towards maturity. Practice is the main feature of trial and error method. Practice helps in reducing the errors committed by the child in learning any concept.
5. Habits are formed as a result of repetition. With the help of this theory the wrong habits of the children can be modified and the good habits strengthened.

6. The effects of rewards and punishment also affect the learning of the child. Thus, the theory lays emphasis on the use of reward and punishment in the class by the teacher.

7. The theory may be found quite helpful in changing the Behaviour of the delinquent children. The teacher should cure such children making use of this theory.

8. With the help of this theory the teacher can control the negative emotions of the children such as anger, jealousy etc.

9. The teacher can improve his teaching methods making use of this theory. He must observe the effects of his teaching methods on the students and should not hesitate to make necessary changes in them, if required.

10. The theory pays more emphasis on oral drill work. Thus, a teacher should conduct oral drill of the taught contents. This helps in strengthening the learning more.

4.2.2 Some Objections to Thorndike's Trial and Error Theory:

The theory has been criticized by various psychologists on the following grounds. Firstly, the theory is mechanical, for it leaves no room for an end or purpose in any sense whatsoever. On the contrary psychologist Mc Dougall maintained that even the behaviour of the amoeba or the paramecia consists in learning to face novel conditions to serve some unknown purpose Even repeated trials are of no avail if the tendency to learn is not there.

Again, if the tendency is there, even one trial may be fruitful. Mc Dougall and Woodworth insist on readiness for reaching a goal in learning and Lloyd Morgan lays stress on persistency with varied efforts till the goal of learning is achieved. The hungry cat confined in the puzzle-box with food in front of it goes on persistently trying various means until it gets out of it and has food. So, its trials are not blind and mechanical. In fact, they are guided by perceptual attention and feelings of pleasure and pain. Yet, Thorndike pays no attention to these higher order mental processes.

Secondly, in course or repeated trials the numbers of errors are not corrected of themselves or mechanically. The effects of Trial and Error depend to a great extent upon the psycho-physical state of the animal or man. In the absence of any purpose in view the animal is so puzzled, rather than enlightened by the errors committed that it goes on blindly repeating them without end.

Thirdly, Thorndike assumes that learning consists only in the association of several separate movements. But, learning is a whole process related to a whole situation. The hungry

cat confined in a puzzle-box with food placed near it does not perceive the situation in a piece-meal fashion but as a whole of hunger food-puzzle box-confinement.

Finally, the laws of learning formulated by Thorndike appear to be unjustified. For instance, the 'law of effect' seems to be in consistent with his mechanical point of view. Satisfaction in or the sense of being rewarded by success and dissatisfaction in or the sense of being punished by failure seen to ascribe higher mental processes to animals like cats and rats than are psychologically ascribable to them. Or, it violates Lloyd Morgans's law.

Similarly, the 'Law of Exercise' has been severely criticised on the grounds that it does not regard other factors like motives, interests, special training etc. Mechanical repetition without motive, interest, significance or understanding does not make anyone learn anything and remember it. One rupee-currency note passes hundred times through the hand of a person, but hardly anyone is able to tell the size, the colour and other details of it.

A boy was asked to write hundred times 'I have gone' after school. He wrote it mechanically and correctly all the times. But, when he left the school in the absence of the teacher, he wrote "I have written," 'I have gone' correctly one hundred times and since you are not here "I have went home". After repeating one correct thing so many times he again committed the same mistake. This shows that repetition without motive, interest or understanding is of no avail.

Thus, learning by Trial and Error is not of very much use and should not be resorted to by the teacher as it lays a stress on cramming. Also, there is much wastage of time and energy by this method.

4.3 PAVLOV'S CLASSICAL CONDITIONING

The success of the theory depends upon the following principles:

1. Time Principle:

It means that there should not be a wide gap of time between the cue stimulus and the satisfying stimulus. The longer the interval between the two, the less effective the association. Normally the CS (bell) is presented before the UCS (food) is presented. Before the CS, some learning may take place, but it is not as effective as when the CS is presented before the UCS. It is so that reward and punishment whenever to be given, should be immediate.

2. Principle of Intensity:

It means that the satisfying stimulus should be of great intensity; otherwise it cannot produce the desirable organic behaviour.

3. Principle of Consistency:

It means that the same process should be repeated in the same way without any change for several days.

4. The Situational Principle:

It means that the situation or the surrounding in which learning is to take place should be such as there may not be in it chances of distraction.

5. Principle of Repetition:

It means that repetition is necessary for reinforcement and fixation of learned response.

6. Principle of Inhibition:

Inhibition should not be allowed i.e., there should not be allowed any factor or situation that inhibits learning. Pavlov's students often found that having set up a conditioned response in a dog they not exhibit it to Pavlov, because his presence in the room inhibited it. Likewise, we see student-teachers failing to deliver a very well planned and prepared lesson in the presence of his supervisor.

4. Educational Implications of Pavlov's Classical Conditioning Theory:

Many things of the school-subjects are learnt more adequately through this process. Reading writing, spelling or habits are learnt more effectively through the process of conditioning. Direct method of teaching English is just a process of conditioning. We learn many things in a better way through this process; and that is perhaps the reason why language is more efficiently learnt by living in the society in which it is spoken. Teaching through visual aids also implies the same principle.

Discipline may also be caused through conditioning. Good sentiments, good habits, virtues and ideals etc., which are the components of discipline, are effectively learnt through the process of conditioning, and they are learnt surely, in a society in which they are actually lived and manifested.

Classroom procedures are often far removed from the natural procedures required for the process of conditioning. Languages are not taught as they ought to be in connection with many vivid and widely different experiences. If the regulations, commands and virtues are followed by

the friendly behaviour and the most sympathetic attitude of the teacher, he can bring about a complaint emotional tone in the class that no amount of punishment can accomplish. But, uniformity of procedure is essential. Voluntary action may be controlled through reasoning, punishment and reward, but if it's involuntary basis is neglected it will not endure. In conditioning involuntary responses are controlled through the cue stimuli.

Many of our fears and phobias may be traced back to some kind of conditioning. When things and objects associate with an unpleasant experience and a sort of generalization is made, phobias appear. Such fears and phobias can be removed by deconditioning. Disliking for a teacher or certain school subjects can also be helped to overcome these dislikes through reconditioning by associating pleasant stimuli with them.

The conditioned response theory may also help in explaining many of our repugnance's and unexplained reactions to people, places and things. Such conditioning often takes place in childhood and though the real causes are not known the effects remain. In this way many of our reactions are not natural but simple causes of conditioning.

Moreover, in experimental psychology the theory of conditioned reflex occupies an important place and it has revolutionised child learning. Before the advent of this theory the knowledge of process of learning was vague. It is rightly the importance of association in learning. It is now a psychological truism that the child's learning consists in the establishment of conditioned reflexes through the formation of permanent habits. The intelligent learner can establish conditioned reflexes with facility, while the idiot cannot. Lastly, this theory brings learning under the teacher's control making desired learning conditioned by situations created or regulated by the experimenter himself.

"Different kinds of habits based on training, education and discipline of any short are nothing but a long chain of conditioned reflex." -Pavlov

In Brief, implications of this theory can be explained through the following points:

1. Theory of Reward and Punishment:

Theory of reward and punishment is also based on conditioning. Children know that they will be punished as a result of wrong actions and they will be rewarded as a result of good deeds. Thus, for the conditioning of the child it is essential to punish him for his misdeeds and give him reward for distinctions. This thing motivates the children in the classroom.

2. Useful in Language Learning:

The teacher can utilize this conditioning method in the classroom for teaching the languages. Conditioning is much useful in language training, particularly Sanskrit language. The correct use of the language makes the child conditioned for the use of that particular language. Apart from Sanskrit language, this conditioning method is quite effective to the learning of subjects like Mathematics.

3. Helpful in Removal of Superstitions:

A teacher can make the use of the conditioning method to eliminate the superstitions of the children. Certain superstitions like sneezing and passing the cat across your way etc., can be removed by this method. The teacher has to develop faith in the children through conditioning that such types of superstitions have no place in real life situations. They have to be pulled out of his false orbit.

4. Development of Attitudes:

Conditioning may help the child in breaking negative and promoting attitudes. In short, good and bad habits may be developed in the child through this method of conditioning. Proper habits can be formed by providing the education of positive behaviour and values to the child. Thus, a teacher should present himself before the children as an ideal. A conditioning between good examples and responses of the children will help in developing a healthy attitude in the child.

5. Helpful in Adjustment:

The conditioning method helps the child in adjusting in various types of environments. The beginning of this takes place with the adjustment of the child in class room conditions and school circumstances. Later, he applies all this to make adjustment in real life challenging situations. It is the conditioning only that enables the child to make way in difficult and odd circumstances.

6. Use of Audio-Visual Aids:

The use of audio-visual aids in the class room can be made effective through conditioning. For example, if a word parrot is to be taught to the children in the class, then the picture of the parrot must be shown to them along with the word written on the Black-Board. Children will speak that word after looking the picture. Then the picture is removed and the

children will repeat only the written word. Thus, the children could learn to speak the word parrot as a result of conditioning.

7. Arousal of Fear, Love and Jealousy:

The conditioning helps in accelerating the development of fear, love and jealousy among the students in the classroom. For instance, if a teacher beats any child excessively or he makes fun of him in the midst of his classmates, then, quite naturally that child will show the fear or jealousy for that teacher even after hearing his name only. On the contrary, if a teacher exhibits love and affection for students, in return, the students will show full regard for that teacher.

8. Useful in Mental Hospitals:

The mental cases and emotionally unstable children can best be treated with this process of conditioning. There are quite a few research evidences, on behalf of which, one may confidently admit the role of conditioning in the treatment of mental patients. Moos Ward Atmosphere Scale is pioneer in this regard. It states that on account of love, affection and good treatment many complexes and fears can be removed from the minds of such patients and such type of conditioning helps in their early recovery.

Sometimes, conditioning is to be ceased or happens to be ceased itself. This is known as de-conditioning. For de-conditioning lack of motivation, increase in interval, lack of repetition and removal of natural stimuli are the responsible elements.

5. Some Objections to Pavlov's Classical Conditioning Theory:

In spite of the above merits, the conditioned reflex theory of learning is open to serious defects. It is, in the first place, a mechanical theory overlooking the learner's interest, attention and other higher mental processes. Yet, in default of these conditions this theory does not work. Learning depends largely upon learner's will, interest and attention.

Further, not all stimuli can be conditioned by unconditioned ones. For example, the child's natural love for the mother cannot, normally, be conditioned by the unconditioned stimulus of seeing somebody else, whom he naturally hates, associated with the mother. Secondly, the theory of conditioning lays emphasis on repetition of stimulus and response to strengthen connection between them. But, Dunlop demonstrated that the occurrence of a response is the probability that it will occur again when there is the same stimulus. Dunlop had the habit of typing 'the' as 'hte'.

He was able to mend his habit by consciously typing 'the' thousands of time. Thus, the probability of occurrence of response (typing 'hte') was provided. This law is opposed to theory that repetition strengthens connections. We can conclude from these two conflicting portions that it is not the occurrence of the response, which determines the probability of its occurrence but pleasant and unpleasant nature of the response. Thirdly, the theory is not put forward as an explanation of learning; it merely states the conditions of learning, the condition that must be present if learning is to occur.

A certain amount of frequency or duration of time is required to permit the effective factors to operate. The space of time separating the two stimuli or recipes to be connected must not be theory has been considerably elaborated into ascending orders of conditioning to explain the higher thought and reasoning processes and even voluntary activity. At this point most psychologists demur. While conditioning given a plausible account of the conditions of specific learning, particularly those involving emotional reactions, its adequacy in the case of complex though processes is widely questioned. To the educator, in particular, it is of no apparent value in describing the higher stages of learning.

4.4 BF SKINNER'S OPERANT CONDITIONING

B. F. Skinner was a behavioral psychologist who expanded the field by defining and elaborating on operant conditioning.

Operant conditioning is a theory of behaviorism that focuses on changes in an individual's observable behaviors. In operant conditioning, new or continued behaviors are impacted by new or continued consequences. Research regarding this principle of learning was first conducted by Edward L. Thorndike in the late 1800s, then brought to popularity by B. F. Skinner in the mid-1900s. Much of this research informs current practices in human behavior and interaction.

4.4.1 Skinner's Theories of Operant Conditioning

Almost half a century after Thorndike's first publication of the principles of operant conditioning and the law of effect, Skinner attempted to prove an extension to this theory—that all behaviors are in some way a result of operant conditioning. Skinner theorized that if a behavior is followed by reinforcement, that behavior is more likely to be repeated, but if it is followed by some sort of aversive stimuli or punishment, it is less likely to be repeated. He also

believed that this learned association could end, or become extinct, if the reinforcement or punishment was removed.

4.4.2 Skinner's Experiments

B. F. Skinner: Skinner was responsible for defining the segment of behaviorism known as operant conditioning—a process by which an organism learns from its physical environment.

Skinner's most famous research studies were simple reinforcement experiments conducted on lab rats and domestic pigeons, which demonstrated the most basic principles of operant conditioning. He conducted most of his research in a special cumulative recorder, now referred to as a "Skinner box," which was used to analyze the behavioral responses of his test subjects. In these boxes he would present his subjects with positive reinforcement, negative reinforcement, or aversive stimuli in various timing intervals (or "schedules") that were designed to produce or inhibit specific target behaviors.

In his first work with rats, Skinner would place the rats in a Skinner box with a lever attached to a feeding tube. Whenever a rat pressed the lever, food would be released. After the experience of multiple trials, the rats learned the association between the lever and food and began to spend more of their time in the box procuring food than performing any other action. It was through this early work that Skinner started to understand the effects of behavioral contingencies on actions. He discovered that the rate of response—as well as changes in response features—depended on what occurred after the behavior was performed, not before. Skinner named these actions operant behaviors because they operated on the environment to produce an outcome. The process by which one could arrange the contingencies of reinforcement responsible for producing a certain behavior then came to be called operant conditioning.

To prove his idea that behaviorism was responsible for all actions, he later created a "superstitious pigeon." He fed the pigeon on continuous intervals (every 15 seconds) and observed the pigeon's behavior. He found that the pigeon's actions would change depending on what it had been doing in the moments before the food was dispensed, regardless of the fact that those actions had nothing to do with the dispensing of food. In this way, he discerned that the pigeon had fabricated a causal relationship between its actions and the presentation of reward. It was this development of "superstition" that led Skinner to believe all behavior could be explained as a learned reaction to specific consequences.

In his operant conditioning experiments, Skinner often used an approach called shaping. Instead of rewarding only the target, or desired, behavior, the process of shaping involves the reinforcement of successive approximations of the target behavior. Behavioral approximations are behaviors that, over time, grow increasingly closer to the actual desired response.
Skinner believed that all behavior is predetermined by past and present events in the objective world. He did not include room in his research for ideas such as free will or individual choice; instead, he posited that all behavior could be explained using learned, physical aspects of the world, including life history and evolution. His work remains extremely influential in the fields of psychology, behaviorism, and education.

Shaping

Introduction

Shaping is a method of operant conditioning by which successive approximations of a target behavior are reinforced.

Dog show: Dog training often uses the shaping method of operant conditioning.

In his operant-conditioning experiments, Skinner often used an approach called shaping. Instead of rewarding only the target, or desired, behavior, the process of shaping involves the

reinforcement of successive approximations of the target behavior. The method requires that the subject perform behaviors that at first merely resemble the target behavior; through reinforcement, these behaviors are gradually changed, or shaped, to encourage the performance of the target behavior itself. Shaping is useful because it is often unlikely that an organism will display anything but the simplest of behaviors spontaneously. It is a very useful tool for training animals, such as dogs, to perform difficult tasks.

How Shaping Works

In shaping, behaviors are broken down into many small, achievable steps. To test this method, B. F. Skinner performed shaping experiments on rats, which he placed in an apparatus (known as a Skinner box) that monitored their behaviors. The target behavior for the rat was to press a lever that would release food. Initially, rewards are given for even crude approximations of the target behavior—in other words, even taking a step in the right direction. Then, the trainer rewards a behavior that is one step closer, or one successive approximation nearer, to the target behavior. For example, Skinner would reward the rat for taking a step toward the lever, for standing on its hind legs, and for touching the lever—all of which were successive approximations toward the target behavior of pressing the lever.

As the subject moves through each behavior trial, rewards for old, less approximate behaviors are discontinued in order to encourage progress toward the desired behavior. For example, once the rat had touched the lever, Skinner might stop rewarding it for simply taking a step toward the lever. In Skinner's experiment, each reward led the rat closer to the target behavior, finally culminating in the rat pressing the lever and receiving food. In this way, shaping uses operant-conditioning principles to train a subject by rewarding proper behavior and discouraging improper behavior.

In summary, the process of shaping includes the following steps:

Reinforce any response that resembles the target behavior.

Then reinforce the response that more closely resembles the target behavior. You will no longer reinforce the previously reinforced response.

Next, begin to reinforce the response that even more closely resembles the target behavior. Continue to reinforce closer and closer approximations of the target behavior.

Finally, only reinforce the target behavior.

Applications of Shaping

This process has been replicated with other animals—including humans—and is now common practice in many training and teaching methods. It is commonly used to train dogs to follow verbal commands or become house-broken: while puppies can rarely perform the target behavior automatically, they can be shaped toward this behavior by successively rewarding behaviors that come close.

Shaping is also a useful technique in human learning. For example, if a father wants his daughter to learn to clean her room, he can use shaping to help her master steps toward the goal. First, she cleans up one toy and is rewarded. Second, she cleans up five toys; then chooses whether to pick up ten toys or put her books and clothes away; then cleans up everything except two toys. Through a series of rewards, she finally learns to clean her entire room.

4.5 JEAN PIAGET'S COGNITIVE DEVELOPMENT

Jean Piaget proposed four stages of cognitive development. These stages help teachers assess and best serve students in the classroom. That is, if we can discern that a student is significantly over or under-developed with regard to their particular phase of development, we can seek out support for that child. We can also work with children who are in a transitional phase from one stage to the next. When we understand what their next stage is supposed to entail, we can help them master those skills or abilities.

The four stages are:

- ❖ Sensorimotor – 18-24 months
- ❖ Preoperational – 18 months to 2 years
- ❖ Concrete Operational – 7 years to age 11
- ❖ Formal Operational – approximately age 11 through the rest of life

4.5.1 Terminology

Schema

Piaget's cognitive theory posits schemas as the core of one's ability to build mental models of the world. As we develop, our schemas become more intricate, detailed, and numerous. We have schemas to help us navigate our lives. For instance, one's schema for commuting to work would involve things like starting and driving a car, boarding a train, navigating a route, and arriving at the destination. Within each of these basic stages we have sub-schema such as shifting gears, purchasing a ticket, reading a map, using alternate routes, etc.

In a developmental context, we see that these schema begin as rudimentary and simple ideas that largely concern basic behaviors, shape, color, and perhaps smell. After approximately 18 months, we begin to see how various items work together to form complex systems, etc.

Assimilation

This is a part of Piaget's all-important notion of adaptation. When we assimilate, we take new information, objects, or situations and apply them to preexisting schema to understand them. For instance, if one knows French but then finds themselves in Spain, they might see that Spanish has many similarities to French. Thus, they assimilate the two in order to navigate the new culture. We use assimilation all the time when we visit new restaurants, drive new cars, or even meet new people.

Accommodation

Accommodation is another vital part of adaptation. In the example above, a traveler to Spain might rely on their knowledge of the French language to navigate the new culture. However, while French and Spanish have many things in common, they will still have to adapt their schema so that they can learn the nuances of Spanish. Similarly, game players change their strategies to meet the unique demands of a new opponent or game.

Equilibrium

In Piaget's developmental theory, the need for equilibrium is what drives cognitive development. That is, when a person encounters a new situation that cannot be easily assimilated, disequilibrium occurs. This triggers frustration and other negative emotions until the new information can be accommodated/assimilated. Once a person adapts to the new situation, growth and development occur.

4.6 DENIEL COLEMAN – EMOTIONAL INTELLIGENCE

Children's Success AND Happiness: Social + Emotional Growth in Montessori

One of our original BMS families had three sons who each attended our school. Upon the youngest son starting with us, his brother (then in middle school) proclaimed that BMS was his "favorite school because it is so happy." The reason that our classrooms at BMS, RMS and SMS are joyful is largely due to the whole child's needs being met (socially, emotionally and intellectually).

These three developmental areas are interconnected in a Montessori classroom. I dare say, however, that social and emotional development must be nurtured and strengthened before a child's intellectual development can truly take hold.

Dr. Daniel Goleman, a leading psychologist and one of the original experts in the field of "Emotional Intelligence", "asserted that children's emotional and social skills can be cultivated" leading to well-being, performance and success in life. He defines five crucial competencies:

- ❖ Awareness of self and others: identifying feelings, understanding actions affect others' feelings
- ❖ Mood management: regulating feelings, controlling impulses
- ❖ Self-motivation: able to set goals and persevere to attain them
- ❖ Empathy: caring for others, identifying with others
- ❖ Management of relationships: making friends, resolving conflicts, cooperating

These five competencies are perfectly aligned to the Montessori Method of education.

Families and teachers can further boost their children's social and emotional development, leading to happy and productive children.

- ❖ Show affection – hug, cuddle, read, talk with your child
- ❖ Encourage new skills – show your pleasure of their accomplishments

- ❖ Allow play times – model kind and generous behaviors with friends
- ❖ Show your feelings – a variety of feelings are ok and teaches empathy
- ❖ Establish routines – builds confidence and security
- ❖ Acknowledge your child's feelings –talk about how they are feeling, comfort upset children

There is a wealth of fun children's books available to help teach important skills together. Check out your local library or book store or ask your child's teacher.

4.7 LET US SUM UP

We have come to understand that Psychological Contributions in Montessori Education. Thorndikes Trial and Error,Pavlov's Classical Conditioning, BF Skinner's Operant conditioning, Jean Piaget's cognitive development, Deniel Coleman Emotional Intelligence.

4.8 UNIT - END EXERCISES

1. Explain the implementation of BF Skinner's Operant Conditioning in Montessori Education.
2. Explain Piaget's Cognitive Development to the contribution of Montessori Education.
3. Explain the contributions of B.F. Skinner's Operant Condition in Montessori Education.
4. Explain Pavlov's and Thorndike's contributions to Montessori Education.

4.9 SUGGESTED READINGS

- Lillard, Angeline: Montessori: The Science behind the Genius ISBN 0-19-516868-2
- Loeffler, Margaret Howard: Montessori in Contemporary American Culture ISBN 0-435-08709-6
- Montessori, Maria: The Discovery of the Child ISBN 0-345-33656-9
- Montessori, Maria: The Montessori Method ISBN 0-8052-0922-0
- Montessori, Maria: The Secret of Childhood ISBN 0-345-30583-3

SOCIOLOGICAL THOUGHTS IN MONTESSORI EDUCATION

Structure

5.0 INTRODUCTION

In a Montessori school, educators don't merely teach lessons out of a textbook every day, like you may see in a traditional school. Many of the lessons that Montessori educators teach are valuable life skills that a child will carry with them for a lifetime. Montessori schools focus on developing every aspect of the child – physical, social, emotional, and cognitive. These elements make up what Dr. Montessori calls the whole child.

We know human beings are social creatures by nature. We not only depend on each other to fulfill our physical needs, but emotional and spiritual as well. The idea of "culture" is based on the myriad of different ways that groups of humans have devised to meet these needs. In the Montessori classroom, you will notice that social development takes place in many forms.

5.1 OBJECTIVES

After going through this unit, you will be able to:

- Discuss about the Sociological thoughts in Montessori Education.
- Discuss about the Max Webers's view on Social / human behaviorism
- Discuss about the Ottaway's view on Social relations.
- Discuss about the Durkhiem's view of Methodological socialization
- Discuss about the Brom's Group behavior

- Discuss about the John Madge's view on social interaction

5.2 MAX WEBERS'S VIEW ON SOCIAL / HUMAN BEHAVIORISM

5.2.1 CREDENTIALISM

Status groups often limit membership based on credentials. Credentialism is a major theme in Weberian (and neo-Weberian) discussions of the sociology of education. Credentialism refers to the requirement of obtaining specific qualifications for membership to particular groups. More specifically, the actual skills obtained through these credentials are often not explicitly associated with the job's task. Many entry-level office jobs or jobs in the civil service require new recruits to have a university degree, although the skills required in these jobs may have nothing to do with the degree that individuals have. This is an instance of credentialism. People with many years of practical experience in a given field but who have no degree may be denied jobs or promotions because they have no formal credentials.

Randall Collins is probably the best-known sociologist of education working in a neo-Weberian framework. Like neo-Marxism, neo-Weberian approaches refer to modifications to Weber's theories that have occurred in the twentieth century forward, but still retain many of the core elements of Weber's writings. In 1979 he published The Credential Society, a book that continues to be influential in the study of credentialism. He coined the term credential inflation to refer to the decreased value of the expected advantage associated with educational qualifications over time. You may be familiar with the popular notion that a bachelor's degree is now equivalent to what a high school diploma "used to" be. This is an example of credential inflation—that expected returns to a university degree now are what the high school diploma used to be "worth" a generation ago.

5.2.2 Human behavior of The Max Weber's Theory of Social Action

Max Weber conceived of sociology as a comprehensive science of social action. His primary focus was on the subjective meanings that human actors attach to their actions in their mutual orientations within specific socio-historical contexts. Coser says, "In his analytical focus on individual human actors he differed from many of his predecessors whose sociology was conceived in socio-cultural terms".

Max Weber began with the idea of social action to make of sociology a scientific enquiry. Thus the idea of action is central to Max Weber's sociology. For Weber the combined qualities of "action" and "meaning" were the central facts for sociology's scientific analysis.

Weber defined sociology is, "the interpretative understanding of social action in order thereby to arrive at causal explanation of its courses and effects." Action in Weber's analysis is all human behaviour to which an actor attaches subjective meaning. According to Weber "Action is social, in sofar as by virtue of the subjective meaning attached to it by the acting individual it takes account of the behaviour of others and thereby oriented in its course."

Weber was particularly interested in how social action is often conceptualized by social actors in terms of means-ends chains. For instance, a large bureaucratic organization will organize the activity of social individuals by assigning each worker a particular role in a hierarchy.

The responsibilities associated with this role are rules, or norms, that serve as means to the ends served by the bureaucracy. These norms serve to make organized social action possible; that is they routinize and formalize social interaction among individuals who, for whatever reason are committed to serving the organization.

1. Deuten
2. Verstehen
3. Erklaren

Deuten: To interpret, to grasp the significance or subjective meaning.

Verstehen: To comprehend, to organize the subjective meaning of human actions into concepts.

Erklaren: To explain causally or reveal the constants of human behaviour. The primary task of sociology is the study of social action. Sociology studies the different aspects of human behaviour particularly meaning, purpose and value of the human behaviour. Max Weber observes that social action is that action of an individual which is somehow influenced by the action and behaviour of other individuals and by which it is modified and its direction is determined.

Weber writes, "A correct causal interpretation of concrete course of action, is arrived at when the overt action and the motives have both been correctly apprehended and at the same time their relation has become meaningfully comprehensible."

5.2.3 Characteristics of Social Action:

The significant characteristics of Weber's ideas are as follows:

1. Social action may be influenced by an action of past, present or future.

2. Social action presupposes the existence of other individual and some action by him.

3. Necessity of subjective meaning.

4. It is oriented in its course.

Weber's focus on the mutual orientation of social actors and on the "understandable" motives of their actions was anchored in methodological considerations, which account for much of the distinctiveness of his approach. Social action may be influenced by the action of past, present and future. So social action is a result or a modification of some action of other person or persons.

Social action presupposes the existence of other individual and some action by him. This means there can be no social action in isolation. Therefore social action is possible if there is another human being whose action or behaviour is prompting to the giving individual to act in a particular manner.

In a social act it is necessary that it should have subjective meaning. A blind imitation without any understanding of the nature of act being imitated is not social action. Weber's primary focus was on the subjective meanings that human actors attach to their actions in their mutual orientations within specific socio-historical contexts.

Behaviour devoid of such meaning falls outside the purview of sociology. "Action is Social" Weber says. According to Weber, it is action when man assigns a certain meaning to his conduct and the action is social when, by the meaning he gives it, it relates to the behaviour of other persons and is oriented towards their behaviour.

For Weber human action is social in so far as "the acting individual attaches a subjective meaning to it." Mere behaviour becomes action when it derives dealings with others and when it is meaningful; that is oriented in its course. The basic requirement is that the actor is aware of what he or she is doing which can be analyzed in terms of their intentions, motives and feelings as they are experienced.

5.2.4 Social Actions at a Glance:

1. Rationally-Purposeful action:

It is the social action that is instrumentally oriented. It occurs when the ends of action are seen as means to higher, taken-for-granted ends.

2. Value-rational action:

It occurs when individuals use effective means to achieve goals that are set by their values.

3. Affective action:

Emotional and impulsive action that is an end in itself.

4. Traditional action:

It occurs when the ends and means of social action are fixed by custom and tradition. Action is so habitual that it is taken for granted. This classification of types of action serves Weber in two ways. It permits him to make systematic typological distinctions, for example between types of authority and also provides a basis for his investigation of the course of western historical development.

Raymond Aron rightly sees Weber's work as "the paradigm of a sociology which is both historical and systematic." Weber was primarily concerned with modern western society, in which as he saw it, behaviour had come to be dominated increasingly by goal-oriented rationality, whereas in earlier periods it tended to be motivated by tradition, affect or value oriented rationality.

5.2.5 Stages of Social Action:

Weber has described various stages of social action relating to various types.

These are:

1. Rational-purposeful stage
2. Valuational stage
3. Emotional stage
4. Traditional stage

1. Rational-purposeful stage:

In this stage the actions covered are primarily guided by reason and discrimination. The pursuit of goals is a corollary of the facts; the rational choice involves consciousness of ends or goals.

Valuational stage:

Religious and ethical actions come under this category. In this stage the actions prevailing, are pertaining to values.

Emotional stage:

An emotional reaction to the action of others comes under this stage. Here there is expression of love, hatred, sympathy, compassion or pity in response to the behaviour of other individuals prevails.

Traditional stage:

This stage is characterized by long standing customs, traditions and usages. So all those actions, which are guided and determined by customs and traditions are covered under this category.

5.3 OTTAWAY'S VIEW: RELATIONSHIP OF SOCIOLOGY AND EDUCATION

The sociology of education may be defined as a study of relations between education and sociology. The education is an activity which goes on in a society, and its aims and method depend on the nature of the society, in which it takes place.

5.3.1 RELATIONSHIP OF SOCIOLOGY AND EDUCATION

Sociology and Education as two branches of knowledge, concerned essentially with man and his life .Relationship between sociology and education has always been a subject of debate.Education and sociology are mutually interrelated and interdependent disciplines. They are so closely intertwined and interconnected that their subject matter and method of study are often overlapped to a great extent. All societies have their own ways and means of meeting this need .Education as a process has come to stay as an effective means of meeting this need. Education does not only transmit the past cultural heritage ,it is meant to help in the reconstruction of our modes of living .It may help in developing new social patterns in the areas of health, leisure, vocation and family life. Reconstruction and adaptation are necessary but of scientific developments, industrialization and technological advancements, which are disturbing the urban as well as rural pattern of living. The relationship of education and sociology can be cleared through following points.

- Sociology is the science of society and education in an implicit aspect of any social system.
- Sociology studies the structure and functions of social system, while education is one of the important function of any social system.
- The prime concern of sociology is socialized individuals. Education is the means for achieving the goals of sociology.

- Education is the laboratory and workshop of sociology.

- Sociology attempts to ascertain the functions performed by the educational system while education adopts the principles of sociology to improve its functioning.

- In the modern society,sociology generates the data base which is consumed by educational system to realize the goal of social life.

- Sociology develops the law and principles which are adopted by the educational system for its improvement.

- Education preserves the social and cultural heritage which is owned by sociology.

- Society is the prime factor in determining the educational patterns so that its sociocultural needs may be satisfied and continues to grow.

5.4 EMILE DURKHEIM

5.4.1 Structural Functionalism

Structural functionalism is a body of theories that understand the world as a large system of interrelated parts that all work together. Emile Durkheim and Talcott Parsons are two major theorists in this area.

French sociologist Émile Durkheim (1858–1917) is best known for his theory of moral regulation. He was also the first sociologist of education. Durkheim was interested in explaining why the rise of individualism in society did not result in widespread social breakdown. Durkheim wrote during a time when individualism was replacing the authority of the Catholic Church in France and the collectivist social bond built on religious homogeneity. Societies no longer had singular dominant religions that bonded them together, or even dominant ethnicities. How was society being held together? Durkheim's answer was that social life was possible because of the trust that existed among members of society. For society to function, there must exist an unwritten moral code that people follow. This moral framework is at the core of Durkheim's theory of society.

Because of this belief in the importance of a shared moral code, Durkheim considered it the role of education in society to instill society's morals in the minds (and actions) of young people. His writings on the subject stress this point very much, as reflected in such titles as Moral Education (1925).1 He argued that it is only through education that a given society can forge a commitment to an underlying set of common beliefs and values, as well as create a strong sense of community or nationhood. This moral education prepares us to be productive members

of society by socializing and integrating us, whereby we not only understand but also value common morals. We become autonomous adults but we are guided in our acts by the moral codes that have become firmly ingrained in our beings.

Durkheim's belief that society is held together by a common set of values and morals is at the heart of structural functionalism because it emphasizes how the various parts of a social system work together. Society functions because shared norms and morals create a sense of trust that leads to general social cohesion. Schools are integral to this process because they instill the correct moral codes into children so that they can develop into productive adults that contribute to society.

5.5 BROM'S GROUP BEHAVIOR VIEW ON SOCIAL INTERACTION

"Social life does not consist of a group of individuals remaining close together, side by side, nor in their advancing en masse under the command of a captain like a regiment on the march, nor like an ordinary class of school children. The social life of man is founded upon work, harmoniously organized and upon social virtues - and these are the attitudes which develop to an exceptional degree amongst our children. Constancy in their work, patience when having to wait, the power of adapting themselves to the innumerable circumstances which present themselves in their daily contact with each other, reciprocal helpfulness and so on, are all exercises which represent a real and practical social life and which we see, for the first time, being organised amongst the children in a school. In fact, whereas schools used to be equipped only so as to accommodate children, seated passively side by side, who were expected to receive from the teacher (we might almost say in a parasitic manner), our schools, on the contrary, have an equipment which is adapted to all those forms of work which are necessary in an active and independent little community. The individual work in which the child is able to isolate himself and to concentrate, serves to perfect his individuality and the nearer man gets to perfection, the better is he able to associate harmoniously with others. A strong social movement cannot exist without prepared individuals, just as the members of an orchestra cannot play together harmoniously unless each individual has been thoroughly trained by repeated exercise when alone."

As her philosophy developed, many standards were set into place which help a student develop socially. Some of those include:

Grace & Courtesy: An essential part of the Montessori curriculum is the opportunity for children to develop skills of grace and courtesy. Children learn to interact appropriately with one another through dialogue with adults, they learn to greet and host guests into their classroom, and they learn to dialogue with their peers in classroom meetings. As early as three years old student's use the "peace table" as a place to they learn to recognize personal feelings and express themselves. They often share a "peace object" of some kind (ie; rock, flower...) that can be passed back and forth as they work to solve problems with their peers. As part of the Grace and Courtesy curriculum, children prepare and share snacks within the classroom. They are given lessons on appropriate meal behavior and sometimes teachers will join students at the lunch table to model appropriate meal behavior.

Small Group Lessons: Though many lessons are presented to students individually, at all levels students participate in small group lessons. These lessons allow students to express their thoughts and ideas in a safe environment. As they dialogue with one another regarding their thoughts about a particular subject, teachers can assess conversational skills as well as how much or little a child may be grasping an important concept. When a child is uncertain or misunderstands a concept, teachers will represent material in a different way or within a different setting rather than reprimanding or shaming a child for misunderstanding. In these group lessons, students learn to listen to and respect other children's perspective.

Care of Environment: At entry into a Montessori environment children are given lessons on care of the environment around them. They are taught that the space in which they learn is their space, it belongs to them. They are taught the value of community and learn their role in a community. They are also taught to respect and value the roles of their peers within the same community.

Freedom to solve problems: Along with lessons on how to solve problems, children are given the freedom to actually practice the skill in a safe environment with caring and observant adults nearby. Montessori believed that children like to work out their own social problems and she said, "When adults interfere in this first stage of preparation for social life, they nearly always make mistakes....Problems abound at every step and it gives the children great pleasure to face them. They feel irritated if we intervene, and find a way if left to themselves." In order to accommodate this freedom, teachers use lunch, recess, and transition times to continually model

appropriate social interactions. The time for lessons does not stop once the bell to step outside the classroom rings.

Lack of Competition: Mixed age classrooms, individual progression, and self-correcting materials are all contributors to the ability to avoid competition among children in a Montessori environment. Students have a natural tendency to assist one another and collaborate. Oftentimes only one material of its kind will exist within a classroom, teaching children patience as well as allowing them to plan ahead, and accommodate change. Montessori said, regarding classroom materials, "The child comes to see that he must respect the work of others, not because someone said he must, but because this is a reality he meets in his daily experience."

Self-Correcting Materials: Work in the environment is set up to allow the child to use the materials to check their work. As students discover mistakes for themselves, the ability to correct becomes innate and they do not lack confidence for fear of being told they are wrong. It also allows the children to have purposeful movement.

Celebration of Individuality: As students are allowed the opportunity to choose what to work on and how long to spend on an activity and the ability to not be rushed to understand concepts, they are able to celebrate their individuality. Some children will grasp a concept more easily than another, some students will embrace one subject at a different time than their peers and as they work with those sensitive periods they grow as individuals. Then, within their roles as an important part of the classroom community, they are able to share concepts with others.

In these ways and others, children in a Montessori environment are given the very best opportunities for appropriate social development.

5.6 JOHN MADGE'S VIEW ON SOCIAL INTERACTION

John Madge was an English sociologist and brother of Charles Madge. His book The Tools of Social Science (1953) is a clearly presented and quite readable handbook on research methodology in Sociology and related social sciences. He also wrote The Origins of Scientific Sociology (1959), and a number of books on Urban Sociology.

Born in 1914, Madge was the son of Lieut Col. C. A. Madge and Barbara, née Hylton Foster, and like his father was educated at Winchester College and the University of Cambridge. The two Madges were active in the Cambridge University Socialist Society. Cyril Bibby comments with reference to them as well as Maurice Dobb, the twins Francis and Roualeyn Cumming-Bruce, Margot Heinemann and "the beautiful Eileen

Wynne" that "it was noticeable how many of these extreme left-wingers came from privileged upper-class homes"

5.7 LET US SUM UP

We have come to understand that Sociological thoughts in Montessori Education. Max Webers's view on Social / human behaviorism,Ottaway's view on Social relations, Durkhiem's view of Methodological socialization, Brom's Group behavior, John Madge's view on social interaction.

5.8 UNIT - END EXERCISES

1. Discuss the Sociological thought in Montessori Education.
2. Discuss Max Weber's view on Social thoughts in Montessori Education.
3. What is the social interaction of John Madge's in Montessori Education.
4. Write about Ottawa's view on Social Relations.
5. Describe Durkheim's view of Methodological Socialization of Montessori Education.

5.9 SUGGESTED READINGS

1. Montessori, M. (2013). The Montessori Method. Transaction publishers.
2. Montessori, M. (1949). The absorbent mind (Vol. 1). Lulu. com.
3. Montessori, M. (1936). The secret of childhood. B. B. Carter (Ed.). Calcutta: Orient Longmans.

UNIT VI
ROLE OF EDUCATION BODIES IN MONTESSORI EDUCATION

Structure

6.0 INTRODUCTION

Montessori educators view children as naturally eager and capable of initiating and pursuing learning, guided by their own interests. To support children as they learn, Montessori schools provide thoughtfully prepared, age-appropriate environments that nurture children's cognitive, social, emotional, and physical development.

Regardless of the type of Montessori school - for example, independent, private, or public/charter; secular or faith-based - the American Montessori Society recognizes 5 components as critical to high-fidelity implementation of the Montessori Method.Educators and abuse experts agree that this knowledge might help protect your child against abuse or give them the courage to talk about it if it happens. Additionally, if a child tells an abuser not to touch them, and uses correct terminology, the abuser will have a sense of the child's understanding and this could potentially deter them.

6.1 OBJECTIVES

After going through this unit, you will be able to:

- Discuss about the Role of Educational Bodies in Montessori Education.
- Discuss about the NCERT, NCTE, SCERT, NIEPA, NIPCCD, MHRD, NEP

6.2 NCERT (National Council of Educational Research and Training)

The guidelines provide the parameters for infrastructure, qualifications, and salary for preschool staff, admission process, and records, and registers to be managed, the importance of coordination and conversions with community and parents. The guidelines try to provide guidance and tips on:

- ❖ Designing the Preschool Environment
- ❖ Planning and Implementation of the Preschool Programme
- ❖ Assessing and Guiding Children's Development and Learning
- ❖ Role of the Teacher
- ❖ Partnership with Parents and Community
- ❖ Supervision and Monitoring
- ❖ Addressing Issues Related to Early Learning

6.2.1 Transitions to Early Primary Classes

The curriculum has been designed for two years of preschool before class I, which includes three major goals to be achieved highlighting the key concepts/ skills, pedagogical processes and learning outcomes for Preschool I and II. 'The Preschool Curriculum' is designed for young children from 3-6 years.

Both the documents are currently at the draft stage and NCERT invites feedback on the draft guidelines & curriculum of preschool / Early Years education which would be utilized for necessary improvements in finalizing the documents.

The documents has been shared with the state governments, who have two weeks to give their feedback on the guidelines and curriculum to the NCERT, following which the Council will hold a national consultation to finalize the document. Like the National Curriculum Framework or NCF, the preschool curriculum will not be binding on the states.

6.2.2 The Physical Environment

The children in school engage with their physical environment all the time. Yet we find, in most of the places, the classrooms are overcrowded and not sensitive to the needs of the children. This definitely limits the classroom management activities of the teacher. In order to

attract and retain children the classroom, environments need to be attractive, inviting and peaceful with lots of open spaces.

Classrooms can be brightened up by ensuring adequate natural light inside. These can be made lively by displaying children work on the classroom walls in different parts of the school. Drawings, art and craftwork, put up on the walls and shelves send out a powerful message to children and their parents that their work is appreciated. These must be displayed at locations and heights that are physically, visually and comfortably accessible to children of various ages.

Most of the wall display area should be utilized for children's own work, or charts made by the teacher, and these should be replaced every month. Preparing such wall displays, and participating in putting them up, can be also valuable learning activities for children. The physical layout of the classroom could be altered so that children can sit together in small groups, or gather in a large circle for storytelling, or sit on their own for carrying out some individual reading or writing tasks, or assemble in a group near the radio or TV for a broadcast.

Maximum use can be made of available school and classroom spaces as pedagogic resources. In some areas, the walls of primary school classrooms till the height of about four feet have been painted black so that they serve as a free slate and drawing board for children. In some schools, geometric designs that can be used for activities are painted on the floor. A corner of the room may be used to organize learning materials, to keep some appropriate storybooks, puzzle or riddle cards, and other self-access learning materials.

When some children finish their assigned lessons before the allotted time, they should feel free to come and pick up something from this corner to occupy themselves (NCF, 2005). It is also important that main areas of schools are fully accessible to all children especially to children with physical disabilities. This means, that there is an adequate provision of ramps, adapted toilets, and guide rails. Some of the fundamental needs of groups with disabilities are given below:

People with Impaired Mobility

(Office of Chief Commissioner of Disabilities. Planning a Barrier Free Environment, New Delhi)

While planning spaces in buildings to facilitate wheelchair turning, adequate space should be available. Considerable energy is required to propel a wheelchair manually up the ramps, over changes in level or even soft or uneven surfaces. Thresholds and changes in level should be avoided. Ground and floor surfaces should be hard and even. For wheelchair users,

access to a workbench, washbasin or table, a clear space for knees and footrests is needed. This should be at least 800mm wide, 480mm deep and 750mm high.

Ambulant Disabled People For ambulant disabled persons, to move securely, ground and floor surfaces should be even and slip resistant. Handrails should be provided on stairs and ramps. Are these stairs accessible to all children and especially to children with loco motor problems? The elevation of ramp and slope would be difficult not only for a wheel chair user but for any child Where this is a change of ground or floor surfaces, these should have similar friction, to decrease the risk of stumbling.

Benches and chairs should have a seat height of approximately 450 mm and they should have arm rests approximately 700 mm above floor level.

People with Impaired Vision For people with impaired vision, orientation can be aided by marking with the use of color, illumination and, in certain cases, the texture of material. Contrasting colors and warning blocks should be used to aid the identification of doors, stairs, ramps, passageways, etc. Surfaces can be varied to indicate pathway, changes of directions, etc. Orientation cues should be especially illuminated.

Handrails can be used as a location aid. Projections from walls should be avoided wherever possible. If unavoidable, the projections should be placed higher then 2000mm from the floor. People with impaired vision are often sensitive to glare.

Unwanted mirroring effects and reflections may be avoided by giving attention to the location of windows and illumination, and the choice of floor and wall surface. Since, blind people are restricted to tactile reading (some can read Braille as well), they often have difficulty reading signs and other printed information.

Impaired Hearing It has been seen that people with impaired hearing have specific difficulties in comprehending sounds and words in the environment. Rooms should be acoustically well insulated. Since these children may rely on lip reading, good overall light that is non-reflective is helpful.

People with Learning Disabilities & Intellectual Challenges Persons in this group find it difficult to perceive, comprehend, or interpret information such as signs. They may stumble easily over even minor bumps and fall heavily. They may also have spatial orientation difficulties and in some case lack the ability to distinguish color or to differentiate between left and right. A toilet without doors in one of the government schools

Parent and Community Participation

The notion of inclusive education is based on building effective partnerships in which parties work together in a collaborative manner to achieve the goals. Schools could also invite the community into their premises, and give the larger world outside a role in influencing the curricular process.

Parents and community members could come into the school as resource persons to share their knowledge and experiences in relation to a particular topic being studied (NCF, 2005). Parents' role is especially important for children with disabilities for they combine their knowledge, unique strengths and skills to achieve more than that can be achieved individually. All schools need to look for ways in which parental participation and involvement can be encouraged and sustained.

Many schools do not treat parents' questions and concerns regarding the activities of the school as valid questions. Frequently, private schools turn parents into mere consumers and ask them to take away their wards if they do not like something that the school is doing. Others treat poor parents as not having any legitimate stand when they come to make inquiries about their wards. Both types of attitudes are disrespectful of parents and their legitimate concern for their children. The involvement of the community is not only important for overcoming the negative attitudes associated with disability but also to prevent the alienation and drifting away of those belonging especially to the minority groups.

The school should attract the families and community to participate in any strategy and planning for the full and effective inclusion of all children in school. The school should also provide opportunities for families to co-operate, share each other's problems and support each other.

6.3 NCTE (National Council for Teacher Education)

National Council for Teacher Education (NCTE) is a statutory body of Indian government set up under the National Council for Teacher Education Act, 1993 (#73, 1993) in 1995 is to formally oversee standards, procedures and processes in the Indian education system. This council functions for the central as well as state governments on all matter with regard to the Teacher Education and its secretariat is located in the Department of Teacher Education and National Council of Educational Research and Training (NCERT). Despite the successful functioning in terms of educational field, it is facing difficulties in ensuring the

maintenance of the standards of teacher education and preventing the increase in the number of substandard teacher education institutions in the country.

6.3.1 History

1995, the NCTE had existed since 1993 as a government advisory body (and not as a separate institution) to look after development and progress of "teacher education". The NCTE was then only a department of the National Council of Educational Research and Training. As per the NCTE's own admission, it failed in its objective of overlooking and, to an extent, regularizing norms and processes in teachers' education in India because of lack of formal jurisdiction. To that effect, the National Policy on Education, 1986 allowed the setting up of a government authorized institution with formal powers.

6.3.2 Objectives

- ❖ To achieve planned and coordinated development of teacher education system throughout the country.
- ❖ To regulate and properly maintain the Norms and Standards in the teacher education system and for matters connected therewith.
- ❖ It aims at training individuals for equipping them to teach pre-primary, primary, secondary and senior secondary stages in schools, non-formal and part-time education, adult education (correspondence) and distance education courses.

6.3.3 Functions

- ❖ Undertake surveys and studies pertaining to all aspects of the teacher education and publish the corresponding results.
- ❖ For the preparation of suitable plans and programmes regarding the field of teacher education, it makes recommendations to both the state and central governments, universities, University Grants Commission (UGC), and other recognized institutions.
- ❖ It co-ordinates and monitors the teacher education system throughout the country.
- ❖ It lays down the guideline for the minimum qualifications need for an individual to be a teacher in schools and recognized institutions.
- ❖ It lays downs guidelines for the provision of physical and infrastructural facilities, staffing pattern etc. for the compliance by recognized institutions.

- ❖ It lays down standards with respect to examinations, the major criteria for such admission as well as schemes for courses or training.

- ❖ It promotes and conducts research and innovation in schools and recognized institutions and then disseminate the results thereof.

- ❖ It examines its own laid-down guidelines, norms and standards for the improvement.

- ❖ It identifies the recognized institutions and set up new institutions for the developmental programmes of teacher education system.

- ❖ It takes up necessary steps for the prevention of the commercialization of teacher education.

- ❖ It also performs other function that are entrusted to it by the central government.

6.4 SCERT(State Council of Educational Research and Training)

1. Curriculum, Material Development and Evaluation (CMDE) Branch

1. To adopt existing items and develop new items of the following kinds so that they suit local circumstances, and can be used in elementary education teacher education programmes.

2. To help the DRU in development work as above for Adult and non-formal Education.

3. To undertake testing on sample basis to assess achievement levels among learners, especially with reference to Minimum levels prescribed for the primary and upper stage and for adult learners under NLM.

4. To help educational authorities and elementary school NFE/AE centres in implementing a reliable and valid system of learner evaluation.

5. To conduct workshops for the adaptation development work mentioned in (i) above, as also in service programmes relating to CMDE.

6. To provide CMDE-related inputs into all other programmes/activities of the institute, e.g. pre-service and in-service programmes for teachers, training programme for NFE/AE personnel, Field interaction (including extention) activities, Action Research, etc.

2. **Educational Technology (ET) Branch**

1. To develop in collaboration with concerned staff of the DIET and other resource persons, simple, effective and low-cost teaching aids for various subjects/areas relevant to elementary education and elementary teacher education charts, diagrams, models, photographs, slides, audio tapes, play-scripts, songs etc.

2. To help the DRU in developing low-cost teaching aids as above, for Adult and Non-Formal Education.

3. To maintain the following :
    i. All A.V. equipment of the Institute
    ii. Computer Laboratory
    iii. A display area for good, low cost teaching aids developed in house as well as elsewhere, and
    iv. A library of educational video/audio cassettes and, if the Institute has a film projector of films.

4. To lend slides, cassettes and films to institution having playing/projection facilities, and to borrow them from others Resource Centres.

5. To liase with nearby Radio station for arranging educational broadcasts suitable for elementary school children AE/NFE learners, teachers/instructors etc. of the district.

6. To conduct appropriate in-service programmes for teachers in the area of ET, with special emphasis on :
    i. Effective utilization of educational broadcasts, telecasts, cassettes and aids, and
    ii. Development of simple, low-cost teaching aids

7. To conduct workshops for the development work mentioned in (i) above.

8. To provide ET-related inputs into all other programmes/activities of the Institute e.g. pre-service and in- service programmes for teachers, training programmes for NFE/AE personnel, Field Interaction (including Extension) activities, Material Development, Action Research etc.

3. **Planning & Management (P & M) Branch**

1. To maintain an appropriate database for the district which may be required for various planning exercises aimed at the UPE/UEE/NLM goals and for monitoring progress towards these goals.

2. To conduct studies with a view to giving policy advice to educational planners/administrators/DBE regarding UEE/NLM. Some of the important areas for such studies would be :

   i. Enrolment, retention and regularity of attendance of children and adult learners (especially females, SC/ST, minorities, handicapped, slum-dwellers and other disadvantaged groups), various factors affecting these.

   ii. Effect of various interventions (including incentives) on the above.

   iii. Community's perception of and participation in the process of basic education.

   iv. Development of norms, criteria and techniques for evaluation of institutions (Schools and AE/NFE Centres) of the district.

3. To provide technical assistance to educational authorities in (i) School mapping (ii) Microplanning for UPE/UEE in an area specific and target group specific manner, (iii) formation and activation of school complexes, (iv) institutional planning for school complexes, schools etc and Institutional evaluation.

4. To serve as a nodal branch in relation to all programmes of community involvement in basic education, and in particular, to conduct orientation programmes for member of DBE, VECs community leaders, youth and other voluntary educational workers.

5. To conduct appropriate programmes for Head Masters, Heads of Schools Complexes and Block level educational functionaries in P & M covering area like leadership, motivation, involving the community, educational administration, finance and accounting, office procedure, planning for UPE/UEE, institutional planning etc.

6. To appraise the efficacy of various programmes of educational development implemented in the district especially vis-a-vis the objectives of UPE/UEE and NLM.

7. To act as a nodal branch for preparing quin-quennial and annual institutional plans and annual self-evaluation reports for the DIET, and for liasing with DBE.

8. To provide P & M related inputs into all other programmes/activities of the institute e.g. pre-service and in-service programmes for teachers, training programmes for NFE/AE personnel Field Interaction (including Extension) activities, Action Research etc. with special reference to the areas listed under (3).

6.5 NIEPA(National Institute of Educational Planning and Administration)

1. Ability The quality of being able to perform a mental or physical task or action with a minimum or greater degree of success, through application of innate talent, acquired skill, acquired knowledge, or any combination of these.

1 2. Accountability

(1) 'Accountability is the obligation to demonstrate and take responsibility for performance in the light of commitment and expected outcome'

i) Accountability is the responsibility for one's own actions and justification, therefore, lies with the actor. In education accountability is the relationship between checks and balances among the interest of three groups, namely

a) the public sector (government and professional educators);

b) the private sector; and,

c) the civic society (tax payers/stake holders, users and beneficiaries)

(2) The first, i.e. public sector uses different rules, regulations, norms, standards etc. to set up the framework for service delivery but competitive checks of market forces or exercise of voice by the beneficiaries is essential in order to improve upon its efficiency and quality.

(3) The private sector, on the other hand, introduces the concept of competition and choice between the two sectors public and private. Finally, if there is a monopoly of one of these sectors, quality, efficiency and responsiveness is bound to decline. Therefore, it is the checks and balances among the three mechanisms which will result in most efficient and responsive service.

ii) Internally, it is the responsibility bestowed by the stake-holders on the Institution, who, in turn, carries this responsibility through its academic staff, the teachers. Thus academic staff is made accountable for any lapse on their part on the outcomes of education in the Institution.

iii) Educational accountability is a concept in which the school system, and especially teachers, are held responsible for the learning and academic progress of students.

2. **Acquired ability** Acquired ability is skill or talent that is learned by one's own effort as differentiated from that which is innate or hereditary.

3. **Aesthetic** The study of the nature of forms of beauty as represented in courses dealing with art, history, the fine arts, or the philosophy of art.

4. **Alumnae,** Alumni Alumnae are former students or graduates of an educational institution.

5. **Aptitude,** Aptitude is the combination of traits and abilities by which a person being qualified for type of occupation or activity. A natural skill or talent.

6. **Articulation** 'Articulation is coordination of course content between different levels in the educational system to promote continuing progress of students from kindergarten through higher education.'

7. **Atmosphere**

   Atmosphere is a colorless, tasteless, odorless blanket of gasses that surrounds the Earth. As it extends into the space, it becomes thinner, eventually fading out. It gives us air to breathe, water to drink, shields us from Sun's harmful rays, while at the same time it keeps us warm by retaining the Sun's heat. Atmosphere is mainly made of nitrogen and oxygen and is divided into five layers of gases. Its composition varies within these layers. Ozone layer shields the earth from harmful/dangerous radiation; stratosphere contains 19% of the atmosphere's gases but little water vapor— Airliners fly up here; Mesosphere, here gases are so thin that temperatures drop rapidly to less than 110° C but the air is still thick enough to slow down meteorites. In thermosphere gases are very thin but they absorb ultraviolet light of the Sun raising temperatures to 2000° C.

6.6 NIPCCD(National Institute of Public Cooperation and Child Development)

1. **Important Activities**
   - ❖ The Institute's fifth Regional Centre at Mohali, Punjab was inaugurated by Hon'ble Union Minister for Women and Child Development on 14th January, 2019. Smt. Maneka Sanjay Gandhi. Shri Ajay Tirkey, Additional Secretary and other senior officials of MWCD were also present during the inaugural function.
   - ❖ Ministry of Women and Child Development, Government of India, organized a three days Women of India Organic Festival at Leisure Valley, Chandigarh from 12-14 January, 2019. Shri B.L. Sharma, Secretary, Women and Child Development, UT Chandigarh and Smt. AnuradhaChagti, Joint Secretary, Ministry of Women and Child Development, Govt. of India inaugurated the "Women of India Organic Festival" Hon'ble Minister Smt. Maneka Sanjay Gandhi and Mrs. KirronKher, Chief Guest also visited the Organic Festival at Chandigarh. NIPCCD provided the logistic support.

2. **Training Programmes**
   - ❖ **Capacity Building on Nutrition for functionaries of Anganwadi Service Scheme, Karnataka (In Collaboration with DWCD, GOK)** was organized from 2-4 January, 2019 at Regional Centre Bengaluru with the main objectives to: train the supervisors of ICDS on right to food and nutrition security; orient the functionaries on the nutrition specific and nutrition sensitive programmes by the government; build skills in nutritional assessment, analysis and documentation; provide a forum to deliberate on challenges in the implementation of programmes; analyze and debate various strategies to prevent and combat malnutrition among Children. Nineteen participants attended the training programme.

   1. **Orientation Training for DPOs and CDPOs of UP on Recent Development on Women and Child Development (Umbrella ICDS)** was organized from 2-4 January, 2019 at Regional Centre Lucknow with the main objectives to: orient the participants about recent developments on Women and Child Development under Umbrella ICDS; provide a forum for sharing of experiences in implementing Anaganwadi Services Scheme; review the implementation of the Anganwadi Services Scheme in Uttar Pradesh

and role of DPOs and CDPOs in implementation of Anganwadi Services Scheme. Thirty five participants attended the training programme.

2. **Consultation Meet on Safety and Security of Women in Public Places** was organized from 3-4 January, 2019 at Headquarters with the main objectives to: discuss threats to safety and security of women in public places and its consequences; share best practices of government and non-government initiatives in ensuring safety and security of women in public places; discuss the role of various stakeholders in prevention of crimes/violence against women in public places; and evolve strategies for creating safe public places for women to reduce victimization and advance gender equality. Twenty participants attended the consultation meet.

3. **Vertical Training Programme of Block Level ICDS Functionaries for Quality Improvement in ICDS Programme** was organized from 7-11 January, 2019 at Maharashtra by Headquarters with the main objectives to: enhance the skills of CDPOs and Supervisors to act as a Master Trainer for providing continuing education to AWWs at project level; provide inputs to improve knowledge and skills of all ICDS functionaries at project level for quality improvement in ICDS Services; and work jointly and formulate joint action plan at project level for quality improvement of delivery of ICDS services. Fifty participants attended the training programme. Fifty participants attended the training programmes.

4. **Orientation Programme on Programmes for Women and Children for the Functionaries of Government and Voluntary Organisations** was organized from 7-11 January, 2019 at Regional Centre Bengaluru with the main objectives to: apprise the participants on the status of Women & Children; orient the participants on key issues relating to women and children; orient the participants on various policy and programmes initiatives of Government relating to women and children; and discuss their role in addressing the problems of women and children in their operational areas. Twenty six participants attended the training programme.

5. **Two Refresher Courses for the CDPOs** were organized from 7-11 January, 2019 at Regional Centres Guwahati and Lucknow with the main objectives to: assess the training needs of CDPOs/ACDPOs; provide a forum for sharing experiences in implementation of ICDS programme; appraise CDPOs/ACDPOs of recent developments and trends in ICDS

programme; update their knowledge in the area of early childhood care and development including nutrition and health care, and sharpen communication, counselling and managerial skills of CDPOs/ACDPOs. In all, thirty nine participants attended the refresher course.

6. **Orientation Training on Child Rights & Protection for the Functionaries of CCIs (Superintendent, Case Workers, Probation Officer, Welfare Officer, Coordinator, etc.)** was organized from 7-11 January, 2019 at Regional Centre Indore with the main objectives to: orient the participants about the conceptual framework of Child Rights and Protection and ground realities; enable them to understand salient features of Juvenile Justice Act 2015 and Protection of Children from Sexual Offences (POCSO) Act; and discuss their role and responsibilities under ICPS and challenges faced by them in providing quality services to children, and, evolve strategies for networking, convergence and coordination mechanisms under ICPS. Thirty two participants attended the training programme.

7. **Job Training Course for CDPOs/ACDPOs** was organized from 7 January –7 February, 2019 at Regional Centre Bengaluru with the main objectives to: orient the CDPOs/ACDPOs to various components of ASS scheme; enable them to understand their own role, as well as the roles and responsibilities of other functionaries of the scheme; equip them with adequate knowledge and skills for providing the job training to peripheral workers of the scheme; facilitate them to develop skill necessary for administration and management on the ICDS/ASS scheme. Thirty one participants attended the Job Training Course.

8. **Workshop on Implementation of BetiBachao&BetiPadhao for Task Force Members** was organized on 8 January, 2019 at Regional Centre Guwahati with the main objectives to: understand the status of implementation of BetiBachaoBetiPadhao scheme of MWCD, GOI; assess the extent of networking and convergence of services among different agencies for ensuring survival and development of girl child; and document and share good practices adopted by the stakeholders. Fifteen participants attended the workshop.

9. **Workshop on Implementation of the J.J Act & ICPS for Functionaries of District Child Protection Units (DCPUs)** was organized from 10-11 January, 2019 at Regional

Centre Mohali by Headquarters with the main objectives to: share the present status of implementation of the J.J Act, 2015, and ICPS in the States, share the experiences about child care and protection to use at the field level and challenges faced; and evolve effective strategies and solutions for better implementation of JJ Act & ICPS. Forty nine participants attended the workshop.

10. **Sensitization Training on BetiBachaoBetiPadhao** was organized from 14-15 January, 2019 at Regional Centre Mohali with the main objectives to: provide guidance and awareness about the various schemes, policies and laws for the education and safety of the girl child; sensitize and train the functionaries as catalysts for social change and to mobilize the community for its engagement for improving the CSR, Sex Ratio at Birth (SRB) and enrolment & retention of girl child in schools; provide information and training for better inter-sectoral and inter-institutional convergence at district/block/grass-root levels; and orient the trainers about planning process of preparation of district action plan & advocacy campaign for social and behaviour change. Thirty seven participants attended the training programmes.

11. **Four Training Programmes of DPOs and CDPOs of 15 districts on Scheme for Adolescent Girls** was organized on 11 January 2019; 17 January 2019; 18 January 2019; 28 January 2019 at Headquarters with the main objectives to: develop knowledge and understanding of functionaries of Anganwadi Services Scheme particularly CDPOs and DPOs to strengthen implementation of Scheme for Adolescent Girls in the state. In all, hundred participants attended these training programmes.

12. **Capacity Building on Decentralized Planning, Management and Monitoring Mechanisms for Functionaries of Anganwadi Services under Umbrella ICDS** was organized from 21- 23 January, 2019 at Regional Centre Mohali by Headquarters with the main objectives to: learn salient features of decentralized planning and management in respect of preparation of Annual Programme Implementation Plan (APIP); understand the mechanisms of convergence with allied departments at different levels for strengthening quality services under the scheme; discuss about supervision and monitoring mechanisms of the GOI and States/UTs in effective implementation of Anganwadi Services under Umbrella ICDS; and know different managerial skills &

develop action plan for effective implementation of Anganwadi Services Project. Thirty one participants attended the training programme.

13. **Training of Master Trainers of Elected Women Representatives of Panchayati Raj Institutions** was organized from 14-16 January, 2019 at Regional Centre Mohali by Headquarters with the main objectives to: deliberate upon issues related to empowerment of women and children and functioning of PRIs; discuss flagship programmes of Central and State Government for women, children and marginalized groups; impart knowledge on legislations for the protection of the vulnerable; provide practical know-how to monitor asset creation and public works in the villages and process of participatory planning in local governance; and discuss recent developments related to dry dairy farming and e-banking, cashless transactions etc. and enable women to identify their leadership potential to contribute effectively as change agents. Twenty participants attended the master training programme.

14. **Parental Workshop on various Academic and Psychosocial Issues of Children** was organized on 19 January, 2019 by Regional Centre Indore with the main objectives to: sensitize parents about various psychosocial issues children face; make parents familiar with the nature of various problems in children; and develop parents' skill to play an active role in helping children with various psycho-social problems. Ninety nine participants attended the workshop.

15. **Refresher Course for CDPOs** was organized from 21-25 January, 2019 at Headquarters with the main objectives to: update the participants, their knowledge in the area of early childhood care and development including nutrition and health care; appraise them about the recent developments in Anganwadi Service Scheme; review the implementation of Anganwadi Service Scheme with regard to its various aspects; sharpen their communication, counseling and managerial skills; provide a forum for sharing of experiences to the participants; and assess skill specific training needs of CDPOs. Fourteen participants attended the refresher course.

16. **Workshop on Prevention of Gender Biased Sex Selective Elimination and Female Infanticide** was organized from 29-31 January, 2019 at Headquarters with the main objectives to: orient the participants about status of girl child in India with emphasis on gender biased sex selective elimination and female infanticide; sensitize the participants

about the consequences of declining sex ratio and child sex ratio; familiarize the participants with various Government policies, rights, legislations and schemes related to girl child; and provide a forum to discuss and evolve strategies for prevention of gender biased sex selective elimination. Twenty three participants attended the workshop.

17. **Orientation Training on Management of Malnutrition for Functionaries of ICDS/NHM/Civil Society Organizations** was organized from 22-24 January, 2019 at Regional Centre Bengaluru with the main objectives to: orient the participants on status of malnutrition in women and children of Southern States; sensitize the participants on causes, consequences and management of under nutrition in women and children; sensitize them on the importance of nutrition in achieving SDGs; apprise them on programmes, policies and legislations addressing nutrition in India; orient them on the methods of assessing nutritional status in women and children; and appraise them on the strategies of interdepartmental networking and coordinating with all Government Departments to build inter-sectoral linkages on health and nutrition issues. Fifty participants attended the training programme.

18. **Orientation Training Programme on Prevention of Sexual Harassment at Workplace for Govt. Officials** was organized from 22-24 January, 2019 at Regional Centre Bengaluru with the main objectives to: sensitize the participants on locus and manifestation of gender violence; discuss policies and legislative measures to curb atrocities against women specially at work place; analyze the problem and work out strategies for addressing the problem of sexual harassment of women at work place and discuss existing mechanisms/ support services and provide suggestions for strengthening them. Twenty nine participants attended the training programme.

19. **Sensitization Programme for ICDS officials and trainers on Early detection, prevention and management of children with special needs** was organized from 21-23 January, 2019 at Regional Centre Guwahati with the main objectives to: orient the participants about different types of disabilities and disorders among children; develop their skills for early detection and prevention of disabilities among children; facilitate the participants in understanding the role of ICDS functionaries in prevention and management of disabilities; and make the participants understand about the integration of

differently- abled children into the mainstream of society. Twenty five participants attended the training programme.

20. **Orientation Course on Management Information System in ICDS for Statistical Assistants of NE Region including Orissa and West Bengal** was organized from 28-30 January, 2019 at Regional Centre Guwahati with the main objectives to: orient the participants on the revised MIS in ICDS, acquaint them of their role in the monitoring and also in achievements of goals and equip them with skills in data management and analysis. Forty three participants attended the orientation course.

21. **Vertical Training Programme of Block Level ICDS Functionaries for Quality Improvement in ICDS Programme (Tripura)** was organized from 28 January- 1 February, 2019 at Tripura by Regional Centre Guwahati with the main objectives to: enhance the skills of CDPOs and supervisors to act as a master trainer for providing continuing education to AWWs at project level; provide inputs to improve knowledge and skills of all ICDS functionaries at project level for quality improvement in Anganwadi services; and work jointly and formulate action plan at project level for quality improvement of delivery of services. Forty eight participants attended the vertical training programme.

22. **Orientation Training on the SHW at Workplace Act, 2013 for the officials of SWD/ WCD Departs** was organized from 30-31 January, 2019 at Regional Centre Guwahati with the main objectives to: sensitize officials to the nature and trends of sexual harassment at work places; orient the participants to the salient features and provisions of the Sexual Harassment of Women at Workplace (Prevention, Prohibition and Redressal) Act, 2013 and the relevant rules; make them aware about the modalities, mechanisms and procedure of redressal under the Act; and appraise the participating officials about their roles and responsibilities. Twenty seven participants attended the training programme.

23. **Orientation Training for DPOs and CDPOs of UP on Recent Development on Women and Child Development (Umbrella ICDS)** was organized from 9-11 January, 2019 at Regional Centre Lucknow with the main objective to: orient the participants about recent developments on Women and Child Development under Umbrella ICDS; provide a forum for sharing of experiences in implementing ICDS programme; review the implementation of the Anganwadi Services Scheme in Uttar Pradesh and role of

DPOs and CDPOs in implementation of Anganwadi Services Scheme. Thirty three participants attended the training programme.

24. **Orientation Training on Implementation of Juvenile Justice (Care and Protection of Children) Act, 2015 for Members of Juvenile Justice Boards** was organized from 14-15 January, 2019 at Regional Centre Lucknow with the main objectives to: review the implementation of the Juvenile Justice (Care and Protection of Children) Act, 2015 in the States; discuss the issues, challenges and gaps in the care, protection, rehabilitation and reintegration of children in need of care and protection; and come up with suggestions for structural and functional improvement in the child protection system. Thirty seven participants attended the training programme.

25. **Induction Training of Supervisors** was organized from 14-18 January, 2019 at Regional Centre Lucknow with the main objectives to: appraise the newly deputed supervisors with the functioning of Anganwadi services scheme so that they implement the scheme accordingly and give knowledge and information about Anganwadi Services Scheme and its services. Twenty three participants attended the training programme.

26. **Orientation Training for DPOs and CDPOs of UP on Recent Development on Women and Child Development (Umbrella ICDS)** was organized from 22-24 January, 2019 at Regional Centre Lucknow with the main objectives to: orient the participants about recent developments on Women and Child Development under Umbrella ICDS; provide a forum for sharing of experiences in implementing Anganwadi Services Scheme; review the implementation of the Anganwadi Services Scheme in Uttar Pradesh and role of DPOs and CDPOs in implementation of Anganwadi Services Scheme. Thirty one participants attended the training programme.

27. **Orientation Training for DPOs and CDPOs of UP on Recent Development on Women and Child Development (Umbrella ICDS)** was organized from 29-31 January, 2019 at Regional Centre Lucknow with the main objectives to: orient the participants about recent developments on Women and Child Development under Umbrella ICDS; provide a forum for sharing of experiences in implementing Anganwadi Services Scheme; review the implementation of the Anganwadi Services Scheme in Uttar Pradesh and role of DPOs and CDPOs in implementation of Anganwadi Services Scheme. Forty participants attended the training prorgamme.

28. **Job Training Course for CDPOs/ACDPOs** was organized from 7 January- 6 February, 2019 at Regional Centre Indore with the main objectives to: orient the trainee CDPOs about ICDS programme - its philosophy, objectives, package of services and beneficiaries; familiarize them with their role and responsibilities vis-à-vis job responsibilities of other block functionaries in coordination, supervision and management of ICDS project; discuss with them the recent developments and thrusts in ICDS programme;Share with them the need, importance and strategies for convergence of services at various levels of implementation; develop their requisite skills required for guiding grass roots level functionaries in preschool education, health & nutrition and community participation; and equip them with knowledge for effective leadership, supportive supervision and management of ICDS Projects.orient them on New WHO Growth Standards and use of MCP Cards orient participants about new schemes – SABLA & IGMSY orient participants on Strengthening and Restructuring of ICDS. Twenty Nine participants attended the training programme.

29. **Orientation Programme on Research Methodology and Statistical Analysis in Social Sciences** was organized from 16-18 January, 2019 at Regional Centre Indore with the main objectives to: statistical analysis in social sciences; enhance their knowledge and skill on different components of research methodology; and sharpen their understanding on appropriate use of statistical tools and techniques. Forty one participants attended the training programme.

30. **Job Training Course for CDPOs/ACDPOs** was organized from 28 January- 26 February, 2019 at Regional Centre Mohali with the main objectives to: orient the CDPOs/ACDPOs to various components of ASS scheme; enable them to understand their own role, as well as the roles and responsibilities of other functionaries of the scheme; equip them with adequate knowledge and skills for providing the job training to peripheral workers of the scheme; facilitate them to develop skill necessary for administration and management on the ICDS/ASS scheme. Twenty seven participants attended the job training course.

6.7 MHRD (Ministry of Human Resource Development)

The Draft National Education Policy was released by the Ministry of Human Resource Development (MHRD) in May-June, 2019. The draft talks at length about the future of early

childhood care and education in India, in that, it recognizes its unparalleled importance and suggests the way to approach quality early childhood care and preschool education.

Key Recommendations from the Draft Policy

Let's have a look at some of the key recommendations and what it could mean for preschools.

- ❖ The draft policy recognizes the critical importance of age-appropriate care and stimulation in the first 6 years of a child's life as 85 % of brain development occurs during this stage.

- ❖ It stresses the idea that there exists a foundational stage from the age of 3 years of preschool up to 8 years (Grade 2), and it should be treated as one pedagogical unit.

- ❖ The draft policy also proposes that children between 3-8 years should be taught through a flexible, multifaceted, multilevel, play-based, activity based and discovery-learning based system of education in the foundational stage. In other words, it considers Grade 1 and 2 as an extension of the pre-primary curriculum. It further rejects the idea of teaching children using a pre-scripted formal curriculum up to Grade 2, which is the case with most schools at present. This is why the development of a new curricular framework for the foundational stage is required.

- ❖ The draft policy proposes to extend the mandate of NCERT to develop a curricular and pedagogical framework for children in the age range of 3 – 8 years. All preschools and primary schools, run by the government, NGOs and private sector shall refer to this framework which will broadly cover what children should learn and how.

- ❖ It also strongly proposes the idea of creating a system of accreditation for all kinds of preschools in order to regulate and monitor the quality of early childhood education at these schools. This recommendation was earlier made by the NCF ECCE, 2013 as well.

- ❖ The draft policy also proposes that the government will co-locate new Anganwadicentres with existing primary schools, as well as expand existing primary schools to attach three years of preschool education. Additionally, the

government will also construct standalone preschools in areas where Anganwadicentres and extended primary schools are not enough for the population of 3-6 year old children.

❖ According to the draft policy, preschool education will be brought under the purview of MHRD to ensure continuity of curriculum and pedagogy and to ensure adherence to non-formal education for the foundational stage.

❖ Most importantly, the draft policy proposes access to free and compulsory quality pre-school education for 3 – 6 year old children. Therefore, it strongly suggests expansion of the Right to Education (RTE) to include children of the age 3 – 6 years, giving due importance to the first 6 years as the most critical years for overall development.

The Need of the Hour – Monitoring Preschools

Guidelines for early childhood care and education have been published in the past for preschools to refer to. While some preschools are headed in that direction, there is still a long way to go, especially with a newer set of guidelines being proposed. The India Early Childhood Education Impact Study 2017 undertaken by Ambedkar University, ASER and UNICEF highlighted the need for preschools to stop functioning as a downward extension of primary school curriculum. The study noted that opportunities for age-appropriate activities were mostly absent in many preschools' curriculum.

Preschools require a credible system of accreditation that monitors and evaluates them. A system that works with them hand-in-hand enabling them to be equipped enough and to be able to teach what's required as per the current guidelines. A system that would be able to help preschools build the required infrastructure and materials for children to learn, and help follow the right methods of teaching. A recognized system that helps preschools prepare themselves to contribute to children's development without having subtractive effects. The need of the hour is to ensure the right foundation for the children, beginning preschools.

Roadmap – Propositions for Preschools

The draft National Education Policy 2019 has put forward some important propositions for Preschools.

- ❖ While the draft NEP 2019 outlines important developmental practices, it is high time preschools sincerely review and revise their overall teaching methods and curriculum.

- ❖ Additionally, composite schools (with preschools and primary schools together) would have to build a bridge between the pre-primary classes and early primary grades in such a manner that Grade 1 and 2 are extensions of the pre-primary curriculum and not the other way around.

- ❖ According to the draft policy, schools may have to revise the entire curriculum for Grade 1 and 2 to align it to the curricular and pedagogical framework that will be developed by NCERT

- ❖ Further, by bringing early childhood care & education under the RTE and purview of MHRD, it will finally receive the long due importance, funds and efforts by the government. Although, the transition from one ministry to another will take time and faced by challenges

- ❖ In the larger perspective, it is a great achievement for all of us in the field of ECE and the pioneers who have been advocating and fighting for children's right to free and compulsory ECCE. (Early Childhood Care and Education) The policy, like I said before, has brought forward some great propositions. What we really need is for all to come together and change it into action.

6.8 NEP(National Education Policy)

NEP 2020: Recognizing the primacy of early education

By calling it the greatest equaliser, and laying out clear learning targets, the National Education Policy does the right thing.

Perhaps the most significant change envisioned by the National Education Policy (NEP) 2020 is at the very beginning of a child's educational journey — the first step of the learning ladder. The critical importance of good quality early childhood care and education (ECCE) has been understood by experts for a long time. But by bringing ECCE to the centre of the education stage and by clearly stating that "ECCE is the greatest and most powerful equaliser", NEP 2020 has given the highest priority to building strong foundations early in a child's life.

The policy document released in its final form last week sees the age group — three to eight - as a continuum. This continuum is not only a conceptual construct; it will need to be

operationalized in terms of provision, approach, curriculum and pedagogy. The transitions from pre-primary to primary will have to be made in a way such that each year's progress builds on the previous year's learning. The policy document stresses that an urgent national mission is needed to ensure that by the end of class 3, every child has acquired foundational literacy and numeracy skills.

Let us stay for the moment with the first building block outlined by the policy — the first five years of a child's educational life. Already there are debates about difficulties in implementation. Further, in the current context, where fiscal pressures are high, where will the resources come from?

Today in India, even at the age of three, at least seven out of 10 children are already enrolled in early childhood centres, according to the Annual Status of Education Report (ASER) 2018. Apart from states such as Uttar Pradesh, Rajasthan, and Bihar, in most other states, only one out of every five children at age three is not enrolled anywhere. Therefore, although coverage is not universal, India has come a long way in spreading the net for early childhood centres.

Families take decisions on where to send their children, considering available options in their neighborhoods. On the one hand, private schools, even low-cost ones in rural areas, enrol children in lower kindergarten (KG), who then move to upper KG before entering class I. On the other hand, in the government sector, there are anganwadis in the community as well as those which are physically located within school compounds. In the past, some states such as Assam (with the ka-shreni class) and Bihar (with the bal-varg) have tried to create opportunities for the pre-primary age group. More recently, Punjab and Himachal Pradesh have brought in a pre-primary class into their school structures supporting these initiatives with age and developmentally-appropriate classroom materials, training, and mechanisms for academic support. Thus, while the key blocks for the first step of NEP will have to be strengthened, it is not like they have to be built from scratch.

Undoubtedly, there is much to be done. We need to expand access to pre-primary opportunities for those who are still outside the net. Next, it will be essential to introduce and integrate developmentally-appropriate practices both in pre-primary groups and primary grades. This needs to be planned systematically, one step at a time, keeping in mind the goals and

ground realities. Further, different departments, parents and teachers must work closely together to ensure a smooth transition from early childhood centres into schools.

While at the ground level, many co-located anganwadis and primary schools use common sense to share and maximise resources, convergence at higher levels of their departments and ministries will urgently need to be planned and operationalized. For example, there are roughly 13,000 government primary schools and close to 27,000 anganwadis in Punjab. Of these, well above 10,000 anganwadis are in school compounds. In both Punjab and Himachal Pradesh, where governments are giving serious priority to preparing the pathway from pre-primary to primary, discussions on how to productively bring in anganwadis as an integral part of this process are well underway. Learning from these experiences is essential. It is possible that a careful analysis of budgets from the ground up may show that more effective deployment of existing resources is possible for enabling young children to get more out of their pre-primary experience.

NEP 2020 boldly states that if the stage-wise goal of foundational skills is not achieved by class 3, the rest of the policy is irrelevant. It also lays out timelines and asks states to create implementation plans and goals to be achieved by 2025. Every child needs to have a strong start to their educational life. The high priority to early years given in the policy document can give a strong backing to effectively translating policy into practice. Ten years after the Right to Education came into force, let us take bold and much-needed steps to give every child the right to learning.

6.9 LET US SUM UP

We have come to understand that Role of Educational Bodies in Montessori Education. NCERT, NCTE, SCERT, NIEPA, NIPCCD, MHRD, NEP.

6.10 UNIT END EXERCISES

1. State about NEP.

2. State about SCERT.

3. Write a short note on NCERT.

4. Explain the role of NCTE in Montessori Education.

5. Explain the role of MHRD in Montessori Education.

6. Explain the role of NIPCCD in Montessori Education.

6.11 SUGGESTED READINGS

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