

CHAPTER : 2

INFLUENCES
ON
GIJUBHAI

In the first chapter of the study, researcher has already discussed about meanings and aims of education, some misconceptions of traditional educational system. As this study intends to look into GijuBhai's pedagogical culture researcher realized the need to discuss about inspirations GijaBhai drew from .For this, an attempt is made to look into the pedagogical ideas and practices of some of the great educators who directly or indirectly influenced GijuBhai's pedagogy.

GijuBhai, who was born in a remote village of Gujrat studied law in Bombay. He started his practice in high court as a pleader. A lawyer by profession, he was disgusted to see how badly the children were treated by their parents and teachers. Fortunately by the inspiration of his uncle Shri Hargovind Das who was known as a soul of Dakshinamurti Bhavan, GijuBhai read Montessori Method. This book changed his life. He was filled with new revolutionary sight in him. He wrote that, 'reading to this book was a unique, extraordinary and indescribable experience'. After reading Montessori method GijuBhai found the solution of every problem encountered in child education in this methodology. GijuBhai on the basis of Montessori method, innovated through practice his own system of education and succeeded in the endeavour.

As Montessori method changed the course of life of GijuBhai, researcher finds the need to discuss about Montessori and her system of education. However, Montessori method had not been evolved by her own ideology of education; rather this method was the culmination of the philosophical influences of her predecessors like John locke, Condilaké, Jecob Parera, Rousseau, Itard and Edward Seguin.

Hence, researcher, in brief ,presented with ideas of the predecessors to Maria Montessori, who influenced her method.

JOHN-LOCKE

(1632-1704 A.D.)

John Locke was born in 1632 and died in 1704. Since early childhood, he was very inquisitive, analytical and enthusiastically devoted to the study of great classics, which earned him love and admiration in his family and friends. He was well behaved and liberal in his thoughts.

The publication of Locke's 'An Essay Concerning Human Understanding', in 1690, has been said to mark the opening of an epoch in the history of education. While it undoubtedly initiated a new era in philosophic thought, its influence on education was mainly indirect.

John Locke, in his **Essay Concerning Human Understanding** propounded the Doctrine of Empiricism against Cartesian Rationalism. He attacked the Doctrine of innate ideas of Rationalism of Descartes and said that 'Mind is Tabula Rasa'. It is like a clean slate. It has no innate ideas. It receives ideas from experience and the experience is of two folds : Sensation and reflection . This theory of empiricism and its concept of mind and experience acted as a philosophical backbone for so many educational reformers.

CONDILAKE

[1715 to 1780]

Condilake was a child of a reputeded French family. Condilake was the one of those people, who were influenced by the ideas of John Locke. His main idea was sensitiveness" (power of sensation).

He wrote a book " **Experiences of senses in the context of the world**". Although Condilake believed sense experience as foundation of mental exercise, he was not clear about what exactly he meant 'senses training'. He said that senses do not require training. Senses develop naturally. Instead of training senses he believed to train the child in observation power and the power of anology. .

JECOB PARERA

18th century is famous for the research in the education of deaf and dumb. Parera was reputeded officer in this particular subject. When he was 18 year old he went to Bordo from Spain. In Spain, he met a dumb girl. Her love inspired Parera to devote his life for deaf and dumbs. To have the specialization in this subject he studied medicine and started a school. He conducted an experiments on a 13 years old girl. He made her learn to speak some words with a great patience and care. After this experiment he taught one more student in 1748 and he presented him infront of Paris science committee. Lui XVth was greatly influenced by his working power and he started giving him yearly scholarship. In 1750 he established a free school for deaf and dumb in Bordo. But after 2 years he moved to Paris. Students came from all over Europe in his institute. Royal society of London honoured him by helping him. He died in 1780.

Complete information of the new methods of Parera is not available. Edward Seguin did research on his new methods and found some theories of Parera. These theories explain that deaf and dumb people can't listen our voice but they can watch moments of our face and body and can understand what we say. As they understand others by lip reading and expression they can also express their thoughts by moving their mouth. In short these people can listen by their eyes in the place of ears so they can use their eyes instead of ears.

Parera said that voice is transferable in two ways : one is by sound and the other by vibrations. He felt that normally we don't feel vibration, we just use our ears and listen the voice, where as the deaf and dumb people can listen and speak just by this second mode - vibration. Parera utilized this mode in teaching students to speak and listen. Even he made deaf child to speak.

Parera proved that touch sense (Tactile Sense) is root sense and other senses are the different form of this. Skin can listen and see also.Hence Parera found the solution to the problem of deaf and dumbs in this sense 'tactile sense'.

These are some features of the theory of Parera.

1. All Senses and every sense can be taught and be developed.
2. The exercise of one sense is a motivator and examiner of the activity of other senses.
3. Every thought is build up or generated by he experiences of the senses.

4. The root of cognitive developments in the **enhancement** of the power of the senses.

All these theories, thoughts and findings of J. Parera were regarding teaching of deaf and dumb. Rousseau was the one who related these theories to normal children. Parera's thoughts affected Rousseau and the Rousseau's Educational Philosophy is the result like a re-birth of Parera's thought or ideology.

JEAN JECQUES ROUSSEAU

[1712 to 1778]

It is almost impossible to overemphasize the influence of Rousseau on the course of modern civilization. He has revolutionized our thinking in so many ways. He has introduced a new theory and practice of education. His writings on religion, society, marriage and government had a profound influence on the prevailing ideas of his days.

In youth, Rousseau was not able to adjust himself socially and vocationally. Rousseau had a mystical attachment to nature, an abnormal sex consciousness and a great yearning for personal freedom. In spite of his various eccentricities and personal awkwardness, he was able to establish good relations with the leaders of the enlightenment, Voltaire, Diderot and others. All the writings of Rousseau are deeply coloured by his own experiences. The most important works on which his fame rests are : The Social Contract, The New Heloise, The Emile and the Confessions. In spite of his great reputation and services to humanity, his last days were not happy.

Rousseau thought that the Savage or the original man lived in a state of stupidity but he was serene and happy because his wants were few and simple and he had enough strength to satisfy his cravings. Man has created a civilization with artificial needs and corrupting passions. So civilization a grand mistake and the society the source of all evils. Rousseau suggested measures for reforming all social institutions in chiding school which he wanted in the light of fundamental principles of nature.

ROUSSEAU GAVE RISE TO A NEW EDUCATION:

Rousseau rendered a great service by demolishing this false system of education. He made the child the centre of education. He says "We never know how to put ourselves in the place of children. We do not enter into their ideas. But we ascribe to them our own". [page -257, Y.K.Sharma, **Doctrine of the great western education**]

He made the stages of human development-infancy, childhood, boyhood and youth as the basis of the new pedagogy. To him the teaching and training not consist in inculcating ideas and skills in the child but in offering the child opportunities for full bodily and mental activities as natural for each stage of development.

Another idea on which Rousseau has centred our attention is this. "The individual is an entity in himself infinitely precious, and should never be sacrificed to fit the needs of society" To Rousseau the heart of education is the study of the child nature and to Provide opportunities for his perfect physical, mental, and moral developments in terms of his natural inclinations and the ever-developing curiosities as evident at each stage of development.

HIS NATURALISM AND EDUCATION :

Rousseau says, "Everything is as good as it leaves the hands of the creator, everything generates in the hand of man". This is the key note of Rousseau Philosophy.

According to Rousseau, **nature**, **man**, and **things** are the three sources of education. Rousseau stands for spontaneous development of organs and faculties. He has very high regard for the child's inclinations and abilities which are, according to him different from those of grown up men. Educator must not ignore this fact. They should not try to find a young man in the child, because what is useful for the adult may be entirely harmful to the child.

Rousseau made the subject of education an object of study. This is perhaps the greatest contribution of Rousseau to the cause of education. All reforms in the field of education after Rousseau find their root in this principle. The ideal of Child centred Schools and of teaching through doing spring from Rousseau's conception of education as a kind of "Child gardening", the notion of freedom of the child during education.

ITARD

[1775]

The real inspiration of Montessori were Itard and Seguin. What can be taught to mentally retarded children, can be learned by normal children by self learning. This thought came into existence because of Itard's and Seguin's efforts and researches. It is true that Montessori method is for normal children but it is based on the teaching methods of mentally retarded children.

Itard was born in the Oreisen city of France in 1775. He was interested in doing business but the direction of his life was changed because of French revolution. At the time of war he worked as an assistant surgeon in an Army hospital. It was turning point of his life.

When he was 21, he started working as a doctor in a deaf and dumb school of Paris. In this school he met a boy of 11-12 years. This boy was brought-up in a forest, his behaviour was just like any animal. It was very difficult to deal with him. His senses were not trained. Even he never used his senses. He was total careless about his surrounding. He was neutral for loud noise and music. He was not able to smell. He can't concentrate. He was neither able to express his thought nor to understand others. In short he was just like an animal.

Itard was eager and excited to see this tarzon boy. At the moment he saw this boy, he was so disappointed by a totally nature's child. Pinel said that nobody can teach him. Itard was young and courageous he accepted this challenge and went ahead.



When Itard took responsibility to educate that Jungle boy, he had 5 things in his mind :

1. Boy is uncivilized, so he has to be civilized. A Social-Cultural environment should be constructed in front of him. So that he could improve his acceptance to the society.
2. His senses had to be excited by very high excitements. Hence methods should be used for emotions.
3. His thinking area should be expanded by enhancing his new needs of life and his relation with the external world.
4. He was compelled to follow and also to make him learn to speak.
5. To study of his emotion development and to use these result in his teaching and development.

As a first step he treated him in his own uncivilized manner. He didn't tie him. Itard set him free to run on the roads of Paris. This attitude changed that boy. But also Itard realized the truth of Pinel's Statement. Itard was quite successful to train his eyes and ears. He could differentiate between circle and rectangle, red and blue. He could taste sweet and sour. He could listen the voice of his food but could not listen the voice of gun.

Itard couldn't succeed in increasing the needs of that child. His all games were related to food. But the important thing is that boy developed affection for his nurse, he always wanted her company and felt sad if she was not with him. He also loved Itard but he was not able to express that.

He was able to speak only "Late" words that was the only word learned by him. After a long term efforts Itard got success in teaching him some words. He did many experiments on that boy with geometrical figures, which later became a base of Montessori Method.

Edward Seguin was born in Calensi City of France in 1812. He learned medicine and surgery from Itard. Although he was a student of Itard, he was a follower of St. Siman and his community. Itard inspired him to devote his life for the education of mentally retarded children. When he was 25, he took responsibility to teach a disabled child.

In 18 months education he learned to use his senses. He could memorise, equalize, speak, write and read. After this success Seguin established a school for **mentally retarded** children. His work was commended by 'Academy of Sciences' of Paris, also in the country and out of the country. Unfortunately, In 1848, because of French revolution he had to leave Paris and moved to America.

Seguin teaching method can be classified into four parts :-

1. **Principles of teaching;**
2. **Activity teaching;**
3. **Senses training;**
4. **Mental Moral Teaching.**

1. **Principles of teaching :** The first Principle of Seguin is to respect individual personality. He talked about individual differences and individual similarities. He opposed to group teaching. He criticized the way of teaching children as a Soldier's group.

It can be observed that Seguin teaching principle were the inspiration for Maria Montessori.

2. **Activity teaching** - Seguin advised many exercises with music for feeble minded children. These children are physically perfect but they don't have control on their activities. These exercises made them aware and active. These exercises were both physical and mental. Maria Montessori also used this method as a instrument in her teaching.
3. **Senses training :-** Normally idiots or feeble minded children's senses are not trained properly, specially tactile sense. To train senses Seguin introduced many exercises for children. In this way they learned to differentiate between soft and hard, hot and cool etc.

In the same way he constructed many instruments and exercises to train all senses - eye, ear, skin, nose. Montessori senses training instruments were based on Seguin method. Actually Seguin was the first who not only realized the need for sensory training but also did many experiments and introduced new methods of training the senses.

4. **Cognitive and Value Education :-** Seguin cognitive teaching started from reading and Maths teaching. These subjects help to relax memory. They also help to expand the area of understanding of a child. As the knowledge of language is increased a child improves his social and behavioural skills. This is the cognitive teaching of Seguin.

When a teacher starts to believe that a feeble minded child also have power and abilities, then moral teaching starts. In Short environment of faith on abilities and believes is a true moral teaching, this is also a base of Montessori's idea of moral teaching.

So, in conclusion, It can be understood that the new revolutionary teaching method of Maria Montessori was evolved from Seguin research, experiments and teaching of feeble minded children. Montessori applied these method to teach normal child.

DR. MARIA MONTESSORI

[1870 to 1952]

Dr. Maria Montessori, an Italian citizen, was born in 1870. By coming into contact with feeble-minded children she realised that such children were more in need of education than of medical treatment. She studied the methods of 'Lombroso' and 'Sergi' and established a school for feeble-minded children. By some experiments she discovered that the defective children trained by her did better than many normal children taught in other schools. This result encouraged her to apply her new method in the teaching of normal children as well and she thought that her method would further the mental development of all children.

In order to make her method more adequate Montessori studied experimental psychology and social anthropology. As a superintendent of children's house, she worked harder on this new method of teaching and demonstrated the adequacy and utility of the same. She asserted that her method was adequate enough to develop muscles, to give the much desired sense training and to inculcate the spirit of freedom in children.

Montessori was deeply impressed by the naturalistic trend of Rousseau and in all her works his influence is quite visible. Montessori did not suffer from any limitation of psychological nature, like her predecessors (Rousseau, Pestalozzi, Herbart, Spencer, Frobel). By her time psychology had grown into an independent branch of study. Experiments were being carried out in various branches of this science. Montessori was thoroughly familiar with these experiments and she knew what was being done in psychological laboratories in connection with mental activities of young children. Because of all these advantages, she

naturally carried further the psychological movement forwarded by Pestalozzi. She said, " The broader the teacher's scientific-culture and practice in experimental psychology, the sooner will come for her the marvel of unfolding life, and her interest in it". [Tozzier : An Educational Wonder Worker P.38]

Rousseau emphasised on the need of studying the child, but there was no psychological data before him to recommend specific prescriptions to the teacher. Montessori, on the other hand could recommend the methods of experimental psychology and practically showed that a teacher would proceed with his lesson better if he utilized the result of experimental psychology.

She recommends ordinary things for children to play with. The children are asked to occupy themselves in the way in which ordinary human being do. The games are to be so organized as to have educational value without any philosophical and symbolic significance. While engaged in playing the child is stimulated to acquire knowledge which he needs for some immediate purpose. The things with which the children are to play are called "**didactic material**". Which is the **most original** part of the Montessori method.

Montessori says that the teacher should suggest to the child indirectly that the virtue is its own reward. The Child is very happy when he accomplishes something. He takes immense pleasure in **his** self development. He feels very much proud at his the success in some area of activity. This success is the greatest reward to him. Hence Montessori makes no provision for **prizes in her system**. She considers the **development of virtue** its own reward.

She makes the child responsible for her own growth. She suggested that the **external interference is to be lessened by day with** the gradual development of the child. Thus the child will

automatically develop in him self the virtues of initiative, self reliance and power of concentration. The pupil must be taught to his own individuality. This must be made sacred to him. The child in the Montessori method is expected to acquire the habits of serious work and diligence rather than those obediences and dependences.

THE MONTESSORI SYSTEM

Montessori makes the child free to develop according to his own nature. In a Montessori school children from three to seven are found totally engrossed in their work. Some are engaged with exercises on senses, with arithmetic exercises, and others playing with balls etc. Some are found seated on a table and some on the carpet of the floor. Children are often found shouting at their victories, Such as "Teacher ! teacher ! See what I have done".

There is an atmosphere of freedom in a Montessori School. Hence discipline becomes self-controlled and it presents no problem, except sometimes in individual casues which are handled by isolation. Every child has a regard for other's claims. Hences there prevails a feeling of friendliness and good will.

The Child in a Montessori School is made free to engage himself in various activities. Which are organised deliberately within educative surroundings. The child enjoys freedom, but there is not chaos in the school. Everywhere we find a routine. There is no chance for the child to be idle, because he is permitted to do whatever interests him. He may sit on the table or on the chair. The furniture is so light that he can move it any where he likes, 'Occupation' and games are such as to train the child into his daily duties, such as dressing, undressing, washing and brushing etc.

Thus we see that a Montessori School is characterised by the principles of **liberty, spontaneity and freedom**. There is no rigid time-table to be followed. Punishments are discouraged and rewards are not favoured. Under Such circumstances discipline presents no problem. A Montessori School appears to be a regime of children's Swaraj. This is the freedom which Rousseau advocated. Miss Parkhurst, too, in her Dalton Plan has favoured this freedom for the child. the Pupil is a free agents in his education, free to select his subject, time and speed.

Sensory Training the First Stage in Education :

In her School first of all Montessori lay special stress on the training of senses of touch, sight and hearing when children are quite young. Various games and occupations are employed for this. Children are placed in circumstances where they know things, their names, and the ideas connected with them. By personal and Practial experience the child is explained the difference between hot and cold. The same method is employed to let him know the distinction between high and low, rough and oval, rough and smooth, and thik and thin etc. Montessori has selected her materials purely from pedagogical point of view. Hence most of the materials chosen for training perception of size and form differ from the Froebelian gifts.

The Second Stage :

In the second stage of edcation while playing the children are to build by blocks, broad and long stairs and thus grasp the differences between lenght and breadth. They find objects scattering here and there and they are to distinguish between larger and smaller ones. The broad stair suggests to them then distinction between

thickness and thinners. The long stair-exercise leads them to an appreciation of strength. To develop colour sense they are to sort and grade sixty four cards of various coloured wools. Thus the children develop an association of the sensory perception with the name. They can recognise objects corresponding to their names and remember the names corresponding to the objects.

Montessori is of opinion that **writing is easier than reading**. In reading one has to understand certain sign and fine changes of voice. This is by no means an easy task for the child. By virtue of its nature writing is more mechanical than intellectual. Because of these reasons, Montessori favours teaching of writing first. The Child is taught writing through games in which he uses raised letters of the alphabates. Thus the child learns how to write without being conscious about it.

The Third Stage :

At the third stage of education, the child is trained to appreciate forms. The child has to fit certain pieces into their corresponding holes. Training of senses of sight, touch and muscles are further given. From solid objects the child is led to appreciate plane figures represented by mere lines and perceived only visually. Thus he passes from the concrete to the abstract.

At this stage the child is given training in reading. By reading Montessori does not mean only producing of certain sounds on seeing certain signs on the paper. She considers it merely as '**barking at print**'. She wants that the child must be able to understand what he reads.

The Fourth Stage :

In the fourth stage the children are trained in practical duties of life, such as, how to put the furniture of the room in order and to attend to minute details of personal cleanliness. In order to develop their muscles they are given certain rhythmic physical exercises. They are introduced to water colours and freedom drawing from nature. Lessons in reading, writing and arithmetic are given. They are encouraged to write composition comprising of only words and phrases. They play certain games with pebbles, poles and counters and learn counting thereby. The children have not to stand tiresome commands and instructions of the teacher. Under the influence of appropriate natural manner. The children learn reading writing and arithmetic while playing with didactic materials. This feature of the process has aroused popular interest in the Montessori method.

The Psychology of Teaching Writing :

Montessori applies a Psychological **method in the teaching of writing**. To her the subject is more important than the object. The individual who writes is more important than the **Writing itself**. She wants that the child should be trained first in some **preparatory movements before he is actively trained in writing**. These movements should be made mechanical by repeated exercises.

After this the child may be made to write without being conscious of having learnt anything in the connection previously. All of a sudden an impulse is aroused in him and he begins to write and gets immense of pleasure in doing so. He feels that he has learnt something without being taught.

KEYS TO THE MONTESSORI METHOD

Characteristic features of the Montessori method are :-

1. Training the children individually independent of others.
2. It is the senses to be appealed to rather than the intellect.
3. **Senses of touch is fundamental.** It must not be neglected at the early stage, otherwise it will lose its susceptibility.
4. The child is to be helped actively in his normal expansion.
5. Exercise to be used should correspond to the need of development left by an organism.
6. Wait for the psychological moment. Do not teach anything until its need exists.
7. No rigid time table.
8. No prizes, self development is the reward.
9. Correction should come from the didactic material and not from the teacher.
10. Auto-Education of Rousseau and Spencer.
11. Intellectual discipline by consequences.
12. Perfect freedom to the child. Absolute obedience to laws of development of child's own nature.
13. Liberty to the children in their spontaneous manifestation.

THE METHOD OF MONTESSORI SYSTEM

A. The Exercise of Practical Life :

1. Let the child learn to take care of nails, hands, teeth, buttons, press, etc.
2. Training in liberty.
3. Training in the house of childhood to be arranged in order without making noise.
4. To make children accustomed to ascending and descending stairs, etc

B. Sensory Training with Didactic Materials

1. Isolate the senses whenever possible.
2. Auditory exercise to be given in an environment not only silence but even of darkness.
3. Wooden cylinders, rods and blocks of various sizes to be used in the training of the perception of size.
4. Geometrical insets in metal for perception of form.
5. Tablets of wood, etc, for discrimination in weight.
6. For Sense of temperature-hot and cold water.
7. For touch-highly polished surface and a sand paper surface.
8. For auditory acuity-cylindrical sound boxes containing different substances.
9. For the Colour sense-graded series of coloured wood-**64 cards of various colours.**

10. The lesson to be divided into three steps like these of seguin.

- a) The association of the sensory percept with the name.
- b) The recognition of the object when the name is given.
- c) Reading the name corresponding to the object.

11. The teaching of writing precedes the teaching of reading etc...etc.

The great influence of Montessori method or system is explicit in Giju Bhai's Pedagogy.