

Follow The Child



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Montessori Mixed Age Classrooms

Out of Sync Parenting !!!

Story of Stories



*"We cannot create
observers by saying
'observe',
but by giving them
the power and
the means for
this observation
and these means are
produced through
education of
senses."*

Dr. Maria Montessori





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Editor's Note



New year rings in resolutions that range from a multitude of wants, no's and maybe's. As a teacher among many other things, I resonate the one and only question asked often 'I don't know what to do with my child after school and hence I give the phone!!!!!!!! What is a better alternate? Well I can think of many. However the one activity that all parents need to diligently do with the child is Read, Read and Read.

Why?

Children learn to love the sound of language before they even notice the existence of printed words on a page. Reading books aloud to children stimulates their imagination and expands their understanding of the world. It helps them develop language and listening skills and prepares them to understand the written word. When the rhythm and melody of language become a part of a child's life, learning to read will be as natural as learning to walk and talk.

Reading regularly with young children stimulates optimal patterns of brain development and strengthens parent-child

relationships at a critical time in child development, which, in turn, builds language, literacy, and social-emotional skills that last a lifetime. When do you start reading aloud to your Montessori child? The answer is simple: as soon as possible! After all, Montessori believed that the sensitive period for language development is between birth and age six.

What better time to start reading aloud to your child than when he/she is in the sensitive period for language acquisition? It is never too early to start reading to your child. In fact, reading to a young child is a crucial aspect of language and literacy development. Looking at and listening to picture and storybooks is a ubiquitous activity, frequently enjoyed by many young children and their parents. Well before children can read for themselves they are able to learn from books. Looking at and listening to books increases children's general knowledge, understanding about the world, and promotes language acquisition.

Educators know that Children should stay far away from social media.

Parents know that, and considering how badly that even adults abuse such forums, it only underscores the harm that can come from children attempting to navigate the social media landscape before they are ready. Too many young children are handed plastic singing/buzzing toys or even I Pads for entertainment. But common sense often takes a back seat to peer pressure; even among otherwise clear-thinking parents who fear their kids will be left out of social interactions among friends and classmates.

The best stories for this age group are ones that are true, or at least realistic. Children at this age are rapidly growing in language development, so we use language that's both simple to understand and complex, in order to support their current development, and to expand their vocabulary. We try to avoid fantasy stories at this stage and instead use stories about things that really happened, or at least really could happen. Having a strong sense of reality is important for the child in the first plane of development, so that's our top priority!

Sumathi Ramindranath

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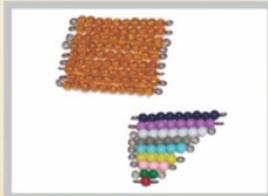


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Language and the Absorbent Mind

Lecture No. 9 - 13

December 1948

Dr. Maria Montessori

This is a reproduction of a lecture given by Dr. Maria Montessori at Pune, India in 1948. This article deals with the power of the Absorbent Mind, through which the child internalizes language.

We have touched upon the absorbent mind in the way in which it takes language as well as other characters from the environment. These are incarnations, on the part of the child, of characters that afterwards remain fixed in the human personality. And this in a period when the consciousness of the child is only very dim, has only very little development. So it is evident that the child takes in with powers different from those that we possess in our consciousness. Certainly he will not be able to take in things intellectually. He is far from that; but, in spite of that, in this very extraordinary period of its life the child is able to fix the minutest details in his personality.

And we come to the conclusion that this child who is not accessible to our thought who could not be taught by us, nevertheless must be put in connection with society. Because, how could the child take in a language if he were not able to hear the language-spoken so that he





can take in the least sounds, the inflections and the grammatical accents? And how could the child absorb the behaviour if he were not able to be in a social environment? And today, as we said previously, most psychologists would agree upon the fact that it is during the first two years that most of the psychic constructions are built. These are the two years that are of greatest importance, although some constructions are also made later on; but the deep-rooted items of the personality are built only during these two years in which the child is mostly unconscious. He has no conscious intelligence. The fact the child takes in from the environment with a mind that is not similar to our mind, one which takes in the smallest details, leads us to the strange conclusion in educational value that we must take out the child and keep him amongst

the people who talk grammatically correct and pronounce the language perfectly.

One is almost led to the conclusion that one must bring the child to the place where people speak most and where they have a special behaviour. It is a very strange conclusion to arrive at. Because if it is true that the child takes in everything, one feels a certain amount of responsibility to bring the child among the people who do not talk correctly or who use bad language and have bad manners. This seems something strange and revolutionary and against the ideas of the modern civilization, when you hear modern Hygienists say the child must be put in an environment scrupulously clean and white; where the nurse has a spotless white dress and a band around her month so that the child

may not be infected and where the child must be infected and where the child must be made to sleep as much as possible. It sounds like a hospital for dying people.

And the Hygienists also say, 'what strange ideas you have got with regard to the absorbent mind: consciousness, unconsciousness, hidden powers! What happened before you came to the world? Did not the people learn how to speak? Did not the children learn manners etc.? How did it all happen?' The Hygienists continue to say, 'what importance has that age got? They cannot learn in any way.'

NATURE AND INCARNATION

I say it is not a question of learning. It is a question of incarnation. Let us answer some of the questions. What happened in the past? How

could this mechanism act in the past, before these new theories and so-called discoveries took place? Why go to the past? Let us go much further; let us go to Nature. If it is true that in the children these mechanisms exist, if it is true that at this age the children absorb behaviour and language, then Nature must have done something to provide for the acquisitions. There may not be something in civilization; but there must be something in Nature. Well what do we see in Nature? In the past or in the present among the people who still live according to natural laws- we see that after the child is born the child is not separated from the mother. We always see the mother and child together- the child in the arms of the mother. First of all, in Nature the mother could not leave the child because there might be wild animals that could kill him. That is one reason. The second reason is that the child must take food, and this food is in his mother. There is also a third reason, also very natural, that the mother likes to have her child with her. So this mother could not leave the child at home, or put a bandage around her mouth in order not to infect her child. This shows that Nature has provided more for psychic acquisitions than for physical defence.

Here in India, we also see how many mothers go about carrying their children. One of the special characteristics that distinguishes cultures is the way they carry their children when they are young. It forms a part of the study of Anthropology how the mothers





keep their children attached to their body when they have to go about their work. There are the Eskimos, for instance, where the country is very cold and yet the mothers take their children along with them. They wrap them up in furs and strap them to their back.

And in Japan they carry the child on the back, but in such a way that the child may look over the shoulders of the person who carries. So the Japanese are called the 'two-headed' race...² And there are still others as in Switzerland³ where there is a special group that carries the child in a basket over their head. In India they carry him on the hip. And as you see, this young child goes about with its mother.

The mother does not continue to carry him about. He is carried only

in the early age, in the unconscious age. When he will be older he will go out with his father or mother, but the fact is that the going about is ensured especially during this period when he is helpless. Because of the fact of his being helpless the mother has to carry him.

LEARNING TO LOOK

It is not said that the mother teaches the child to look. The mother does not even think about it. The Japanese have a special kindness to their young, 'What I look at, he will also look at.' But the others do not think about it. There are the Eskimos, for instance, who strap their children with their face not against the back of the mother but with the back of the child to the back of the mother so that the child looks in the opposite direction. This I say in order to illustrate that it is not the reasoning of the mother

that says that the child must be brought about in order to acquire the behaviour from the environment, but it is Nature which has taken this precaution. It is like a modern tourist who goes about with a camera which clicks and clicks. He takes the pictures and fixes them and so does this mother: she takes another mechanism, a psychic mechanism which looks and incarnates.

It is well known that women 'are always jabbering; they never stop talking.' And what better talking machine can the child have in order to absorb language? Were his mother not like that, how could he absorb? For instance, the mother goes out to the market to buy fruit. The vendor and the mother go on talking and talking to conclude the bargain, and the child is there all the while hearing and listening.

Now, having gathered this idea of the absorbent mind, look among the ordinary people- look at the mother and at the child. The mother may be looking at some fruit or something else which is there, and the child is looking at something which is completely different because, as I said, the mother does not say to the child, 'Look at this or look at that'. It is Nature's precaution which makes the child look at everything. The child may be looking at a little donkey or a dog. You should see the difference between the expressions of the mother and that of the child. The child will look at things with eyes that seem to pierce the object which they look at, such is their intensity. The child is just fixing his little frame of conscience that throws its light upon

something. What has called his attention? That donkey, that something which moves in the dust, has caught the attention of the child and lit a little flame in his consciousness. It is that which makes the child to rejoice, and this joy shines in the eyes that centre upon the object. This happens of course when the mother stops for a while and the child can fix his gaze upon something. But even if the mother goes on, the child looks just the same and absorbs what it sees.

HEARING AND SEEING

In language the child, in the midst of this continuous talking, hears a continuous flow of language. If you stop in your talk and say to the child, who does not understand the language, 'What a nice little boy

you are', this child begins to smile. His consciousness is being attracted. When you talk to the child you can see the child gazing at the mouth and lips as if it were impossible for him to stop looking. It is as if the child were conscious all of a sudden of the fact that this music that awakens such delightful sensations in him comes from the mouth that moves, 'It is from the lips that the music of the human voice comes.' The consciousness of the fact, the discovery of the fact that the voice comes from the lips delights him. You must realize that everything is new to the child, and the earth is entirely unknown to him. This little explorer seems to say, 'How many delightful things are there for me to find on earth!'

The modern attitude seems to say





instead, 'what a poor child! How tiring for him!'

But Nature has answered it better. When the child is tired, he falls asleep, and he closes the doors of his senses. He shuts his eyes and takes rest. You see, when the child is sleepy he sleeps. Not only that, but if you try to wake him up, you will find it very difficult. Then why condemn him to eternal sleep in a nursery, without mental food? Without the food of being able to see things? This going about and seeing the world and taking impressions, this is food for his mind.

If you look at the children who have nurses that carry them in perambulators, you will notice that they have a very sad expression. The body is prosperous, but not the spirit. Their expressions are void, or they have the expressions of people who are disgusted with life, and yet they have hardly entered life. They are bored and mentally starved, and when they wake up they always cry because they realize they have come back to the boredom of the world. And then we hear, 'Ah, the child has awakened. Do you hear him cry?' But look at these children who go about with their mothers. I have never seen them crying. I have seen some asleep, but most of the time they are wide awake and look about with the intensity of look that I have described. Look at the child with the natural mothers. He does not cry; because when he wakes, his interest is also awakened.

Imagine what a miserable

condition would be ours if, on looking around in the morning, we started crying because we felt that we had awakened into a world which we found terrible or if, after taking one hour's rest in the afternoon, on waking we started crying at the thought that, 'this hour is past, this hour is finished; I must come back to the world where my life is hunger-mental hunger.'

Would it not sound strange if someone came to your house and asked, 'how is your husband?' and you were to say, 'my husband in asleep. No, no, he is just waking up, he is crying!' You would find this unnatural. Why should you find it natural in the case of the child? In Nature this seldom happens. The child does not cry when he wakes up. The child cries when he suffers.

This is very simple to understand.

Now this attention of the unconscious child brought upon the environment must be governed by laws, because it would be absurd to think that these great acquisitions of the mind, the behaviour and speech, should be made haphazardly. So the child must be guided in his acquisitions. It is evident that this is so. He must be guided by sensitivities that lead him along a line of development. The hearing that takes in language, and the sight that takes in the environment, are not merely sensorial machines. There is something else; something vaster which makes use of these sensorial apparatus; and this is in the spirit of the child. These acquisitions are guided by special urges which are endowed with sensitivities.

The child of nine months and even younger of eight months (not to say a child of one year) has already seen everything that there is in the environment. At one year the child recognizes not only all the objects but also he can recognize the pictures of the objects. There was a lady who carried a child of eight months in a dining room where there was a bowl with beautiful fruit. There was also a picture of fruit on the wall. And this lady saw that the child was looking, not at the people in the room but at the fruit. 'So young and already fruit attracts him,' she thought; but the child, after looking at the fruit, turned round to look at the picture on the wall and, recognizing the fruit, he started laughing.

Sometimes, among nurses, there are some who know this





psychology of the child and who facilitate the observation by stopping when they see the child interested in something. In my book *The secret of Childhood* I tell about a nurse who used to take a child in the garden. In this garden there was a wall. And on this wall there was a piece of marble which was just shade lighter than the background of the wall. And the child showed interest in this piece of stone, and every time he passed by it he made a sign of interest, and the nurse stopped. In the garden there were beautiful flowers, great and large trees and all sorts of interesting objects. These did not attract the child because he had already known them since long, whereas this was something new, scarcely visible, which attached his attention.

At the beginning of the second year begins the period of exploration of what we might call the invisible. One lady told me about her little girl, who was a year and two months, who was feeling with great interest something with her hands. This something proved on closer observation to be a long piece of hair. The mother in her logical way thought that the child was interested in strings. So she got strings of many varieties and colours and gave them to her child. But the child was not interested. She began to cry and again took to the hair with great interest when the mother gave her one. It was very clear that the child was more interested in the hair than the string because it was thinner, almost invisible. It was in this smallness, in this invisibility that

the child was interested and not in the colours of the strings.

So, you see, the children are guided in their acquisitions by an inner urge which we could never place in the child with our ministrations. How can we awaken in a drowsy mind so much interest that it becomes capable of seeing very small things? Only if there is an inner force, this is possible. And that force, that energy makes the child explore the world so thoroughly that in one year he has finished all that is apparent, and at the end of one year he centres his interest upon what is hidden. This sensitivity also explains why the child is able to take in these almost imperceptible sounds. These sound, we have to admit, we cannot grasp and at the end of one

year he centres his interest upon what is hidden. This sensitivity also explains why the child is able to take in these almost imperceptible sounds. These sounds, we have to admit, we cannot grasp and reproduce when studying a foreign language. The child is able to get them because Nature has ordered him to fix them in his mind so as to reproduce his mother tongue. So this is what is visible to those who have eyes to see in the small child- his interest for the smallest details, upon the visible and invisible; upon those that touch the eye as well as those that reach the ear.

It is a finely geared psychic machine. You see these watches of precision. How well the gears are moulded and how finely they work and with what precision they mark the time. So, does the child in the

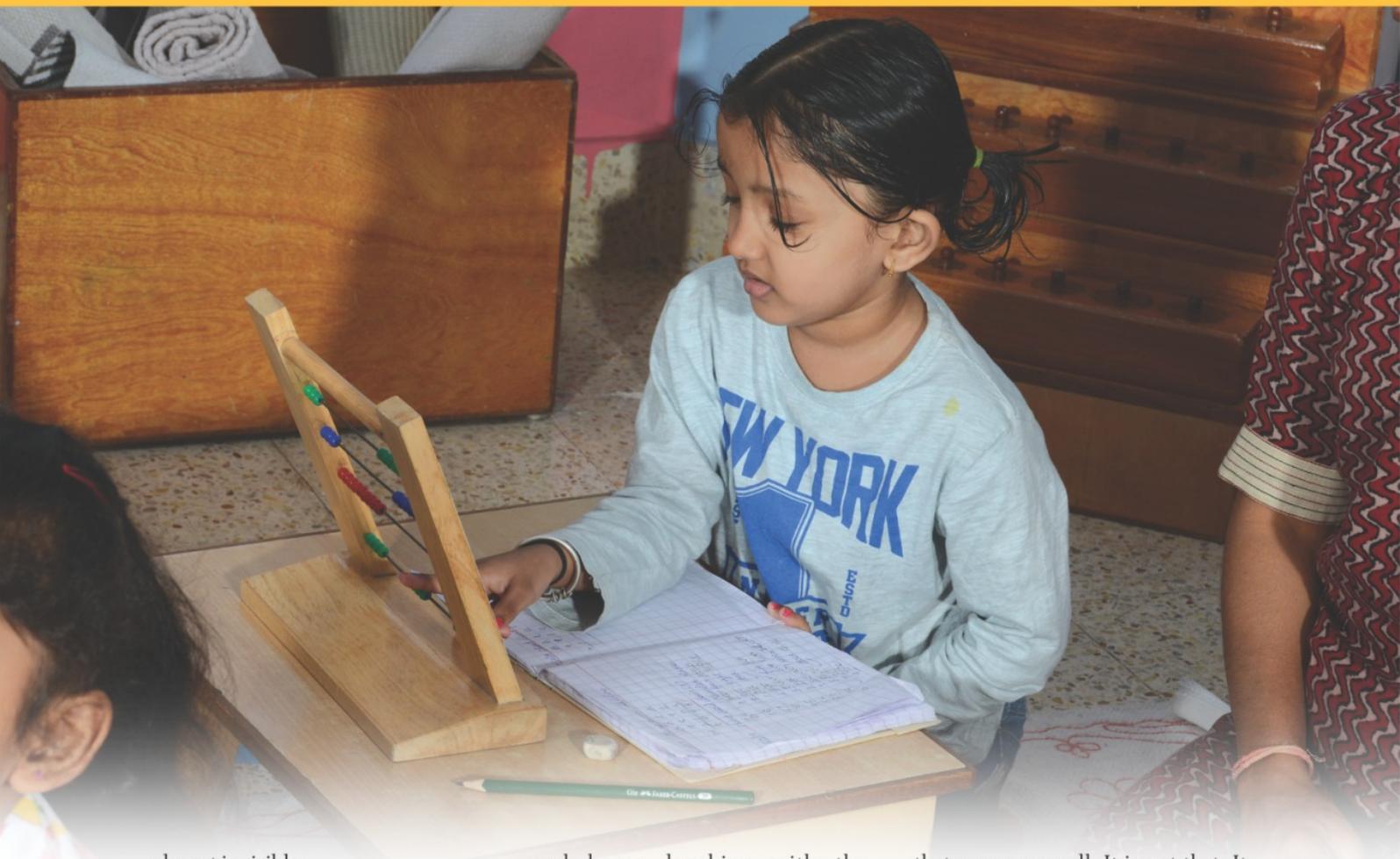
psychic field.

Nobody could teach him this. Nobody would dream of telling the child who has just finished one year of age, to seek the invisible; but Nature leads him to do all this. It is by sensitivity that the child finds joy in the experience of seeking things which can hardly be perceived. Happiness and enthusiasm are apparent in the child when he is guided by sensitivity. He goes from joy to joy when he is given the opportunity of exploring the world. People are so far from understanding him that they say that the child's language, his expression, is to cry. I have seen a small child of one year and four months who, though hardly able to walk, was yet allowed in the garden alone. I heard him laugh very loudly, not as a small child laughs,

but as an adult does. I thought, 'What can make this child laugh so loudly?' I went to look and found the child bending over the floor paved with flagstones grey in colour. I looked down but say nothing. All around there were flowers of flamboyant colours. Looking more closely, and especially by following the finger of the small child, I saw an almost invisible insect of a kind very seldom seen. So small they are. Evidently this child was touched by the fact that something so small could move, so much that he exploded in a laughter which, as I said, was not the laughter of a child but that of an adult; so hearty it was.

Wherever children are given freedom, you will see them interested in things which are





almost invisible.

I also tell in my book of a child just over one year, who could not talk perfectly, who came to me with a postcard saying the word 'Tum Tum,' which in his idiom meant automobile. I looked at this picture, which showed a large pointer dog. Judging as adult people do, I thought the child had confused the dog with the car. So, I said, 'I really do not see an automobile in this picture.' And then the child, with great enthusiasm, puts his finger on a spot.

What was there? It was just a blank dot. In the background of this picture was a hill. On top of the hill stood a house and coming down from this house was a line representing the road and on it a black dot representing the automobile. The child looked at me

and began laughing with the happiness of one who sees the invisible that the other could not see.

This happiness is given by Nature. Nobody can give it to the child. Nature guides the child in his acquisition and guides him not only in the acquisition but also in the length of time in which these acquisitions have to be made. And the guide is sensitivity.

We have just begun to perceive this sensitivity but no one can provoke it. In the child there are potentialities which achieve realization through the guiding sensitivities placed within him by Nature. It is due to that sensitivity that the child entering the second year of life suddenly becomes interested in tiny things. It is not as if he put on a pair of spectacles in order to see more clearly things

that are very small. It is not that. It is a spiritual sensitivity, not a sensorial sensitivity.

What is this great pleasure, this enthusiasm which attracts, and this attraction which makes the child enthusiastic, and leads him to observation? We can conceive that in this unconscious age the child observes enthusiastically the environment and takes it in. It is as if he were saying, 'I belong to another world. My joy is not your joy. But I find enjoyment nevertheless.' And he finds the joy which we would find in discovering something which is unknown to others.

And these sensitivities, among the other tasks, guide the child to the acquisition of the determined faculties.

There is not only the sensitivity of

the child towards the observation of the objects in the environment but also towards the respective position of these objects in the environment. This attraction towards the position of objects is so vehement that it can cause joy or distress. It is not a question of indifference as it would be with us. If I put this object here or there it is more or less the same. But it is a passionate question with the child. I can cite here that fact which I have described in my book *The Secret of Childhood* of a child walking with his mother who began to cry so loudly that no one could console him. But so furious was his crying that people around said, 'This is not a child; this is a little devil. This is not a child; this is a little devil.' The mother put on her coat again and he calmed down. And once calmed down, he said in his language, 'The place for the coat is on the shoulders.' There is an instance of another child who was waiting anxiously for a lady who played music to him and this lady comes in late and started playing the piano but the child was not happy and began to cry. What had happened? The lady, instead of keeping the hat and coat on the rack outside, had put them on a sofa in the room, and the child wanted them outside.

This is not explained by indifference. Both were due to that urge, that passion that we call sensitivity. A sensitivity towards order which we certainly do not possess any longer. The sensitivity upon the mutual position of objects. This sensitivity to order comes at the same time as the sensitivity to the objects, the small

and the big objects, the visible and the invisible and their relative position.

It is not a question of seeing. It is question of loving.

SEEING AND LOVING

Let us make a parallel. What does the child take? What does the child fix? What is the characteristic of the mother-tongue that we all possess? We have the ordinary sounds which are accessible to all and then we have these very very fine sounds which are not accessible to those who are of a foreign tongue. There is a very fine manner of discrimination. The same applies to sight. The children see the large objects first and then the invisible things. This is the method, the procedure of Nature.

And what is the other item that we all possess? The order of the words. How they must succeed each other in order to give sense to our speech. And what the children take is that order. This order is what gives sense to the speech. If in a special language you must put the adjective in front of the noun you have to do so. Each word must occupy its own position in the speech. Otherwise there is no sense in what we say. That exactness gives the sense in what we say. That exactness gives the sense, and so the article, that small little word, must be placed in front of the noun.

And, if the child were not endowed with the sensitivity for order which fixes the place for everything, how could this order in speech be fixed



in our mind?

So large objects, small objects and mutual order is fixed. This seems to be the general method of Nature. If we were to teach small children we might follow this method to advantage. Here the child is so small that no one can possibly teach him. It is Nature which has put these sensitivities, these methods and which says what is to go first, what is to go after as well as the order in the epochs of life in which this or that must come. And the guide is sensitivity. And when the acquisition has been made, the sensitivity is done with. It is as though the sensitivity says to the child, 'You have gone to school, you have passed your

examinations, and you have learnt everything. Now I go.' And because this inner urge is finished we ourselves do not have the slightest inkling of it. We have only external sensitivity. This inner sensitivity has a task and when this task has been achieved the sensitivity disappears. So it has a period and that is why we have called it "A sensitive period". During the sensitive period there is not only the ability to understand, the ability to take in faithfully; There is something else. This is enthusiasm.

When this period is approaching its end, it no longer arouses such passionate interest, it becomes blunt. This is the outer sign that the child has incarnated an item. If the

child could be conscious of this, the child would say, 'Before everything used to interest me terribly. Now I do not care.' Because at this age one can see only a small relic of the former passionate interest. For instance, the game of hide and seek. Children like it very much. But this game has a special characteristic in the young ones. For instance, I took part in this sort of game once. There was a large table covered by a carpet, down to the floor. A group of children played hide and seek. One of the children hid himself under the carpet while the others went out. When the children came in again and found the child under the carpet their joy was very great. One by one the children hid under



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the same carpet, while the others went out to return and find him hiding. In each case the expressions of joy gave proof of the great enthusiasm of these small children.

What caused it? Certainly not the fact of searching for and finding something hidden! Because they know that the child is there under the carpet. It was finding the child where they expected him to be. This is why they played it again and again. 'I know the place he occupies even if I do not see him.' That is the interesting part. 'This is my power, a power given me by order.' So with such jocular festive entertainments the sensitivity to order fades away at that epoch of life. If the acquisition is not made by then, our plight is not a pleasant one. For then we will have to learn

everything. Another mentality has come, the conscious mentality, which is entirely different. When consciousness comes, all acquisitions must be made by learning, and much we learn we also forget. Certainly there is no passionate interest, this has focused itself upon something else, for it will pass from thing to thing as long as growth lasts; but no longer will it rest upon this special item. As long as there are acquisitions to be made this interest lends joy to the child's activity.

Children should pass from conquest to conquest in joy and happiness. This is what growth should be; but interest and joy cannot be given by teacher or mother, it can only be given by teacher or mother, it can only be given by creative powers.

NOTES

1 Montessori probably means to say that the Hygienists consider the first three years of a child's life as a period in which he is not yet capable of learning.

2 Omitted from the original manuscript; because everyone has a child, and they carry them.

3 We suspect an error in transcribing the lecture, as this custom is not generally associated with Switzerland. In this instance it seems more obvious that Montessori would have referred to Swaziland.

4 Omitted from the original manuscript: 'The expression about this child is'.

Snippets of Experiences



The day when we had students from Vietnam for observation, the little Ananya in my environment went to one of the students and wanted to know where she was from? Whether she was a vegetarian or a non-vegetarian. The student did not answer her. She stood there thinking and showed through gestures (for fish) by asking “do you eat fish”? The student smiled at her. Immediately Ananya turned back. She ran to the globe and brought it asking her “show me, where is Vietnam on the globe?” She wanted so much of information but language was a barrier. Then, I knew that was the right time to introduce information about Vietnam.

Banani Talukdar

Directress, Hymamshu Jyothi Kala Peetha

The discoveries made by children in a Montessori classroom leave you awestruck each time. In our environment this has always been with the language lessons; I would like to present before you one more such incident.

Our 5 year old Sumedha is very excited about language lessons. Every category of words presented amuses her and is equally excited to go back home and explain it. When she was ready, I presented to her “c” words giving “s” sound like rice, face, mice, etc., and ‘g’ giving ‘j’ sound like page, sage, gem, etc., One fine morning, she came to me and asked me a question, “can you

tell me a word where you find both ‘c’ giving ‘s’ sound and ‘c’ giving ‘c’ sound as well? Although I wanted to answer, I exercised some patience and waited for her to answer.

With a glow on her face, she said CIRCLE! She continued, “you know aunty, the word GORGEOUS has both ‘g’ and ‘j’ sound!”

The understanding in her mind was crystal clear! It was her own discovery which is no less than any Nobel Prize discovery!

Sudha Rao

Directress, Parijatha Montessori



A Story of Stories

- and perhaps the reason why we need to take care while choosing them for children.

Sujata R. Kumar



Scott Westerfeld says -
“Stories are a technology”.

They’re a tool, one invented to inform, persuade, and entertain other humans. This technology is very old, probably created not long after humans came up with language itself.

Stories are also very powerful. Someone who remains unconvinced after a thousand pages of scientific data can often be swayed by just the right anecdote. Otherwise sensible people will believe absurdities as long as they appear in the context of a compelling tale, like an urban legend. We often recall the stemwinder version of an experience long after we've forgotten what really happened

that day.

This is why some of the oldest things we possess as a culture are stories.”



Frank Rose says-

What is it about stories, anyway? Anthropologists tell us that storytelling is central to human existence. That it's common to every known culture. That it involves a symbiotic exchange between teller and listener – an exchange we learn to negotiate in infancy.

Just as the brain detects patterns in the visual forms of nature – a face, a figure, a flower – and in sound, so too it detects patterns in information. Stories are

recognisable patterns, and in those patterns we find meaning. We use stories to make sense of our world and to share that understanding with others. They are the signal within the noise.



Mark W. Travis -

A Hollywood director and writer sums it up....

“A story is the telling of an event, either true or fictional, in such a way that the listener experiences or learns something just by the fact that he heard the story. A story is a means of transferring information, experience, attitude or point of view. Every story has a teller and a listener”.

No matter the medium, there has to be the one telling the story and



the one receiving the story. That seems to be essential. "If a tree falls in the forest ..." "If the story is told and there is no one there to receive it, does it make a sound?"

{ "If a tree falls in the forest and no one hears it, does it make a sound?" is a philosophical question raised by George Berkely (1685-1753) }

Long long ago, when there was no electricity or oil to light up the nights, adults would feed the babies, eat and sit around the fire while the little ones slept or played around them. This was the time that was utilised to introspect and help each other through difficult times and dilemmas. That was the time when 'fairy tales' came into being. These were stories shared around the fire to teach the adults. Often the characters were metaphors of the 'nature' found within one's psyche and these

stories helped people to fight the negatives within and gain strength to get over the difficulties. Then **the stories lost the root purpose**- as we got busy as productive time grew because of the advent of electricity. Perhaps we lost the deeper meanings of the stories for the adults unfortunately.

Then came a time, when some story tellers took these stories and made it into stories for children. These fairy tales are often violent and has mean people in them. {Tom and Jerry is the most violent film of any time(Just think how)}. These fairy stories are not meant for children and there is no good coming to the children from them. If anything, they take them towards unnatural.

As children, we were made to say the moral of the story and instantly

lost interest in the story (at least I did) We need to remember the purpose of story telling for the children-enrichment of vocabulary and information. If the story serves these two purposes, it is sufficient. We are not using the stories to teach morals to the child (the child absorbs them better by observing the adult's actions) An interesting fact is, the children choose their own learning(rather than moral) from a story. I told a set of children a story about how a girl was late to school everyday (Yes, moral- but I did not preach it is my only defence) As part of the story, I described her day. One day another child's mother came and shared that her son had started brushing his teeth on his own, which she had been trying to get him to do. She asked, 'Did you tell him to brush his teeth?' NO, I hadn't. But the story I told, had the girl brushing her teeth at night.....So....

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“Never help a child
with a task at which
he feels he can
succeed.”

Dr. Maria Montessori

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Out of Sync Parenting!!!!!!

Sumathi Ravindranath

As a teacher of young children, often there are few parents who come up with statements such as this : “My child does not like to be told anything. She is my only child and she is too precious. So you cannot set any limitations or boundaries. I will bring her to school when she wakes up and it can be on time or after time(not the school time). We do not confirm to any routines or rules as a couple as we believe in bringing up our daughter in an atmosphere of total freedom. Would you accommodate her”? This is just a sample.

I am getting to know this trendy set (not one but many) of parents to whom the word NO is a taboo. They cannot and will not use it in their vocabulary and the children must never learn the term NO. It breaks their heart to see the child get upset, whether it's over a toy, a gift or another child who's not nice in the way they think is being nice. To these parents the teachers are mere service providers, who they assume know nothing, or are incapable of keeping up with the trend, and the teachers are not to say anything within or outside the school that may not sound nice to their child. *So if their children jump on the sofa, it is all right, as it is*





justified by saying that they are exploring their gross motor movements, and they must not be stopped. If they lick the cake at the birthday party even before the birthday child gets an opportunity to cut the cake it is alright as the child is doing what comes naturally without any inhibitions.

These children are bright and healthy, and in my understanding they are keen to learn yet they respond in unusual ways to teachers, caretakers, grandparents and peers, as they are encouraged to break hierarchy and authority are things of the past. These parents are constantly trying to prevent their child from experiencing unhappiness, struggle, and the ability to cope with themselves. They are always ready to protect and over shadow the child trying to direct behavior, experiences and emotions not understanding the conditioning that can often be disastrous.

So what *do* they say when the child says, “I’m bored”? Compared to virtual reality, everyday life is boring. Children live in a world where the vast majority of their time is managed and scheduled. The stimulation is structured and the motivation tends to be extrinsic. Instant gratification is the word for parenting today. “I am Hungry!!” “In a second I will stop and buy you something, “I am Thirsty!” “Here is a juice.” “I am bored!” “Use my phone!” My son doesn’t like vegetables.” “She doesn’t like going to bed early.” “He doesn’t like to eat breakfast.” “She doesn’t like toys, but she is very good at her I Pad” “He doesn’t want to get dressed on his own.” These are phrases that are said with pride!!!!

They are scared to say **No** for the fear that they may lose the child and routine and rules are a distant dream. These are the parents who

think that the children must go to the cinema even if they are less than an year old as they assume it is an experience not understanding the sensory imbalances it can create for a lifetime. Is this hyper parenting or over anxious parenting? Or is this the Out of Sync parenting?

We have created an artificial fun world for our children. There are no dull moments. The moment it becomes quiet, we run to entertain them again, because otherwise, we feel that we are not doing our parenting duty. We live in two separate worlds. They have their “fun” world, and we have our “work” world. When a child is presented with nothing but free time, after a while all the external stimulators lose a little luster.

Using technology as a “Free babysitting service” is, in fact, not free at all. The payment is waiting just around the corner. We pay

with our children's nervous systems, with their attention, and with their ability for delayed gratification. Compared to virtual reality, everyday life is boring.

Why aren't children helping us in the kitchen or with cleaning, taking care of themselves? Why don't they tidy up their toys?

This is basic monotonous work that trains the brain to be workable and function under "boredom," which is the same "muscle" that is required to be eventually teachable at school. When they come to school and it is time for handwriting their answer is "I can't. It is too hard. Too boring." Why? Because the workable "muscle" is not getting trained enough.

We are all busy, so we give our children digital gadgets and make them "busy" too. Children used to play outside, where, in unstructured natural environments, they learned and practiced their social skills. Unfortunately, technology replaced the outdoor time. Also, technology made the parents less available to socially interact. Obviously, our little ones fall behind... the babysitting gadget is not equipped to help children develop social skills.

Normalization is a technical word borrowed from the field of **anthropology**. It means becoming a contributing member of society. Normalization is the term Montessori used to refer to children who are able to concentrate and work freely in the Montessori environment,





exercising self-discipline and peace. It is in no way meant to suggest that children who are not able to do this are not normal. It simply means they are in a different stage of their development and personal journey.

Montessori said there were three stages each child goes through on the way to normalization. The first stage is when children do something because they want to. This is typical behavior of toddler's and two year olds. As the child matures, they move to stage two and do things when they are asked of them. The third stage is when the child does something because they know it is the right thing to do.

Upon hearing the term "normalization" for the first time, most people cringe. "What do you mean my child isn't normal?"

Normalization describes the process that occurs in the Montessori classroom, where young children (usually with short attention spans) learn to focus and concentrate for sustained periods of time, while deriving self-satisfaction from their work. Normalization occurs when development is proceeding normally.

As they grow, Montessori children, given a free and beneficial environment, learn to approach challenges with gusto and find true joy in acquiring knowledge. A spirit of vivacious activity pervades the Montessori classroom as the students undertake the ongoing work of self-revelation. In addition to this being a wonderful planet, it can be a tough place to live, but 'normalized' Montessori traits cultivated early in life will carry a

child far in the future. It's better to teach them about some of the harsh realities of the modern world to make him normal rather than wrapping them with the bubble wrap of mis-understood parenting.



The Blank Page

Dr. Maria Montessori

(This is taken from the book "The child in the Family" by Dr. Maria Montessori)

Our method- which bears my name in order to distinguish it from other modern attempts to create new educational forms- has led to the discovery of previously unobserved moral characteristics in children. Indeed, what emerged before us was the figure of a child yet to be discovered.

And it was because of our discoveries, and to further the understanding of children and to work for their defense and the recognition of their rights, that we were impelled to direct social action. Moreover, we were impelled to act because children are weak human beings who live among the strong; they are not understood, and their profound needs are unrecognized by adult society. Such a fact represents abyss of unsuspected evils.

Children in our schools, which are places where they can work quietly, where their repressed spirits can expand and reveal themselves, demonstrated attitudes and modes of action remote from popular notions



about childhood and we were thus forced to reflect upon the gravity of the serious educational errors committed in the past, always upon the most delicate members of the human race.

Our children revealed to us a level of mind yet unexplored, and their activities manifested tendencies never dealt with by psychologists or educators. For instance, the children were never attracted to objects, such as toys, which were supposed to please them nor were they interested in fairy tales. Instead, they all sought to free themselves from adults and to do everything by themselves, manifesting clearly the desire not

to be helped unless such help was absolutely necessary. They were tranquil, absorbed and intensely interested in their work, achieving an amazing level of serenity.

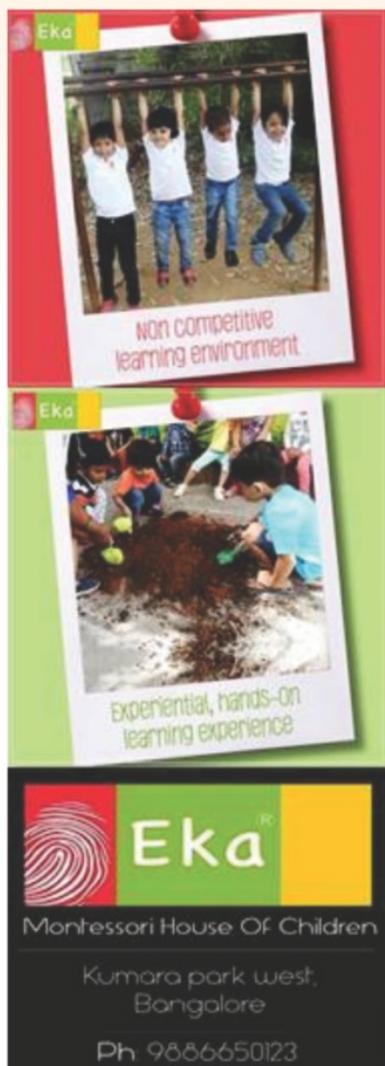
Evidently, our students' natural spontaneity, which derives mysteriously from the child's inner life, had long been suppressed by the energetic and inopportune intervention of adults, who believe they can do everything better than children, substituting their own activities for those of the children and forcing them to submit their will and initiative to adult control.

We adults, in our interpretation and treatment of children, have not

only erred in certain details of education, or in some imperfect forms of schooling but have pursued a course of action which is wholly wrong. And our mistakes have now generated a new social and moral question. The dissension between children and adults has existed unchanged for centuries but the young have now tipped the balance. It is this reversal that has impelled us to action, not only in the direction of educators, but toward all adults, especially parents.

The wide diffusion of our method has generated schools in every country and among people widely diverse in custom and culture. This





testifies to the universality of the dissension between child and adult that oppresses the human being from the moment of his birth and is all the more dangerous in that it is unconscious. In presumably superior civilizations, such as our own, this dissension is exacerbated by the complexity of social custom and by the consequent separation of the child from the natural self and its freedom of action.

The child who lives in an environment created by adults lives in a world ill-adapted to his



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own needs, both physical and, even more important, psychic (the fulfilment of the latter needs enables him to develop intellectually and morally). The child is repressed by a more powerful adult who undercuts his will and constrains him to adapt to a hostile environment on the naïve assumption that by doing so he is developing the child socially. Almost all so called educational activity is pervaded by the notion of direct- and therefore violent-adaptation by the child to the adult world. This adaptation is based upon an unquestioning obedience, which leads to the negation of the child's personality, a negation in which the child becomes the object of a justice that is no justice, of injury and punishment that no adult would tolerate.

This adult attitude is so deeply

rooted in the family that it is applied even to the child who is greatly loved. Furthermore, it is intensified in the school, which almost always methodically enforces direct and premature adaptation to the necessities of the adult environment. In the school, in fact, rigid classwork and enforced discipline project the delicate world of childhood into a pernicious and alien atmosphere. Often the accord between the family and the school resolves itself into an alliance of the strong against the weak, whose timid and uncertain voices never seem to find an audience. The child who seeks to be heard and is wounded by rejection often withdrawn in a far more dangerous fashion than mere submission.

A more just and charitable approach towards the child would



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be to create an “adaptive” environment different from the repressive one in which he operates and which has already formed his character. The implementation of any educational system ought to begin with the creation of an environment that protects the child from the difficult



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and dangerous obstacles that threaten him in the adult world. The shelter in the storm, the oasis in the desert, the place of spiritual rest ought to be created in the world precisely to assure the healthy development of the child.

No social problem is as universal as the oppression of the child. Historically, the oppressed-slaves, the servant class and finally the workers- were minority groups who sought their redemption through social change, often in open battle between the oppressed and their oppressors. The American Civil War was fought against the institution of slavery, the French Revolution against the ruling classes and modern revolutions to realize new economic forms. These are all examples of the formidable conflicts among groups of adults

compelled to resort to violence to right their wrongs.

But the social problem of the child is not one of class, race or nation. The child who does not function socially is one who functions solely as an appendage of the adult. Those who oppress one part of humanity to the advantage of another succeed only in destroying social unity; to see this from the collective point of view, we need only glance down to see that among the suffering and oppressed there are also children. Almost all who care about children point out that it is the child who is the innocent victim of the wrongs that oppress the adult human being. That appendage to the adult, weak and unable to speak for himself, strikes directly to the heart and evokes a special note of compassion and a particular need for charity. There

has been much talk of miserable children and happy children, of the poor and the rich, of those who are abandoned and those who are loved. But such talk merely establishes the fact that the contrasts we see among adults are reflected and, indeed, formed in childhood and youth.

What is the child? He is reproduction of the adult who possesses him as if he were a piece of property. No slave was ever so much the property of his master as the child is of the parent. No servant has ever had the limitless obedience of a child required of him. Never were the rights of man so disregarded as in the case of the child. No worker has ever blindly had to follow orders as must the child. At least the worker has his hours off and a place to go for compassionate response. No one

has ever had to work like the child, who must submit to an adult who imposes hours of work and hours of play according to a rigid and arbitrary set of rules.

The child as a separate being has never existed socially. It has, therefore, always been desirable that children live in a house comfortable for adults, in which the mother cooks, the father works and the parents care for the children according to their abilities. Schools traditionally respect the family structure as far as possible. This was always considered the best arrangement that could be made for children.

The idea that the child is a personality separate from the adult

never seemed to occur to anybody. Almost all moral and philosophical thought has been oriented toward the adult, and social questions about childhood itself have never been asked. The child as a separate entity, with different needs to satisfy in order to attain the highest ends of life, has never been taken into consideration. He is seen as a weak being supported by adults, never as a human being without rights oppressed by adults. The child as a human being who works, as a victim who suffers, as the best of companions, is still an unknown figure. This is the figure about whom there exists a blank page in the history of mankind.

It is this blank page that we would like to fill.



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Montessori Mixed Age Classrooms

Gayathri Arunkumar

“To segregate by age is one of the cruellest and most inhuman things one can do - it breaks the bonds of social life, deprives it of nourishment. It is an artificial isolation which impedes the development of the social sense.”
(Dr. Maria Montessori, *The Absorbent Mind*)

Mixed aged class room is one of the unique differentiators of a Montessori environment. Dr. Maria Montessori divided children into these age groups based on studies that showed distinct periods of cognitive development known as “planes of development”. Based on her observations and work with children, Dr. Montessori defined four planes of development, each characterized by sensitive periods for learning.

- First Plane: Ages 0-6 “Early Childhood” the Individual Creation of the Person
- Second Plane: Ages 6-12 “Childhood” the Construction of the Intelligence
- Third Plane: Ages 12-18 “Adolescence” the Construction of the Social Self
- Fourth Plane: Ages 18-24 and Beyond “Adulthood” the Construction of Self Understanding

These planes of development are





the basis for the age groupings found in Montessori schools which is referred to as Mixed age or vertical age grouping. When in groups comprised of children in the beginning, middle, and end of each plane, children naturally teach and are taught by their peers, in addition to the instruction provided by teachers specializing in their developmental stage.

The main thing is that the groups should contain different ages, because it has great influence on the cultural development of the child. This is obtained by the relations of the children among themselves. You cannot imagine how well a young child learns from an older child; how patient the older child is with the difficulties of the younger.

(Dr. Maria Montessori, The Child, Society and the World)

Benefits of Mixed age group:

- **Learning from each other** - Older children learn to be patient and tolerant, and serve as role models and teachers for the younger children. When an older child teaches a younger one, it reinforces previously learned concepts and is actually an aid in complete mastery of concepts. Younger children learn about courtesy, manners, and conflict resolution by watching the older children in the class. Children are naturally challenged, help each other. The younger child often seems to be very interested in what the older child is doing and is given the opportunity to observe and learn from them.

Dr. Adele Diamond, from the University of British Columbia reports that studies show

“Such child-to-child teaching has been found repeatedly to produce better (often dramatically better) outcomes than teacher-led instruction.”

- **Preparation for the Real World** - It is rare for children to interact strictly with individuals of their exact age group outside of the classroom. While physical ability and experience are usually linked to age, intelligence is not. Mixed age group provides a far more realistic representation of the world outside classroom better preparing children for their teens and adulthood.

- **Compassion and care** - In the

early childhood phase, children develop emotionally in many ways and begin to understand causes and consequences of their feelings. Mixed age group interaction and experience gives children insights into acceptable and unacceptable behaviour that comes along with such emotions. Compassion and care are cultivated through collaboration, sharing and helping others. Children develop less competitive and more cooperative behaviours.

• **Learn leadership skills** – Children learn to publicly accept praise and acknowledgment as well as admit their mistakes and make apologies. Children learn to be respectful and honest towards each other. Older children model appropriate behaviour, nurture the younger children and naturally

learn leadership skills.

• **Cultivates empathy** – An older child can relate to the misunderstandings and difficulties the younger child might have while learning which creates a natural empathy and patience in them which they start role modelling the younger children who continue to practice empathetic behaviour towards everyone.

• **Promotes self-directed learning** – Dr. Montessori observed that children are eager to learn, and she identified self-directed, observational learning as a central theme of childhood. Describing the phenomenon of observational learning in a mixed age group, Montessori wrote that the child “...suddenly becomes aware of his companions, and is

almost as deeply interested as we are in the progress of their work.” Younger children are inspired by the things the older children can do and strive to grow to that level.

“They are aware of those around them, and one often sees the small ones intently watching the work of others, particularly the older ones. In doing this they absorb much more than it seems, and are already preparing themselves for more active social participation in the community of the class.”

(Dr. Maria Montessori, Education for Human Development)

Being a primary Montessori teacher, I have witnessed wonderful moments of





collaboration between older to younger children and how beneficial it is for the children and the adults. Would like to share certain personal experience from my classroom.

- As part of an art activity in the class, children were making imprint of their palms in the art book. Bunch of small children in the class needed help to get their painted hands washed. As the children were waiting for everyone's turn to get over before I take them for hand wash, few enjoyed the paint and few got a bit restless about wet painted palms. Understanding and empathising with their situation, the older children of the class Mashenka and Anvita spontaneously volunteered and took children for hand wash. Looking at them, few more older children came forward and in no time all the little ones returned to class with clean hands and happy face.

- During our annual day, my children were on stage waiting for the lights on and music. I noticed Joshitha standing facing the wrong direction and away from her position. Just few seconds away for the music to start, I was puzzled what to do! That's when Ameya the older child in the dance demonstrated her presence of mind and sense of responsibility. Ameya spontaneously moved Joshitha to the correct position and ran back to her spot. It all happened in less than 30 seconds.

- I was presenting Division unit board to Aaron and was



introducing the concept of remainder. Yatharth a 4-year-old child was working next to Aaron's mat. As Aaron was solving $17/4$, I asked him do you remember what do we call this one bead left in the cup? Aaron was trying to recollect the term... bang! Came the answer from Yatharth – "It is called remainder". I turned to Yatharth, couldn't control my curiosity and asked him "what is division?" With a big smile he said – "aunty division is sharing equally; I saw you showing to Advait"

- We have a practice in our school that every morning one teacher from each class wait in the main gate to receive children. It's a 15 to 20 mins routine. Ruben was observing this practice for some time and one day requested if he can come along with me. I asked

him why and he said, I want to help you bring the small children to class. Looking at him Gritav also expressed his interest to join. Respecting their wish to contribute I said yes. Now it become a practice that they come early to school to be part of this routine and cheer the children walking into the gate. Young children naturally extend their hands to Ruben and Gritav and walk inside happily!

- One day my colleague Rama and I got stuck in an unusual traffic jam and couldn't reach school on time. As we entered the school, we saw everything was in order outside Rama's class room. All bags and shoes neatly arranged in shelf, all children sitting and working in the mat with an orderliness. We assumed the akka (class room

helper) must have done it and to our surprise akka said everything was managed by the older children of the class - Pavya and Vaibhav! Best part is Pavya and Vaibhav didn't expect any attention or reward and did it in the best interest for their classroom.

- Beyond these specific incidents, there are everyday tasks older children perform spontaneously with utmost care, concern and affection for the younger ones in the environment. Children do not expect any prompting or instruction for these from the adults and it just becomes part of their day. Such contribution from older children is commendable.

Few such scenarios:

- **Comforting a younger child**



List of IMC Recognised Montessori Houses of Children

Karnataka

1. Ace Montessori, Padmanabha Nagar, Bangalore.
2. Aim Montessori, Uttarahalli, Bangalore.
3. Ankuraa's Montessori House of Children, HBR Layout, Bangalore.
4. Anurag Montessori House of Children, Jayanagar, Bangalore.
5. Anveshana - Montessori House of Children, Banaswadi, Bangalore.
6. Arunoday Montessori House of Children, Koramangala, Bangalore.
7. Atreya Vidyaniketan, Kurubarahalli, Bangalore.
8. Bright Beginnings, Nellurhalli Main Road, Bangalore.
9. Chimes Montessori, Basavangudi, Bangalore.
10. Child-Care Montessori, Koramangala, Bangalore.
11. Dew Drops Montessori, Rajarajeshwari Nagar, Bangalore.
12. Discover Montessori, Jayanagar, Bangalore.
13. Dishaa Montessori House of Children, HSR Layout, Bangalore.
14. Divine Education Society, Yeshwanthpur, Bangalore.
15. Floretz Academy Pvt Ltd, HSR Layout, Bangalore.
16. Floretz Academy Pvt Ltd, Off Sarjapur Road, Bangalore.
17. Fleurдалиs Montessori House of Children, Sahakarnagar, Bangalore.
18. Growing Wonders, Jayanagar, Bangalore.
19. Growing Wonders Montessori House of Children, Kempegowda Nagar, Bangalore.
20. Golden Arch Montessori House of Children, HSR Layout, Bangalore.
21. Head Start Montessori House of Children, Koramangala, Bangalore.
22. Hymamshu Jyothi Kala Peetha, Malleswaram, Bangalore.
23. Incarnations Montessori, Jayanagar, Bangalore.
24. Jackfruit House - Montessori House of Children, Malleswaram, Bangalore.
25. Prayag Montessori, JP nagar, Bangalore.
26. Prerana Montessori House of Children, BEML Layout, RR Nagar, Bangalore.
27. Parijatha Montessori House of Children, JP Nagar, Bangalore.
28. Romasha Vidyaniketan, Okalipuram, Bangalore.
29. Seven Senses House of Children, Indira Nagar, Bangalore.
30. Shishu Griha Montessori and High School, New Thippasandra, Bangalore.
31. Shraddha Montessori House of Children, Giri Nagar, Bangalore.
32. Siksha Montessori House of Children, BTM II stage, Bangalore.
33. Touch Internationale Montessori House of Children, Kalyan Nagar, Bangalore.
34. Vidyanjali Academy for Learning, Cholanayakanahalli, Bangalore.
35. Vistas Montessori, Bannerghatta Road, Bangalore.

Preliminary Recognition

1. Head Start Montessori, Whitefield, Bangalore
2. Bloom Montessori House of Children, Vijaya Bank Layout, Off Bannerghatta Road, Bangalore

Chrysalis

1. Prerana Montessori House of Children, Indira Nagar, Bangalore.
2. Mystique Montessori House of Children, Yelahanka New Town, Bangalore.
3. Vschool, Armane Nagar, Bangalore.

Caterpillar

1. Unicus Montessori House of children, Kasthuri Nagar, Bengaluru

Tamilnadu

1. Aalam Montessori House of Children, Sowripalayam, Coimbatore.
2. Al-Qamar Academy, Kottivakkam, Chennai.
3. Bodhana Montessori House of Children, Velachery, Chennai.
4. Learning Tree Montessori School, Shastri Nagar, Adyar, Chennai.
5. Learning Tree Montessori School, Venkateshwara Nagar, Adyar, Chennai.
6. Patasala Montessori School, Mahalingapuram, Chennai.
7. Sharanalaya Montessori School, Nungambakkam, Chennai.
8. Sishya Academy, Cumbum, Theni District.
9. Sprouts Montessori House of Children, Mylapore, Chennai.
10. Stepping Stone Montessori House of Children, Chetpet, Chennai.
11. Vruksha Montessori House of Children, Alwarpet, Chennai.

Kerala

Preliminary Recognition

1. Springfield House of Children, Chalil, Thalessery.



during settling period

- **Helping them with simple tasks like tying Apron**

- Helping them keep their bags and shoes in shelf

- **At times helping them wear their shoes**

- **Supporting clean up during spillage of grains or water**

- **Holding their hands during classroom to outdoor transition**

- **Sharing their napkin when younger one forgets to bring**

- Offering help with material work when required

- Making circle time enjoyable for little ones with their beautiful action rhymes and smile

- Role modelling class room rules and make it simple for them to understand and follow.

To put it simply, older children grab every opportunity to become a contributing member in the Montessori environment as that's what they learnt from their seniors when they entered as little ones in the class. During my observation time in the class, I feel so satisfying to see this collaboration and admire children who tirelessly extended their support to others in the class. One such child Vihana inspired me to write this article.

Role of adult: It is important to keep in mind that mixed age group will be beneficial for children if the Montessori adult guide them towards the developmental progress. The child has to learn not to interrupt another child in focus, how to ask for help from other

children, how to interact with ease. If there is conflict or misunderstandings the teacher has to know when and how to step in to guide the children towards settlement or solution. The role of a Montessori adult is extremely critical in dealing a mixed age class room the right way for it to be beneficial for the development of children. When dealt with a deeper understanding and clarity, beyond its wonderful benefits for children, Mixed age class room also becomes a great support system for the Montessori adult.

“There are many things which no teacher can convey to a child of 3 but a child of 5 can do it with utmost of ease”. (Dr. Maria Montessori)



Publications of IMC

- 1. A year with Maria Montessori**
Experiences of Sri Shankar Datta Pandey with Dr. Maria Montessori during the training course, six decades ago, in Kodaikanal. It makes very interesting reading.
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This booklet deals with the preparation of the Montessori Directress at the spiritual, intellectual and technical levels.
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- 9. Take Montessori Home**
A practical little handbook for parents keen on providing a stimulating, learning atmosphere at home during a child's growing years.
This book is available in 4 languages - English, Tamil, Kannada & Malayalam
- 10. Shaishava Gupta Chaitanyada Rahasya**
Translation of the book 'The Secret of Childhood' in to Kannada.
- 11. Follow The Child**
A bi-annual magazine produced by IMC Karnataka Chapter.
The books are interesting. They make a good addition to your library for further reference.
- 12. Phonetic Reader**
Book used for age groups between 5 and 10 & also for parents and teachers.
- 13. A Guide to Montessori Education for Early Years**
by Ms. Uma Shanker
- 14. Ippadi Vaazhndhar Ammaiyaar**
by Ms. Meenakshi Sivaramakrishnan

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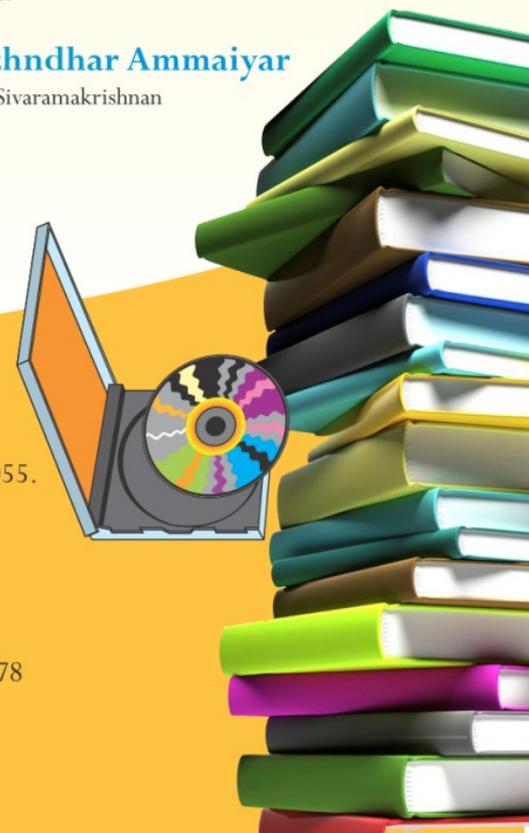
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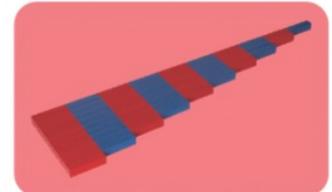
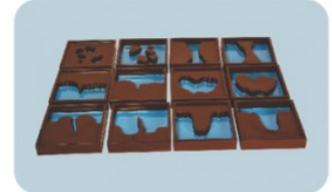
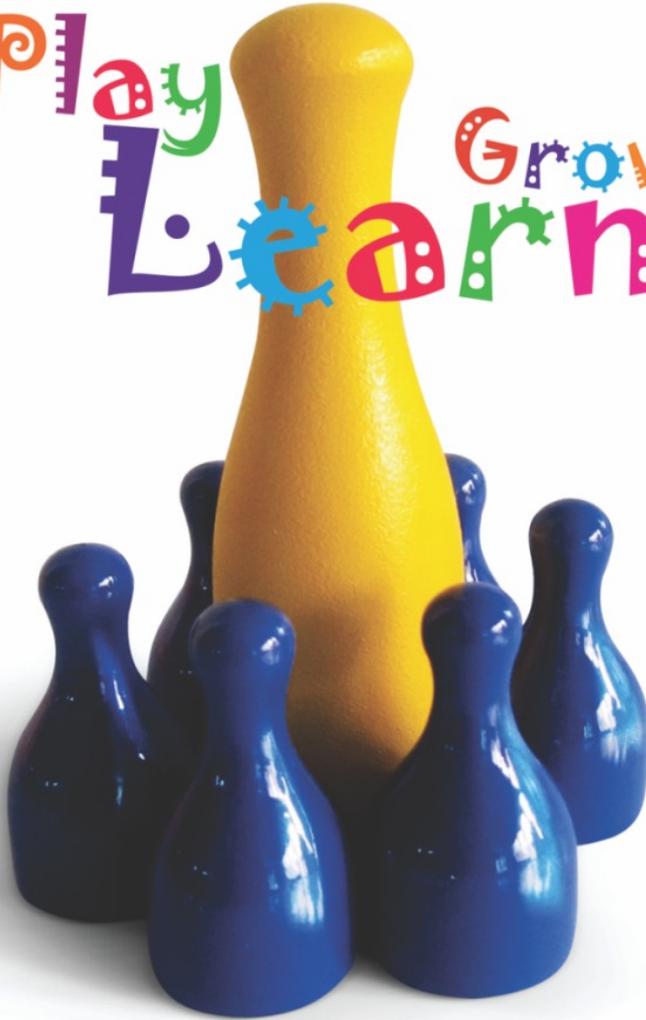
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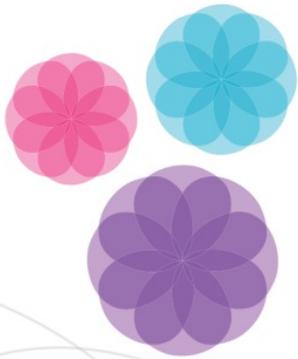
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