

**REALIZATION
OF IQBAL'S
EDUCATIONAL
PHILOSOPHY
in Montessori System**

DR. NAZIR QAISER

**REALIZATION OF IQBAL'S
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IN MONTESSORI SYSTEM**

Dr. Nazir Qaiser
M. A., Ph.D.

IQBAL ACADEMY PAKISTAN

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Director, Iqbal Academy Pakistan
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Tel: 92-42-6314510, 9203573,

Fax: 92-42-6314496

Email: director@iap.gov.pk

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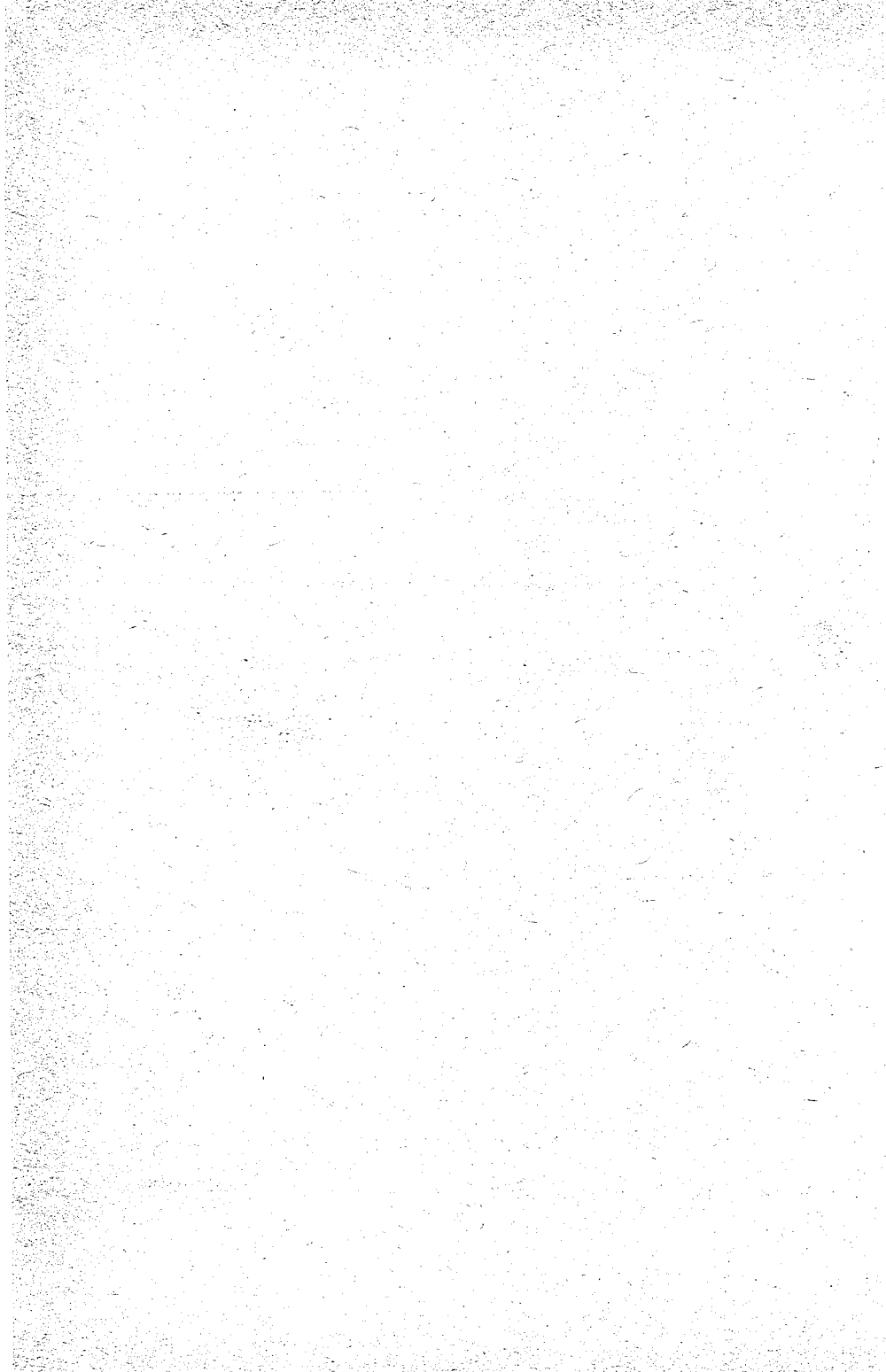
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Dedicated to my Father

MALIK FAZAL DIN



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PREFACE

Dr. Nazir Qaiser has added a new dimension to Iqbal Studies with a rare insight in Iqbal's thought and praxis. He is well aware of Iqbal's eastern as well as western sources of inspiration. Instead of treading on the beaten tracks, he has explored fresh avenues of thought by highlighting the universal note in Iqbal's poetry and philosophy. He is well grounded in philosophy, psychology and literature with a sound knowledge of natural sciences. He has presented a critical appreciation of Iqbal in the context of ever expanding horizons of modern knowledge. This is evident by the themes of the following books he has produced so far: *Rumi's Impact on Iqbal Thought*; *A critique of Western Psychology and Psychotherapy and Iqbal's Approach*; *Iqbal and Western Philosophers - A comparative Study*; *Iqbal Today*;

One of the distinctive features marks of his scholarship is his compelling concern with the contemporary relevance of Iqbal's teachings. His most recent book entitled *Iqbal Today* is a creative response to an ironical question put to him by one of his close friends about the "relevance of Iqbal's thought to the present age". Responding to this question, he has highlighted the philosophical and psychotherapeutic aspects of Iqbal's thought with insightful references to the existential movements in psychiatry. Referring to various schools of modern psychiatry he concludes "Iqbal's vision of man and his problems are being realized in the positive trends of modern psychology including the school of logo therapy".

Dr. Nazir Qaiser is an eminent educationist as well. He is passionately involved with the educational implications of Iqbal's philosophy. He is keen to realize Iqbal's educational philosophy in our educational system. The present work entitled *Realization of Iqbal's Educational Philosophy in Montessori System* is undertaken to prove that "Iqbal's concepts of integration of personality could be achieved through Montessori Child Education."

Dr. Nazir Qaiser has divided the book into twelve topics, which are common to both the contemporaries, Iqbal and Montessori. "Each topic starts with a discussion of Iqbal's philosophy and brings out its educational implications. Montessori's thought and method is discussed then to show its strength and relevance in meeting the educational requirements." The book is a well-researched and well-written treatise on Montessori System of Education as well as on the practical implications of Iqbal's educational philosophy. Dr. Nazir Qaiser has brought out striking harmonies between the educational philosophy of Iqbal and the concepts and methods of Dr. Montessori in a convincing manner.

This book is a superb specimen of academic research with far reaching national consequences for us. Dr. Nazir Qaiser has suggested practical steps to check our educational decline and to reconstruct our education system on the basis of Iqbal's educational philosophy, which is in perfect harmony with the Montessori system. I am impressed by the intellectual insight of Dr. Nazir Qaiser and admire his passion and conviction to reconstruct the cultural life of Pakistan in the light of the ideals of the poet-philosopher of Pakistan.

Fateh Muhammad Malik
Chairman
National Language Authority
Islamabad

INTRODUCTION

Education is the development of whole personality. It is vital that the child education up to 12 years of age should be highly emphasized because it is the foundation on which the edifice of secondary and higher education is laid.

‘The child is father of man’ and it is only he who will give us light and new vision in luminous future. It is the child who will bring help and salvation for the adult. It is he who constructs man and society. ‘It follows that, if we wish to alter the habits and customs of a country, or if we wish to acetate more vigorously the characteristics of a people we must take as our instrument the child, for very little can be done in this direction by acting upon adults. To change a generation or nation, to influence it towards either good or ill, to re-awaken religion or add culture, we must look to the child, who is omnipotent.’

The child possesses numerous potentialities, possibilities and hidden qualities of growth and development. The more we care in the up bringing of the child, the more he will achieve a harmonious and radiant personality. “Doing so, they will be witnesses to unfolding of the human soul and to the rising of a New Man who will not be the victim of events but will have the clarity of vision to direct and shape the future of human society.”

Mainly due to our obliviousness of the principles of child development, we are not doing justice to the children and thereby are not fulfilling our responsibilities to the coming generations. “We know how to find pearls in the shells of oysters, gold in the mountains and coal in the

bowels of the earth, but we are unaware of the spiritual germs, the creative nebulae that the child hides in himself when he enters our world to renew mankind."

It is the need of the hour to be sensitized to this issue and help transform the child into a fully developed individual. We have to introduce concepts coupled with sounds. Here, the higher thinking and efficient system of education is helpful for the philosopher sets the goal and the teacher or the educationist, with the help of psychology or methodology helps in the realization of the goal. An educationist has enormous responsibility in devising true methodologies and techniques for the aforesaid purposes.

It is a matter of great concern that we who live in this part of the world have not so far truly realized the importance of child development and have not taken stride towards transforming our thinking on these creative patterns. Instead, we have almost shelved these real concerns leading to a certain form of decadence in our approaches to child development. Keeping in view the imperative need of a work in this field, I have undertaken this research, basing it on the principles of Iqbal's thought who has given us a sound concept of personality, its development and its integration with society. My study has also drawn out the educational implications of the aforesaid approach and talked of a method of child education which meets the desired needs. "If young people are to meet the challenge of survival that faces them today, it is imperative that their education develops, to the fullest extent possible, their potential for creativity, initiative, independence, inner discipline, and self-confidence. This is the central focus of Montessori education". This focus is in alignment with Iqbal's educational philosophy.

In the light of my study of different methods of child education at home and abroad, I find that Montessori Method, integrated in our soil, will produce many characteristics of personality as advocated by Iqbal. The

Method is very much in harmony with the educational implication of Iqbal's thought. Obviously, we can add to it the vital religious dimension to demonstrate a comprehensive view of education. Not, that Dr. Montessori was not religious, but in our concept our religion caters to the essential inner and outer needs of the man pertaining to all times. Dr. Montessori worked for the development of the child's personality by devising a methodology and techniques of teaching in the field of child education. She was a contemporary of Iqbal. The interesting point to note is that their places, fields, cultures, societies, political environments and even religions were different, but their findings were almost identical pointing to the discovery of universal elements in human thought. Dr. Montessori started with the free child busily working with material objects and independently arriving at conclusions, which were in consonance with Iqbal's philosophy of personality. Probably, this was the spirit of the times in the field of education.

From my point of view, different other methods of child education are not as sound, effective and comprehensive as the Montessori Method for the development of children: "For example, Froebel Method deals with children below school-going age only; that inspired by Pestalozzi is confined to the primary school; while the methods of Herbert deal mostly with primary and secondary education. Among the modern methods we find that of Decroly mostly in primary school, the Dalton Plan in Secondary schools, etc."

The whole book is divided into twelve topics which are common to both Iqbal and Montessori. Each topic starts with a discussion on Iqbal's philosophy and brings out its educational implications. Montessori's thought and Method are discussed then to show their strength and relevance in meeting the educational requirements.

It is pertinent to point out that education begins from birth and this is the main reason for including the age

bracket: 0-3 in my work though the school education does not begin in this period. Montessori rightly holds that education— may not be in schools—“begins from birth’. She states that the child ‘begins his mental growth at birth’ and pursues it with the greatest intensity during the first three years of his life.” She emphasizes, “To this period, more than to any other, it is imperative to give active care.”

TWO SEERS

DR. MUHAMMAD IQBAL

Iqbal was born on 9th November, 1877 in Sialkot and died on 21st April, 1938 at Lahore. He is a renowned poet-philosopher of the East. He is regarded in high esteem by various scholars, philosophers, and religious leaders for his dynamic philosophy and prophetic vision. ‘Iqbal is undoubtedly the greatest Muslim philosopher of the present century, and his philosophy has an inspiration and a message unique in the history of human thought. (He had the good fortune to combine within him a thorough grounding and a deep existential involvement in the teachings of the Holy Qur’an, a rigorous formal discipline in philosophy, and numinous poetic visions bordering on the metaphysical disclosures of reality.) All this made him more than a philosopher: he was, indeed, a seer, a sage, a revivalist, almost a messenger from another world who opened our inner eyes to new possibilities of human experience and new horizons and dimensions of human existence.’ Dr. A. Schimmel pointedly remarks, “Nobody will assert that he was a prophet that would be wrong both from the point of history of religions and its incompatible utility with the Islamic dogma of the finality of prophethood— but we may admit that he has been touched by Gabriel’ wing.” A famous poet Giramī said about Iqbal, “He did the work of a prophet, though one may not call him prophet.”

He was a great scholar who had profound understanding of Orient Thought and Occidental Philosophy. He 'was a heir to a very rich literary and philosophical scholarship. He imbibed and assimilated all that was best in the Islamic and oriental thought to which he added his deep knowledge of Western literature, philosophy and culture.'

Iqbal's vital philosophy revolves around his concept of Personality and its inner and outer integration. His view of Perfect Man stands as a symbol of human perfection.

DR. MARIA MONTESSORI

Montessori (1870 – 1952) was an Italian lady, who was the first woman to graduate from the University of Rome Medical School. She worked as a member of the staff at the University's Psychiatry Department in the wing of mentally deficient children. This nature of work, probably, gave her impetus to devote her whole life for the welfare of children, which she believed lied in their proper education. She enthusiastically studied philosophy, psychology, and anthropology and worked as a Professor of Anthropology in that university for three years.

She thought that by assigning a central place to child education, we could bring a creative change in the whole nation and could build a better civilization. She regretted that the child was given little attention as compared to the adult and it was high time to concentrate on child education.

She religiously devoted her life for the cause of child education. She opened Montessori schools at different places and worked as a teacher. This broadened the field of her experiments and research in child education. She invented Didactic Material for the education of the senses and for the preparation for writing and arithmetic along with different materials and apparatuses.

She traveled to different parts of the world and gave lecturers in Eastern and Western countries including United

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States and Far East. She was rightly called 'Representative
of the Century of the child.'

Her treatment to Education problems was not on purely technical or utilitarian bases. Her main appeal was always to the spirit. E.M. Standing has rightly observed that the world has rightly honoured her by giving her several awards and honorary degrees. Her system has earned a great popularity, which is obvious from the fact that there are countless Montessori Associations, Montessori training centers and Montessori schools in the world. Paula Polk Lillard rightly says, "No serious person thus engaged will deny the influence of Maria Montessori's ideas on modern thinking about the child and human development in general. The message of this woman must indeed have been forceful and profound to have had this kind of impact without losing its freshness up to the present day."

Chapter One

PERSONALITY

IQBAL

Iqbal calls the personality as self¹ which “is real and is not merely an illusion of the mind.”²

Iqbal states that there are two sides of the self-efficient and appreciative. “The efficient self is related with the world of space. It is concerned with daily life and external aspects of things. The appreciative side of the self, though it is organically related with the efficient self, is revealed only by deeper analysis of conscious experience, and that too in the moments of profound meditation, when the efficient self is in abeyance, that we sink into our deeper self and reach the inner centre of experience.”³ Iqbal considers it as the real self.

One may not forget that efficient and appreciative are not separate from each other. These are two aspects of the self and these are organically related. The self has “two sides which may be described as appreciative and efficient.”⁴

For the present purpose, we are not discussing Iqbal’s philosophy in relation to the nature of appreciative self, its time and space, degrees of the self, immortality, *ishq*, *faqr*, mystic experience, evolution, the relationship of God with the self and the universe. Here, we are mainly discussing the topics which are concerned with the efficient self like mind and body, self realization, freedom, environment, action, purpose, intellect, creativity, individual and society, morality, humanity, etc. which are related to the field of education.

Mind and Body

According to Iqbal, mind and body belong to the same system. He says ".....the body is not a thing situated in an absolute void; it is a system of events or acts. The system of experiences we call soul or ego is also a system of acts. The characteristic of the ego is spontaneity; the acts composing the body repeat themselves. The body is accumulated action or habit of the soul; and as such undetachable from it. It is a permanent element of consciousness, which, in view of the permanent element, appears from the outside as something stable."⁵ Iqbal maintains "The unity called man is body when you look at it as acting in regard to what we call the external world; it is mind or soul when you look at it as acting in regard to the ultimate aim and ideal of such acting."⁶

Iqbal considers the body as an objectified ego. He gives beautiful expression to this idea in a poetic form:

"The form of existence is an effect of the Self,
Whatsoever thou seest is a secret of the Self"⁷

"What is existence? It is manifestation of the essence
of egohood"⁸

Iqbal states that the body and soul are not two separate entities. He says:

"To talk of body and soul as two separate entities is
wrong;

To see them as two is sinful."⁹

Iqbal points out that 'desire' and 'need' are vital source of all physical expressions. He says:

"What is the source of our wakeful eye?

Our delight in seeing hath taken visible shape.

The partridge's leg is derived from the elegance
of its gait,

The nightingale's beak from it endeavor tosing.

Nose, hand, brain, eye and ear,

Thought, imagination, feeling, memory and
understanding –

All these are weapons devised by life for self preservation
In its ceaseless struggle”¹⁰

He differs with Leibnitz who advocated parallelism between the actions of the body and the mind due to some pre-established harmony. He criticizes Lange’s theory of emotion which gives supremacy to the body over the mind. He asserts, “Suffice it to indicate that even if the body takes the initiative, the mind does enter as a consenting factor at a definite stage in the development of emotion, and this is equally true of other external stimuli which are constantly working on the mind. Whether an emotion will grow farther, or that a stimulus will continue to work, depends on my attending to it. It is the mind’s consent which eventually decides the fate of an emotion or a stimulus.”¹¹

He is critical of Descartes for bifurcating life and the self. He pertinently questions him on this score in these words “Are then the soul and its organism two things in the sense of Descartes, independent of each other, though some how mysteriously united? I am inclined to think that the hypothesis of matter as an independent existence is perfectly gratuitous.”¹²

Iqbal appreciates modern physical science which reduces all things to movement. The “essential nature of the atom in modern science is electricity and not something electrified.”¹³ Similarly, to Iqbal, the physical body too “is not a thing situated in an absolute void; it is a system of events or acts. The system of experiences we call soul or ego is also a system of acts.” Referring to Einstein’s theory of Relativity in this respect, Iqbal says “.... the concept of matter has received the greatest blow from the hand of Einstein Whose discoveries have laid the foundation of a far reaching revolution in the entire domain of human thought.”¹⁴

Man progresses gradually, step by step, but all stages are organically related to one another and maintain unity. “We

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become by ceasing to be what we are. Life is passage through a series of deaths. But there is a system in continuity of passage. In various stages in spite of the apparent abrupt changes in our evaluation of things, are organically related to one another. The life-history of the individual is, on the whole, a unity and not a mere series of mutually ill-adapted events."¹⁵

Educational Implications

The educational implication of Iqbal's philosophy of personality is the harmonious development of the child by virtue of a proper method of education. The education should make the child aware of himself as valuable, an important individual and as a useful member of his community.

The future of one's life depends upon the type of personality one attains. The more one's personality is developed the more one becomes strong—physically, intellectually, socially and morally.

The child should be treated as a unit of mind and body. The system of education needs to understand both mind and body as organically related. They can neither be isolated nor relegated to water tight compartments.

MONTESSORI

Montessori considers personality as the foundation upon which every aspect of life is based. We cannot have sound education without normal personality. Man is the center of education. "I hold that any reform of education must be based on the personality of man. Man himself must become the center of education."¹⁶

Montessori holds personality as one unit. It is indivisible. After life long experience and observation, she states that: "Personality is one and indivisible and all mental attitudes depend on one centre."¹⁷ Again, "The human personality is essentially one during the successive stages of its development. Yet, whatever human being we consider, and at whatever age, whether children in the primary school,

adolescents, youths or adults, all start by being children, all then grow from childhood to manhood or womanhood without changing the unity of their persons."¹⁸

Comparing Montessori's standpoint with that of Descartes, Paula Polka has rightly assessed, "Western educational thought had been influenced by Descartes's view of man as divided into two parts, the intellectual and the physical. Montessori now challenged this philosophical position, and stated that the full development of psychic powers is not possible without physical activity."¹⁹

For practical purposes in the field of child education, Montessori discusses the psychic stages of the child's personality from 0 – 12 years of age.

Stages of Development and Metamorphosis

First Stage: 0-6 Years

It is a period of transformation. It is subdivide into two:

- (1) 0-3 Years: The Absorbent Mind (Unconscious)
- (2) 3-6 Years: The Absorbent Mind (Conscious)

Second Stage: 6-12 Years

To acquaint us with the growth and the need of the children of both the stages, Montessori elaborately expressed the stages separately.

Age: 0-3 Years

According to Montessori, on the analogy of physical life mental life begins from birth.²⁰ The child "begins his mental growth at birth, and pursues it with the greatest intensity during the first three years of his life. To this period, more than any other, it is imperative to give active care."²¹

This period on the whole is a creation of facilities. This period especially the first two years of a child are very important. In this period "the fundamental features of development, which characterize the human personality are established."²²

The child of this period (0-3) attains knowledge by absorbing unconscious impressions from the environment. Here his will and effort are not included. The potentiality of

child's mind starts taking shape of actuality without knowing. "In the first period (0-3) the child was a sort of "contemplative," observing the environment and taking in from it without effort what he needed for his growth."²³

"Montessori gives very appropriate example of mother tongue which the child absorbs during this period without effort, and will. The child learns it only due to his living in the environment where it is spoken."²⁴

Age: 3-6 Years

This is a period of further development. The child of this period consciously absorbs and gets knowledge and experience from the environment. In this period the child learns consciously through memory which was created in the last period. Montessori calls this period 'From unconscious creator to conscious worker.'²⁵

This is the period of "constructive perfectionment" through activities. He has now two tendencies, "one is the extension of consciousness by activities performed on the environment, the other is for the perfecting and enrichment of those powers already formed."²⁶

In the words of E. M. Standing: "The second sub-period— from three to six years of age— is also a period of construction, but it is a conscious one, for the child now takes in consciously from the environment. He has forgotten the events and experiences of the preceding epoch (0-3 Years); but, using the faculties he created then, he can now will, think, and remember."²⁷ Now he is directed by his own will. "Before, it was as if a force outside him moved him; now, it is the child's own ego which guides and directs."²⁸ His conscious experience is not just play or series of random activities, but it is work that he has to do in order to grow up."²⁹

The child's love for other fellows and their inclinations denoting their social bent of mind clearly appears at this stage. "The social life which these children then come to lead brought out in them unexpected tendencies and tastes.

It was he children themselves who showed that they preferred one another's company...."³⁰

Age: 6-12 Years

It is an interesting fact to note "in the child of six is his need to associate himself with others, not merely for the sake of company, but in some sort of organized activity. He likes to mix with others in a group wherein each has a different status. A leader is chosen, and is obeyed, and a strong group is formed. This is a natural tendency, through which mankind becomes organised."³¹

These are the bases of the child's future development. "If during this period of social interest and mental acuteness all possibilities of culture are offered to the child, to widen his outlook and ideas of the world, this organization will be formed and will develop; the amount of light a child has acquired in the moral field, and the lofty ideals he has formed, will be made useful for purposes of social organization at a later stage."³² This stage is the further step in the development of personality. One can say it is a passage from sensorial to abstraction. "The passage to the second level of education is the passage from the sensorial, material level to the abstract. The need for abstraction and intellectual activity makes itself felt around the seventh year."³³ Here the child is much stronger. His works accompanied by him are much more interesting to him than the things themselves.

It is a period of uniform growth. Now the child possesses considerable health and stability. In this period there is not much transformation. The child has become more conscious. He is capable of doing a great deal of mental work. He has become a 'young explorer of higher level.' He has new tendencies and 'awakened interest' beyond classroom.³⁴

This may be called a period for 'a preparation for life.' The child needs a broader boundary of his environment as compared with those of the precious period. Truly, "In this

period the child needs wider boundaries for his social experiences. Development cannot result by leaving him in his environment."³⁵ Again, the child likes to live in groups or in somebody's company. He has become more social. Now he is not glued to his mother. He likes collective activities. "Socially, this period is characterized by a marked development of the herd instinct. As though drawn together by some irresistible power boys at this stage seek one another's company and from themselves into 'gangs' of all kinds."³⁶

In this phase, the child appears to possess deep tendency toward higher aspects of life like artistic and cultural sides. "Between six and nine, he is capable of building the academic and artistic skills essential for a life of fulfillment in his culture."³⁷ Education between the ages of six and twelve is not a direct continuation of that which has gone before, though to be built upon that basis. Psychologically there is decided change in personality, and we recognize that nature has made this a period for the acquisition of culture, just as at him former was for the absorption of environment."³⁸

His yearning to know the secret of the universe becomes obvious. "In the period from nine to twelve, the child is ready to open himself to knowledge of the universe itself."³⁹

Now, the child's reasoning power appears to work. His reasonability starts differentiating between right and wrong. This is the period of giving importance to moral education. Now, there is a marked tendency of the child towards moral problems. He examines the rightness and wrongness of actions. "The seven to twelve-year-old period, they constitute one of particular importance for moral education. The adult must be aware of the evolution that is occurring in the mind of the child at this time and adapt his methods to conform to it. If during the first period of development the teacher has used a very gentle approach and has intervened as little as possible in the activity of the child (activity which was above all motor and sensorial), it is to

the moral level that his delicacy of approach ought now to be oriented. That is where the problem of this age lies."⁴⁰

The child now is in the process of passing judgments and tries to reach the roots of the matter. He does not like to accept the things as they are without putting questions regarding their genuineness. "He has reached a new level, he starts to express judgments. This is new for him. Before, he was interested in things (Changing the water for flowers, caring for the little fish, etc.). Now he is interested mainly in the how and the why. All that used to attract him sensorily now interests him from a different point of view. He is looking for what needs to be done. This is, he is beginning to become aware of the problem of cause and effect."⁴¹

Again, the child develops the sense of justice at this stage. Sometimes his questions are disturbing for the adults. "It is at this age also that the concept of justice is born simultaneously with the understanding of relationship between one's acts and the needs of others. The sense of justice, so often missing in man, is found during the development of the young child. It is the failure to recognize this fact that engenders a false idea of justice."⁴²

Montessori has discussed the different stages of personality development. This process does not disturb the unity of personality. Dr. Montessori herself has thrown light on the matter. She says, "The human personality is essentially one during the successive stages of its development. Yet, whatever human being we consider, and at whatever age, whatever children in the primary school, adolescents, youths or adults, all start by being children, all then grow from childhood to manhood or womanhood without changing the unity of their persons."⁴³

Again, the psychological stages are not 'separate from physical stages'. They are 'intimately bound up with the corresponding physical changes which are taking place at the same time.'

Montessori system, as we shall see, keeps the principle of educating one at all stages. "If the human personality is one at all stages of its development we must conceive of a principle of education which has regard to all stages."⁴⁴

Montessori has kept the laws of nature in mind while bringing out the stages of personality. "Life is divided into well-defined periods. Each period develops properties, the constructions of which are guided by the laws of Nature."⁴⁵ Her method of education is according to nature of the child's stages of growth. Otherwise according to her, it will lead to the development of anomalies.

Implementation

For the first period (0-3) which is pre-school age, the child must have congenial environment and free movement for unconscious learning. It is at the home where the foundation of personality development is laid.

For the second period (3-6), the child goes to "Children's House." It is a place where the child learns with the aid of apparatuses (designed by Dr. Montessori). For instance, through didactic material his five senses are developed and he is prepared especially for writing, arithmetic and language.

For the next stage (6-12), the child is given broader outlook— the secrets of universe are introduced. For practical learning the children are taken out of the classroom.

In the last two periods special attention is constantly and systematically given on personality development.

Chapter Two

SELF REALIZATION

IQBAL

Self Realization means "Accomplishment of, freedom to develop to the utmost, all that of which one is capable in view of one's character, natural faculties, powers, and passions."⁴⁶

Iqbal does not consider self as a datum; it is to be realized. He notes immense potentiality and capacity within the human ego which can be fully realized in right direction. He poses a deep-rooted trust in ego's expansion. He says:

"When the grass found a means of growth in itself,
Its aspiration clove the breast of the garden"⁴⁷

Again:

"When life gathers strength from the Self
The river of Life expands in to an ocean"⁴⁸

Further, his' (man's) career, no doubt, has a beginning, but he is destined, perhaps, to become a permanent element in the constitution of being... When attracted by the forces around him, man has the power to shape and direct them; when thwarted by them, has the capacity to build a much vaster world in the depths of his own inner being, wherein he discovers sources of infinite joy and inspiration."⁴⁹

Iqbal, therefore, advises us to bring forth whatever lays unrealized in our personality. He says:

"How aptly remarked the singing fowl,
Nestling in the trees, on an early morn:
Bring forth whatever is hid in thy breast

A wailing, a sigh, a lament, or a song.”⁵⁰

Again,

“Never for an instant neglect Self preservation

Be a diamond, not a dewdrop.”⁵¹

Self realization changes a weak personality into a stronger one. Thus, Iqbal lays much stress on transformation and actualization. He says:

“The point can be conveyed in simple words:

If thou transform thyself thy fate will change.

If thou art dust, thou ‘It only disappears

If thou art stone, use shall be made of thee

To shatter glass. Art thou a drop of dew?

Evanescence is then thy fate- Art thou

A sea? Then thou will last. O passing one.”⁵²

All this eventually make a very strong nation. It is why Iqbal says,

“That nation does not stand in need of a sword,

The self of whose young men is like steel in quality.”⁵³

But if self realization is neglected, man will be reduced to the worthless object. “If he (man) does not take the initiative, if he ceases to feel the inward push of advancing life, then the spirit within him hardens into stone and he is reduced to the level of dead matter.”⁵⁴

However, self realization is not easy. He says, “The emergence and multiplication of individualities, each fixing its gaze on the revelation of its own possibilities and seeking its own dominion, inevitably brings in its wake the awful struggle of ages... This mutual conflict of opposing individualities is the world-pain which both illuminates and darkens the temporal career of life. In the case of man in whom individuality deepens into personality, opening up possibilities of wrong-doing, the sense of tragedy of life becomes much more acute.”⁵⁵

Educational Implications

The child is gifted with innate potentials which he himself has to realize. He has the capacity and strength to

realize these potentials on sound lines. If trained and educated properly, he can ably transform himself into a strong harmoniously developed personality. It is, of course, not an easy task. It requires a proper understanding of child psychology, sound knowledge of child's nature and right devices to bring required results.

MONTESSORI

Montessori believes in self realization. The child possesses before birth 'a pattern for his psychic unfolding'. The child unfolds the psychic pattern to construct his own personality. "There is thus a secret in the soul of the child, impossible to penetrate unless he himself reveals it as little by little he builds up his being. It is the same as in the segmentation of the germ-cell."⁵⁶

That the child possesses the aforesaid unfolding does not mean that he is predetermined. "Although the child has a predetermined psychic pattern to guide his striving for maturity, and a vital urge to achieve it, he does not inherit already established models of behavior which guarantee him success. Unlike other creatures of the earth, he must develop his own powers for reacting to life."⁵⁷

In order to understand the process of self-realization, Montessori maintains that nature has given the child two internal qualities which she calls as Absorbent Mind and Sensitive Periods. "Since he must create himself out of undeveloped psychic structures, he has been given special internal aids for the task: the Sensitive Periods and the Absorbent Mind. The principles or natural laws governing the child's psychic growth reveal themselves only through the process of his development."⁵⁸

The Absorbent Mind is an unconscious mental state which constructs without effort under the lead of sensitive period. "There exists in the small child an unconscious mental state which is of a creative nature. We have called it the "Absorbent Mind." This absorbent mind does not construct with a voluntary effort, but according to the need

of 'inner sensitivities' which we call Sensitive Periods: as the sensitivity lasts only for definite period, i.e. until the acquisition to be made according to natural development has been achieved."⁵⁹ These are internal aids, for self-realization, the Sensitive Periods and the Absorbent Mind help the child attain knowledge of the environment. "The Sensitive Periods describe the pattern the child follows in gaining knowledge of his environment. The phenomenon of the Absorbent Mind explains the special quality and process by which he accomplishes this knowledge."⁶⁰

In case, this fact is ignored and the child fails to realize his qualities, his efficiency becomes impaired. Language is the best example to quote here. "If the nebula for language met with obstacles in its development and the constructive acoustic sensitivity did not function, a deaf-mute might be the result, though his organs of hearing and speech would be perfectly normal."⁶¹

However, these aids are passing phases and vanish after the passages of particular periods. These remain till the age of six years with the same sensitivity.

The Absorbent Mind

Age: 0-3 Years

Montessori calls the child 'Absorbent Mind' because the child absorbs the impressions from his environment for the development of his personality. These "Impressions do not merely enter his mind they form it, they incarnate themselves in him."⁶²

This is the period of unconscious development through absorption. It is a period of immense energy. It is a base of future accomplishment. The child learns unconsciously and without effort. The child possesses an active mind. He does not depend upon adult's instructions. "The merely 'living' and without any conscious effort the individual absorbs from the environment even a complex cultural achievement like language."⁶³ No body can teach him the language, he learns by listening the sound of the adults around. The child

learns easily by hearing human voices in the surroundings. "The sounds of human speech make on him a deeper impression than any other sounds. These impressions must be so strong, and cause such an intensity of emotion— so deep an enthusiasm as to set in motion invisible fibers of his body, fibers which start vibrating in the effort to reproduce those sounds."⁶⁴

This concept of absorption is very vital in attaining perfect psychological development. The period 0-3 years is a basic foundation on which the whole superstructure of personality is constructed. If handled systematically it paves the way to creative work. Otherwise, it leads to deviation. 'The discovery that the child has a mind able to absorb on its own account produces a revolution in education. We can now understand easily why the first period in human development, in which character is formed, is the most important. At no other age has the child greater need of an intelligent help, and any obstacle that impedes his creative work will lessen the chance he has of achieving perfection.'

Age: 3-6 Years

In the previous period, the child unconsciously learnt with movement. But now he learns consciously from the world around him through his hands. "No longer is it a matter purely of the senses, but the hand also takes part. This becomes a 'prehensile organ of the mind.' Whereas the child used to absorb by gazing at the world while people carried him about, now he shows an irresistible tendency to touch everything, and to pause a while on separate things. He is continuously busy, happy, always doing something with his hands."⁶⁵

He now absorbs by active experiences. His activities are multiplied. Nature has given him more capacity because he has to develop himself further. Probably, this is the reason for his tireless activity. "The mind's power to absorb

tirelessly from the world is still there, but absorption is now helped and enriched by active experience.”⁶⁶

Now, his ego is at work. Previously his movement appeared to push him from an external force but now he becomes aware of being an agent of his activity. “He has forgotten the events and experiences of the preceding epic (0-3 Years); but, using the faculties he created then, he can now will, think, and remember... Before, it was as if a force outside him moved him; now, it is the child's own ego which guides and directs.”⁶⁷

Here, the adults need to change their attitudes. They are not authorities but are helpers or facilitators. ‘This is the new path on which education has been put; to help the mind in its process of development, to aid its energies and strengthen its many powers.’ It becomes a matter of giving help to the child's life, to the psychological development of man. No longer is it just an enforced task of retaining our words and ideas.

Implementation

Keeping all the above facts of the Absorbent Mind in view, we must provide a congenial environment for the child from where he will absorb the qualities useful for the development of his personality. The verbal instructions are of no use. Montessori has introduced ‘Children's House’ wherein the whole pattern of education is changed. Auto education takes the place of conventional education. ‘When we understand that the energies belong to an unconscious mind, which has to become conscious through work and through an experience of life gained in the world we realize that the mind of the child in infancy is different from ours, that we cannot reach it by verbal instruction, nor intervene directly in the process of its passing from the unconscious – the process of making human faculty – then the whole concept of education changes.’

Sensitive Periods

The Sensitive Periods are the periods of special sensibility toward some elements in the environment. The child is attracted to them. These throw great light on psychic development of the child. Montessori believes that these, like Absorbent Mind are innate psychological forces in the child, through which he develops himself. "We may say that during the development of certain organisms there come periods of special sensibility. These periods of sensibility are related to certain elements in the environment towards which the organism is directed with an irresistible impulse and a well-defined activity."⁶⁸

But this sensibility to learn about things remains for a particular period. If hindered or prevented by the adults or by some circumstances, the things are not learnt perfectly. It is just like those birds that missed learning bird song at a proper time. They may learn but not so efficiently at a later stage. Similarly "If the child is prevented from following the interest of any given Sensitive Period, the opportunity for a natural conquest is lost forever. He loses his special sensitivity and desire in this area, with a disturbing effect on his psychic development and maturity." Again, "Children pass through definite periods in which they reveal psychic aptitudes and possibilities which afterwards disappear. That is why, at particular epochs of their life, they reveal an intense and extraordinary interest in certain objects and exercises. The development of personality is not a chance. It is to be developed by the child himself. The Sensitive Periods in the life of the child should be given proper attention. Montessori asserts that "the opportunity for development in his Sensitive Periods must not be left to chance. As soon as one appears, the child must be assisted."⁶⁹

This discovery of Montessori has made a great contribution in the field of child education. "Montessori considered her discovery of the Sensitive Periods as one of

her most valuable contributions and their further study an important task for educators.”⁷⁰

Age: 0 - 3 Years

This period is characterized as period of unconscious growth and absorption. Like Absorbent Mind the Sensitive Period is another powerful source of personality development. “The period from birth to three year is characterized by unconscious growth and absorption. The internal structure of emotional and intellectual development is being created by means of the Sensitive Periods and Absorbent Mind. This is a period of unequalled energy and intense effort for the child, for indeed his whole life will depend upon what he can accomplish.”⁷¹

In this period, as said before, the child learns unconsciously, without making any effort simply by living in a congenial environment. Here, also the example of language is given. This is the only period when the child learns language more effectively as compared to the adult with all his resources. “Only the child under three can construct the mechanism of language, and he can speak any number of languages, if they are in his environment at birth. He begins this work in the darkness of the subconscious mind and here it develops and fixes itself permanently.”⁷² Again, ‘the only language men ever speak perfectly is the one they learn in babyhood, when no one can teach them anything! Not only this, but if at a later age the child has to learn another language, no expert help will enable him to speak it with the same perfection as he does his first.’

This period is also a temporary phase. It is transitory. But if the period is missed, unnoticed, and the opportunity is lost, deviation in personality development appears. “If the baby has not been able to work in accordance with the guidance of its Sensitive Period, it has lost its chance of a natural conquest, and has lost it for ever. When something in its environment hinders its inner working, the existence

of a Sensitive Period shows itself by violent reactions, despair that we believe to be causeless, and therefore set down to "naughtiness" and temper. Naughtiness is the expression of an inner disturbance, an unsatisfied need, a state of tension; the child's soul is crying out for what it needs, seeking to defend itself."⁷³

Following are some examples of the Sensitive Periods, which appear in this duration.

(i) *Order*: This appears in the child's early second year and continues for one or two years more. It is easy to grasp the child's interest to see things in order both in time and space. He wants that everything, in his environment, should be kept in its accustomed place; and that the actions of the day should be carried out in its accustomed routine. 'The child manifests his need for order to us in three ways: he shows a positive joy in seeing things in their accustomed place; he often has tantrums when they are not; and, when he can do himself, he will insist on putting things back in their place.'

This helps the child to categorize his perception, and leads him to understand the objects and their relations to his environment. It helps develop his understanding. This order and stability in his environment help him to develop an essential part of his personality.

(ii) *Language*: It appears when six months baby starts making sounds. This period is longer than any other sensitive period. Also it is very important because 'by means of it the children of any country preserve intact the continuity of their national language.'

(iii) *Interest in small objects*: It reveals itself in the second year. The objects are usually insignificant to the adults. But they are of a dire need for the child. Through the objects the child explores the environment. The child uses his tongue and hands in this regard. Through taste and touch he wants to understand the

objects of his environment. This is also a period which helps him develop neurological structures of tongue and hand. These need sensory and motor activities. "The hand is the delicate and structurally complicated organ that allows the mind not only to manifest itself but to enter into special relations with its environment. Man, we may say, takes possession of his environment by his hand, and transforms it as his mind directs, thus fulfilling his mission on the great stage of the universe."⁷⁴

(iv) *Walking*: The child loves walking though it is without proper steps. He is so doing because of love for exploring the environment. "This is how a child should be taken out so that he may practice the essential act of walking at a time when his organism requires to establish the variety of co-ordinated movements that will give him balance. We must realize the immense difficulty, reserved for human beings alone, of walking upright on only two feet."⁷⁵

Age: 3-6 Years

Most of the work done in the Children's House is for realization of children's hidden potentials. Every child is Absorbent Mind. Children's House helps him construct his personality with voluntary efforts under the lead of inner sensibilities. His sensibility always gets required food from the prepared environment before it is faded way.

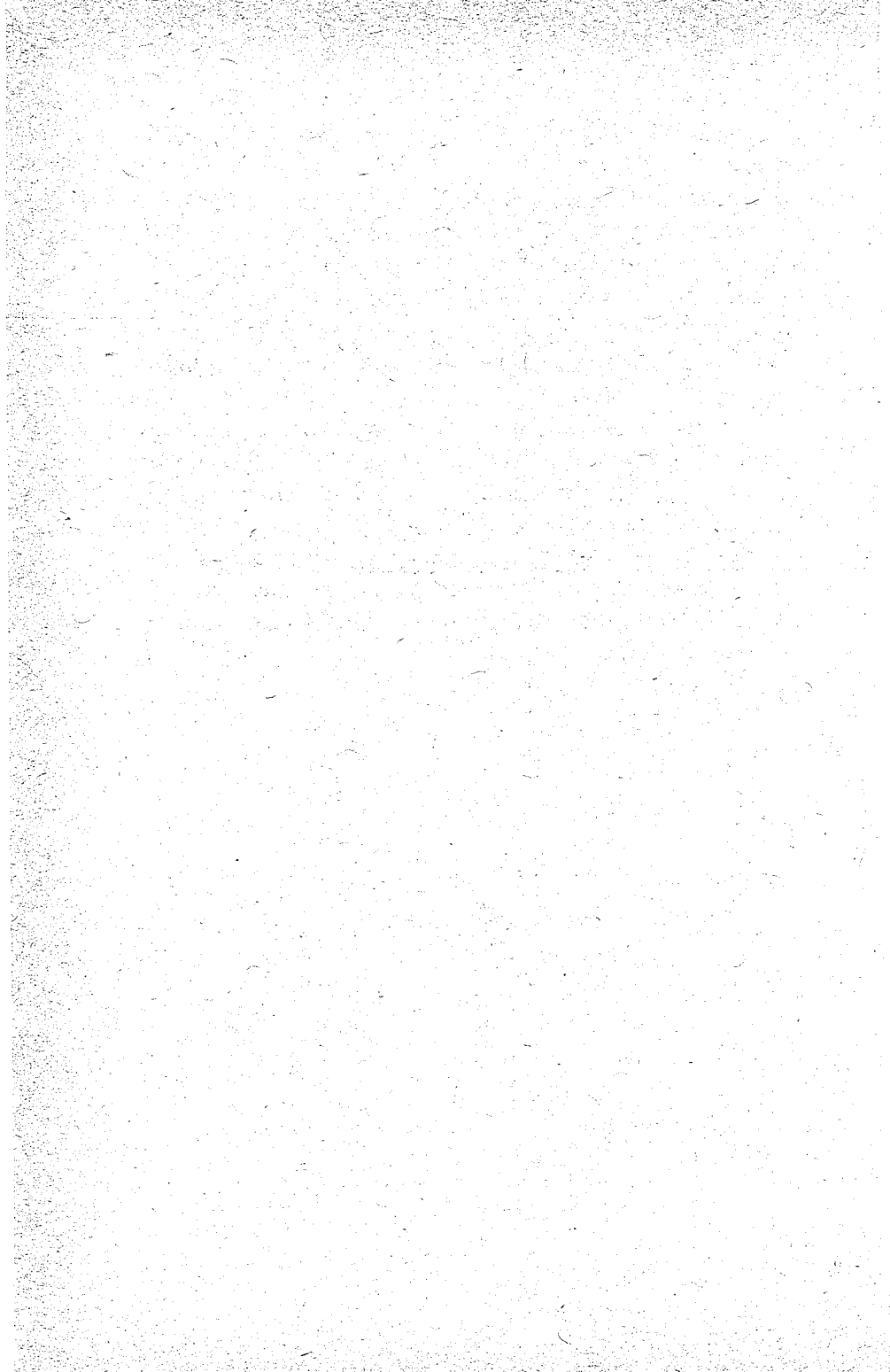
Implementation

The child's five senses are developed and refined to enable him to get maximum benefit from his world around. The didactic material is frequently used for awakening and developing his senses. Lessons are given to prepare the child for writing and Arithmetic. Interest is considerably aroused in exercises. The child's sensibilities for order, language, interest in small objects and walking are further

developed. The following sensitive periods usually appear in this duration.

(i) *Refinement of Senses*: The child shows his “interest in sensorial impressions of all kind— in colour, sound, shape, texture and so forth.”⁷⁶ This is the period in which he remains in the ‘Children’s House’. Lot of attention is given to develop and refine his five senses with different sensorial materials like colour box, bells, etc.

(ii) *Good Manners*: This appears when the child takes interest in external sensory impressions like “lessons of grace and courtesy.” In Children’s House great importance is given to this aspect. “If we leave these things to be taught in a later age, the special and spontaneous interest in them will not be there, having vanished to give way to other interests of a more intellectual nature.”⁷⁷



Chapter Three

FREEDOM

IQBAL

Iqbal is a great upholder of freedom. He regards freedom as the basic condition for development of personality. He maintains that man's effort and success in achieving his goal prove him as free agent. Iqbal says that the "sense of striving is the experience of purposive action and the success which I actually achieve in reaching my 'ends' that convince me of my efficiency as a personal cause. The essential feature of a purposive act is its vision of a future situation which does not appear to admit any explanation in terms of Physiology."⁷⁸ Iqbal pointedly says, "The element of guidance and directive control in the ego's activity clearly shows that ego is a free personal causality."⁷⁹

Again, arguing that freedom of the ego is a prerequisite of all actions, Iqbal says that, "goodness is not a matter of compulsion; it is the self's free surrender to the moral ideal and arises out of willing co-operation of free egos. A being whose movements are wholly determined like a machine cannot produce goodness. Freedom is thus a condition of goodness."⁸⁰

Iqbal asserts that man is born with free will. He refers to an imaginary discussion between God and Satan. God explicitly answers to the accusation of the latter who claimed that his prostration was not decreed by God:

"See what a grovelling nature taught him this

Fine theorem! His not kneeling, he pretends,

Belonged to My fore-ordinance; gives his freedom

Necessity's base title:--wretch! His own

Consuming fire he calls a wreath of smoke"⁸¹

Further, Iqbal maintains that it is freedom which makes man's creative activity possible. "Life is one and continuous. Man marches always onward to receive ever fresh illumination from an Infinite Reality which 'every moment appears in a new glory.' And the recipient of Divine illumination is not merely a passive recipient. Every act of a free ego creates a new situation, and thus offers further opportunities of creative unfolding."⁸²

Iqbal says that there is boundless 'open' possibility in life. "If you ask me why the Emperor Humayun and Shah Tahmasp of Persia were contemporaries, I can give you no causal explanation. The only answer that can possibly be given is that the nature of Reality is such that among its infinite possibilities of becoming, the two possibilities known as the lives of Humayun and Shah Tahmasp should realize themselves together. Time regarded as destiny forms the very essence of things."

Iqbal upholds free choice. Alluding to the episode of Adam's eating of the forbidden fruit, Iqbal says, "Man's first act of disobedience was also his first act of free choice; and, that is why, according to the Qur'anic narration, Adam's first transgression was forgiven."⁸³

Iqbal does not ascribe to the philosophy of Determinism. Determinism is a scientific postulate according to which nature and man are subject to law of causation; and human behavior is the result of antecedent events. The agent's character and external pressure determine man's choice.

He beautifully says,

"Determinism in case of soul is out of question because the soul without freedom is not a soul."⁸⁴

He opposes the view that the destiny of man is predetermined. Destiny is not bound by law of causation and logical understanding. It "is time as felt and not as thought and calculated."⁸⁵ It is not an external power which works from without. It "is time regarded as prior to the disclosure of its possibilities."⁸⁶ It is present in a thing as

“an open possibility.”⁸⁷ In other words, it “is the inward reach of a thing, its realizable possibilities which lies within the depths of its nature, and serially actualize themselves without any feeling of external compulsion.”⁸⁸

Also, he does not endorse the idea of William James's Indeterminism, which maintains “that some volitional decisions are uncaused and unmotivated. Indeterminism is the extreme of thoroughgoing determinism.”⁸⁹

Self-determinism

Iqbal commits to self-determinism—a middle way between the two extremes. Self-determinism, as D.D. Runes observes, consists “in decision independent of external constraint but in accordance with the inner motives and ideals of the agent.”⁹⁰ According to Harold Titus, self-determinism maintains that “man as a self-conscious being has the ability for personal initiative and response, that he is a centre of creativity, and that within limits he is able to reshape himself to influence the behaviors of his fellows, and to redirect the process of the outer world.”⁹¹

Iqbal states that our decisions are not uncaused and unmotivated. It is our ego or self which motivates our actions which are above the mechanical law of causation. He calls it “a free personal causality” which is, a special kind of causality.”⁹² Iqbal does not consider the future as capricious and ambiguous. Iqbal is undoubtedly a committed believer of spontaneity and novelty but to him that does not mean that future is not ‘grafted with the past’ or the ego’s activity is blind or purposeless. Man’s activity is self-determined. He forms fresh ends and purposes according to his inner motives and ideals. Abrupt changes do not mean that these are not organically related. The present fulfillment does not exclude the past. While commenting on Bergson’s concept of teleology, Iqbal pointedly says, that we shape and change ends and purposes and are reciprocally, governed by them, according to the needs as life grows and expands. “We become by

ceasing to be what we are. Life is a passage through a series of deaths. But there is a system in the continuity of this passage. Its various stages, in spite of the apparently abrupt changes in our evaluation of things, are organically related to one another. The life history of the individual is, on the whole, a unity and not a mere series of mutually ill-adopted events."⁹³

Iqbal believes in self-determinism. According to him, "to live is to shape and change ends and purposes and to be governed by them. Mental life is teleological in the sense that, while there is no far-off distant goal towards which we are moving, there is a progressive formation of fresh ends, purposes, and ideal scales of value as the process of life grows and expands. We become by ceasing to be what we are."⁹⁴

Iqbal considers man to be outwardly determined and inwardly free. He says:

"What should I say about its character?

Outwardly it is determined, inwardly it is free.

Such is the saying of the Lord of Badr,

That faith lies between determinism and indeterminism."⁹⁵

Iqbal does not stop here. He goes much further than that. He posits the reality of freedom of ego in its relatedness to self-determinism. Iqbal believes in earned freedom which is achieved by effort. About the acquisition of freedom of the ego, Iqbal says, "The ego understands and masters its environment, and thereby acquires and amplifies its freedom."⁹⁶ Again, writing to Dr. R.A Nicholson, he explains thus, "The ego attains freedom by the removal of all obstructions in its ways."⁹⁷ To elaborate, proper understanding and mastering of environment and removal of obstructions imply more love for goal, self-consciousness, intelligence, knowledge of actual situations, struggle and creativity; these factors ensure freedom of ego. The more one is adorned with these utilities, the freer he

becomes by shunning passivity, ignorance, superstitions and fear. It is obvious that the above positive qualities cannot be earned without self determinism.

However, he agrees that man is determined outwardly. He cannot change his geographical boundaries and birth etc. But his will is totally free. He says about ego, "It is partly free, partly determined, and reaches fuller freedom by approaching the Individual who is most free— God. In one word life is an endeavor for freedom."⁹⁸

Educational Implications

Personality or ego cannot develop unless it is free. The children should not be made subservient. Iqbal maintains:

"It is reduced to a small rivulet,

And, in freedom, life is a boundless ocean."⁹⁹

Thus, in schools we have to make the students feel free and not suppressed. The teachers should not mar the initiative of the students. He regrets.

"The school authorities have stifled your voice,

from where will arise (now) the utterance: There is no god but God."¹⁰⁰

In order to develop good qualities in children they have to be free. The child's freedom and free choice should not be hindered. Self determinism is his right, otherwise he cannot be creative. It does not mean that the child should be set free in all respects. The child himself should learn and realise as to where he has to set his outer limit.

MONTESSORI

Montessori considers that freedom is an essential condition in giving vent to psychic pattern. According to her, "the child requires freedom, if he has been given the key to his own personality and is governed by his own laws of development he is in possession of very sensitive and unique powers which can only come forth through freedom." Since this patterns in the child is operative even before birth, Montessori determined that education, too, "should start as early as the birth of the child."¹⁰¹

The child is a free agent. That the child has an innate pattern of personality development should not delude us into thinking that Montessori believes in self-determinism. She was a great upholder of freedom of will. The child is the master of his own fate. He develops his own personality to combat the struggles in life.

The child needs utmost freedom for the self-development and self-realization. Freedom means freedom from obstacles, and unnatural actions. It is not liberation from personal, natural and social bindings. "The freedom that is given to the child is not liberation from parents and teachers; it is not freedom from the laws of Nature or of the state or of society, but the utmost freedom of self-development and self-realization compatible with service to society."¹⁰² However, to Montessori freedom is not 'release.' It is not 'to let the child do as he likes.' This is a negative approach which creates chaos.

The very quality of his adaptation to situation and environment speaks for his freedom. By birth he is not endowed with adult behavior. He gets adapted with his effort. "He does not possess 'by birth' all the attributes which are destined to increase and grow within him as a means to attain adulthood. Actually, if he already possessed such fixed features as happens in other species, man could never adapt himself to such different places and habits, nor evolved in his social manners, nor take up such different forms of work"¹⁰³

Again, he has not been given ready-made characteristics. He himself builds himself. "He is, therefore, different from animals precisely with regard to heredity. He evidently does not inherit characteristic features, but only the potentiality to form them. It is, therefore, after birth that the characteristics, proper to the species to which the child belongs are built up."¹⁰⁴

Here also direct help to the child is not required. The child must work freely without the intervention of adults.

He still has sensitive periods. He develops by working freely. For the children, work is duly organized and the children are left to work on apparatuses. "Freedom without organization of work would be useless. The child left free without means of work would go to waste just as a newborn baby, if *left free* without nourishment, would die of starvation. *The organization of the work*, therefore, is the corner-stone of his new structure of goodness; but even that organization would be in vain without the liberty to make use of it, and without freedom for the expansion of all those energies which spring from the satisfaction of the child's highest activities."¹⁰⁵

Age: 0 - 3 Years

It is freedom due to which the child not only builds his personality but also enables us to study him properly. The child in the first two years uses hands and arms. In investigation he touches every thing in the environment. It is his need to explore.

To meet this need the child must be given independence. Independence is prerequisite to freedom. The child should not be under pressure of guidance and compulsion. He should have room for independent activities. "No one can be free unless he is independent: therefore, the first active manifestations of the child's individual liberty must be so guided that through this activity he may arrive at independence."¹⁰⁶ In Montessori system independence "is the possibility of acting alone with direct adult assistance."¹⁰⁷ "Independence is a gift of nature leading him to freedom."¹⁰⁸ The child develops into a normal personality through independent work. "In this first epoch if the child is given the opportunity to construct his individuality through independent 'work' we see the emergence of a higher type of normality, a process which has often been described by observers as the 'revelation of the new child.'¹⁰⁹

Work is very essential in this respect. He should be given opportunity for movement. We are deluded into thinking that home should be guarded from the child. This attitude lays the bases of idleness, boredom and frustration. This makes the child psychologically sick.

There should not be any fright for the child. The child does not want to destroy. The home compels him to learn. The external bindings to make him 'good' will eclipse his potential. It is most important that this initiative should not be hindered by the adult. "Any form of violence, in speech or action, does irreparable harm to the child, and another deviated sensitivity is due to the calm but detained effort of some adult to restrain outer manifestations of children."¹¹⁰ Again, the child's activities are not improper. The intervention of the adult creates psychological problem. "Who would ever have thought that the useless assistance given to the child is the first root of all repressions and hence of the most perilous injury the adult individual can do to the child?"¹¹¹

Age: 3 - 6 Years

In Children's House, the child's activities are encouraged. The Absorbent Mind is independently at work for self actualization. "Set free to live his own independent life in this prepared environment he not only learns to do things by himself and acquires new moral and social aptitudes, but also makes swift and surprising progress in the elements of culture. Because he still possesses 'the absorbent mind' (though now working, with his hands) he learns writing, reading, fundamental ideas of number, and many other things besides *spontaneously and without fatigue*."¹¹²

Freedom gives self-knowledge to the child. He gets the opportunity to think freely about his actions, and can decide the worth of each in different situations. He comes to know about the limitations and values in situations. This is regarded as one of the most important virtues of freedom. "Through the freedom he is given in a Montessori

environment, the child has a unique opportunity to reflect upon his own actions, to determine their consequence both for himself and for others, to test himself against the limits of reality, to learn what gives him a sense of fulfillment and what leaves him feeling empty and dissatisfied, and to discover both his capabilities and his shortcomings. The opportunity to develop self-knowledge is one of the most important results of freedom in a Montessori classroom."¹¹³

Freedom creates maturity in the child. He gets rid of disorder, disobedience and laziness. The more the child is developed, the more he is free in Children's House. "Real freedom is a consequence of development; it is the development of latent guides, aided by education. Development is active. It is the construction of the personality, reached by effort and one's own experiences; it is the long road which every child must travel to attain maturity."¹¹⁴

Implementation

In Children's House, Montessori system provides with free atmosphere. The furniture and objects are put in such a way that the children do not feel confined. Their activities are not hampered at all. The children are; therefore, free to move about in the class room at will— ideally to an outside environment, weather permitting, as well as inside the classroom. Montessori described this outside environment as an "open-air space, which is to be in direct communication with the school room, so that the children may be free to go and come as they like, throughout the entire day."¹¹⁵ Because of this freedom of movement, a Montessori day is not divided between work periods and rest or play periods, as is accepted practice in traditional schools.

Again, the tempo of freedom is maintained in all the spheres of activities. The child is free to work on any piece of apparatus with full freedom and not by order or suggestion. The children choose their apparatus freely. They do not indulge in snatching things from one another. Each takes a particular piece of apparatus with cooperation. This

46 *Realization of Iqbal's Educational Philosophy in Montessori System*
helps them learn discipline and assess their own values. "By achieving success on his own with the materials in the classroom, the child begins to understand his own value and talent."¹¹⁶ Again, the root of the matter is the child's free choice of material and his spontaneous movement. "The children are free to choose their own activities in the classroom, again keeping in mind "that here we do not speak of useless or dangerous acts, for these must be suppressed." This protection of the child's choice is a key element in the Montessori Method, and it must not be violated. "It is necessary rigorously to avoid the arrest of spontaneous movements' and the imposition of arbitrary tasks."¹¹⁷

Age: 6-12 Years

Now, the child is not much dependent on the adult. He can decide independently. He has crossed the age when he was observing 'exercise of practical life'. Now, his activities are independent without taking any help from the adult.

At this stage, "we begin the introduction of moral relationships, of those that awaken the conscience. If, up to the present, it was important not to bump someone in passing, it is now considerably more important not to offend that person."¹¹⁸ The child should be free enough to distinguish between good and evil.

Implementation

The child's interest in external activities must be encouraged. His initiatives, of course, under watchful eyes, should be spurred to give vent to his potentialities. At this stage, "*The role of education is to interest the child profoundly in an external activity to which he will give all his potential. We are concerned here with bringing him liberty and independence while interesting him in an activity through which he will subsequently discover reality. And for him this is the means by which he may free himself from the adult.*"¹¹⁹

ENVIRONMENT

IQBAL

Iqbal considers that environment is another essential factor for the development of personality. Environment carries a great value for the development of personality. Iqbal refers to the episode of the Fall of Adam on earth. He does not agree with an old Babylonian inscription, "We find the serpent (phallic symbol), the tree, and the woman offering an apple (symbol of virginity) to the man. The meaning of the myth is clear – the fall of man from a supposed state of bliss was due to the original sexual act of human pair."¹²⁰ He relates that Adam was persuaded by Satan to eat the fruit of knowledge not because due to 'original sin' or wickedness but it was due to hasty nature. "Satan, however, persuaded him to eat the forbidden fruit of occult knowledge and Adam yielded, not because he was elementally wicked, but because being 'hasty' (*Ajul*) by nature he sought a short cut to knowledge."¹²¹

Actually, his intellectual faculties were attuned for different type of knowledge. "Adam was forbidden to taste the fruit of this tree obviously because his finitude as a self, his sense-equipment, and his intellectual faculties were, on the whole, attuned to a different type of knowledge, i.e. the type of knowledge which necessitates the toil of patient observation and admits only of slow accumulation."¹²²

Thus, he was put in the environment most suited to his nature. "The only way to correct this tendency was to place him in an environment which, however painful, was better suited to the unfolding of his intellectual faculties."¹²³

The environment was not, however, given to him as a result of punishment. It was rather to defeat the design of Satan which was to keep man ignorant of the joy which man gets from perpetual growth and expansion of his personality. "Thus, Adam's insertion into a painful physical environment was not meant as a punishment; it was meant rather to defeat the object of Satan who, as an enemy of man, diplomatically tried to keep him ignorant of the joy of perpetual growth and expansion."¹²⁴

However, the expansion of this knowledge is based upon actual experience which expands only by method of trial and error. "But the life of a finite ego in an obstructing environment depends on the perpetual expansion of knowledge based on actual experience. And the experience of a finite ego to whom several possibilities are open expands only by method of trial and error. Therefore, error which may be described as a kind of intellectual evil is an indispensable factor in the building up of experience."¹²⁵

Thus, according to Iqbal, the ego is a kind of tension which is caused by the interaction between the ego and the environment. "The life of the ego is a kind of tension caused by the ego invading the environment and the environment invading the ego. The ego does not stand outside this arena of mutual invasion. It is present in it as directive energy and is formed and disciplined by its own experience."¹²⁶

Iqbal says "What is the nature of man whom it confronts on all sides? Endowed with a most suitable mutual adjustment of faculties he discovers himself down below in the scale of life, surrounded on all sides by the forces of obstruction."¹²⁷

In such environment, by realizing his inner potentialities, man is not only to develop his own personality but also to shape the destiny of the universe by his creative activity. The ego by being a forward assimilative movement, "removes all obstructions in its

march by assimilating them. Its essence is the continual creation of desires and ideals, and for the purpose of its preservation and expansion it has invented or developed out of itself certain instruments, e.g., senses, intellect, etc., which help in to assimilate obstructions. The greatest obstacle in the way of life is another Nature; yet Nature is not evil, since it enables the inner powers of life to unfold themselves."¹²⁸ Discussing man's nature and his superiority, Iqbal says, "And how do we find him in this environment? A 'restless' being engrossed in his ideals to the point of forgetting everything else, capable of inflicting pain of himself in his ceaseless quest after fresh scopes for self-expression. With all his failing he is superior to Nature."¹²⁹

Educational Implications

The crux of Iqbal's view is that man has to develop his self (personality). For this purpose he has been endowed with an environment. Human personality cannot develop without this suitable environment.

But this kind of environment is naturally different from that of the child. The child should be put in a situation where he has to struggle with determination and courage. But it should be in consonance with the capacities and needs of his age. It is imperative at different stages of personality development. This environment should lay the foundation of higher and developed personalities which have different attributes including courage, initiative and drive to change the inner and outer world. Iqbal beautifully says, about man, "His career, no doubt, has a beginning, but he is destined, perhaps, to become a permanent element in the constitution of being."¹³⁰

MONTESSORI

Age : 0-3 Years

The baby has a great potentiality which he has to develop himself with the help of an environment, which is

conducive to his development. Montessori too does not believe that the child is born with 'original sin' committed by Adam. Iqbal has already rejected it. "This is no new idea. In the days of Moses it is recognized that there was an error at the very origins of mankind, an original sin indicating that all mankind was infected and lost."¹³¹

"According to the religion, I almost went against the faith and many of them thronged around me to explain the reality of 'original sin'. It is easy to imagine what Calvinists or Protestants in general thought about it, convinced as they are of the innate and total badness of human nature."¹³² Further, "Original sin seems an illogical and unjust conception because, it envisages the possible condemnation of the innumerable innocents destined to make up humanity."¹³³ Again, "The child of one or two years may have something to tell that he feels to be very necessary, and be unable to find the word he wants, so he becomes agitated, even enraged, and it is all put down to 'original sin'. Poor little man who is working towards independence! To be so misunderstood! Rage is the only expression open to him if the right means are lacking."¹³⁴ The root cause of this agitation is lack of love on the part of the adult. "The causes of which we treat lie in the conflict that exists at the base of human life, a conflict big with consequences and which has never been explored. The adult and the child, made to love one another and to live together, find themselves in conflict through an incomprehension that corrodes the roots of life, and which takes place in impenetrable secrecy."¹³⁵

According to her, the child is developed upon an integral relationship with his environment, with the things and the people within it. Only through this interaction can he come to an understanding of himself and the limits of his universe and thus achieve an integration of his personality.

The child gets his mental food from the environment. It is his love of environment which attracts the child towards

it. Montessori says "in the very tiny child and in the normalized child there is an urge that leads them towards forces in order to act with them. This outward movement towards their environment is not something cold, but a penetrating love, a vital sign comparable to hunger."

We have discussed that the child has an innate psychic pattern which he himself has to develop or realize. For this he requires freedom, which cannot take place without environment. Actually, "the child is dependent upon an integral relationship with his environment, both the things and the people within it. Only through this interaction can he come to an understanding of himself and the limits of his universe and thus achieve an integration of his personality."¹³⁶

The child cannot develop in a void. His potentialities cannot be actualized without environment. "Its potentialities, in fact, must be stimulated by the environment."¹³⁷ Only in such environment "it is possible for the child to orient himself and to act with purpose; without it he would have no basis on which to build his perception of relationship."¹³⁸

In every child, there is an urge to act at this stage and thus he has love for the environment. It is quite natural that from the environment he seeks things to feed his inward need. Obviously, "the child has a kind of hunger that carries him towards his surrounding, to seek for things that can feed his spirit, nourishing himself by activity."¹³⁹

For this, a congenial environment to meet the psychic needs of the child has to be provided; otherwise he will be an abandoned child. "If no one helps it, if an environment is not prepared to receive it, it is a creature in continual peril from the point of view of its psychic life. The little child is, we might say, exposed as waif in the world."¹⁴⁰

It must be a living environment, intelligently prepared by the adult according to the needs of the child. He "must be surrounded by a living environment, not a dead one. He

wants not an environment to be mastered and enjoyed but an environment that will help him to establish his function. Plainly the environment must be a living one, directed by a higher intelligence, arranged by an adult who is prepared to his mission.”¹⁴¹

This environment is especially prepared to help the child for self-realization. The child has immense energy to exploit the environment around him. Here ‘we have put the things we wish his mind to absorb. Montessori’s long and varied experience all over the world made her believe without a shadow of doubt that, when children are so treated, and allowed freedom of choice to follow the guidance of their sensitive periods, they make astonishing progress. “Within the child there is a very scrupulous and exacting teacher, who even adheres to a timetable; and at three years has produced a being whose acquisitions are already such that — as psychologists assure us- it would take an adult sixty years of hard work to achieve as much.”¹⁴²

The child cannot develop fully in the environment of adult. He is all the time disturbed by “Do not’s.” This arrests his development. “The things that surround him all belong to grown-ups, and are made for their use. They are forbidden to the child, taboo. The command ‘Don’t touch!’ is the only answer to this vital problem of infant development. If the child touches such forbidden objects, he is punished or scolded.”¹⁴³

If the requirements are not met, naughtiness is the first sign of his personality deviation. This is the result of their suppressed feelings. “The naughtiness of small children is not being able to ‘function’ during that period on which the whole future depends and every hour of which brings its progress. Naughtiness can also be a form of agitation caused by mental hunger when the child is deprived of the stimuli of the environment or by a sense of frustration experienced when he is prevented from acting in that

environment. The 'unconscious aim' then of moving ever farther from its realization creates a kind of hell in the life of the child who becomes separated from the leading source and the creative energies."¹⁴⁴

Age: 3-6 Years

In this period, the child goes to the school which is called 'Children's House'. The child develops his personality by mastering the environment. He gets food for his development from the environment. "What he wants to do is to master his environment, finding therein the means for his development. And what is it (to be exact) that he has to develop? It is all those powers which, up till now, he has been creating."¹⁴⁵

As compared with the previous period, the child's needs are different. Here a great emphasis on the development of senses is needed. "Now when the child has to move in a constructive manner, using his hands at some work, he needs to have outward things that he can handle, that is it is necessary for him that 'motives of activity' should exist in his environment."¹⁴⁶

Actually, the prepared environment provides the child with a basis to orient personality and perception of relationship. He has "an inner sense which is a sense not of distinction between things, so that it perceives an environment as a whole with interdependent parts. Only in such an environment, known as a whole, is it possible for the child to orient himself and to act with purpose; without it he would have no basis on which to build his perception of relationship."¹⁴⁷

The environment is prepared where the child gets every thing which he needs. It is so congenial that the child loves to live in it for the whole day. "The special interior vitality and joy the child exhibits during these periods result from his intense desire to make contact with his world. It is a love of his environment that compels him to this contact.

This love is not an emotional reaction, but an intellectual and spiritual desire."¹⁴⁸

The healthy environment, besides normalizing the children, helps the disappearance of somewhat abnormal states of mind. "Many illnesses and morbid states, like many moral defects, may disappear when children are placed in a free environment and allowed to engage in normalizing activities."¹⁴⁹

Again, the favourable environment does not make the children jealous of one another. It makes them peaceful and joyful. They happily choose their own objects and occupations. "Just as the child does not envy a child older than himself, so also he does not desire things which are of no use to him at that particular time."¹⁵⁰

Further, "the older child cannot inspire the younger one with a desire for competition: on the contrary, this latter's attitude is one of admiration and devotion. For in the older child he sees an image of his own future triumph which is a certainty, because the child will grow if he does not die. The child does not arouse envy merely by being older."¹⁵¹

If we fail to provide such an environment the child's personality somewhat deviates from the creative pattern. "If the child is denied this environment or psychic life, everything in him is weakened, deviated and shut away. He becomes an impenetrable, enigmatic being empty, incapable, naughty, bored, cut off from society."¹⁵²

Here, one can easily find a marked difference between the work of the children and that of the adult. "It is obviously, that the work of the child is very unlike the work of the adult. Children use the environment to improve themselves; adults use themselves to improve the environment. Children work for the sake of process; adults work to achieve an end result."¹⁵³

Implementation

In Children's House all those objects, material, and equipments are provided according to the size and needs of

children. These, for instance, consist of small chairs and tables, tiny plates, and bowls. They indulge in purposeful activities. They lay tables for meals. Montessori calls it exercise of practical life. They clean the furniture, utensils etc., themselves. Every child feels living in his own house. In short, "in our schools we give everything needed so that the child can imitate the actions he sees in his home, or in the country in which he lives. But we have implements specially made for him, of the right size to suit his diminutive proportions and strength. The room is dedicated to him, and he is free to move about in it, talk and apply himself to intelligent and formative kinds of work."¹⁵⁴

In the Children's House, the children learn to coordinate their movements and they have desired exercises of practical life. "The first is the work suitable for little children, who must exercise themselves in order to learn to co-ordinate their movements. It consists of the so-called exercises of practical life which correspond to the psychical principle of 'liberty of movement.' For this it will be sufficient to prepare 'a suitable environment,' just as we should place the branch of a tree in an aviary, and then to leave the children free to follow their instincts of activity and imitation."¹⁵⁵

The surroundings of the children are congenial and lovable for their free activities. Montessori's description is self explanatory. "The surrounding objects should be proportioned to the size and strength of the child: light furniture that he can carry about; low dressers within reach of his arms; locks that he can easily manipulate; chests that run on castors; light doors that he can open and shut readily; clothes-pegs fixed on the walls at a height convenient for him; brushes his little hand can grasp; pieces of soap that can lie in the hollow of such a hand; basins so small that the child is strong enough to empty them; brooms with short, smooth, light handles; clothes he can easily put on and take off himself; these are surrounding

which invite activity, and among which the child will gradually perfect his movements without fatigue, acquiring human grace and dexterity, just as the little kitten acquires its graceful movement and feline dexterity solely under the guidance of instinct.”¹⁵⁶

Age: 6-12 Years

At this second stage of childhood, the child is required to come out from the closed environment of the Children's House. “This has now become too limited to furnish him with all the needs for what Montessori calls “the valorization of his personality i.e. for full harmonious development in every direction— physically, mentally, socially, and spiritually.”¹⁵⁷

Now, it is period or passage to abstraction. The period of sensorial knowledge which was given in the child through apparatus has gone. Now he is concerned with the reasons behind the objects. “He has become a strong being, a being who is entering into a new world, the world of the abstract. It is a rich world in which the acts accomplished by men will interest him more than the things. He has reached a new level, he starts to express judgements. This is new for him. Now he is interested mainly in the how and the why. All that used to attract him sensorially now interests him from a different point of view. He is looking for what needs to be done. That is, he is beginning to become aware of the problems of cause and effect.”¹⁵⁸

This is the period of acquisition of culture; “He is more interested in growing than in knowing,” that is, in the self-conscious acquisition of culture. “Education between the ages of six and twelve is not a direct continuation of that which has gone before, though to be built upon that basis. Psychologically there is a decided change in personality, and we recognize that nature has made this a period for the acquisition of culture, just as the former was for the absorption of environment.”¹⁵⁹

Discussing the arrival of man on earth, Montessori says that the earth welcomed him with joy-but not without the offer of toil and hardships. Montessori describes, "Surely a cold reception for man, a being without any covering of fur, in a glacial period that lasted many thousand of years. But there are some warmer valleys in which he could live and the ice was itself a preparation for man's work, for it pulverized the rocks, leaving a soil of great fertility. Earth greeted her son with joy, but offered him toil, no enfeebling ease!"¹⁶⁰

Man, however, accepted this battle field and emerged successful. "The individual treads the path of life, beset with danger on all sides! Life is a veritable battle-front; one may come through, but be crippled or scarred with suffering by the time he enters the peaceful phase of life, and should be the triumphant adult."¹⁶¹

Man cannot be a real success unless and until he starts from childhood.

Implementation

Taking the children for outing is another dire need at this stage. It is to perceive life out of the class room. "When the child goes out, it is the world itself that offers itself to him. Let us take the child out to show him real things instead of making objects which represent ideas and closing them in cupboards."¹⁶²

The knowledge which the child gets by experiencing life and nature is a real and intensive knowledge as compared with that received by illustrations, maps and pictures. "It is self-evident that the possession of and contact with real things bring with them above all, a real quantity of knowledge. The inspiration engendered by it revitalizes the intelligence that was interested and wished to know. From all these things new intellectual interests arise (climates, winds, etcetera). Instruction becomes a living thing. Instead of being illustrated, it is brought to life. In a word, the

58. *Realization of Iqbal's Educational Philosophy in Montessori System*
outing is a new key for the intensification of instruction ordinarily given in the school."¹⁶³

We get acquainted, for instance, with the life of insects. "When we have become familiarized with the characteristics of the life of the insects we see in the fields, we are able to form an idea of the life of all other insects."¹⁶⁴

No museum or book can be a substitute of experience. Description in any way, of real animals, vegetables, forests, etc. is an abstraction. "There is no description, no image in any book that is capable of replacing the sight of real trees, and all the life to be found around them, in a real forest. Something emanates from those trees which speaks to the soul, something no book, no museum is capable of giving. The wood reveals that it is not only the trees that exist, but a whole, interrelated collection of lives. And this earth, this climate, this cosmic power are necessary for the development of these lives. The myriads of lives around the trees, the majesty, the variety are things one must hunt for, and which no one can bring into the school."¹⁶⁵

All this will spur his interest in the outer world to give vent to his potentials. "The role of education is to interest the child profoundly in an external activity to which he will give all his potential."¹⁶⁶

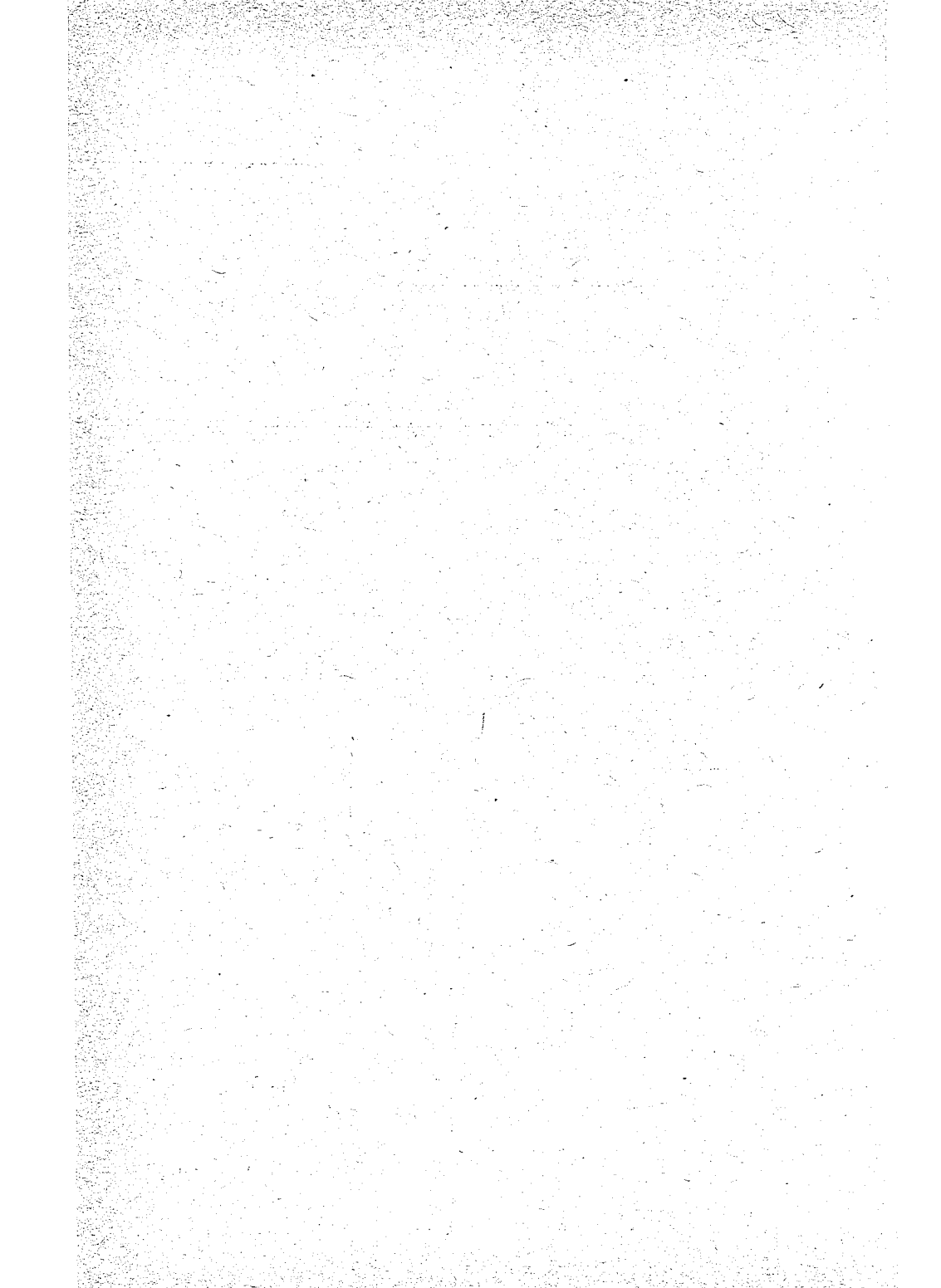
However, life is gradually enabling the child to undergo new situations. Montessori also prepares the child to much tougher and stronger life. She is fully conscious that life is a battle field.

It is the duty of adult to provide the child with suitable environment which will help develop the child's personality according to the needs of this stage of life. "It is however, precisely up to the adult to assist the child's development by creating an environment adapted to his new needs. Just as it is necessary to help the baby while he is taking his first steps, so is it also necessary to help the

child while he is taking his first steps in the world of abstraction.”¹⁶⁷

Following the spirit, the child’s mental activity has not to be disturbed. His freedom of choice is not to be hindered. “He must have absolute freedom of choice, and then he requires nothing but repeated experiences which will become increasingly marked by interest and serious attention, during his acquisition of some desired knowledge.”¹⁶⁸

He should also be encouraged to put questions to satisfy his thirst of knowledge. “Our teaching must only answer the mental needs of the child, never dictate them. Just as a small child cannot be still because he is in need of coordinating his movements, so the older child, who seems troublesome being curious over the what, why and wherefore of everything he sees, is building up his mind by this mental activity, and must be given a wide field of culture on which to feed. The task of teaching becomes easy, since we do not need to choose what we shall teach, but should place all before him for satisfaction of his mental appetite.”¹⁶⁹



Chapter Five

ACTION

IQBAL

Iqbal states that life is dynamic and full of action, struggle and strife. "The life of ego is a kind of tension by the ego invading the environment and the environment invading the ego."¹⁷⁰ He says:

It is the ignorant who say: 'adjust yourself to your surrounding'

If the surroundings (your times) do not conform to your wishes,

You must fight against them."¹⁷¹

Again,

"Feast not on the shore, for there

Softly breathes the tune of life.

Grapple with the waves and dare!

Immortality is strife."¹⁷²

Iqbal considers this tension as a necessity for further development. He says:

"If even a jot is lessened from the tension of existence, I will not buy eternal life at this cost."¹⁷³

"They said, "is our world agreeable to you?"

I said, "No"; they added, "Upset it!"¹⁷⁴

"May God acquaint thee with some storm

For there is no-commotion in the waves of thy sea."¹⁷⁵

According to Iqbal, even destination should not satisfy man because immortal life lies in constant travelling. Iqbal says:

"Not to reach the end is life:

Immortal life for us lies in constant travelling.”¹⁷⁶

“There are as yet many worlds to be manifested,

For the womb of Being is not empty.

Every world is waiting to be attacked by you,

To feel the sharpness of your thought and deed.

This is the object of the revolutions of day and night.

That your self may reveal itself to you.”¹⁷⁷

He stares that even inheritance which is acquired without effort is a form of begging, because such wealth is taken without personal efforts. He says: “The son of a rich man who inherits his father’s wealth is an asker (beggar); so is every one who thinks the thoughts of others.”¹⁷⁸

Again,

“Shame on thee, only to desire

Rubies bequeathed thee by thy sire:

Is there not one delight alone ---

To win thee rubies from the stone.”¹⁷⁹

Further, he relates the tale of certain lions that gave up exertion due to the sermons of the sheep, and eventually met their doom.¹⁸⁰

He discusses about community thus:

“Unworthy the tumult and strife of tomorrow

That nation to whose will today does not bow.”¹⁸¹

“Iqbal warns against passivity and inactivity. To him, contemplation and action are not separate. He maintains, “In great action alone the self of man becomes united with God without losing his own identity, and transcends the limits of space and time. Action is the highest form of contemplation.” Iqbal puts it beautifully in his well-known and oft-quoted verse:

“Man by his action makes his own Heaven and Hell,

For man is not by nature predestined fire or light.”¹⁸²

He says that “If he (man) does not take the initiative, if he does not evolve the inner richness of his being, if he ceases to feel the inward push of advancing life, then the spirit within him hardens into stone and he is reduced to the level

of dead matter.”¹⁸³ He further says, “His (man’s) career, no doubt, has a beginning, but he is destined, perhaps, to become a permanent element in the constitution of being ... When attracted by the forces around him, man has the power to shape and direct them; when thwarted by them, he has the capacity to build a much vaster world in the depths of his own inner being, wherein he discovers sources of infinite joy and inspiration. Hard his lot and frail his being, like a rose leaf, yet no form of reality is so powerful, so inspiring, and so beautiful as the spirit of man.”¹⁸⁴

Iqbal is critical of Plato for his idealism and submissive morality: He says about Plato:

“Plato, the prime ascetic and sage
Was one of that ancient flock of sheep.”¹⁸⁵

He criticizes Hafiz in particular and the Persian Poetry in general because both preach luxury and inactivity. About the Persian poetry he says,

“The Persian Muse is mirthsome and heart-easing,
No whetstone for the sword-edge of the Self.”¹⁸⁶

He prefers Arabian poetry to Persian poetry because the former is far vital and inspiring. He says:

“It behoves thee to meditate well concerning literature,
(Therefore) it behoves thee to go back to Arabia:
Thou hast gathered roses from the garden of Persia
And seen the spring tide of India and Iran:
Now taste a little of the heat of the desert,
Drink the old wine of the date.”¹⁸⁷

Again, it is because of its stress on struggle and action that Iqbal recommends to take inspiration from the Arabian poetry. And it is due to the lack of such traits that he condemns Indian poets, sculptors, and story tellers. He says,

“Oh, India’s painters, poets, and story tellers:
The female sits astride their quivering nerves.”¹⁸⁸

Such poets sound the death knell to the nation. Iqbal says:

“Woe to a people that resigns itself to death.
And whose poet turns away from the joy of living.”¹⁸⁹

“Iqbal states that poetry, music and art are lifeless if they are not conducive to self-realization and cannot generate struggle and action. He says,

“Nations do not revive without miracles
And art, which lacks the vigour of Moses' stroke, is dead.”¹⁹⁰

The true and highest art, for him, is which plays positive role in life and helps face the trials of life courageously. In Iqbal's philosophy of action there is no place for 'art for the sake of art'. “The highest art is that which awakens our dormant will-force and nerves us to face the trials of life manfully. All that brings drowsiness and makes us shut our eyes to Reality around, on the mastery of which alone life depends, is a message of decay and death. There should be no opium-eating in Art. The dogma of Art for the sake of Art is a clever invention of decadence to cheat us out of life and power.”¹⁹¹

Iqbal's works are full of such creative and positive ideas. The closed doors of destiny are opened through action:

“The destiny of this world of strife is a mystery,
indeed;
Zeal for action unfolds the secrets of the destiny
unknown!”¹⁹²

Iqbal believes that self-realization is not possible without action. Besides, freedom and immortality are earned through action. He says “The Ego attains to freedom by the removal of all obstruction in its way.”¹⁹³ Further, he emphatically says, “Since personality, or the state of tension, is the most valuable achievement of man, he should see that he does not revert to a state of relaxation.

That which tends to maintain the state of tension tends to make us immortal."¹⁹⁴

Iqbal believes that hardships and dangers have blessings in store. Man's potentialities are revealed by facing difficulties and dangers. He says:

"He that hath a sound heart
Will prove his strength by great enterprises.
The potentialities of men of action
Are displayed in willing acceptance of what is difficult."¹⁹⁵

Again, he pointedly says,

"Danger tests one's strength and capacity
And is the touchstone of the powers of
The mind and the body."¹⁹⁶

Iqbal says that evil is to test and reveal potentialities of man. He, too, admits the importance of enemies. He says:

"I will declare the truth: thine enemy is thy friend:
His existence crowns thee with glory.
Whosoever knows the states of the Self
Considers a powerful enemy to be a blessing from God.
To the seed of Man the enemy is as a rain-cloud
He awakens its potentialities."¹⁹⁷

Again, he has a soft corner for Satan, the embodiment of evil for he is an active principle of life. Iqbal in his poem 'Iblis and Jibril' makes Iblis say:

"But in Man's pinch of dust my daring spirit has
breathed ambition,
The warp and woof of mind and reason are woven
of my sedition.
Your ministers and your prophets are pale shades:
The storms I teem
Roll down ocean by ocean, river by river,
streams by stream!
Ask this of God, when next you stand alone within
His sight

Whose blood is it has painted Man's long history so bright?"¹⁹⁸

Iqbal pointedly says:

"Do not live in a world of blind taste,
Which has only a God and not a devil."¹⁹⁹

Educational Implications

This implies that the students must be infused with active life and prepared to achieve their purpose on their own levels. The adults/teachers must not let him be passive or inactive. A student must learn that without his own initiative he cannot achieve anything.

His style of life should not be such which results in laziness and undesired dependence.

Lessons or poems which make him slumber should not be introduced. Art for the sake of art should not be encouraged. Art for the sake of life is the ideal which the students must realise within themselves.

MONTESSORI

Age: 0-3 Years

Work is physical and mental activity which is freely chosen by the child. It is never a mechanical process. "By 'work' Montessori did not mean mechanical drudgery, but physical and mental activity freely chosen by an individual."²⁰⁰ The child of 2-½-3 becomes inquisitive and catches hold of ordinary objects-like shiny bell, a square in the corner of the room. Though these appear most insignificant to the adults, these are not useless to the child. "The children of this age touch 'especially those objects which they evidently prefer, the most simple objects, as, for example, a square block of paper, a square inkstand, or a round, shiny bell. All things which 'are not meant for them."²⁰¹

Any interesting thing inspires them to activity. Climbing above is very fascinating to them. For instance, ascending the stairs is one of the loveliest games for them.²⁰²

The child is, actually, developing himself through his activity. Activity "has meaning for him because it promotes his own growth or contributes to society. Montessori believed this activity was natural to the child and the most important single influence on his development."²⁰³

Again, this is self-realization which is achieved through work. The act of self-perfection paves the way to limitless expansion. "Work may not come first in the art of life, but self-perfection, self-realisation through work. In reality, this self-centralisation achieved by movement must of necessity expand, and there are no limits to its expansion."²⁰⁴

The child has no other way to express his psychic life and individuality and consciousness. Thus his way should not be hindered. "Each man has his own path to follow, and work is a chief expression of his psychic life. Those who do no work are truly in great danger of spiritual atrophy."²⁰⁵

Montessori does not separate mental movement from physical activity. The later helps the former. It is simultaneous movement of the body and mind which work in unity. "Till now, almost all educators have thought of movement and the muscular system as aids to respiration, or to circulation, or as a means for building up physical strength. But in our new conception the view is taken that movement has great importance in mental development itself, provided that the action which occurs is connected with the mental activity going on. Both mental and spiritual growth are fostered by this, without which neither maximum progress nor maximum health (speaking of the mind) can exist."²⁰⁶

In this connection, the hand make a great contribution. "It is by means of this 'Work' for it is as much work as play that he becomes conscious, and constructs himself. He develops himself by means of his hands, using them as the instruments of human intelligence."²⁰⁷

The contribution of hands is very much emphasized by Montessori. "The hand has followed the intelligence, spirit and emotion, and has left traces of all behind man in his wanderings. Apart from the psychological point of view, all

changes in man's environment have been made by the hand of man. It is because the hands have accompanied the intelligence that civilization has been built, so it may well be said that the hand is the organ of that immense treasure given to man."²⁰⁸

Besides, the child's walking is a great activity. He feels elevated by walking. "At this period of his activity the child is a great walker, in need of long walks, and adults insist on carrying him, or putting him in a perambulator, so the poor child can walk only in imagination. He cannot walk— they carry him; he cannot work they do it for him! On the threshold of life we adults give him an inferiority complex."²⁰⁹

Again, for his activities, the child seeks out some objects. The mother snatches again and the child gets tired of such checks and weeps. It is interference in child's task and thwarts his development. The mother should not forget that it is not naughtiness, as it is usually misconceived; rather it is a positive activity which is necessary for the development of the child.

Age: 3-6 Years

Here too the child has an aptitude to work. His movements are not useless. The child's activities are un-conscious. Nature develops his personality through his work. His environment provides him with experiments. "It is certain that the child's aptitude for work represents a vital instinct, for without work his personality cannot organize itself."²¹⁰

Mere work is just mechanical. It must have inner force behind it. Such work paves the way to discoveries. "But when through exceptional circumstances, work is the result of an inner, instinctive impulse, then even for the adult it assumes a wholly different character. Such work is fascinating, irresistible, and it raises man above deviations and attachments. Such is the work of the inventor or discoverer, the heroic efforts of the explorer, or the compositions of the artist, that is to say, the work of men gifted with such an extraordinary power as to enable them

to rediscover the instinct of their species in the patterns of their own individuality."²¹¹

Montessori states that activities cannot be considered separate from mind. In other words, hand is the instrument of the ego. "Man builds himself through working, working with his hands, but using his hands as the instruments of his ego, the organ of his individual mind and will, which makes its own experiments face to face with its environment."²¹²

It is through such activities or work which help the child develop into a mentally healthy child. No punishment or preaching can take the place of such work. "Nothing can take the place of work, neither physical well-being nor affection, and, on the other hand, deviations cannot be corrected by either punishment or example."²¹³

Montessori believes that integration of personality is not possible without work. "Among the revelations the child has brought us, there is one of fundamental importance, the phenomenon of normalization through work. It is certain that the child's aptitude for work represents a vital instinct; for without work his personality cannot organize itself and deviates from the normal lines of its construction. Man builds himself through working."²¹⁴

Lack of activity generates deviation and creates negative characteristics in the child. "Observing the features that disappear with normalization, we find to our surprise that these embrace nearly the whole of what are considered as characteristics of childhood. Not only untidiness, disobedience, laziness, greediness, selfishness, quarrelling, naughtiness, but also the so-called creative imagination, delight in stories, affectionate attachment to persons, submissiveness, play, etc. Even features that have been scientifically studied as proper to childhood, such as imitation, curiosity, inconstancy, instability of attention disappeared."²¹⁵ The adult who is not aware of these facts will pave the way of the child to deviation.

Implementation

The Exercises like fastening frames, the lines, concurrent exercises, immobility and silence are exercises of daily living. It is interesting to watch all these exercises

of the Children's House where children are busy in activities.²¹⁶ "One child sweeping the floor with a diminutive but real brush, another polishing brasses, a third putting fresh water in flower vases. Other children, armed with dusters, hot water, soap, and scrubbing brushes are carrying out what seems a veritable spring cleaning of the cupboards. Yet another group may be going on, strike some visitors as a waste of time— time which could be more profitably devoted to definite school subjects such as 'The Three Rs.'²¹⁷

Yet, in point of fact, no other occupations which could be undertaken by the children at this stage (3 - 5) could be more important for their whole development— physical, mental, and moral— than these 'exercises of practical life' as they are called. The practical exercises contribute a lot to the harmonious development of the child's personality. These satisfy his social sentiments and earn for him sense of dignity and importance. "The field thus opened to the free activity of the child will enable him to exercise himself and to form himself as a man. It is not movement for its own sake that he will derive from these exercises, but a powerful co-efficient in the complex formation of his personality. His social sentiments in the relations he forms with other free and active children, his collaborators in a kind of household designed to protect and aid their development; the sense of dignity acquired by the child who learns to satisfy himself in surroundings he himself preserves and dominates— these are the co-efficient of humanity which accompany 'liberty of movement.'²¹⁸

The child is never tired by doing work according to his taste and inner need. Rather, it makes him more strong, enthusiastic and disciplined. "The child does not grow weary with work, but increases his strength. He grows through work and that is why work increases his energies. He never asks to be relieved of his labours, but on the contrary he asks to be allowed to perform them and to perform them alone. The task of growth is his life, he must truly either work or die."²¹⁹

Montessori gets such results in the 'Children's House' through auto education, which is based on principle of trial

and error. Nearly all the apparatuses are based upon this principle. "The children learn through trial and error. The teacher is not authority here. She is only to guide."²²⁰

Age : 6-12 Years

In this period also, Montessori draws our attention toward its completion. Montessori refers to Bergson who champions the existence of 'Élan Vitale' which is vital urge behind our actions. "Another vital factor of the mind is the urge to carry an action to completion, and it is part of what has been called the 'Élan Vitale.' The philosopher Bergson gave this name to the vital urge which drives every living creature into experiences, for the storing of engrams. This power brings children in our school to work spontaneously, persisting in repeating the same experience, till completely satisfied. It is sometimes called the 'Will to Live,' and in connection with the human being is classed among conscious, psychic factors, while in other living creatures it ranks as biological and sub-conscious. Truly the Élan Vitale is in every facet of life, and when it emerges into the conscious part of the mind becomes a voluntary factor, as the will."²²¹

Equilibrium between thinking and action is necessary for the development of personality. The thought will not assume concreteness if it is not translated in appropriate action. "It is essential for the child, in all periods of his life, to have the possibility of activities carried out by himself in order to preserve the equilibrium between acting and thinking. His thoughts could, in effect, have the tendency to lose themselves in abstraction by reasoning without end just as the small child loses himself in a world of fantasy. We bring specific objects to the small child in an environment prepared for him. Here he acquires independence thanks to his own effort. And the activity gives him dignity. It is his own experience that brings him exact answers."²²²

Implementation

The children's outing or external activity is most important thought action role at this stage. The activity brings out his potential. "*The role of education is to interest the child profoundly in an external activity to*

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which he will give all his potential. We are concerned here with bringing him liberty and independence while interesting him in an activity through which he will subsequently discover reality. And for him this is the means by which he may free himself from the adult."²²³ The outing for child is to provide him experiences. "We must not be content to consider the children's outing a simple health-giving exercise. It is designed to bring the child's attainments to life for him. It is only thus that their realities will penetrate him. That is what we call experience."²²⁴

However, the activity of the child is not to be ignored. 'In this more advance period we continue to afford children the opportunity to learn through the activity of the hand, especially in mechanics and physics. For instance, the children learn the laws of pressure and tension by being asked to build an arch of stones, so placed as to hold together without need of cement.'

The teacher's role in this connection must be efficiently and intelligently played. "Education ought to be a guide in this more critical period of life and of school. The teacher must again be made aware of his limitations, as we have already established with regard to the teacher of the smaller child. For the small child, he had to 'count his words.' Here he must be sure of what he ought to do, of what he ought to say, and of the extent to which he must reply to questions. He must be clearly conscious that his duty is to say little; to say only what is true, but not the whole truth in all its details. He must now also say what is necessary and sufficient." It is indispensable to the child to feel the security the adult can and must give.'

Hence, there is an importance of a vision of cosmic plan. "To have a vision of the cosmic plan, in which every form of life depends on directed movements which have effects beyond their conscious aim, is to understand the child's work and be able to guide it better."²²⁵

PURPOSE

IQBAL

Iqbal considers the ego as "a rationally directed creative will."²²⁶ Purposes and aim form a very important part in the philosophy of Iqbal. "Life is only a series of acts of attention, and an act of attention is inexplicable without reference to a purpose, conscious or unconscious. Even our acts of perception are determined by our immediate interests and purposes... Thus ends and purposes, whether they exist as conscious or subconscious tendencies, form the warp and woof of conscious experiences."²²⁷

Iqbal says that intelligence and purpose are a unified whole. He says that life "is determined by ends, and presence of ends means that it is permeated by intelligence. Nor is the activity of intelligence possible without the presence of ends. In conscious experience life and thought permeate each other. They form a unity."²²⁸ They help man in determining his future. Again, "Purposes not only colour our present states of consciousness, but also reveal its future direction. In fact, they constitute the forward push of our life, and thus in a way anticipate and influence the states that are yet to be. To be determined by an end is to be determined by what ought to be. Thus past and future both operate in the present state of consciousness."²²⁹

The self is held together only by the unity of directive purpose. Without it the self or personality gets scattered or disintegrated. "Thus my real personality is not a thing; it is an act. My experience is only a series of acts, mutually referring to another, and held together by the unity of

directive purpose. My whole reality lies in my directive attitude. You cannot perceive me like a thing in space, or a set of experiences in temporal order; you must interpret, understand, and appreciate me in my judgements, in my will, attitudes, aims, and aspirations.”²³⁰

Iqbal's theory of teleology is very important in this respect. Commenting on Bergson's view of teleology according to which vital impulse is “not aiming at a result; it is wholly arbitrary, undirected, chaotic, and unforeseeable in its behaviour”²³¹ otherwise it will be determined. Iqbal does not agree that it will lead to determinism. He says: “From our conscious experience, we have seen that to live is to shape and change ends and purposes and to be governed by them. Mental life is teleological in the sense that, while there is no far-off distant goal towards which we are moving, there is a progressive formation of fresh ends, purposes, and ideal scales of value as the process of life grows and expands.”²³²

Again, “We become by ceasing to be what we are. Life is passage through a series of deaths. But there is a system in the continuity of this passage. Its various stages, in spite of the apparently abrupt changes in our evaluation of things, are organically related to one another. The life-history of the individual is, on the whole, a unity and not a mere series of mutually ill-adapted events.”²³³

Further, “A time process cannot be conceived as a line already drawn. It is a line in the drawing— an actualization of open possibilities. It is purposive only in this sense that it is selective in character, and brings itself to some sort of a present fulfillment by actively preserving and supplementing the past.”²³⁴

It is purpose which gives inspiration to life. Desire is the origin of life.

“Life is preserved by purpose:

Because of the goal its caravan-bell tinkles.

Life is latent in seeking,

Its origin is hidden in desire.

From the flame of desire the heart takes life,
And when it takes life, all dies that is not true."²³⁵

When man sans desire; he stops soaring.

"When it refrains from forming desires,

Its pinion breaks and it cannot soar.

Desire keeps the Self in perpetual uproar.

It is a restless wave of the Selfs, sea."²³⁶

Desire helps us achieve our goals.

Without it we cannot progress in life.

"Desire is a noose for hunting ideals,

A binder of the book of deeds."²³⁷

Absence of desire knells death bell.

"Negation of desire is death to the living,

Even as absence of heat extinguishes the flame."²³⁸

Thus, Iqbal advises,

"Keep desire alive in thy heart,

Lest thy little dust become a tomb."²³⁹

Iqbal puts forward his theory of art which is exuberant with life. He says, "The ultimate end of all human activity is life—glorious, powerful, and exuberant. All human are subordinated to this final purpose, and the value of everything must be determined in reference to its life-yielding capacity."²⁴⁰

The life of community is also preserved by purpose. Iqbal says:

"The nation dies if it loses hold of the
purpose of life."²⁴¹

Iqbal emphatically manifests the role of purpose with regards to community. He says:

"Death comes upon the individual
When dries life's river, and the Nation dies
When it forsakes the purpose of its life.
Though the community must pass away

Like any Individual when Fate
 Issues the fiat none may disobey."²⁴²
 "The blood that circulateth in our veins
 The nimbler moveth, having the desire
 To reach a goal; life's self consumes itself
 In that bright flame, a glow with tulip-fire.
 The Goal is as a plectrum, that awakes
 The hidden music in the instrument
 of high ambition, an attractive point
 Whereunto moves all centripetal force;
 This stirs a people's hands and feet to move
 In vital unison, one vision clear
 Bestowing on a hundred several sights."²⁴³

Educational Implications

The educational implication is that the child's movement and actions must be purposive. The purpose must be positive, intelligent and progressive which is not harmful to others. The education must guide the child for the development of personality. He must not waste time in purposeless activities. The environment of the child must be conducive to progress without making him lethargic and wasting his energy in useless directions.

MONTESSORI

Age: 0-3 Years

The child's activities are not purposeless. The child's activity, in this period, is for learning to coordinate his movements. Psychologically the child develops his psyche through action which has unconscious motive behind it. "Before the child can perform actions with a clearly logical motive, such as those he has seen performed by grown ups, he begins to act for purposes of his own, using things for ends that are often unintelligible to adults. This happens with children between a year and a half and three."²⁴⁴

Again, the sole purpose of the child's activities is the development of personality which is unconscious in this period. Psychologically speaking, world conquest is his

aim. The child "possesses an intense motivation towards his own self-construction. The full development of himself is his unique and ultimate goal in life. He spontaneously seeks to achieve this goal through an understanding of his environment. 'He is born with the psychology of world conquest.' His emotional and physical health will literally depend upon this constant attempt to become himself."²⁴⁵

The activities of the child in this period look useless to adult. But these are tremendously fascinating and meaningful to him. There are many fascinating occupations of the children of this age which are 'meaningless' to the adults. They see no logic behind such occupations. These activities are very interesting to note. One of the fascinating activities of the children "is to take stoppers in and out of bottles, especially if the stopper is one of prismatic glass, reflecting the colours of the rainbow, like that of a scent bottle. This unstoppering and restoppering of bottles seems one of their favourite elementary plays; another is to raise and lower the top of a big inkstand or the lid of a massive box, or to open and shut the door of a cupboard."²⁴⁶

This is what the adult usually does not understand. As a result, the adults impede such activities and thus create repression in the child. "But simply to shut him out, as has been done up till now, means a repression of his growth, as though he were condemned to become dumb"²⁴⁷

Age: 3-6 Years

Without purpose, the child cannot make any decision or choice. "In order to accomplish any conscious act whatever, it is necessary that we should decide. Now a *decision* is always the result of a *choice*..... For such a choice we must have our motives, whether they be in favour of the grey or the brown; but finally one of the motives will prevail and the choice will be made."²⁴⁸

The decision opens the way to constant work. It develops voluntary life in the child. "The constant work which builds up their personality is all set in motion by

78. *Realization of Iqbal's Educational Philosophy in Montessori System.* decisions; and this takes the place of primitive state of chaos, in which, on the other hand, actions were the outcome of impulses. A voluntary life develops gradually within them; and doubt and timidity disappear, together with the darkness of the primitive mental confusion."²⁴⁹

Again, purposes and decisions are necessary constituents in the development of personality. The power of self direction cannot be without purpose. "Persistent work, clarity of ideas, the habit of sifting conflicting motives in the consciousness, even in the minutest actions of life, decisions taken every moment on the smallest things, the gradual mastery over one's actions, the power of self-direction increasing by degrees in the sum of successively repeated acts, these are the stout little stones on which the strong structure of personality is built up."²⁵⁰

If movement or activity of the child is without purpose, it will end in chaos. It is purposive life which brings order to life and its development. "Immobility is impossible. The world would become chaotic if all movement stopped, or even if living things moved about aimlessly, without the guidance of that useful end which all creatures have assigned to them."²⁵¹

The child has intrinsic motivation. He can work tirelessly for hours to achieve his goal. But activity without purpose brings him fatigue. "If the child has no 'intelligent aim' in his movements, he is without internal guidance, thus movement tires him. Many men feel the dreadful emptiness of being compelled to 'move without an object.' One of the cruel punishments invented for the chastisement of slaves was to make them dig deep holes in the earth and fill them up again repeatedly, in other words, to make them work without an object."²⁵²

Any hindrance on the part of the adult disturbs the child's confidence and initiative. The effect may persist throughout the child's life. He may become abnormal. The naughty, disobedient, uncontrolled and disorderly children

are those who have deviated from healthy personality. These traits of abnormality do not appear if the children's activities are not suppressed. "Such deviations cannot be attributed to the personality itself. They come from a failure to organize the personality. They are ephemeral characteristics, yet they are not correctible, because they can only be corrected when all the powers are functioning as one to serve the ends of the whole individual. But when the attractions of the new environment exert their spell, offering motives for constructive activity, then all these energies combine and the deviations can be dispersed. A unique type of child appears, a 'new child'; but really it is the child's true 'personality' allowed to construct itself normally."²⁵³

Abnormality as a psychological event does not appear, if the child is given freedom of activity and free choice of selecting apparatus. Montessori regrets that first the adults make the children abnormal due to unwise treatment then take the deviated or abnormal children to the child guidance clinics, where the treatment is offered only on Montessori lines. "This psychological event, which brings to mind the cure of adults by psychoanalysis, we have called by the technical term, 'normalization.' Today, after so many years, and so vast an experience, the truth of it is established. In the Child Guidance Clinics, which are being so widely founded for the treatment of 'difficult children,' what is done is just this, to offer the child an environment rich in motives for activity, in which he can choose what he will take and use. In this choice he is free from any teacher's control or indeed from adult control in general."²⁵⁴

Montessori laments and remarks about these clinics. She asserts that "the scope of these institutions is far too limited. They are just places for 'cure,' like nursing homes for the sick. What is still needed is a general understanding

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that if work and freedom can cure defects of growth, it means that work and freedom are normally needed for the child's development."²⁵⁵

Implementation

Now, the motives cannot come out without the things around. "His intelligence no longer develops merely by existing. It needs a world of things which provide him with motives for his activity; for in this formative period there are further psychological developments which still have to take place."²⁵⁶

Thus, in the 'Children's House' necessary materials or apparatus are given for the formation of purposes and decisions. "Our little children are constructing their own wills when, by a process of self-education, they put in motion complex internal activities of comparison and judgement, and in this wise make their intellectual acquisitions with order and clarity; this is a kind of 'knowledge' capable of preparing children to form their own decision, and one which makes them independent of the suggestions of others; they can then decide in every act of their daily life; they decide to take or not to take; they decide to accompany the rhythm of a song with movement; they decide to check every motor impulse when they desire silence."²⁵⁷

There is always a purpose behind every piece of Montessori apparatus. For instance, "the solid insets are not intended to give the child a knowledge of dimensions, nor are the plane insets designed to give him a conception of forms; the purpose of these, as of all the other objects, is to make the child exercise his activities."²⁵⁸

Age: 6-12 Years

At this stage also the child builds his personality. Now his aim is wider in a larger environment. Even at this age, which is *par excellence* the time for storing up information, the question of what he is learning—important though it is—

is secondary to that of mental development. "just as the small child cannot sit still because he is in need of coordinating his movements, so the older child, who seems troublesomely curious over the what, why, and wherefore of everything he sees, is building himself up by this mental activity and for this reason must be given a wide field of culture on which to feed."²⁵⁹

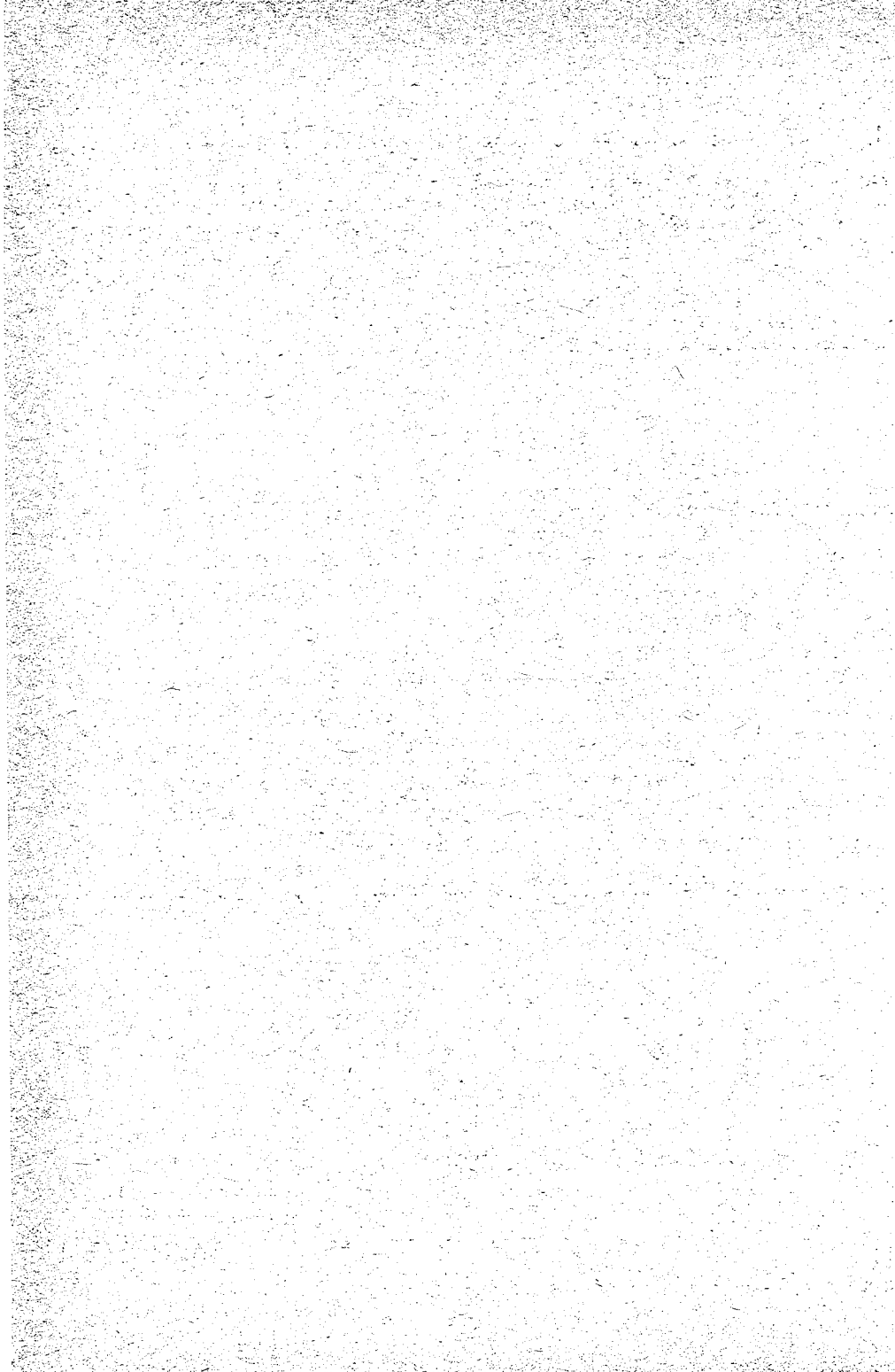
Now, he has not only to construct his personality but also to shape the destiny of the universe. "The world was not created for us to enjoy, but we are created in order to evolve the cosmos."²⁶⁰

Also, his aim is to serve humanity with all his capacities. This is not possible without purposive life. "So also has man a purpose, not just to be purer and finer than other, but to use his spiritual riches, his aesthetic greatness, in the service of others."²⁶¹

Implementation

Even outing on which Montessori puts great stress at this stage of development carries a great value of purpose. "All these activities constitute a symbol of life. Since life outdoor differs from life in a closed environment, a guide and an aim are necessary. In short, to go out, one must be ready for it."²⁶²

For this matter, here also the child's purposes and decisions are tailored according to his needs. His "entire life is a continual exercise of decisions."²⁶³



INTELLECT

IQBAL

Iqbal takes intellect as one of the most important factors for the development of human personality. Despite its limitation, Iqbal calls it '*Nur*'²⁶⁴ which enlightens the way to Reality. Man has to determine the movement of life by ends; and has not only to develop his inner being but also to shape the fate of the universe. This is not possible without intellect.

In this connection, Iqbal advocates the importance of sense-perception and scientific observation which are very useful media for the development of intellect. Man, by coming into contact with the dynamic and concrete environment, develops intellect and thus makes a great contribution towards the enhancement of culture and civilization.

This is what Socrates and Plato ignored. Iqbal regrets that "Socrates concentrated his attention on the human world alone. To him the proper study of man was man and not the world of plants, insects, and stars... As a true disciple of Socrates, Plato despised sense-perception which, in his view, yielded mere opinion and no real knowledge."²⁶⁵

Intellectual efforts make a great contribution to sharpen our insight. Iqbal says, "Intellectual effort to overcome obstruction offered by it, besides enriching and amplifying our life, sharpens our insight, and thus prepares us for a more masterful insertion into subtler aspects of human experience. It is our reflective contact with the temporal

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flux of things, which trains us for an intellectual vision of
the non-temporal.”²⁶⁶

This is the reason that scientific observation of Nature sharpens our inner perception which paves way to vision of the non temporal. Iqbal regards it as a kind of prayer “The scientific observation of Nature keeps us in close contact with the behaviour of Reality, and thus sharpens our inner perception for a deeper vision of it. The truth is that all search for knowledge is essentially a form of prayer. The scientific observer of Nature is a kind of mystic seeker in the act of prayer.” It is why he believed thought having a deeper movement also. To add, according to him “The idea that thought is essentially finite, and for this reason, unable to capture the Infinite, is based on a mistaken notion of the movement of thought in knowledge.”²⁶⁷

Thus, according to Iqbal thought is not static. It is only dynamic and possesses a deeper movement. “In its deeper movements however, thought is capable of reaching an immanent Infinite in whose self-unfolding movement the various finite concepts are merely moments. In its essential nature, then thought is not static; it is dynamic and unfolds its internal infinitude in time like the seed which, from the very beginning, carries within itself the organic unity of the tree as a present fact.”²⁶⁸

Thus, for Iqbal intuition and intellect are complementary, and not contrary to each other. Their root is the same, though their functions are different. “The one grasps Reality piecemeal, the other grasps it in its wholeness. The one fixes its gaze on the eternal, the other on the temporal aspect of Reality. The one is present enjoyment of the whole Reality; the other aims at traversing the whole by slowly specifying and closing up the various regions of the whole for exclusive observation. Both are in need of each other for mutual rejuvenation.”²⁶⁹
In beautiful verses he says:

“Only through love intelligence gets to know God,

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"Only through love intelligence gets to know God,

love's labours find firm grounding in intelligence;
 when love is companioned by intelligence
 it has the power to design another world,
 Then rise and draw the design of a new world,
 mingle together love with intelligence."²⁷⁰

That one is not complete without the other is further expressed by Iqbal thus: "Vision without power does bring moral elevation but cannot give a lasting culture. Power without vision tends to become destructive and inhuman. Both must combine for the spiritual expansion of humanity."²⁷¹

No doubt, Iqbal is at the same time critical of intellect also for intellect divides Reality into several parts. It cannot grasp Reality in its wholeness and entirety. It sees only the shell without its kernel. He says:

"Infinity is not amenable to our intellect,
 'One' in its hand becomes a thousand,
 As it is lame, it likes rest (immobility);
 It does not see the kernel, it therefore
 Looks towards the shell.

As we divided Reality into several spheres,
 We made a distinction of change and rest."²⁷²

Iqbal, in this connection, makes a beautiful comparison of *Ishq* and *intellect*. That *intellect* is not daring and thinks several times before taking an action, while *Ishq* is madness and hence dauntless, is expressed by Iqbal thus:

"Love leapt unhesitatingly into Nimrud's fire,
 intellect is still busy in looking from the roof-top.
 Lost in the maze of cause and of effect is
 Reason; Love strikes boldly in the field of Action."²⁷³

Iqbal considers reason as crafty and worldly whereas love denotes indissoluble faith and is non-utilitarian. He says:

"Crafty Reason sets snare;
 Love overthrows the prey with strong right arm
 Reason is rich in fear and doubt; but love

Has firm resolve, faith indissoluble."²⁷⁴

But here he talks of intellect alone which, of course, is unable to take us to the destination. He opposes only ultra-intellectualism, which is purely discursive and plays no role in intuitive knowledge.

Educational Implications

The educational system is of utmost importance in developing child's intellect. For the purposes of growth, due emphasis has to be given to develop the senses of the children by providing opportunities for their development of perception and observation. These must be trained in the children for intellectual vision. It implies that we should use methods to develop intellect in children. We should make the child wholly conscious of his environment to derive the maximum benefit out of it. It will favour the method of self-activity, learning by doing, and awaken critical and inquisitive mind. There should be no reliance on mere memory and passive learning or cramming.

MONTESSORI

Montessori defines the intelligence as "the sum of those reflex and associative or reproductive activities which enable the mind to construct itself, putting it into relation with the environment."²⁷⁵ Both quickness and intelligence are synonymous. The former "is certainly related to the capacity for receiving impressions from the environment, elaborating images, and externalizing the internal results."²⁷⁶

Age: 0 - 3 Years

The child creates his own mind. His intelligence is qualitatively distinct from the animals. This is the period of immense psychic activity. In this period the child learns by impressions as discussed earlier. The first two years are very important in this regard. "So the first period of life has been fixed for the storing of impressions from the environment, and is therefore the period of the greatest psychic activity; it is the activity of absorption of

everything that there is in the environment."²⁷⁷ It is the beginning of intelligence.

Again, intelligence is the main characteristics of the small child. Montessori laments the attitude of the thinkers who did not recognize the psychic life of the child at this stage. "Formerly it was thought that the small child had no psychic life, whereas now we realize that the only part of him which is active during the first year is the brain! The chief characteristic of the human babe is intelligence, unlike the other animals who only need to awaken the instincts towards their behavior."²⁷⁸

Intelligence is developed through movements and senses. If not properly cared or treated at this stage it reversely affects the development. "Scientific observation shows that intelligence is developed through movement; experiments in all parts of the world have confirmed that movement helps psychic development, and that development in turn expresses itself in further movement, so there is a cycle which must be completed, because mind and movement belong to the same unity. The senses also help; any deficiency in them causes the child to be less intelligent."²⁷⁹

Montessori maintains that we cannot develop intellect unless and until our senses are sharp. With this regard she quotes an ancient axiom: "There is nothing in the intellect which was not first in the sense."

Endorsing the views of Bain, Montessori regards 'the differentiating of objects' as the beginning of intellectual exercise and construction. "According to Bain, the consciousness of difference is the beginning of every intellectual exercise; the first step of the mind is appreciation of 'distinction.' The bases of its perceptive functions towards the external world are the 'sensations.' To collect facts and distinguish between them is the initial process in intellectual construction."²⁸⁰ Again, influenced from his environment and its sensory functions the child

lays the foundation of intelligence. Here, he gets the opportunity of making comparison and judgement, by exercising observation.

The intellect develops by senses and the developed intellect serves the ego (inner self) in the growth of the latter. The ego is the real agent. It receives the impressions. The ego grows through senses. "The ego is the real agent, the single arbiter, and the recipient of the sense impressions. If there were no ego to see and enjoy, what would be the use of the mechanisms of the sensory organs? It is not the fact of seeing or hearing that is important, but the fact that the ego should form itself, grow, enjoy and maintain itself, through seeing and hearing."²⁸¹

Again, Montessori regards senses as the base of the development of intelligence. The more the sight and hearing of the child is developed, the more his power of mind is sharpened. "All have agreed on the importance of the senses in building up the mind. No one doubts that the mind of a deaf mute, or of a blind child, encounters extraordinary difficulties in its development, for sight and hearing are the gates of the mind; they are known as the intellectual senses."²⁸²

In case intellect is not developed, the ego cannot maintain its unity. "If the ego cannot attain this essential condition its unity will be shattered. It will be as though an instinct were to go about the world separated from the body it should animate." These serve as instruments to keep relations with the outer world and provide with nourishment to keep the ego intact. Again, the eye and ear give nourishment to the ego. These are the sources of ego's nourishment. "When, however, we speak of the importance of these sublime instruments ear and sight in building up the intelligence, we do not think of them as mechanisms, but we think of the ego that uses them. Through these marvelous vital instruments the ego comes into relation with the world and uses them according to its psychological

needs. The sight of the beauties of nature, of sunrise or sunset, or of works of art, the sonorous impressions of the outer world, man's voice, or music, all these manifold and continuous impressions give the inner ego the delights of psychic life and the nourishment necessary for its conservation."²⁸³

The toys do not meet the needs of development. These are used only in the absence of objects in the environment where the child is only to play with toys and sleep. On the contrary, the child has to absorb knowledge from environment; "Not only do they seem indefatigable, but by being intellectually active they acquire strength and health. A natural predisposition suits the young child to the reception of culture, but society abandons him mentally at this sensitive period, by its regime of play and sleep. He cannot stop absorbing or stop being active, but if there is nothing to absorb, he has to content himself with toys."²⁸⁴

Age: 3 - 6 Years

Now the child begins with consciousness of differentiating relation of objects in the surrounding through his senses. It paves way toward the development of intellect. "The beginning of intellectual development is the consciousness of difference or distinction in the environment. The child makes these perceptions through his senses; he must then organize them into an orderly arrangement in his mind."²⁸⁵

Again, discrimination and comparison made by the senses is 'the characteristic sign of intelligence.' 'To be able to distinguish' is the characteristic sign of intelligence: to distinguish is to arrange and also, in life, it is to prepare for 'creation.' "²⁸⁶

Development of senses not only constructs intelligence, but also creates order in the child. "The swift reactions occurring among our children are not merely an external manifestation of the intelligence. They are related not only to the *exercise*, but also to the *order* which has been

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established within: and it is this intimate work of re-
arrangement which is in itself a more exact indication of
intellectual formation.”²⁸⁷

Helen Keller is oft quoted as a living miracle in the field of education. “Helen Keller is a marvelous example of the phenomenon common to all human beings: the possibility of the liberation of the imprisoned spirit of man by the education of the senses. Here lies the basis of the method of education of which the book gives a succinct idea. If only one of the senses sufficed to make of Helen Keller a woman of exceptional culture and a writer, who better than she proves the potency of that method of education which builds on the senses. If Helen Keller attained through exquisite natural gifts to an elevated conception.”²⁸⁸

The ‘Children’s House’ is the environment which is offered to the child where he may develop his activities. This kind of school is not of a fixed type, but may vary according to the financial resources at disposal and to the opportunities afforded by the environment. It ought to be a real house; that is to say, a set of rooms with a garden of.”²⁸⁹

Implementation

At this stage a lot of sensory exercises are arranged in the Children’s House to arouse mental activities. Montessori beautifully describes it thus, “The sensory exercises arouse and intensify the central activities in our children. When, sense and stimulus duly isolate, the child has clear perceptions in his consciousness; when sensations of heat, cold, roughness, smoothness, weight and lightness, when a sound, an isolated noise, are perceived by him, when, in almost complete silence, he closes his eyes and waits for a voice to murmur a word, it is as if the external world had knocked at the door of his soul, awakening its activities. By means of the sensory gymnastics the child carries out just this primordial and fundamental exercise of

the intelligence, which *awakens and sets in motion* the central nervous mechanisms."²⁹⁰

All these exercises help the children to construct intelligence. "Thus the child, having acquired the power of distinguishing one thing from another, has laid the foundations of the intelligence."²⁹¹

Here "the sensory functions through which, receiving sensations from his environment, he lays the foundations of his intelligence by a continual exercise of observation, comparison and judgement. In this way he gradually comes to be acquainted with his environment and to develop his intelligence."²⁹²

Now, lot of sensory material is provided in the Children's House for the development of senses to feed the child's hungry intelligence. The sensory material is the base of intellectual education. Here the importance of hand cannot be overlooked. Mind and hand work simultaneously. "We may put it like this the child's intelligence can develop to a certain level without the help of his hand. But if it develops with his hand, then the level it reaches is higher, and the child's character is stronger. So even here, in what we tend to think of as a purely psychological matter, the facts are that a child's character remains rudimentary unless he finds opportunities for applying his powers of movement to his surroundings. In my experience, if— for special reasons— a child has been unable to use his hand, his character remains at a low stage in its formation: he is incapable of obedience, has no initiative, and seems lazy and sad. But those children who have been able to work with their hands make headway in their development, and reach strength of character which is conspicuous."²⁹³

"It is the special muscular sensibility of the child from three to six years of age who is forming his own muscular activity which stimulates him to use the stereognostic sense. When the child spontaneously blindfolds his eyes in

order to recognize various objects, such as the plane and solid insets, he is exercising this sense."²⁹⁴

Our assertion, therefore, is not absolute; the child in reality is not resting, he is performing the mysterious inner work of his auto formation. He is working to make a man, and to accomplish this it is not enough that the child's body should grow in actual size; the most intimate functions of the motor and nervous systems must also be established and the intelligence developed. "The functions to be established by the child fall into two groups : (1) the motor functions by which he is to secure his balance and learn to walk, and to coordinate his movements; (2) the sensory functions through which, receiving sensations from his environment, he lays the foundations of his intelligence by a continual exercise of observation, comparison and judgement. In this way he gradually comes to be acquainted with his environment and to develop his intelligence."²⁹⁵

For training senses, Montessori has devised beautiful and systematic material which she calls as Didactic Material. This is the means of 'sensory education.' Montessori says "By means of our so-called 'sensory exercises' we make it possible for the child to distinguish and to classify. Our sensory material, in fact, analyses and represents the attributes of things, dimensions, forms, colours, smoothness or roughness of surface, weight, temperature, flavour, notice, sounds. It is qualities of the objects, not the objects themselves which are important; although these qualities, isolated one from the other, are themselves represented by objects."²⁹⁶

Montessori has devised various objects for the development of attention. The children work on these and they choose the pieces of apparatus freely and work on these with full freedom. "Their success in this is dependent on the use of the objects for the purposes they are designed to serve, a thing which is also conducive to the child's 'mental order.' if they are ordination of his movements.

Mental order and the co-ordination of movement guided by scientific standards are what prepare for concentration, and this, once it has occurred, 'frees the actions of the child', and leads him to the cure of his defects."²⁹⁷

"Now to help such development, it is not enough to provide objects chosen at random, but we have to organize a world of "progressive interest." The result is an educational technique based on the psychology of infantile development. In our schools, not only is character strengthened but the children's intellectual life becomes insatiable in its search for knowledge."²⁹⁸

Age : 6-12 Years

Intellect is one of the most important characteristics of human personality. As compared with the previous stage of life, the child's consciousness is diverted outward. Now "there is an unusual demand on the part of the child to know the reasons of things... All other factors sink into insignificance beside the importance of feeding the hungry intelligence and of opening up vast fields of knowledge to eager exploration."²⁹⁹

Again, now the reason takes the place of senses for the activity of apprehension. This stage is the marked development of the reasoning power and acquisition of culture. "We recognize that nature has made this a period for the acquisition of culture, just as the former was for the absorption of environment. We are confronted with a considerable development of consciousness that has already taken place, but now that consciousness is thrown outwards with a special direction, intelligence being extroverted, and there is an unusual demand on the part of the child to know the reasons of things."³⁰⁰

Implementation

The child of this age sees the things in broader percepts instead of the objects which he used to see in narrow environment. It is possible only by leaving the previous closed environment and going out in the wider

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environment. Montessori says "when the child goes out, it is the world itself that offers itself to him. Let us take the child out to show him real things instead of making objects which represent ideas and closing them in cupboards."³⁰¹

The intellect sees relations between the things. As compared with the early stage, where it was concerned with the article of sense (in the earlier stage of development) it is now concerned with ideas and judgements. At this stage also, "we have to present the child with a 'Whole'—what Montessori calls an *insieme diconoscenzae* (a number of things known together'); but now this whole is not something which has to be apprehended primarily through the senses; it is a logical whole, and its several parts are seen to be related by the 'bonds of reason.'³⁰²

CREATIVITY

IQBAL

Man was born in challenging environment to face trials of life. He is a 'creative activity', an 'ascending spirit'. "When attracted by the forces around him, man has the power to shape and direct them; when thwarted by them, he has the capacity to build a much vaster world in the depths of his own inner being, wherein he discovers sources of infinite joy and inspiration. Hard his lot and frail his being, like a rose-leaf, yet no form of reality is so powerful, so inspiring, and so beautiful as the spirit of man! Thus in his inmost being man, is a creative activity, an ascending spirit who, in his onward march, rises from one state of being another."³⁰³

Iqbal regards Reality as original. It exists in real time giving birth to novel and original creation. There is no mechanical action in Reality. "Thus the organic wholeness of duration does not mean that full-fledged events are lying, as it were, in the womb of Reality, and drop one by one like the grains of sand from the hour-glass. If time is real, and not a mere repetition of homogeneous moments which make conscious experience a delusion, then every moment in the life of Reality is original, giving birth to what is absolutely novel and unforeseeable. To exist in real time is not to be bound by the fetters of serial time, but to create it from moment to moment and to be absolutely free and original in creation. In fact, all creative activity is free activity. Creation is opposed to repetition which is a characteristic of mechanical action. That is why it is

impossible to explain the creative activity of life in terms of mechanism."³⁰⁴

Iqbal believes that man by nature loves originality always and yearns to make changes in this world order. He says,

"A hundred worlds, beautiful as flowers,
Spring out of my imagination:
Thou hast created but one world,
And even that is steeped in the blood of desire;
Bring new patterns into being,
For our nature craves originality:
What is this labyrinth of today and tomorrows
That thou hast created around us?"³⁰⁵

Being created in the image of God, man is to create in order to improve upon this world. By self-inflicted pains he has already improved the world through his inventions and creations. Iqbal has beautifully expressed in the verses of rare eloquence. He addresses God:

"Thou created the night, I the lamp;
Thou created the clay, I the vase;
Thou created the jungle, mountains and deserts,
I created gardens, orchards and flower-plots
It is I who make glass out of stone,
It is I who extract elixir out of poison."³⁰⁶

Iqbal says that even a sin becomes virtue if it is unique.

'Cut your path with an axe of your own,
It is a sin to tread the beaten paths of others!
If you achieve something unique and original,
Even a sin becomes a virtue."³⁰⁷

Actually he is the sinner rather an atheist and an agnostic who does not create.

"He who lacks the power of creation
naught to us but an atheist and an agnostic."³⁰⁸

A free man is creative. One must achieve freedom to create originality. Iqbal holds freedom as a pre-requisite to creativity. Only a subservient or a slave is devoid of

originality. Iqbal says that slavery and imitation are the two aspects of the same thing. Originality and creative thinking cannot prosper in the state of slavery. Iqbal distinguishes the qualities of a slave from those of a free man in these emphatic lines:

“I will tell you a subtle point, bright as pearl
That you may distinguish between the slave and the
free!

The slave is by nature repetitive,
His experiences are bereft of originality
The free man is always busily creative,
His bow-string is vibrant with new melodies
His nature abhors repetition
His path is not like the circle traced by a compass.”³⁰⁹

Again, he says:

“The man; who is liberated finds it burdensome
To live in other’s world.”³¹⁰

Iqbal regards originality as a great virtue. He says:

“What is originality of thought and action?

An urge to revolution;

What is originality of thought and action?

A renaissance of national life;

It is the source of life’s miracles,

Transforming granite into the purest of pearls.”³¹¹

Further, life becomes immortal through creativity. He says:

“Life is both transient and everlasting;

all this is creativity and vehement desire.

Are you alive. Be vehement, be creative;

Like us, embrace all horizons;...”³¹²

Iqbal is highly critical of the phenomena of repetition. He says “evolution is from lower to higher, without which evolution becomes mechanical. To him every thing is on its upward march towards the realization of the ego.” Further, “Creation is opposed to repetition which is a characteristic of mechanical action.”³¹³

Iqbal opposes imitation still more emphatically. He says:
 "Death is better than the way of imitation!"³¹⁴

He tells the imitator that everything that glitters is not gold. He sounds a carrion call:

"Forswear the imitation of the nightingale or the peacock

The nightingale is nothing but voice, the peacock is nothing but colour!"³¹⁵

Imitation is probably the most oft-quoted aspects of Muslims which Iqbal has criticized, especially their imitation of the Western culture and thought. He says:

"Incur not an obligation to the glass makers of the West,

Make the flagon and thy cup with the clay of Ind."³¹⁶

Iqbal does not appreciate the following of the past with no eye on the future. He beautifully says :

"What a fine thing it would be if people, who seek to live good lives, released themselves from the fetters of the past! If following tradition had been a virtue, the Prophet, too, would have walked in the footsteps of his ancestors."³¹⁷

Iqbal states that imitation benumbs thought and action. He regrets about this attitude in these emphatic verses:

"There is left no heart to meditate in the circle of *Ishq*
 Ah! subserviency, imitation and decadence of research!"³¹⁸

Again, imitation makes self worthless. He says:

"Do not spoil your ego through imitation,
 Protect it because it (ego) is a unique jewel."³¹⁹

Iqbal says about the plight of the nations through Abdali:

"Imitation of the West seduces the East from itself,
 these peoples have need to criticize the West."³²⁰

Conservation "destroys the ego's creative freedom and closes up the paths or fresh spiritual enterprise. This is the

main reason why our medieval mystic techniques can no longer produce original discoveries of ancient Truth."³²¹

However, according to Iqbal all imitation is not condemnable. He appreciates the *taglid* (imitation) which follows the good steps. He says:

"From the wine of Love spring many spiritual qualities:

Amongst the attributes of Love is blind devotion.

Be a lover constant in devotion to thy beloved,

That thou mayst cast thy noose and capture God.

Sojourn for a while on the Hira of the heart.

Abandon self and flee to God."³²²

Also, in the days of decadence of community, Iqbal recommends imitation or conformity for the community.

Iqbal says:

"Whene'er decay

Destroys the balanced temperament of life,

Then the Community may look to find

Stability in strict conformity

Go thou thy father's road, for therein lies

Tranquility; conformity connotes

The holding fast of the Community

Engrave on thy heart the truth of Unity."³²³

Educational Implications

This implies that creative spirit should be developed in the child. He should be put on the track to conquer new realms of arts and sciences.

Creativity is a highly important factor in child education which needs a greater emphasis. The natural tendency of the children toward creation should not be lost sight of. Unless and until the children are trained and put on the way of creation, our civilization and advancement in evolution will stop. "The more there are creators, the more shall be progresses and scientific advancements. The children should be made to shun imitation unless it is imitation of virtues and good characteristics."

MONTESSORI

Age: 0 - 3 Years

The baby is by nature creative and possesses potential energy. He is endowed with great creative energy. "The baby has a creative aptitude, a potential energy that will enable it to build up a mental world from the world about it..."³²⁴

He is termed as a 'Young Explorer.' "Indeed we may say that, from the very nature of the human intellect, every child is a born explorer. From the first moment he opens his eyes they are wide with wonder."³²⁵

Montessori says that man is a born explorer and not a born sinner. It was due to his wish to creativity that he was punished by Almighty Creator. "Original sin is an allegory of this eternal story, of the man WHO WISHED TO ACT FOR HIMSELF, and to substitute himself for God, to emancipate himself from Him, and to create. Whereupon he fell into impotence, slavery and misery."³²⁶

The child in this period searches out objects from the environment. He wants to know the nature. "As the child who now walks about begins to explore the objects in his environment, the adult's way of life is further threatened. As a result, instead of welcoming this new activity, the parent seeks to stifle it."³²⁷

The child has an ardent desire to explore the environment. He frequently uses tongue and hands. It develops his sensory and motor activity. He acts "to explore the environment with tongue and hands. Through taste and touch, the child absorbs the qualities of the objects in his environment and seeks to act upon them. Equally important, it is through this sensory and motor activity that the neurological structures are developed for language."³²⁸

Depicting the exploring activities of the baby even before he talks and walks E.M. Standing writes "it is not only the toddler who is an explorer. The child is a

philosopher before he can talk, an explorer before he can walk. Look at that baby left in its pram outside a shop and you will see that it, too, is busy doing a bit of research on its own— unless it is so firmly pinioned down by its straps that it cannot even move— in which case it gives up the struggle and goes to sleep, making the best of it, like Kent in the stocks. You will see those tiny fingers, tentacles of the opening mind, seizing whatever they can. Perhaps it is a leather strap, or its mother's handbag, or may be a bit of paper, or the edge of the pram coverlet, in fact anything within reach. The body will seize it, examine it, turn it about, taste it, pull it to pieces if possible; and always with that same intent expression on its tiny face."³²⁹

Further, he draws our attention to the spontaneous activities of any small child of two or three years of age. "Everything in the environment is of interest to him — even the smallest and most insignificant objects — things one would imagine too small to catch his attention. A piece of wood that floats on the water, water itself (surely one of God's master-pieces), a pebble, a shell, an empty tin, or a tin with a stone in it; a piece of coal (can't you hear the nursemaid shouting "put that down at once: dirty!"—smack,) a bit of coloured paper, or a flower; or a beetle ('Alexander') a bit of string or leather, a nut or a nutshell—in fact anything and everything."³³⁰

Actually, he builds himself by exploring the nature of objects. It helps in his personality development. He simultaneously works on exploration and self creation. "Most grown ups— including the child's parents— are unaware of this immense work of exploration, and the continuous self-creation which goes with it; for it takes place silently, like all the great creative processes of nature. But all the time exploration and inner growth go on together; they are in fact different aspects of a single process."³³¹

Again, in order to construct his personality, he is busy. "Whilst he is examining the objects in the world around him, he is — as it were— stealing from them their qualities, their shapes, surfaces, textures, their colours, weight, sizes, uses, composition, and so forth. These he mysteriously builds into himself (like a spiritual caddisworm) and with them constructs his mental being."³³²

The first three years of children are very important. His mind, despite its inherent limitation, is sharp enough to build disconnected pieces of his environment for his adjustment. The child of this period "has a type of mind that the adult cannot approach, i.e. to say, we cannot exert upon any direct influence"³³³

But for this, as in other-case, the child's interior life is to be created by providing him with congenial environment and freedom. "The child must create his interior life before he can express anything; he must take spontaneously from the external world constructive material in order to 'compose'; he must exercise his intelligence freely before he can be ready to find the logical connection between things. We ought to offer the child that which is necessary for his internal life, and leave him free to produce."³³⁴

Age : 3 – 6 Years

The Children's House makes a great contribution in this respect. It generates great desire and capacity in children for creativity. It gives the children lots of inspiration and encouragement to expand their field of creativity.

Montessori maintains that "the child who has a 'house' of his own, who possesses brooms, rubbers, pottery, soap, dressing-tables and furniture, is happy in the care of all these things. His desires are moderated, and the peace he derives from them opens up a life of expansion to his internal creative activities."³³⁵

The physical activity of the child systematically arranged in the Children's House helps produce in him insight for discoveries. "If physical case enables a child to

enjoy the pleasures of a healthy body, intellectual and moral care introduces him to the higher pleasures of the spirit and urges him on to new insights and discoveries both in his external environment and in the intimacy of his own soul.”³³⁶

Implementation

The sensory education leads to the pursuits based on intellect and scientific research. It develops his sensorial powers which help him to the way of creativity and discovery. The man of culture today is superior to the natural man having sensorial powers far beyond those given by nature, through the telescope and microscope which extend his vision and through the accumulated researches of mathematicians, chemists and physicists who have investigated the secrets of nature, by the magical powers of the human mind.”³³⁷

The child must have freedom enabling him to learn by himself. This is the beginning and end of auto-education. “Learning for one’s own sake, to meet one’s own criterion of success, was what made learning satisfying to the young child”, Montessori maintained. ‘Help me to do it myself’ was the message she had received from the countless, wordless children whom she had seen in the Roman slums.”³³⁸ ‘It is the teacher who frees the child to learn. Freeing a child to learn through his own efforts is a true beginning and end of early education.’

For practical work in Children’s House, *Dr. Montessori’s Own Handbook* is very useful. Some salient features of this book are:

“The handbook offered specific information on the materials and techniques so successfully employed in the Children’s House. It suggested ways in which the “auto-education of a wider group of young children might be brought about.”³³⁹

“Montessori designed the ‘didactic apparatus’ this volume, as a means to the achievement of this sensory,

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motor, and intellectual development through the free exercise of the child's interest."³⁴⁰

"No one will be able to do for him that work of adaptation. He himself must observe, understand, remember, form judgements, and learn the new language by laborious exercise and long experience."³⁴¹

"When the child has had long practice with the plane insets, he begins to make 'discoveries' in his environment, recognizing forms, colors, and qualities already known to him — a result which, in general, follows after all the sensory exercises. Then it is that a great enthusiasm is aroused in him, and the world becomes for him a source of pleasure. A little boy, walking one day alone on the roof terrace, repeated to himself with a thoughtful expression on his face, "The sky is blue! The sky is blue!"³⁴²

"As regards the touching of objects for the realization of their form, there is an infinite field of discovery open to the child in his environment. The great pleasure which the children derive from the recognition of objects by touching their form corresponds in itself to a sensory exercise."³⁴³

Age: 6 – 12 Years

Montessori considers man as creative agent. He is explorer. The present world is the result of his inventions and discoveries. It alludes to the greatness of man. The world evolution is only due to his discoveries "so appears the greatness of man, a creative agent and transformer above animals or plants, explorer of the whole world and the universe outside it, able even to go back in time, and explore what has long ceased to be! Again, the history of our imaginative reconstructions of the past history of our globe and its living inhabitants have been made possible to us only by the discoveries of intelligent men."³⁴⁴

This is the stage when the children, if not handled properly or provided with required environment, become abnormal. They "escape from a manner of life which in some ways has become intolerably dull and restricted. They

are, one might say, unconscious protest against a certain void in their environment. In general it is true that at every stage whenever some factor is missing from the child's environment which is necessary for his full development, they will result in some "deviations from the normaly."³⁴⁵ The adult attributes it to immoral act and punishes the child which creates a wider gulf between the child and the adult. "Such escapades are frequently put down to a moral badness, which the adult feels it is his duty to punish severely— thus widening the gulf of misunderstanding and sharpening the struggle between them."³⁴⁶

The height of learning is to create. The man who creates or discovers something useful or new is really one who commands respect as a torch bearer for others. "The crystallisation point of hundreds of intellects is in the person of one man, who expresses something strikingly useful or discovers new knowledge. Except in poetry, pioneers always depend on the help of those who have gone before them; the present stands on the past, as a house on its foundation."³⁴⁷

Implementation

Our subjects and lessons can be made interesting, vibrant, and inspirational. We must make one way or the other, the entry of the pioneers, inventors and discoverers to enlighten the way of students. "Every subject of our interest and study can be related to human beings, who have toiled, often starved, to overcome obstacles for its understanding, and to give us knowledge free of such pains. Everything is the fruit of a human soul, and we incarnate this fruitage in education, this treasury of riches handed on to us by man. We must ourselves feel — and inspire in the children— admiration for all pioneers, known and unknown, possessors of the flame which has lighted the path of humanity."³⁴⁸

We must "help the child to realize the part that humanity has played and still has to play, because such realization

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leads to an uplift of soul and science. History must be alive and dynamic, awaking enthusiasm, destructive of intellectual egoism and selfish sloth.”³⁴⁹

We can bring thrill and achieve our purpose by relating the history of human achievements. The school has to create such environment which is a real source of encouragement. “The history of human achievements is real, a living witness to the greatness of man, and the children can easily be brought to thrill to the knowledge that there are millions of people like themselves, striving mentally and physically to solve the problems of life, and that all contribute to a solution though one may find it. In the field of thought as in geological eras environment has to be prepared for an impending change. When the right preparation of thought is complete, discoveries may take place by the organization of many minds in this suitable mental atmosphere.”³⁵⁰

Chapter Nine

SOCIETY

IQBAL

Iqbal considers society a boon for the development of individual. The society brings radiance to the individual. Iqbal says:

“The link that binds the individual
To the Society a Mercy is;
His trust self in the Community
Alone achieves fulfillment. Wherefore be
So far as in thee lies in close rapport
With thy society, and luster bring
To the wide intercourse of free-born men.”³⁵¹

Again, he says:

“The individual owes his existence to social cogency
and is nothing aloof,
The wave exists only in the river and is absolutely
nothing outside.”³⁵²

Professor A. J. Arberry maintains, Iqbal “was not interested merely in the individual and his self-realization; he was equally concerned with the evolution of an ideal society, or community...”³⁵³

However, in Iqbal one finds both the individual and the collective aspects equally stressed. Rather, to Iqbal sometimes the community is much more important than the individual, probably because the nation has a wider scope than that of an individual. Iqbal says:

“Nature even connives at individuals is, many a time,
But it never pardons the sins of a people.”³⁵⁴

Iqbal is against renunciation of the world. He considers the development of man only possible in society. He says:

“Feast not on the shore, for there
Softly breathes the tune of life.
Grapple with the waves and dare;
Immortality is strife.”³⁵⁵

Again, disconnected from environment man's capacities remain undeveloped. The ego cannot develop without the mutual invasion of the ego and the environment. Iqbal states that “It is our reflective contact with the temporal flux of things which trains us for an intellectual vision of the non-temporal. Reality lives in its own appearances; and such a being as man, who has to maintain his life in an obstructing environment, cannot afford to ignore the visible culture.... The Asia and, in fact, of the whole ancient world failed, because they approached Reality exclusively from within and moved from within outwards. This procedure gave them theory without power, and on mere theory no durable civilization can be based.”³⁵⁶ He beautifully says in a verse:

“O *Pir* can your morning prayers
compensate the life without adventure?
The creation of the ego is not possible in monasteries,
What spark will issue from this damp flame?”³⁵⁷

Again, he says:

“Religion is either the exalting of the name of the Lord
in the vast expanses of the heavens or the (priests)
resigned and mournful prayers at nights in the lap of
the earth.”³⁵⁸

Iqbal does not approve Plato's philosophy and Hafiz's poetry in particular, and pseudo-mysticism in general as they give lessons of Hflight from the community. He believes that “the ideal and the real are not two opposing forces which cannot be reconciled. The life of the ideal consists, not in a total breach with

the real which would tend to shatter the organic wholeness of life into painful oppositions, but in the perpetual endeavour of the ideal to appropriate the real with a view eventually to absorb it, to convert it into itself and to illuminate its whole being.”³⁵⁹

He applies his philosophy of the self both to the individual and to the whole community “since according to him a nation is just like an individual and has to follow the same lines of conduct as the individual does. In the Ramuz where he develops in full his ideas on nationhood he compares the national ego to that of a child which develops slowly until it can say ‘I.’”³⁶⁰

The community also has aims like the individual. The community is purposive and it cannot live without an aim. Iqbal says:

“The blood that circulateth in our veins
the nimbler moveth, having the desire
To reach a goal; life’s self consumes itself
In that bright flame, a glow with tulip-fire.
The Goal is as a plectrum, that awakes
The hidden music in the instrument
Of high ambition, an attractive point
Where unto moves all centripetal force;
This stirs a people’s hands and feet to move
In vital unison, one vision clear
Bestowing on a hundred several sights.”³⁶¹

Further, like an individual the community is developed or disintegrated due to values and disvalues respectively:

“That nation does not stand in need of a sword,
The self of whose young men is like steel in
quality.”³⁶²

Iqbal takes community in a broader and a wider sense. Community is *Millat* which is the community of the people with same religion, concepts, feelings and culture. It is beyond all geographical boundaries. He says:

“When several hearts put on a single hue
That is Community, which Sinai
Grows radiant in one epiphany.
Peoples must have one thought, and in their minds
Pursue a single purpose;...”³⁶³

Again, Iqbal says:

“Our Essence is not bound to any place;
The vigour of our wine is not contained
in any bowl; Chinese and Indian
Alike the sherd that constitutes our jar,
Turkish and Syrian alike the clay
Forming our body, neither is our heart
Of India, or Syria, or Rum,
Nor any fatherland do we profess
Except Islam.”³⁶⁴

Educational Implications

This implies that no one is truly educated and developed if cut off or isolated from other fellow students. The potentialities of the child are realized by socially mixing with other children.

Side by side with the development of the individual child, the child must learn how to live with others. This is the best period of life when the foundation of tolerance, cooperation, patience, passion of collective progress, broadmindedness and different virtues is laid. Those children who have tendency of keeping aloof should be cared much. With growth of age they should have such environment which is conducive to the development of their personalities by living amidst their fellow children.

MONTESSORI

Age: 0 - 3 Years

The child should not be kept aloof from others. It is the presence of others which helps him develop his social aspect of personality. For instance, he learns language in the company of others. “Actually, the baby’s natural

environment is the world, everything that lies round about him. To learn a language he must live with those who speak it, otherwise he will not be able to. If he is to acquire special mental powers he must live with people who constantly use those powers. The manners, habits, and customs of his group can only be derived from mingling with those who possess them. If the child is left alone, and made to sleep as much as possible, as if he were ill (or) shut away in a nursery with no other companion than his normal growth and development are arrested.”³⁶⁵

In this respect, parent's role is very important especially that of the mother who remain with the child for a considerable periods of time. “In this respect, Montessori felt other peoples of the world were more enlightened in their rearing of children than those in Western countries. In other culture, babies are constantly with their mothers and go everywhere, with them.”³⁶⁶

This period, thus, lays the foundation of the child's future social life as a member of his society.

Age: 3 - 6 Years

Social life solves social problems. It is based upon social experience and practice. The children are happy to solve problems themselves. If disturbed by any adult or teacher, they get upset, and do not learn or experience as to how to solve problems for themselves. For instance “when children are ‘walking on the line’ one of them may go in the opposite direction to all the others, and a collision seems inevitable. One's impulse is to seize the child and turn him around. But he looks out very well for himself, and solves the difficulty— not always in the same fashion, but always satisfactorily. Such problems abound at every step, and it gives the children great pleasure to face them. They feel irritated if we intervene, and find a way if left to themselves.”³⁶⁷ If they are interfered, it is at the cost of their pleasure. We should not disturb them. Let them watch their own decisions, we should avail the chance of studying their

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behaviour objectively. They bring social order themselves. "The teacher, instead, usually intervenes, but her solution differs from that of the children and this disturbs the harmony of the group. Apart from exceptional cases, we ought to leave such problems to the children. We can then study their behaviour objectively, and of this very little is known. It is through these daily experiences that a social order comes into being."³⁶⁸

In traditional schools, the teacher delivers sermons and lectures on manners and goodness to pave the way to desired social life. Montessori does not consider these as useful. Instead, "goodness must come out of reciprocal helpfulness, from the unity derived from spiritual cohesion. This society created by cohesion, which children have revealed to us, is at the root of all social organizations. For this reason I maintain that we adults cannot teach children from three to six years of age. We can but observe them with intelligence and follow their development, at every hour of every day, in their endless exercises. What nature has given them develops with work. Nature offers an interior guidance, but to develop anything in any field, continuous effort and experience are required. Without it no amount of preaching will avail. Growth comes from activity, not from intellectual understanding."³⁶⁹

At this embryonic period, the child's spirit is guided to psychic construction. Here the lectures on doctrine do not work. It is a divine directive which guides him. "Education, therefore, of little ones is important, especially from three to six years of age, because this is the embryonic period for the formation of character and of society, (just as the period from birth to three is that for forming the mind, and the prenatal period that for forming the body). What the child achieves between three and six does not depend on doctrine but on a divine directive which guides his spirit to construction. These are the germinal origins of human

behaviour and they can only be evolved in the right surroundings of freedom and order."³⁷⁰

Implementation

The child has an instinct to help which lays the foundation of social service. They help one another when needed. For instance, if by mishap, a glass or a jug is broken by some one, the other children help the former. "But what do our children do? They all run to help, saying with an encouraging tone in their little voices, 'Never mind, we shall soon find another vase,' and, while some collect the pieces, others wipe up the spilled water. They have an instinct to help the weak, encouraging and comforting them, and this is reality."³⁷¹

Montessori believes "it is not a mistake to encourage the weak and inferior, but a contribution to general social progress. The children show that they possess these sentiments as soon as they have become normalized"³⁷²

Further, the children are full of praise when the performance of some other attracts their attention. Montessori happily appreciates such gestures. "Something else very uncommon can be seen in our schools: it is admiration for the best. Not only are these children free from envy, but anything well done arouses their enthusiastic praise."³⁷³

Among many other factors one can glaringly see that the child learns by social contacts in the class and not by heredity. He is given the lesson of 'grace and courtesy' and he practices it in the class. Not the least important of the good result which accrue from the introduction of liberty in the classroom is that it enables the child to live as a free, independent, active member of a miniature but real society. He is presented with continued opportunities of practicing that highest of all arts, the art of living together in right relations with one's fellow men. Right from the beginning the little ones are given those 'lessons in grace and courtesy' which Dr. Montessori considers as important as

anything else in her system. And because they are given at the sensitive period for fixing precise bodily movement, the children respond to them with alacrity. All day long and every day, in their free social contacts with each other and with the directress and with visitors, the children have innumerable opportunities of putting into practice those little social courtesies that oil the wheels of social life, until they become habitual. Without freedom the greater part of these little flowers of courtesy would never come into existence, but remain as ungerminated seeds in the rich soil of their generous little heroes.”³⁷⁴

In Children's House which comprises children of 3-6 years of age special attention is given to the development of social life. Even the class of children of different ages has a purpose behind it. “What matters is to mix the ages. Our schools show that children of different ages help one another. The younger ones see what the older ones are doing and ask for explanations. These are readily given, and the instruction is really valuable, for the mind of a five year old is so much nearer than ours to the mind of a child of three, that the little one learns easily what we should find it hard to impart. There is a communication and a harmony between the two that one seldom finds between the adults and the small child.”³⁷⁵

The class of mixed ages brings the children socially closer to one another. And the younger learn many things from the older students. Reciprocally the latter are usually the source of inspiration for the younger ones. “There are many things which no teacher can convey to a child of three, but a child of five can do it with the utmost ease. There is between them a natural mental ‘osmosis.’ Again, a child of three will take an interest in what a five year old is doing, since it is not far removed from his own powers. All the older ones become heroes and teachers, and the tinies are their admirers. These look to the former for inspiration, then go on with their work.”³⁷⁶

The younger children start loving the older ones and vice versa. It creates congenial atmosphere to generate real brotherhood, "Envy is unknown to little children. They are not abashed by an older child knowing more than they do for they sense that when they are bigger their turn will come. There is love and admiration on both sides: a true brotherhood."³⁷⁷

Practically it brings about the sense of security and protection. Montessori is happy to exclaim, "In our schools the five year old feels himself a protector of the younger one. It is hard to believe how deep this atmosphere of protection and admiration becomes in practice. The class gets to be a group cemented by affection. Finally, the children come to know one another's characters and to have a reciprocal feeling for each other's worth."³⁷⁸

The child is very social and shares with others for his achievements. "He is sociable to the extent of wanting to share with every one his successes, his discoveries, and his little triumphs."³⁷⁹

Here, he is taught to respect other children's work. A socially successful personality develops from respecting other's work and interest. One child has to wait till the others work is finished and the apparatus is free. Thus only one piece of a particular apparatus is provided. "There is only one specimen of each object, and if a piece is in use when another child wants it, the latter— if he is normalized will wait for it to be released. Important social qualities derive from this. The child comes to see that he must respect the work of others, not because someone has said he must, but because this is a reality that he meets in his daily experience. There is only one between many children, so there is nothing for it but to wait. And since this happens every hour of the day for years, the idea of respecting others, and of waiting one's turn, becomes a habitual part of life which always grows more mature."³⁸⁰

It teaches patience which is a great quality of a civilized person. The child let the others work at the cost of his own personal wishes. "Out of this comes a change, an adaptation, which is nothing if but the birth of social life itself. Society does not rest on personal wishes but on a combination of activities which have to be harmonized. From their experiences another virtue develops in the children; the virtue of patience, which is a kind of denial of impulses by means of inhibition. So the character traits that we call virtues spring up spontaneously. We cannot teach this kind of morality to children of three, but experience can, and because in other conditions normalization is prevented— so that people the world over see children fighting for what they want. The fact that our children waited struck them as all the more impressive."³⁸¹

Montessori lays great stress on practicing the art of living together. Though her whole method generates pleasant relations with others, she has especially devised ways in this respect. Her lessons of grace and courtesy can be mentioned as an example.

"The lessons of grace and courtesy are important features of Montessori education. In Children's House these are often practiced. This serves as perpetual reminder in the life of the child"³⁸²

Age: 6 – 12 Years

After Children's House, the child's needs are broadened. Now, he wants organized activities. For this purpose he forms groups, mixes up with others. Thus, his outlook is widened. Now, he organizes his activities and lays the foundations of social organization. "This is a natural tendency, through which mankind becomes organized. If during this period of social interest and mental acuteness all possibilities of culture are offered the child, to widen his outlook and ideas of the world, this organization will be formed and will develop; the amount of light a child has acquired in the moral field, and the lofty ideals he has

formed, will be made useful for purposes of social organization at a later stage."³⁸³

Describing Montessori's point of view, E. M. Standing expounds this need of the child at this stage. "This is the period, says Montessori, when a good many boys start playing truant from school going off, it may be, on birds' nesting expeditions, or hunting for tiddlers; or messing about with running water— damming streams and making canals. At this age too we find them forming themselves into gangs and secret societies, which --for lack of proper direction may— even come into conflict with civic authorities. Such escapades are frequently put down to a moral badness, which the adult feels it is his duty to punish severely— thus widening the gulf of misunderstanding and sharpening the struggle between them. The real root of the matter is that these young people have arrived at the psychological moment when they feel a strong instinctive need to widen their contacts with world outside."³⁸⁴

For Montessori "This is a period for the acquisition of culture, just as the former was for the absorption of environment."³⁸⁵ The child must acquire knowledge in this regard. Keeping in mind the importance of sensitive period, acquisition of knowledge should not be delayed. "knowledge can be best given where there is eagerness to learn, so this is the period when the seed of everything can be sown, the child's mind being like a fertile field, ready to receive what will germinate into culture. But if neglected during this period, or frustrated in its vital needs, the mind of the child becomes artificially dulled, henceforth to resist imparted knowledge. Interest will no longer be there if the seed be sown too late, but at six years of age all items of culture are received enthusiastically, and later these seeds will expand and grow."³⁸⁶

Implementation

"There is no question, however, at this stage, of expecting children to master whole branches of knowledge

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organized in watertight compartments — as 'subjects.' Rather the teacher must think of this epoch as one in which the seeds of everything can be sown. At this age all items of culture are received with enthusiasm in the form of seeds which will later germinate into real culture. If you were to ask her how many such seeds should be sown in this epoch, Montessori would answer, as many as possible."³⁸⁷ They are in fact "individuals who have already acquired the basis of culture, and are anxious to build on it to learn to penetrate deeper into any matter of interest."³⁸⁸

Our teaching must only answer the mental needs of the child. "Just as a small child cannot be still because he is in need of coordinating his movements, so the older child, who seems troublesome being curious over the what, why and wherefore of everything he sees, is building up his mind by his mental activity, and must be given a wide field of culture on which to feed. The task of teaching becomes easy, since we do not need to choose what we shall teach, but should place all before him for the satisfaction of his mental appetite. He must have absolute freedom of choice, and then he requires nothing but repeated experiences which will become increasingly marked by interest and serious attention, during his acquisition of some desired knowledge."³⁸⁹

The child is given opportunities to learn the art of living together in proper relations. We must remember Montessori emphasized 'lesson in grace and courtesy' at the very outset.

The importance of culture has to be highlighted. It is to be borne in mind that "all factors of culture may be introduced to the six-year-old; not in a syllabus to be imposed on him, or with exactitude of detail, but in the broadcasting of the maximum number of seeds of interest.

These will be held lightly in the mind, but will be capable of later germination..."³⁹⁰ Any negligence in this respect, will tell upon the healthy development of child's personality.

REALITY – OBSERVABLE ASPECTS

IQBAL

Reality embraces both real and appearance. There are two aspects of the ultimate Reality— visible and invisible. The former is expression of the latter. In Iqbal's own words, "Reality lives in its own appearance."³⁹¹ Thus, visible or observable aspect of Reality is not imaginary or illusion. It is expression of invisible or the ultimate Reality. The observable aspect of Reality is the whole universe. Here we are dealing with the efficient aspect of the self. Iqbal considers "the character of man's knowledge as conceptual, and it is with the weapon of this conceptual knowledge that man approaches the observable aspect of Reality."³⁹²

Iqbal states that man's knowledge is through sense perception which is elaborated by understanding. The "life and the onward march of his spirit depend on the establishment of connexions with the reality that confronts him. It is knowledge that establishes these connexions, and knowledge is sense perception elaborated by understanding."³⁹³

Iqbal emphasizes the place of sense perception which was ignored by Socrates and Plato, as discussed earlier. He says, "Socrates concentrated his attention on the human world alone. To him the proper study of man was man and not the world of plants, insects, and stars. How unlike the spirit of the Qur'an which sees in the humble bee a recipient of divine inspiration and constantly calls upon the reader to observe the perpetual change of the winds, the

alternation of day and night, and clouds, the starry heavens, and the planets swimming through infinite space! In the same manner, Iqbal criticizes Plato who "despised sense-perception which ... yielded mere opinion and not real knowledge."³⁹⁴

Iqbal states that the universe is not made of inert matter, as it was believed in the nineteenth century. Being a spiritual monist, Iqbal believes that there is no inert matter... "A piece of matter has become not a persistent thing with varying states, but a system of inter-related events. The old solidity is gone, and with it the characteristics that to the materialist made matter seem more real than fleeting thoughts."³⁹⁵

Again, according to Iqbal there is no inert matter. "The universe which seems to us to be a collection of things is not a solid stuff occupying a void."³⁹⁶ He believes reality to be spiritual and the universe as free creative movement. Nature or not-self is "a systematic mode of behaviour, and as such organic to the ultimate Self."³⁹⁷ He regards things as "events in the continuity of Nature, which thought spatialises and thus regarded as mutually isolated for purpose of action."³⁹⁸

Iqbal discovers the universe as a free creative movement. He further says, "The universe which seems to us to be a collection of things is not a solid stuff occupying a void. It is not a thing but an act."³⁹⁹

Iqbal thinks that the universe has a purpose, which is the provision of an arena for the harmonious development of human personality. He says "We are gradually travelling from chaos to cosmos and are helpers in this achievement. Nor are the members of the association fixed; new members are ever coming to birth to co-operate in the great task. Thus the universe is not a completed act: it is still in the course of formation. There can be no complete truth about the universe, for the universe has not yet become 'whole' The process of creation is still going on, and man

too takes his share in it, as much as he helps to bring order into at least a portion of the chaos."⁴⁰⁰

Iqbal believes in an expanding universe. He maintains, "It is not a block universe, a finished product, immobile and incapable of change. Deep in its inner being lies, perhaps, the dream of a new birth."⁴⁰¹ In an Urdu verse Iqbal beautifully says:

"This creation is perhaps still unfinished.

For every moment arises the cry 'Be' and it become."⁴⁰²

Nature "is a structure of events, a systematic mode of behaviour, and as such organic to the Ultimate Self. Nature is to the Divine Self as character is to the human self.... Its boundlessness is potential, not actual. Nature, then, must be understood as a living, ever-growing organism whose growth has no final external limits. Its only limit is internal, i.e. the immanent self which animates and sustains the whole."⁴⁰³ Again, "The scientific observation of Nature keeps us in close contact with the behaviour of Reality, and thus sharpens our inner perception for a deeper vision of it."⁴⁰⁴

Man has to take initiative and to share the deeper aspiration of the universe around him otherwise he will become a dead matter. "It is the lot of man to share in the deeper aspirations of the universe around him and to shape his own destiny as well as that of the universe, now by adjusting himself to its forces, now by putting the whole of his energy to mould its forces to his own ends and purposes. And in this process of progressive change God becomes a co-worker with him, provided man takes the initiative... If he does not take the initiative, if he does not evolve the inner richness of his being, if he ceases to feel the inward push of advancing life, then the spirit within him hardens into stone and he is reduced to the level of dead matter."⁴⁰⁵

Iqbal considers the functions of the sensible world as not limited to moral purposes only. The external world is conducive to moral as well as material and spiritual development.

Iqbal states the finite ego cannot develop without obstacles or checks, created by non-ego or the external world. He says "The ego attains to freedom by the removal of all obstructions in its way."⁴⁰⁶

The intellect develops our insight and sets its way to the knowledge of the non-temporal aspect of Reality. "The intellectual effort to overcome the obstruction offered by it, besides enriching and amplifying our life, sharpens our insight, and thus prepares us for a more masterful insertion into subtler aspects of human experience. It is our reflective contact with the temporal flux of things which trains us for an intellectual vision of the non-temporal."⁴⁰⁷

Iqbal maintains that "such a being as man who has to maintain his life in an obstructing environment, cannot afford to ignore the visible."⁴⁰⁸

Educational Implications

Life based upon the principles of reality and not on conjectures is conducive to the development of personality. We must emphasize the importance of developing sense-perception in order to foster understanding. We must adopt concrete ways and means which will make the child practical. This is, undoubtedly the foundation of creating hard work, intellectual pursuits, study of nature and moral values, etc.

The child should not live in an imaginary world. This will generate laziness, and will encourage the child to build castles in the air. This will not prepare the child to fight future hardships and problems of life.

MONTESSORI

Age: 3 – 6 Years

The place of imagination is very important. "It is a very common belief that the young child is characterized by a

vivid imagination, and therefore a special education should be adopted to cultivate this special gift of nature."⁴⁰⁹

Imagination, like creativity, is inborn power, which appears with the interaction of the environment. "These are inborn powers in the child that develop as his mental capacities are established through his interaction with the environment. The environment must itself be beautiful, harmonious, and based on reality in order for the child to organize his perceptions of it. When he has developed realistic and ordered perceptions of the life about him, the child is capable of the selecting and emphasizing processes necessary for creative endeavors. He abstracts the dominant characteristics of things, and thus succeeds in associating their images, and keeping them in the foreground of consciousness."⁴¹⁰

It is interior life of the child which he manifests. The interior life he creates through imagination. The material he takes from the external world. Intelligence plays its own part here. "The child must create his interior life before he can express anything; he must take spontaneously from the external world constructive material in order to 'compose'; he must exercise his intelligence freely before he can be ready to find the logical connection between things."⁴¹¹

Thus, we should nourish the internal child for desired manifestation. "We ought to offer the child that which is necessary for his internal life, and leave him free to produce. Perhaps it would not then be impossible to meet a child running with sparkling eyes to write a letter, or walking and meditating as he cultivates a nascent inspiration."⁴¹²

Implementation

Montessori states that imagination must be based on reality. The Children's House meets the needs in this connection. "But he who possesses something attaches

himself to that which he possesses to preserve and increase it reasonably. A person without employment will dream of becoming a prince; but a teacher in school dreams of becoming a head master. Thus the child who has a 'house' of his own, who possesses brooms, rubbers, pottery, soap, dressing-tables and furniture, is happy in the care of all these things. His desires are moderated, and the peace he derives from them opens up a life of expansion to his internal creative activities."⁴¹³

Imagination can have only a sensory basis. "The sensory education which prepares for the accurate perception of all the differential details in the qualities of things is therefore the foundation of the observation of things and of phenomena which present themselves to our senses; and with this it helps us to collect from the external world the material for the imagination."⁴¹⁴

Mere imagination without practical experience cannot create social relations. "It is difficult to make social relations real if one uses only the imagination; practical experience is necessary. One cannot awaken the conscience by talking about it. The child must exercise a constant watch over his own activities. Thus education can resolve its problems while realizing itself when it seeks to resolve them by means of acts."⁴¹⁵

In this connection, Montessori system has introduced different devices like the 'silence exercise.' "It is after an exercise of meditation on the objects that our children become capable of enjoying 'the silence exercise' and then, having been rendered delicately susceptible to impressions, they try to make no noise when they move, to refrain from awkward actions, because they are enjoying the fruit of the 'concentration' of the spirit. It is thus that their personality is unified and strengthened. The exercise which serves as the means to this end is designed gradually to perfect the accuracy with which they perceive the external world, observing, reasoning, and correcting the errors of the senses

in a sustained and spontaneous activity. It is they who act, they who choose the objects, they who persevere in their work, they who seek to win from their environment the possibility of concentrating their minds upon it. Each one of them moves in obedience to the motor power within him."⁴¹⁶

Age: 6 – 12 Years

Imagination was not given to man only for fantasizing. Imagination is highly useful for creativity. "Human consciousness comes into the world as a flaming ball of imagination. Everything invented by man, physical or mental, is the fruit of someone's imagination."⁴¹⁷ Now at this stage sensorial knowledge is not enough. Imagination has to play a great role in the development of personality. "The knowledge presented now must not be on the same scale as before. It must not be purely sensorial anymore. Now the child must have constant recourse to his imagination. Imagination is the great power of this age. Since we are unable to present everything, it is up to the child to use his imagination. The instruction of children from seven to twelve years of age must appeal to the imagination. A figuration of reality must spring from imagination."⁴¹⁸ But its place is acknowledged with reservation. It must not be devoid of reality. "When man loses himself in mere speculations, his environment will remain unchanged, but when imagination starts from contact with reality, thought begins to construct works by means of which the external world becomes transformed; almost as if the thought of man had assumed a marvelous power: the power to create."⁴¹⁹

Here, also the preparation of environment is essential, as was prepared in the preceding stages of development. Montessori lays much stress upon outing at this age. Now open environment is required. But there must be some proper way to adopt it. "Here, as always in the child's development, we must make use of his natural urges. But in

this case how are we to do it? We cannot simply throw wide open the door of the school and let the children go out into the world. "That", says Montessori, "would be more like flight; and they would run the risk of getting lost— like Hansel and Gretel. The world outside is still in many ways too complicated and too dangerous."⁴²⁰

Such imagination is much more important and useful to accelerate the imagination of children much more than excursions and museums, despite these are very important in their own places. In Montessori system "excursion directed by the teacher to museums and other places of interest— though good in themselves— do not from our point of view achieve the end we are seeking."⁴²¹

The social experiences give birth to moral lessons also. "The outing whose aim is neither purely that of personal hygiene nor that of a practical order, but which makes an experience live, will make the child conscious of realities. It is up to the teacher to arrange that the moral teaching of life emerges from social experiences."⁴²²

Implementation

Montessori is against the way of teaching which is merely based on imagination and abstract method of teaching. The teachers, who cultivate the children's imagination see reality by introducing fairy tales. They drive the children away from real world. "In the school they want children to learn dry facts of reality, while their imagination is cultivated by fairy tales, concerned with a world that is certainly full of marvels, but not the world around them in which they live. Certainly these tales have impressive factors which move the childish mind to pity and horror, for they are full of woe and tragedy, of children who are starved, ill-treated, abandoned and betrayed. Just as adults find pleasure in tragic drama and literature, these tales of goblins and monsters give pleasure and stir the child's imagination, but they have no connection with reality."⁴²³

The fairy tales set the way to novel reading in later life, and certainly not to hard work and creativity or discoveries. "If imagination be educated merely by fairy tales, at most the pleasure it gives will be continued later in novel-reading, but we should never so limit its education. A mind that is habituated to seek pleasure only in fantastic tales slowly but surely become lazy, incapable of noble preoccupation."⁴²⁴

The social life of such people is also physically affected. Their interest and method become narrow. "In social life we find too many examples of this sloth of mind, people caring only to be well-dressed, gossip with friends and go to the cinema. Their intelligence is hopelessly buried under barriers which cannot now be removed. Their interest becomes increasingly narrow, till it is centered round the petty self, excluding the wonders of the world and sympathy with suffering humanity. Theirs is a veritable death in life."⁴²⁵

Montessori recommends that the child should be told the story of the universe. Undoubtedly, "by offering the story of the universe, we give him something a thousand times more infinite and mysterious to reconstruct with his imagination, a drama no fable can reveal."⁴²⁶ Montessori explains, "The cosmic plan can be presented to the child, as a thrilling tale of the earth we live in, its many changes through slow ages when water was Nature's chief toiler for accomplishment of her purposes, how land and sea fought for supremacy, and how equilibrium of elements was achieved, that life might appear on the stage to play its part in the great drama. Illustrated as it must be by fascinating charts and diagrams, the creation of earth as we now know it unfolds before the child's imagination, and always with emphasis on the function each agent has to perform in Nature's household, whether consciously or unconsciously, failure in this alone leading to extinction."⁴²⁷ These tales can be extended to the man's inventions of tools for work.

“So the tale proceeds till Palaeolithic Man appear, most significantly traced by the tools he used on his environment rather than by physical remains of so slight a creature. The new element of mind is brought to creation by man, and from that time the children are helped to see the great acceleration that has taken place in evolution. They learn to reverence the earliest pioneers, who toiled for purposes unknown to them but now to be recognized. Nomadic men and settlers alike contributed to build up early communities, and by interchanges of war and peace to share and spread social amenities.”⁴²⁸

In the stage of development the scheme of cosmic education which means study of cosmos will be introduced. This too is based on reality and not just on imagination. The importance of subjects of History and Geography should be realized. “Human consciousness comes into the world as a flaming ball of imagination. Everything invented by man, physical and mental, is the fruit of someone’s imagination. In the study of history and geography we are helpless without it; and when we propose to introduce the Universe to the child what but imagination can be of use to us? I consider it a crime to present such subjects, as are noble and creative aids to the imaginative faculty, in such a manner as to deny its use.”⁴²⁹

The use of imagination is very important for introducing the way of higher realities through these subjects. Education is not memorization. “The secret of good teaching is to regard the child’s intelligence as a fertile field in which seeds may be sown, to grow under the heat of flaming imagination. Our aim therefore is, not merely to make the child understand, and still less to force him to memorize, but to touch his imagination as to enthuse him to the inmost core.”⁴³⁰

Montessori suggests visualizing the universe as a whole which includes every thing. It saves the child’s mind from wavering and aimless knowledge. “Since it has been seen

to be necessary to give so much to the child, let us give him a vision of the whole universe. The universe is an imposing reality, and an answer to all questions. We shall walk together on this path of life, for all things are part of the universe, and are connected with each other to form one whole unity. This idea helps the mind of the child to become fixed, to stop wandering in an aimless quest for knowledge. He is satisfied, having found the universal center of himself with all things."⁴³¹

Again, the main idea is to arouse interest in the child from within. Knowledge without interest thrust from without is not a real knowledge. It is just memorizing. Starting from the whole to the parts is the real method. "It is certainly necessary to centralize the interest of the child, but the usual methods today are not effective to that end. How can the mind of a growing individual continue to be interested if all our teaching be around one particular subject of limited scope, and is confined to the transmission of such small details of knowledge as he is able to memorize? How can we force the child to be interested when interest can only arise from within? It is only duty and fatigue which can be induced from without, never interest! That point must be very clear."⁴³² To give first the idea of whole universe is more advisable than discussing its parts. For instance, the idea of science should be given first before introducing the branches of the scientific knowledge. "To do well, it is necessary to aim at giving an idea of all the sciences, not in precise detail but only as an impression. The idea is to 'sow the seed of the sciences' at this age, when a sort of sensitive period for the imagination exists. Once the idea has been presented, we must show that science extends from each branch: mineralogy, biology, physics, chemistry, et cetera. And, as we have seen, the examination of a detail triggers the study of the whole."⁴³³

This is organized and systematic knowledge which arouses interest and creates 'loftier feeling' in the child. "The knowledge he then acquires is organized and systematic; his intelligence becomes whole and complete because of the vision of the whole that has been presented to him, and his interest spreads to all, for all are linked and have their place in the universe on which his mind is centered. The stars, earth, stones, life of all kinds form a whole in relation with each other, and so close is this relation that we cannot understand a stone without some understanding of the great sun! No matter what we touch, an atom or a cell, we cannot explain it without knowledge of the wide universe. What better answer can we give to those questers for knowledge? It becomes doubtful whether even the universe will suffice. How did it come into being, and how will it end? A greater curiosity arises, which can never be satisfied."⁴³⁴

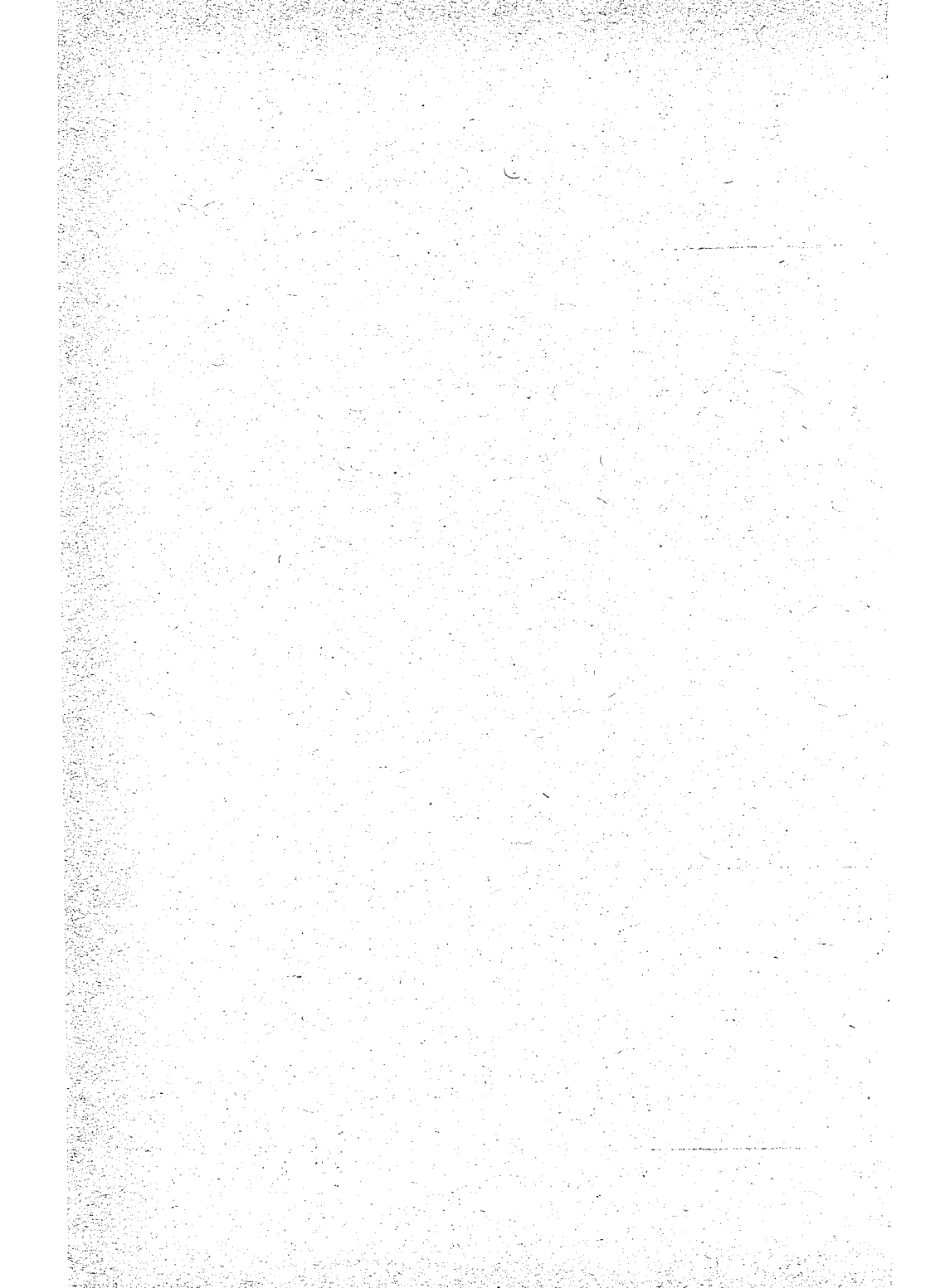
The place of Nature cannot be overlooked. The child loves nature and is highly inspired to put questions to quench the thirst of his feeling and knowledge.

The child must be provided with the material which inspires love in him for Nature. Thus to take him out is very important. "Education in school can fix the attention of a child on special objects which will show exactly how far he has been able to stir up within himself a feeling for nature or will arouse within him latent or lost sentiments. Here, as in every other kind of activity, the function of the school is to supply him with interesting information and motives for action. A child, who more than anyone else is a spontaneous observer of nature, certainly needs to have at his disposal material upon which he can work."⁴³⁵

The children love plants and flowers. Montessori yearns to have some space for children to care or watering the plant and flowers. She maintains, "Children are also attracted by plants. One Children s' House did not have any land that could be tilled, so flower pots were set out all

around a large terrace. The children never forgot to water the plants with a little watering can. One morning I found them all seated in a circle on the floor around a magnificent red rose that had opened up during the night. They were silent and peaceful, completely absorbed in contemplation.”⁴³⁶

Here, the teacher can make it more interesting by acquainting the laws which govern the universe. It also inspires the child to ask personal and abstract questions. “The laws governing the universe can be made interesting and wonderful to the child, more interesting even than things in themselves, and he begins to ask; what am I? What is the task of man in this wonderful universe? Do we merely live here for ourselves, or is there something more for us to do? Why do we struggle and fight? What is good and evil? Where will it all end?”⁴³⁷



Chapter Eleven

MORALITY

IQBAL

The main features of Iqbal's philosophy of morality which are concerned with child education are: 1. the criterion of good and evil, 2. freedom as the condition of goodness, 3. environment.

Iqbal's philosophy of morality is brief and simple to understand. "That which fortifies personality is good, that which weakens it is bad. Art, religion and ethics must be judged from the stand point of personality."⁴³⁸

Iqbal takes the example of art. "The ultimate end of all human activity is life-glorious, powerful, exuberant. All human art must be subordinated to this final purpose, and the value of everything must be determined in reference to its life-yielding capacities."⁴³⁹ This criterion is a vital principle of morality. According to Iqbal, "The highest art is that which awakens our dormant will-force and nerves up to face the trials of life manfully. All that brings drowsiness and makes us shut our eyes to reality around, on the mastery of which alone life depends, is message of decay and death."⁴⁴⁰

This criterion is a vital principle of morality which "has not only certain formal features but has also material condition as intrinsic to its very definition. Iqbal regards integration of personality as built into the very definition of morality. Moral reasoning is present if the ego-integration principle is appealed to. A choice is moral if it is the ego sustaining and is immoral if it is ego-dissolving."⁴⁴¹

Iqbal distinctively mentions the integration factors of personality as freedom, action, purpose, creativity and

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intellect. And the disintegrating factors as "fear, grief, disappointment, and slavery, segregation from community and imitation, etc."⁴⁴²

Iqbal considers goodness possible only in freedom. Under the burden of compulsion no body can show goodness. Free choice is a prerequisite for doing good. "Now goodness is not a matter of compulsion; it is the self's free surrender to the moral, ideal and arises out of a willing co-operation of free egos. A being whose movements are wholly determined like a machine cannot produce goodness. Freedom is thus a condition of goodness. But to permit the emergence of a finite ego who has the power to choose, after considering the relative values of several courses of action open to him is really to take a great risk; for the freedom to choose good involves also the freedom to choose what is the opposite of good."⁴⁴³

Man must have an environment which is conducive to perceptual growth and expansion of knowledge based on actual experience. Here, the importance of the method of trial and error is most essential to build up experience. In the words of Iqbal, "the life of a finite ego in an obstructing environment depends on the perpetual expansion of knowledge based on actual experience. And the experience of a finite ego to whom several possibilities are open expands only by method of trial and error. Therefore, error which may be described as a kind of intellectual evil is an indispensable factor in the building up of experience."⁴⁴⁴

Educational Implications

True education which develops harmonious personality is good and ignorance which hampers personality development is the opposite of good. Harmonious development of personality generates a great sense of distinction between good and evil and the will to adopt goodness. A sound system of education must cherish the value of freedom and create a really free environment for child development:

leading to the integration of personality and avoiding the factors which lead to the disintegration of personality.

MONTESSORI

Montessori believes in innate moral sense. There is a moral sense in man. No body can deny the importance of internal sense. It distinguishes good from evil. "It is possible that good and evil may be distinguished by means of an 'internal sense,' apart from cognitions of morality. It is not surprising that there should be an internal sensation which warns us of perils, and causes us to recognize the circumstances favorable to life. If science in these days demonstrates that the means for preserving even material life correspond to the moral 'virtues,' we may conclude that we shall be able to divine what is necessary to life by means of the internal sensibility."⁴⁴⁵

Montessori does not believe in the innate tendencies to evil. In other words, she rebels against the faith of original sin. It is deviated behaviour of the rebellious child which is called innate tendencies to spirit. This we make it so by maltreating the child and not giving him freedom and independence for development of his psyche. "What wonder is it that the evil disappears when, if we give the right means for development and leave full liberty to use them, rebellion has no more reason for existence?"⁴⁴⁶

Age: 0 - 3 Years

We can develop moral sense in children, as it is done in the field of intellectual education. Love plays a distinctive role in developing moral sense. "Our moral conscience is, like our intelligence, capable of perfection, of elevation; this is one of the most fundamental of its differences from the instincts of animals. The sensibility of the conscience may be perfected, like the aesthetic sense, till it can recognize and at last enjoy 'good,' up to the very limits of the absolute, and also until it becomes sensitive to the very slightest deviations towards evil. He who feels thus is 'saved'; he who feels less must be more vigilant, and do his

utmost to preserve and develop that mysterious and precious sensibility which guides us in distinguishing good from evil. It is one of the most important acts of life to examine our own consciences methodologically, having as our source of illumination not only a knowledge of moral codes, but of love. It is only through love that this sensibility can be perfected. He whose sense has not been educated cannot judge himself."⁴⁴⁷ Reciprocally, he will love us. It will elevate him for the development of moral spirit. "We are their 'stimuli,' by which their feelings, which are developing so delicately, should be exercised. For the intellect, we have various objects, colours, forms, etc.; but for the spirit, the objects are ourselves. The pure souls of children must derive nourishment from us; they should fix themselves on us with their hearts, as their attention is fixed upon some favourite stimulus; and by loving us they should exalt themselves in their intimate spiritual creation."⁴⁴⁸

Knowledge of moral laws without purification of heart is useless. What is the use of knowing all the moral laws, and even practicing them, if the heart be dead? It is as if we should whiten the tomb of a corpse. The moral, self-satisfied man, without a heart, is a tomb.

Age: 3 – 6 Years

Montessori education conditions the child's growth in such a way that moral values are created in the child side by side with other values. "It has been established that moral education means only the development of character, and that faults can be made to disappear without the need of preaching, punishment or even setting a good example by the adult. Neither threats nor promises are needed, but conditions of life."⁴⁴⁹

In Children's House, environment and work are shaped in such a way that the child adopts the good qualities in a congenial way. Montessori says, "The importance of my method does not lie in the organization itself, but in the

effects which it produces on the child. It is the child who proves the value of this method by his spontaneous manifestations, which seem to reveal the laws of man's inner development. Psychology will perhaps find in the 'Children's Houses' a laboratory which will bring more truths to light."⁴⁵⁰ For instance, creating love for work in freedom brings discipline and obedience.

The child's needs should be met properly. If he is provided with due freedom and congenial environment he becomes happy and calm which lead him to moral values. "Further, by the substitution of a series of outbursts of joy for the old series of outbursts of rage, the moral physiognomy of the child comes to assume a calm and gentleness which make him appear a different being."⁴⁵¹

Implementation

Moral sense can be promoted by exercise in arranged environment. Montessori has invented exercises in this regard. "To keep alive and to perfect psychical sensibility is the essence of moral education. Around it, as in the intellectual education which proceeds from the exercise of the senses, order establishes itself: the distinction between right and wrong is perceived. No one can teach this distinction in all its details to one who cannot see it. But to see the difference and to know it are not the same thing. But in order that 'the child may be helped' it is essential that the environment should be rightly organized, and that good and evil should be duly differentiated."⁴⁵²

In addition to environment, the teacher plays her expert role in this regard. "Even in intellectual education it was not the spontaneous exercise alone which refreshed the intelligence; but further, the lessons of the teacher which confirmed and illuminated the internal order in process of development. On these occasions she said: 'This is red, this is green.' Now she will say: 'This is right, this is wrong.' And it will not be unusual to find children like the one described above, who make good and evil the center of consciousness,

and, placing it above material bread and intellectual nourishment, will propound the question more vital to them than any other: 'Where is good? And what is evil?'⁴⁵³

Age: 6 – 12 Years

The child's inner sensibility and need of moral education are of a great concern at this stage. "The great problem of good and evil now confronts him. This preoccupation belongs to an interior sensitivity, the conscience. And this sensitivity is a very natural characteristic. The seven-to-twelve-year-old period, then, constitutes one of particular importance for moral education. The adult must be aware of the evolution that is occurring in the mind of the child at this time and adapt his methods to conform with it. If during the first period of development the teacher has used very gentle approach and has intervened as little as possible in the activity of the child (activity which was above all motor and sensorial), it is to the moral level that his delicacy of approach ought now to be oriented. That is where the problem of this age lies."⁴⁵⁴

This period is to pay full heed toward the child's problems regarding good and evil. Postponement on the part of adult or teacher generates problems. "To think that the problem of morality only occurs later is to overlook the change that is already going on. Later, the moral problem becomes a good deal more difficult unless the child has been helped during this sensitive period. Social adaptations will become more thorny."⁴⁵⁵

Again, in this period the concepts of justice and legal rights arise. "It is at this age also that the concept of justice is born, simultaneously with the understanding of the relationship between one's acts and the need of others. The sense of justice, so often missing in man, is found during the development of the young child. It is the failure to recognize this fact that engenders a false idea of justice."⁴⁵⁶

The justice usually found around the school and in the family could be called 'distributive justice' – that is to say,

equality for all, as much in the distribution of punishments as of rewards. Special treatment of one individual seems to constitute an injustice; this introduces the concept of legal right. There is an affirmation of individuality in the sense of egoism and isolation. Such a concept does not encourage interior development. On the other hand, justice— although usually not considered in this light— is born specifically from interior education. The principle of distributive justice and individual right, purely external, destroys the inborn, natural sense of true justice.

It is the age of exploring the moral field. "A second side of education at this age concerns the child's exploration of the moral field, discrimination between good and evil. He no longer is receptive, absorbing impressions with ease, but wants to understand for himself, not content with accepting mere facts. As moral activity develops, he wants to use his own judgement, which often will be quite different from that of his teacher's. There is nothing more difficult than to teach moral values to a child of this age; he gives an immediate retort to everything that we say: having become a rebel."⁴⁵⁷

The child is internally transformed now. He feels himself independent to take decisions. "An inner change has taken place: nature now arouses in him not only a hunger for knowledge and understanding, but also a claim to mental independence, a desire to distinguish good and evil by his own powers. In the field of morality the child now stands in need of his own inner light."⁴⁵⁸

Implementation

The child has a great desire to form organizations. His social instinct is highly at work now. "What is required, then, at this stage is a special form of organization of youth which will, at one and the same time, gives satisfaction to this heightened social instinct and to the quickened interest in discriminating between right and wrong together with that longing for wider horizons spoken of above. This organization of youth should take the form then of a *moral*

union of boys (or girls) who have consented to form part of a society which has a moral aim, and which required its members to live up to a certain moral level."⁴⁵⁹

The role of the teacher is to see that the child's social experiences are generating moral values. "The outing whose aim is neither purely that of personal hygiene nor that of a practical order, but which makes an experience live, will make the child conscious of realities. It is upto the teacher to arrange that the moral teachings of life emerge from social experiences."⁴⁶⁰

Simultaneously, the moral values govern social relations and spiritual aspects. "Morals have at the same time a practical side, which governs social relations and a spiritual side, which presides over the awakening of conscience in the individual. It is difficult to make social relations real if one uses only the imagination; practical experience is necessary. One cannot awaken the conscience by talking about it. The child must exercise a constant watch over his own activities. Thus education can resolve its problems while realizing itself when it seeks to resolve them by means of acts. As walking entails the use of more than just the feet, it is necessary to assist one's step, to render it agile and able to function in all that form part of the art. Let us not forget that these purposeful efforts will affect one's knowledge of the world."⁴⁶¹

To help others, who need and deserve our care, attracts the attention of the child in this period. His moral consciousness is awakened. "But the acts of courtesy which he has been taught with a view to his making contacts with others must now be brought to a new level. The question of aid to the weak, to the aged, to the sick, for example, now arises. This is not a question of training of movements: we begin the introduction of moral relationships, of those that awaken the conscience. If up to the present, it was important not to bump someone in passing it, it is now more important not to offend that person."⁴⁶²

Chapter Twelve

ESSENCE OF RELIGION

IQBAL

Iqbal takes the essence of religion as God, love of humanity and respect for man.

According to Iqbal "The aim of higher religion is to transform and guide man's inner and outer life. He endorses Professor Whitehead who says that religion is a system of general truths which have the effect of transforming character when they are sincerely held and vividly apprehended."⁴⁶³ Personal character, thus transformed by the religion, affects the whole society because religion is not restricted only to the individual development. It 'moves from individual to society.'⁴⁶⁴ It, ultimately brings peace to the whole world at large. The message of higher religion is for all. It promotes respect for the whole mankind. It teaches tolerance and creates regard for all religions.

(i) Love as Basis of Religion

Iqbal's view emanates from his love and right understanding of religion. He calls it higher religion. It is religion in its advanced form, which does not remain merely restricted to its conventional aspects. The foundation of higher religion is essentially love of God, which is far from bigotry, conventionalism, sectarianism and theological hair-splitting.

(ii) Love and Religion

According to Iqbal, religion in its higher manifestation is "neither dogma, nor priesthood, nor ritual. It is not a departmental affair. It is expression of the whole man."⁴⁶⁵

Iqbal believes that love is the true religion that is above all religious forms. He says:

“Love is straw as well as burning ember.

It is far above conventional religion and reason.”⁴⁶⁶

To Iqbal, love is root of education. It is significant to note that Iqbal in his imaginary flight with Rumi in *Javid Nama* makes the latter say:

“Love is the law and ritual of life,

religion the root of education: religion is love.”⁴⁶⁷

Iqbal attaches much more importance to love of God than mere worship and theological argumentation.

Place of Heart

According to Iqbal heart occupies a very high place. He maintains, “In the interests of securing a complete vision of Reality...sense-perception must be supplemented by the perception of what the Qur'an describes a *Fuad* or *Qalb*, i.e. heart.”⁴⁶⁸ In a beautiful poem written by Iqbal in praise of (heart),⁴⁶⁹ he says that the heart is the seat of great treasure. Its status is as high as the *Arsh* and as exalted as the *Kaaba* because God dwells in it:

“You would have got the priceless treasure of beauty
Farhad’!

Alas! You have not dug the desert of your heart.

Sometimes it looks *Arsh* and sometimes *Kaaba*.

O God! Whose destination is the nest of heart.”⁴⁷⁰

Iqbal again says:

“The heart is set free when it is entangled in the love of
God.

This is a tree, which gets green or throbs when
lightening falls on it.”⁴⁷¹

Besides, there is not even a single book of Iqbal in which he has not emphasized the importance and value of heart.

According to Iqbal, religion accompanies a pure heart. The life of religion is with the life of heart. Lamenting the state of present Muslims, he says:

“Our heart had died, and religion died due to this death.
Thus we purchased two deaths in one bargain.”⁴⁷²

Anti Sectarianism

Iqbal had respect for different schools of thought. His poetry is replete with his remarks against the narrow minded and quarrelsome *mullahs* who quarrel over petty differences of views. For instance, he says under the caption of *Mullah Aur Bahisht*,⁴⁷³ (Religious fanatic and paradise)

“I was also present there, and could not withhold my utterance,
When *Mullah* was ordered to go to paradise.
I uttered, O God, excuse me for my fault (of expressing opinion,
Houri, wine, and edge of garden will not suit him,
Paradise is not a place of fight and arguments.
Whereas the nature of this *Mullah* is to indulge in
Disputation and quarrel.”⁴⁷⁴

He further says:

“I know, when subtle quirks ensnare its teachers,
On what sharp reefs my people must be wrecked.”⁴⁷⁵

He was critical of the ignorant *Mullahs* (religious professionals) who were fighting over trifle matters and labeled one another as infidels. He wonders:

“why are the *Mullahs* of this time source of shame for
Muslim Faith.”⁴⁷⁶

Humanity

Iqbal is true humanist. His heart throbs for the whole mankind. He ardently seeks to promote the welfare of the entire humanity. He yearns to reduce pain and suffering in the realm of human beings. Thus, he emphasizes

“Greed has split up mankind into pieces.
So teach the lesson of brotherhood and speak
the language of love.”⁴⁷⁷

He says:

“Many a night I wept for man’s sake

That I might tear the veil from Life's mysteries."⁴⁷⁸

Iqbal warns: "Remember, man can be maintained on this earth only by honouring mankind, and this world will remain a battle-ground of ferocious beasts of prey unless and until the educational forces of the whole world are directed to inculcating in man respect for mankind."⁴⁷⁹

Thus he says,

"The station of man is superior to that of the sky:
the base of civilization is man's respect."⁴⁸⁰

According to Iqbal, "man is not only honourable and respectable but is also very important in the scale of existence. He is the roof of creation. The universe is subservient to man. By developing his ego, he is capable of overpowering all obstacles."⁴⁸¹ Iqbal has a balanced approach to the West. He judiciously praises the West because of her contribution in the field of science and technology. He says: "The knowledge of things elevated the West."⁴⁸²

Further, "The extension of man's power over Nature has given him a new faith and a fresh sense of superiority over the forces that constitute his environment."⁴⁸³ He praises Napoleon, Mussolini, Shakespeare, Tolstoy, Nietzsche, and Karl Marx which proves that he accepts the positive aspects of the Western world. Despite, Iqbal criticizes the West because of its materialistic outlook, and its economic and political set up which are devoid of spiritual roots. His criticism is actually a guideline for the West. Luce-Claude Maitre rightly says that Iqbal criticized Europe because he thought Europe as "Oblivious of spiritual values. He also stressed that material progress can be really fruitful only if it is accompanied by moral progress."⁴⁸⁴

Iqbal is critical of the forgotten aspects of the Eastern civilization. He admits that the East is both spiritually and materially dead. He says:

“With the death of ego the East is suffering from Leprosy.”⁴⁸⁵

Iqbal says that the East has become blind to reality because of slavery and imitation:

“They (the Easterners) cannot see the obvious facts Because their eyes have become blind due to slavery and imitation.”⁴⁸⁶

Thus, he criticizes both the East and the West because of their respective limitations. He says:

“Neither in Asia nor in Europe is flame of life; This is death of ego and that is death of conscience.”⁴⁸⁷

But he embraces the positive aspects of both the East and the West. He says:

“Do not get disgusted from the East, nor shun the West.

Nature demands every night be converted into morning.”⁴⁸⁸

He does not narrow the parameters of humanity. He advises the new generation of the Muslims to have universal respect for man without any prejudices of caste, colours and creeds.

“To bring bad word on lip is sin
Infidel and *Momin* all are the creation of God.
Humanity is to respect man
Beware of the place of man
The slave of *Ishq* receives laws from God.
And becomes kind both to infidel and *Momin*.”⁴⁸⁹

In his poem, ‘Shaikh-o-Brahman’ in *Asrar-o-Ramuz* a Shaikh advises an infidel youth to develop ego after sticking to his own way of life. He says:

“I do not bid thee abandon thine idols.
Art thou an unbeliever? Then be
Worthy of the badge of unbelief?
If a people’s life is derived from unity.
Unbelief too is source of unity.”⁴⁹⁰

Again, in *Javid Nama* he admires Vishwamitter (*Jahan Dost*), Bhartari Hari, Zoroaster, Gautama Buddha and others for their jewels of wisdom. It is imperative to note that a considerable part of his writings deals with the wrong doings and limitations of the Muslims. He says:

There is no *Jalal* (Divine majesty)
and *Jamal* (Divine beauty) in your prayer;
not there is message of my morning in
your *Azan* (call for prayer).⁴⁹¹

Universalism

Iqbal is a great philosopher. His message is universal. It is for the whole world and for all times because it centers on man in his universal wholeness and not restricted only to his certain geographical boundaries. He pointedly says:

“Nor East nor West my home, nor Samarkand

Nor Isphahan nor Delhi, in ecstasy, God-filled. I
roam”⁴⁹²

Iqbal's message is essentially universal. He is undoubtedly a poet of the East but he is also poet of the world. He aims at a society, which would combine the wisdom of both the East and the West. He does not divide human beings because of caste, colour and creed. Appreciating Islamic view he says, “Islam is violently opposed to the idea of racial superiority which is the greatest obstacle in the way of international unity and cooperation; in fact, Islam and racial exclusiveness are absolutely antithetical. The racial ideal is the greatest enemy of mankind and it is the duty of all well-wishers of the human to eradicate it.”⁴⁹³

Educational Implications

Along with respect of his own religion, the child must be taught that all human beings are to be equally respected since all men are creation of God. Goodness, truth, honesty, fair play and other universal values have to be given due respect. The children should like and respect each other on the basis of humanity. They do not love each other because

they come from the same community, religion or creed but they love each other for they belong to the human world.

Religion is essentially based on love of God and His creation. It discourages ethnicities and sectarianism.

MONTESSORI

Montessori is a great humanist. She considers humanity as still immature. She maintains "I, too, believe that humanity is still far from that stage of maturity needed for the realization of its aspirations, for the construction, that is, of a harmonious and peaceful society and the elimination of wars. Men are not yet ready to shape their own destinies; to control and direct world events, of which instead— they become the victims."⁴⁹⁴

She says that it is only through education that man can achieve these aspirations. Dr. Montessori believes that "If human unity— which is a fact in nature— is going at least to be organized, it will be done only by an education that will give appreciation of all that has been done by human co-operation, and readiness to shed prejudices in the interests of common work for the cosmic plane, ..." ⁴⁹⁵ She was a staunch believer of humanism and universalism. Particularly she devoted her life to all the children irrespective to their class, religion, sects and countries. She went even to underdeveloped countries to train the teachers. She also taught in many asylums. When she championed the cause of 'the child' she did not mean a particular child of any country or race or class, but all the children of the world. The children of all nations and classes while working at her designed apparatuses and doing 'practical exercises' learn consciously and unconsciously the high spirit of brotherhood and humanism. Montessori says, "The 'human personality' belongs to all human beings. Europeans, Indians and Chinese, etc., are all men. If therefore certain conditions are found to be a help to the human personality, these concern and affect the inhabitants of all nations."⁴⁹⁶

Age: 0 - 3 Years

According to Montessori, education begins from birth. In this period it is enough to keep the children in a relationship with humanity.

Age: 3 - 6 Years

Love of humanity has ever remained her genuine concern in the method of education as brightly reflected, for instance, in Children's House.

Implementation

During this period, the children have great concern with living beings. To care for animals and birds gives them immense happiness. They exhibit their love for living beings. This goes a long way in paving for their love of human beings. "Children have an anxious concern for living beings, and the satisfaction of this instinct fills them with delight. It is therefore easy to interest them in taking care of plants and especially of animals. Nothing awakens foresight in a small child, who lives as a rule for the passing moment and without care for the morrow, so much as this. When he knows that animals have need of him that little plants will dry up if he does not water them, he binds together with a new thread of love today's passing moments with those of the morrow."⁴⁹⁷

Their association and treatment with living beings may be closely watched for understanding their behavioral development. "One should watch little children when, one morning, after they have for many days placed food and water with loving care near brooding doves, they see the results of their labours. On another day they see a number of dainty chicks that have come from the eggs which a hen has covered with her wings for so long. The children are filled with feelings of tenderness and enthusiasm, and there is born in them a desire to give further help. They collect little bits of straw, threads of old cotton cloth, or wisps of wadding for the birds nesting under the roof or in the trees in the garden. And the chirping that goes on about them

tells them thanks.”⁴⁹⁸ They watch the behaviour with patience of the mothers with the insects. “The metamorphoses of insects and the care which mothers bestow upon their offspring are objects of patient observation on the part of children, and they often give rise to an interest that surprises us. Once a small child was so struck by the changes undergone by tadpoles that he could describe their development, reporting the various phases in the life of a frog like a miniature scientist.”⁴⁹⁹

Age: 6 -12 Years

This is so far so good and well done. But now in this period much more is required. For Montessori “a love for science and art, and all that mankind has created, will not suffice to make men and women love one another. To love a beautiful sunset, or to look with wonder on a tiny insect, does not necessarily awaken a greater feeling of affection towards humanity, nor does a love for art in a man beget a love for his neighbour.”⁵⁰⁰

Something else is also required to create love for human beings. Montessori regrets that we are not thankful to our pioneers, inventors and discoverers who have done great services to humanity. “There is no love in our hearts for the human beings from whom we have received, and are receiving so much, in bread and clothing, and numerous inventions for our benefit. We take and enjoy all that is done for us without gratitude, like atheists who withhold their gratitude and love from God. Perhaps we teach the child to thank God and pray to Him, but not to thank humanity, God’s prime agent in creation; we give no thought to the men and women who daily give their lives that we may live more richly.”⁵⁰¹ Again, “the child will have the greater pleasure in all subjects, and find them easier to learn if he be led to realize how these subjects first came to be studied and who studied them.”⁵⁰²

The element of sacrifice is so necessary to work for humanity. “Every achievement has come by the sacrifice of

someone now dead. Every map speaks eloquently of the work of explorers and pioneers, who underwent hardships and trials to find new places, rivers and lakes, and to make the world greater and richer for our dwelling.”⁵⁰³

Implementation

It is most important in this respect to draw the children's attention towards the services and work of explorers and pioneers who have really done services to humanity. “Let us in education ever call the attention of children to the hosts of men and women who are hidden from the light of fame, so kindling a love of humanity; not the vague and anemic sentiment preached today as brotherhood, nor the political sentiment that the working classes should be redeemed and uplifted. What is first wanted is no patronizing charity for humanity, but a reverent consciousness of its dignity and worth. This should be cultivated in the same way as a religious sentiment, which indeed should be in us all, for we should not need to be reminded that no man can love God while remaining indifferent to his neighbour.”⁵⁰⁴

CONCLUSION

Iqbal's thought appears to endorse Montessori's Method of Education. Her views mainly, are in consonance with the universal elements of Iqbal's thinking. Both of them lay stress on the foundational nature of human personality. A sound system of education creates a healthy personality. Personality is one unit and there is no dichotomy of mind and body. Personality is not a datum. It is the creative repository of possibilities, attributes and potentialities which have to be developed by one's own efforts. The factors which develop personality and the factors which stultify human personality have a universal appeal. They are facts to be reckoned with.

Montessori tends to agree with Iqbal's universal vision. Her Montessori Method of Education can practically help, with certain indigenous modifications, to realise the views of Iqbal in the field of child education. She, as if by providence, meets the educational implications of Iqbal's thought with great success. Iqbal's philosophy of personality can be realised in the field of child education through the Montessori System. It will help integrate the individual and our society. The ordinary system of education cannot help creating such a healthy integration.

The Montessori Method brings pleasure of physical health and spiritual bliss to the child, who is the starting point of any educational endeavor. This opens to him new ways of insight and discovery. "Our method takes into account the spontaneous psychic development of a child and assists it with means drawn from observation and experience. If physical care enables a child to enjoy the pleasures of a healthy body, intellectual and moral care

introduces him to the higher pleasures of the spirit and urges him on to new insights and discoveries both in his external environment and in the intimacy of his own soul. These are the joys which prepare a man for life and which are the only ones that are really suitable for the education of children."¹

Auto education plays a great part in Montessori Method in this respect. Through working by themselves children acquire an active discipline, a practical independence, and a gradual increase in knowledge. When they are guided by an intelligent teacher employing method for their physical, intellectual, and moral development, they can acquire both bodily health and development of mind. The spirit of Montessori education is that child understands better through working on apparatus, carefully designed for this purpose, and not through cramming and abstract teaching. It also enables the child to self realize his hidden potentials and efficiently paves the ways to personality integration.

Montessori Method is very much in alignment with the latest psychological insights and modern theories of education. "The importance of early environmental condition in the child's mental development, the role of sensory perception, the intrinsic motivation of the child, the sensitive periods in the child's development and the role of cognitive development in the establishment of the social and creative power of the child are all now recognized."²

Montessori Method in child education is the most suitable one especially for our environment. It, however, does not mean that the other methods of child education have no value or it tends to envisage no future possibility of devising a more sound method of education. Future may reveal better systems of education, as a whole or in parts, which can be more useful and better than the present one. But, at present this is the most comprehensive, useful and productive method of child education.

Paula Polk rightly assesses that Montessori "developed educational practices based on an approach to children that had never been tried successfully before. It is, therefore a pioneering effort, and should not be regarded as the final answer to this approach. Other equally effective methods may be developed in the future based on the same approach to the child. Montessori philosophy and method then deserve credit as the first real beginning to seeking the answers to the child's education and life out of his experiences and not out of our own. As such, they represent an excellent foundation on which to build the education of the future."³

It may be noted that sufficient light has not been shed in this work on the use and practice of the apparatus for learning the subjects like Arithmetic and English etc. Actually the main idea was to show how Iqbal's concepts of integration of personality could be achieved through Montessori child education. Montessori System can be of a great assistance in developing the child's personality by replacing verbal instructions with apparatuses and other concrete materials. A complete account of the ways is given in Montessori training institutes. It is not included in the scope of this work. However, some specimen photographs of the children working on different apparatuses in 'Montessori Children's House' have been added as appendices.

In the end, it is pertinent to point out that the Montessori System has certainly a great pragmatic value. Montessori rightly maintains "our children are notably different from those in ordinary schools. They have the calm look of happy individuals and the ease of those who are masters of their own actions. The Children's House seems to have a spiritual influence on everyone. I have seen business men, men of great influence, men preoccupied with painful work or with a sense of their own superiority become serene, shake off as it were the heavy burden of their authority, and

become pleasantly forgetful of themselves. And this has been brought by the sight of the human soul developing according to its true nature. This is what makes us call our little ones happy and wonderful children. They represent a childhood that is more advanced than was our own."⁴ The pragmatic value of the Montessori System has been widely acknowledged in different countries including U.S.A., England, France, Holland, India and Ceylon. The Montessori Method is more widely spread as a modern method of education. Many nations have keenly adopted it. It has a future.

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- ²⁴⁸ Montessori, *The Advanced Montessori Method*, p.180.
- ²⁴⁹ *Ibid.*, p.185.
- ²⁵⁰ *Ibid.*, p.184.
- ²⁵¹ Montessori, *The Absorbent Mind*, p.134.
- ²⁵² Montessori, *The Advanced Montessori Method*, p.150.
- ²⁵³ Montessori, *The Absorbent Mind*, p.185.
- ²⁵⁴ *Ibid.*, p.134.
- ²⁵⁵ *Ibid.*, p.157.
- ²⁵⁶ *Ibid.*, p.153.
- ²⁵⁷ *Ibid.*, p.184.
- ²⁵⁸ *Ibid.*, p.154.
- ²⁵⁹ E.M. Standing, *Maria Montessori, Her Life and Work*, pp.364-365.
- ²⁶⁰ Montessori, *Education for A New World*, p.35.
- ²⁶¹ Montessori, *Ibid.*, p.61.
- ²⁶² Montessori, *From Childhood to Adolescence*, p.15.
- ²⁶³ Montessori, *The Advanced Montessori Method*, p.182.

INTELLECT

IQBAL

- ²⁶⁴ Iqbal, *Bal-i-Jibril*, p.84.
- ²⁶⁵ Iqbal, *Lectures*, p.3.
- ²⁶⁶ *Ibid.*, p.12.
- ²⁶⁷ *Ibid.*, p.

²⁶⁸ *Ibid.*, p.5.

²⁶⁹ *Ibid.*, p.6.

²⁷⁰ Iqbal, *Javid Nama*, p.65 in translation. by A.J. Arberry's translation., *op. cit.* p.58.

²⁷¹ Iqbal, *Bal-i-Jibril*, p. 84 in translation. by B.A. Dar, *Iqbal and Post-Kantian Voluntarism*, p.31 in translation.

²⁷² Iqbal, *Gulshan-i-Raz-i-Jadid*, pp.154-155 in translation. by B.A. Dar's translation., *Gulshan-i-Raz-i-Jadid*, p.23.

²⁷³ Iqbal, *Ramuz-i-Bekhudī*, p. 109 in translation. by A.J. Arberry's translation, *The Mysteries of Selflessness*, p.26.

²⁷⁴ Iqbal, *Ramuz-i-Bekhudī*, p.109 in translation. by A.J. Arberry's translation., *op. cit.*

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²⁷⁵ Montessori, *The Advanced Montessori Method*, p.198.

²⁷⁶ *Ibid.*, p.199.

²⁷⁷ Montessori, *Education for a New World*, p.40.

²⁷⁸ *Ibid.* p.40.

²⁷⁹ *Ibid.*, p.63.

²⁸⁰ Montessori, *The Advanced Montessori Method*, p.198.

²⁸¹ Montessori, *The Secret of Childhood*, p.115.

²⁸² *Ibid.*, p.113.

²⁸³ *Ibid.*, pp. 114-115.

²⁸⁴ Montessori, *Education for a New World*, p.14.

²⁸⁵ Paula Polk Lillard, *Montessori a Modern Approach*, p.44.

²⁸⁶ *The Advanced Montessori Method*, p.202.

²⁸⁷ *Ibid.*, p. 13.

²⁸⁸ Montessori, *Dr. Montessori's Own Hand Book*, p.15.

²⁸⁹ *Ibid.*, p. 37.

²⁹⁰ Montessori, *The Advanced Montessori Method*, p.200.

²⁹¹ *Ibid.*, p. 205.

²⁹² Montessori, *Dr. Montessori's Own Handbook*, pp.34-35.

²⁹³ Montessori, *The Absorbent Mind*, p.139-140.

²⁹⁴ Montessori, *Dr. Montessori's own Handbook*, p.105.

²⁹⁵ *Ibid.*, pp.34-35.

²⁹⁶ Montessori, *The Advanced Montessori Method*, p.203.

²⁹⁷ Montessori, *The Absorbent Mind*, p.188.

²⁹⁸ Montessori, *The Advanced Montessori Method*, p.188.

²⁹⁹ E.M. Standing, *Maria Montessori: Her Life and Work*, p.359.

³⁰⁰ Montessori, *To Educate the Human Potential*, p.4.

³⁰¹ Montessori, *From Childhood to Adolescence*, p.18.

³⁰² E.M. Standing, *op. cit.*, p.361.

CREATIVITY

IQBAL

- ³⁰³ Iqbal, *The Reconstruction*, p.8.
- ³⁰⁴ *Ibid.*, p.40.
- ³⁰⁵ Iqbal, *Piyam-i-Mashriq*, p.154 in translation. by K.G. Sayidain, *op. cit.*, 115.
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- ³⁰⁹ Iqbal, *Asrar-i-Khudi*, pp.72-73 in translation. by K.G. Sayidain, *Iqbal's Educational Philosophy*, p.45.
- ³¹⁰ Iqbal, *Javid Nama*, p.191 in translation. by Sheikh Mahmud Ahmad's translation., *The Pilgrimage of Eternity*, p.182.
- ³¹¹ Iqbal, *Bal-i-Jibril*, p.150 in translation. by K.G. Sayidain, *op. cit.*, p.48.
- ³¹² Iqbal, *Javid Nama*, p.191 in translation. by A.J. Arberry's translation., *op. cit.*, p.138.
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- ³¹⁴ Iqbal, *Bang-i-Dara*, p.107. Translation is my own.
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- ³¹⁸ Iqbal, *Zarb-i-Kalim*, p.22. Translation is my own.
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- ³²⁵ E.M. Standing, *Maria Montessori – Her Life and Work*, p.102.
- ³²⁶ Montessori, *The Advanced Montessori Method*, pp.242-243.
- ³²⁷ Paula Polk Lillard, *Montessori – A Modern Approach*, p.112.

- ³²⁸ *Ibid.*, p.34.
³²⁹ E.M. Standing, *op. cit.*, pp.102-103.
³³⁰ *Ibid.* p.102.
³³¹ *Ibid.*, p.104.
³³² *Ibid.*,
³³³ Montessori, *The Absorbent Mind*, p.18.
³³⁴ Montessori, *The Advanced Montessori Method*, p.275.
³³⁵ *Ibid.*, p.265.
³³⁶ Montessori, *The Discovery of the Child*, p.320.
³³⁷ Montessori, *To Educate Human Potential*, p.76.
³³⁸ Montessori, *Dr. Montessori's Own Handbook*, p.11.
³³⁹ *Ibid.*, p.10.
³⁴⁰ *Ibid.*, p.12.
³⁴¹ *Ibid.*, p.35.
³⁴² *Ibid.*, p.102.
³⁴³ *Ibid.*, p.104.
³⁴⁴ Montessori, *To Educate Human Potential*, p.76.
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³⁴⁶ *Ibid.*, p.354.
³⁴⁷ Montessori, *To Educate the Human Potential*, p.81.
³⁴⁸ *Ibid.*, p.77.
³⁴⁹ *Ibid.*, pp.80-81.
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SOCIETY

IQBAL

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³⁵² Iqbal, *Bang-i-Dara*, p.210 in translation. by A. Anwar Beg, *The Poet of the East*, p.254.
³⁵³ Iqbal, *Ramuz-i-Bekhudi*, p.92 in translation. by Arberry's translation. *op. cit.* p.xi.
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³⁵⁶ Iqbal, *The Reconstruction*, p.12.
³⁵⁷ Iqbal, *Zarb-i-Kalim*, p.173. Translation is my own.
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- ³⁶⁶ *Ibid.*, p.111.
- ³⁶⁷ *The Absorbent Mind*, p.204.
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- ³⁶⁹ *Ibid.*, p.221.
- ³⁷⁰ Montessori, *The Absorbent Mind*, pp.221-222.
- ³⁷¹ *Ibid.*, p.209.
- ³⁷² *Ibid.*
- ³⁷³ Montessori, *The Absorbent Mind*, p-210.
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- ³⁷⁵ Montessori, *The Absorbent Mind*, p.206.
- ³⁷⁶ *Ibid.* p.206.
- ³⁷⁷ Montessori, *The Absorbent Mind*, pp.205-206.
- ³⁷⁸ *Ibid.* p.206.
- ³⁷⁹ Maria Montessori, *Dr. Montessori's Own Handbook*, p.132.
- ³⁸⁰ Montessori, *The Absorbent Mind*, p.203.
- ³⁸¹ *Ibid.* p.204.
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- ³⁸³ Montessori, *To Educate the Human Potential*, p.6.
- ³⁸⁴ E.M. Standing, *op. cit.*, pp.353-354.
- ³⁸⁵ Montessori, *To Educate the Human Potential*, p.4.
- ³⁸⁶ *Ibid.*, pp.4-5.
- ³⁸⁷ E.M. Standing, *op. cit.*, p.364.
- ³⁸⁸ *Ibid.*, p.363.
- ³⁸⁹ Montessori, *To Educate the Human Potential*, p.6.
- ³⁹⁰ *Ibid.*, p.5.

REALITY- OBSERVABLE ASPECTS

IQBAL

391

392 *Ibid.*, pp.10-11.393 Iqbal, *The Reconstruction*, p.10.394 *Ibid.* p.3.395 Russell, qt. by Iqbal in *The Reconstruction*, p.28.396 *Ibid.*, p.41.397 *Ibid.*398 *Ibid.*, p.41.399 *Ibid.*400 *The Secret of the Self*, by Dr. R.A. Nicholson p.xvii.401 Iqbal, *op.cit.*, p.8.402 Iqbal, *Bal-i-Jibril*, p.44.403 *Ibid.*, p.45.404 Iqbal, *The Reconstruction*, p.72405 *Ibid.*, p.10.406 *The Secret of the Self*, by Dr. R.A. Nicholson, p.xx.407 *Ibid.*, p.12.408 *Ibid.*, p.12.

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409 Montessori, *The Advanced Montessori Method*, p.255410 Paula Polk Lillard, *Montessori A Modern Method*, p.45 (quoted).411 Montessori, *The Advanced Montessori Method*, p.275.412 *Ibid.*, p.275.413 *Ibid.*, pp.264-265.414 *Ibid.*, p.248.415 Montessori, *From Childhood to Adolescence*, p.13.416 Montessori, *The Advanced Montessori Method*, pp.220-221.

417 E.M Standing, p.367.

418 Montessori, *From Childhood to Adolescence*, p.20.419 Montessori, *The Advanced Montessori Method*, p.241.420 E.M. Standing, *Maria Montessori, Her Life and Work*, p.354.421 *Ibid.*, p.355.422 Montessori, *From Childhood to Adolescence*, p.13.423 Montessori, *To Educate Human Potential*, p.16.424 *Ibid.*, pp.16-17.425 *Ibid.*, p.17.426 *Ibid.*, p.16.427 *Ibid.*, p.2.

- 428 *Ibid.*, pp.2-3.
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 430 *Ibid.*, p. 367.
 431 Montessori, *To Educate Human Potential*, p.8.
 432 *Ibid.*, p.9.
 433 Montessori, *From Childhood to Adolescence*, p.23.
 434 Montessori, *To Educate Human Potential*, pp.9-10.
 435 Montessori, *The Discovery of the Child*, pp.72-73.
 436 *Ibid.*, pp.73-74.
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IQBAL

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 439 *Ibid.*
 440 *Ibid.*
 441 *Ibid.* Ghulam Sadiq, *Iqbal Review*, Oct., p.45.
 442 Dr. Nazir Qaiser, *Rumi's Impact on Iqbal's Religious Thought*.
 443 Iqbal, *The Reconstruction of Religious Thought in Islam*, p.68.
 444 *Ibid.*, p.69.

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- 445 Montessori, *The Advanced Montessori Method*, pp.338-339.
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 448 *Ibid.*, p.332.
 449 Montessori, *Education for a New World*, p.99.
 450 Montessori, *Dr. Montessori's Own Handbook*, p.182.
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 453 *Ibid.*, p.338.
 454 Montessori, *From Childhood to Adolescence*, pp.5-6.
 455 *Ibid.* p.6.
 456 *Ibid.* p.6.
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 458 *Ibid.*, p.6.
 459 E.M. Standing, *op. cit.*, p.357.
 460 Montessori, *From Childhood to Adolescence*, p.13.
 461 *Ibid.*, p.13.
 462 *Ibid.*, pp.7-8.

ESSENCE OF RELIGION

IQBAL

- ⁴⁶³ Professor Whitehead, quoted by Iqbal in, *The Reconstruction*, p.2.
- ⁴⁶⁴ Iqbal, *The Reconstruction*, p.1.
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- ⁴⁶⁶ Iqbal, *Javed Nama*, p.22 in trans. by B.A. Dar's, *Iqbal and Post-Kantian Voluntarism*, p.155.
- ⁴⁶⁷ Iqbal, *Javed Nama*, p.112. translation by A.J. Arberry's Translation of *Javed Nama*, p.89.
- ⁴⁶⁸ Iqbal, *Lectures*, p.15.
- ⁴⁶⁹ *Ibid.*
- ⁴⁷⁰ Iqbal, *Bang-i-Dara*, p.61.
- ⁴⁷¹ Iqbal, *Bang-i-Dara*, p.62. Translation is my own.
- ⁴⁷² Iqbal, *Armaghan-i-Hijaz*, p.142. Translation is my own.
- ⁴⁷³ Iqbal, *Bal-i-Jibril*, p.117.
- ⁴⁷⁴ *Ibid.* Translation is my own.
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- ⁴⁷⁶ Iqbal, *Bal-i-Jibril*, p.19. Translation is my own.
- ⁴⁷⁷ Iqbal, *Bang-i-Dara*, pp.273. Translation is my own.
- ⁴⁷⁸ Iqbal, *Asrar-i-Khudi*, p.11. Translation is my own.
- ⁴⁷⁹ Iqbal, "New Year's Message," qt. by S.A. Vahid, in *Thoughts and Reflections of Iqbal*, pp.374-375.
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- ⁴⁸⁷ Iqbal, *Zarb-i-Kalim*, p.137. Translation is my own.
- ⁴⁸⁸ Iqbal, *Zarb-i-Kalim*, p.109. Translation is my own.
- ⁴⁸⁹ Iqbal, *Javid Nama*, p.205. Translation is my own.
- ⁴⁹⁰ Iqbal, *Asrar-o-Ramuz*, p.59 in trans. by R.A. Nicholson, pp.110-111.
- ⁴⁹¹ Iqbal, *Zarb-i-Kalim*, p.24. Translation is my own.
- ⁴⁹² Iqbal, *Bal-i-Jibril*, p.21. Translation by V.G. Kiernan, *Poems from Iqbal*, p.28.
- ⁴⁹³ Iqbal, (qt) by Luce, Claude Maitre in the Introduction to *Thought of Iqbal*, pp.19-20.

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- ⁴⁹⁴ Montessori, *Absorbent Mind*, p.3.
⁴⁹⁵ Montessori, *To Educate Human Potential*, p.74.
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⁵⁰⁰ Montessori, *To Educate Human Potential*, p.26.
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APPENDICES*

Working in Children's House where apparatuses are mostly used

The description of apparatuses and their use are not within the scope of this book. The book is not for training colleges. It is to see appropriateness of Montessori System of education for implementation of Iqbal's philosophy in child education with Montessori frame of reference.

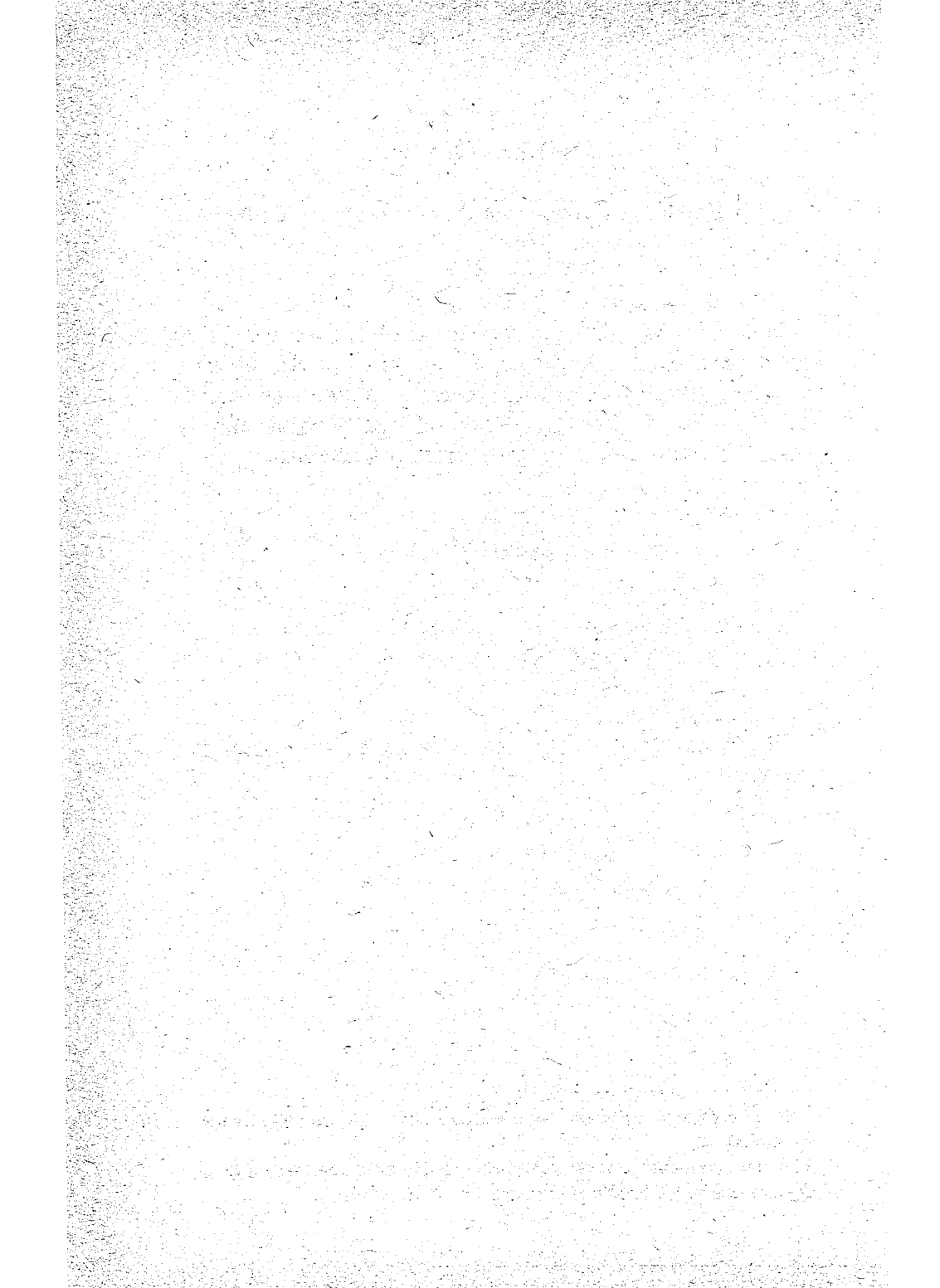
APPENDIX – I

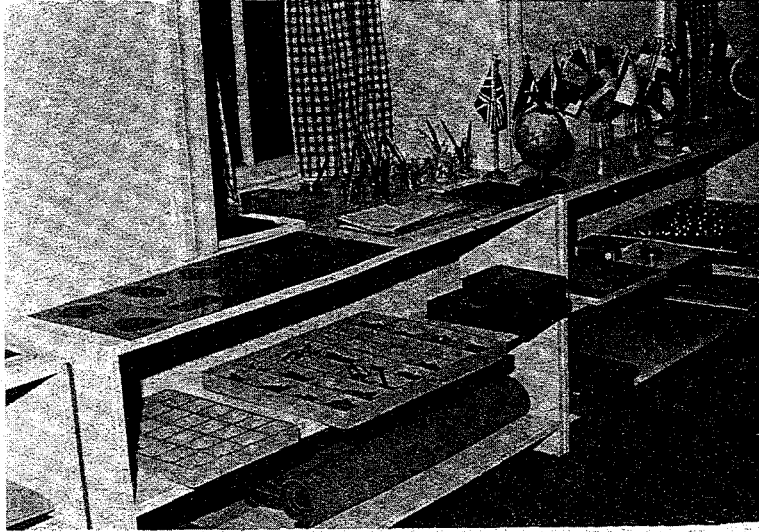
Some photographs of children at work on the Montessori apparatuses with regard to

1. Motor Education,
2. Sensory Education,
3. Practical Exercises and learning through trial and error. etc.

* The photographs have been reproduced from *Dr. Montessori's own handbook*.

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Fig. 1 Shelves with Materials

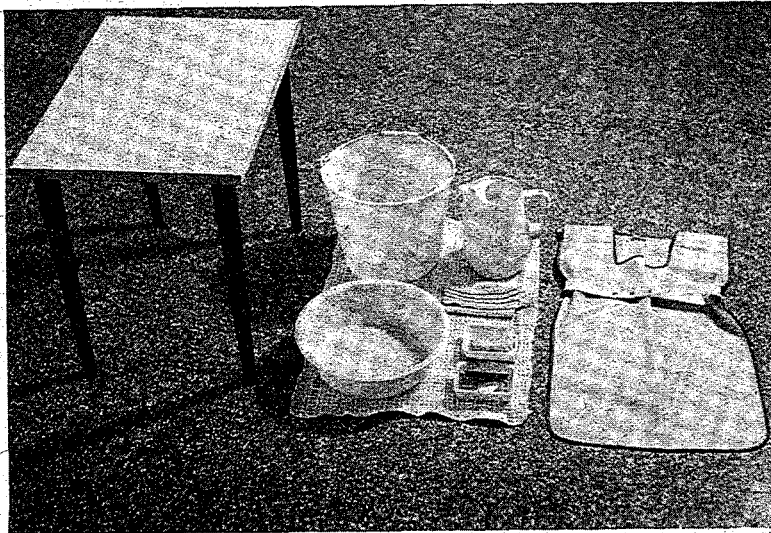
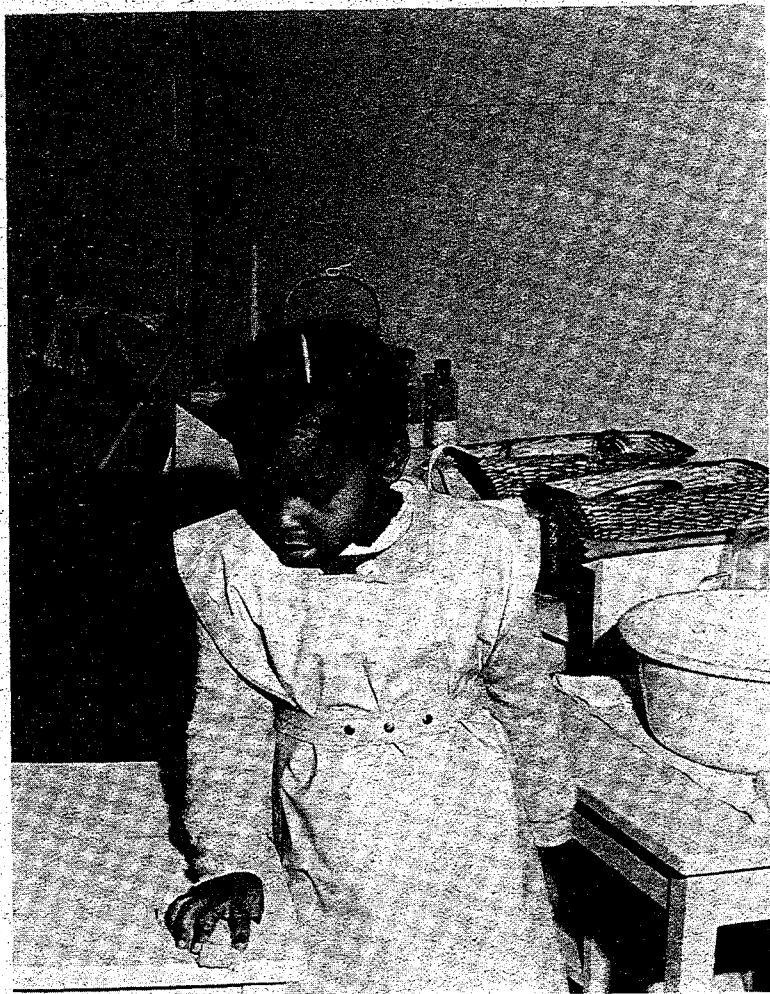


Fig. 2 "Washing Up" Materials



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Fig. 3 Child Washing Table



Marcia Slatkin. St. Michael's Montessori School, N.Y.C.

Fig. 4 Children Serving Fruit Juice

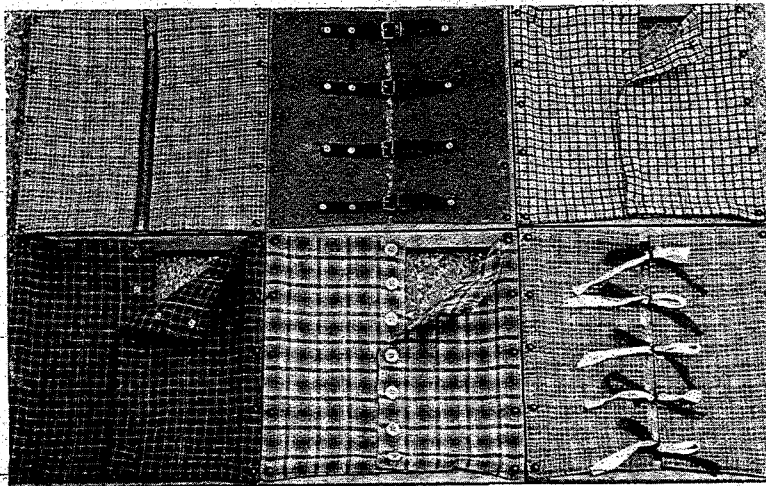


Fig. 5 Frames for Lacing and Buttoning

Alzain Montessori School, Oak Park, Ill.



Fig. 6 Child Buttoning on Frame

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Fig. 7 Child Tying Bows on Frame



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Fig. 8 Children Walking on "Line"



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Fig. 9 Children Marching with Musical Instruments

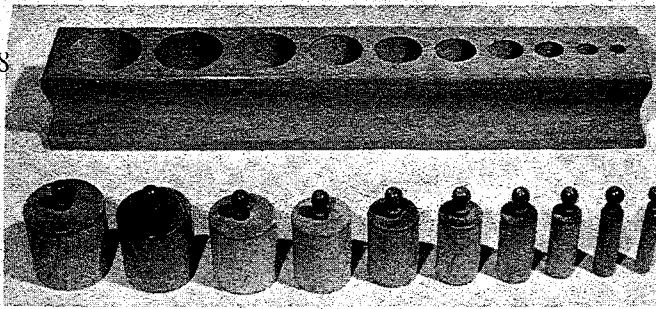


Fig. 10 Cylinders Decreasing in Diameter Only

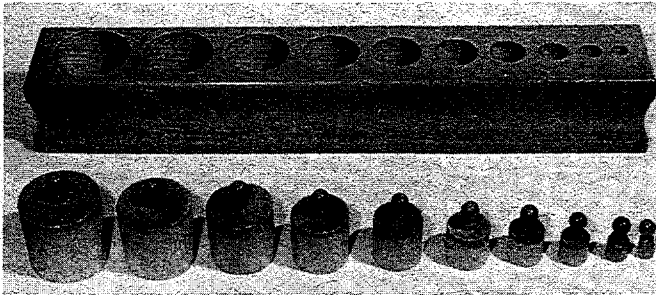


Fig. 11 Cylinders Decreasing in Diameter and Height

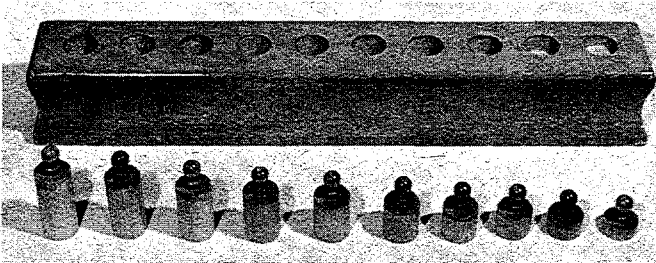


Fig. 12 Cylinders Decreasing in Height Only

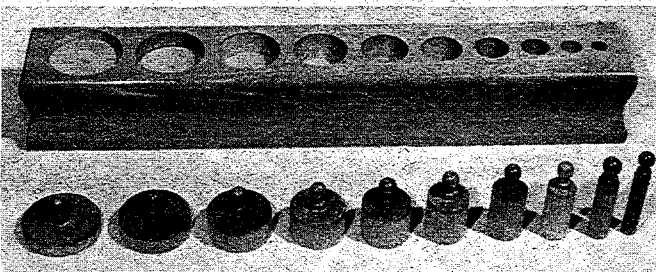
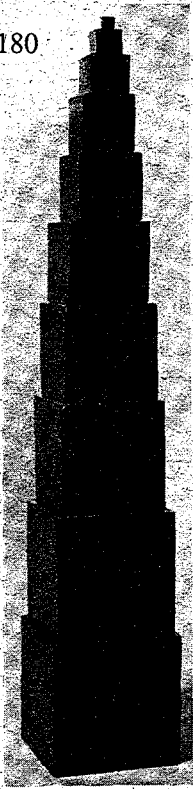


Fig. 13 Cylinders Decreasing in Diameter and Increasing in Height



Northwest Suburban Montessori School, Des Plaines, Ill.

Fig. 14 Child Using Case of Cylinders



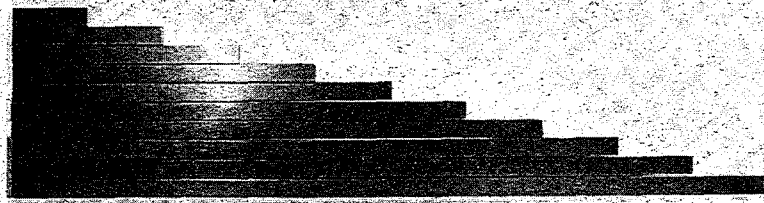
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Fig. 15 The Tower



William Webb Berkeley Montessori School, Calif.

Fig. 16 The Broad Stair



William Webb Berkeley Montessori School, Calif.

Fig. 17 The Long Stair

Academy of the Visitation, St. Louis, Mo.

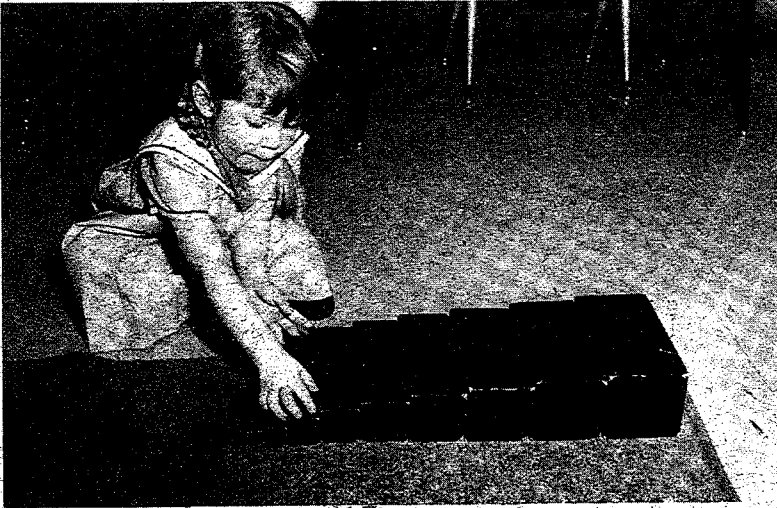
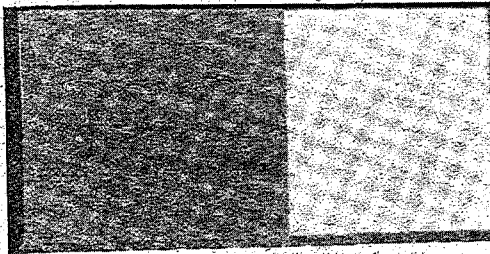
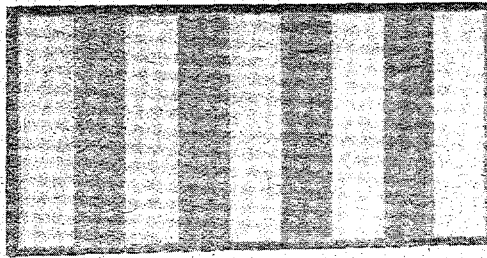


Fig. 18. Child Playing with Broad Stair



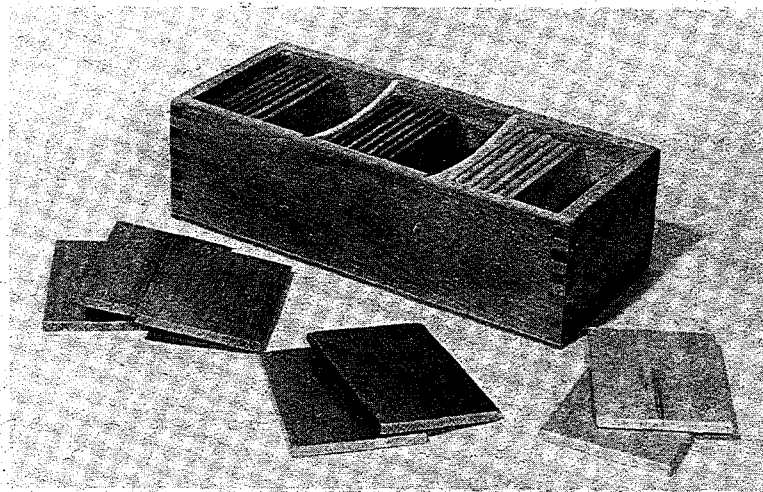
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Fig. 19 Board with Rough and Smooth Surfaces



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Fig. 20 Board with Gummed Strips of Paper



William Webb Berkeley Montessori School, Calif.

Fig. 21 Wood Tablets Differing in Weight



Academy of the Visitation, St. Louis, Mo.

Fig. 22 Child Weighing Wood Tablets

Northwest Suburban Montessori School, Des Plaines, Ill.

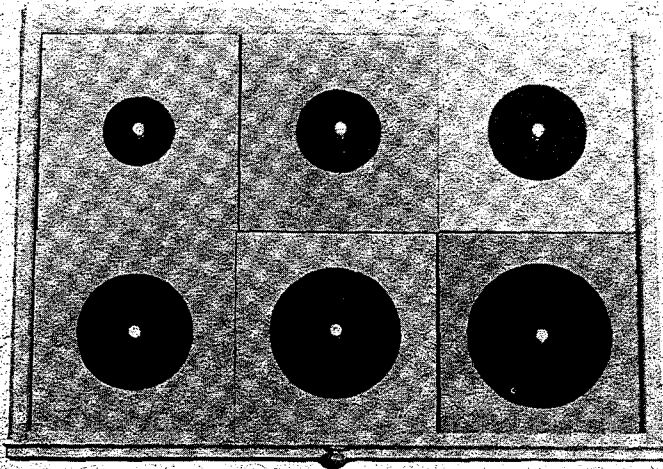


Fig. 23 Child Arranging Colored Tablets According to Shade



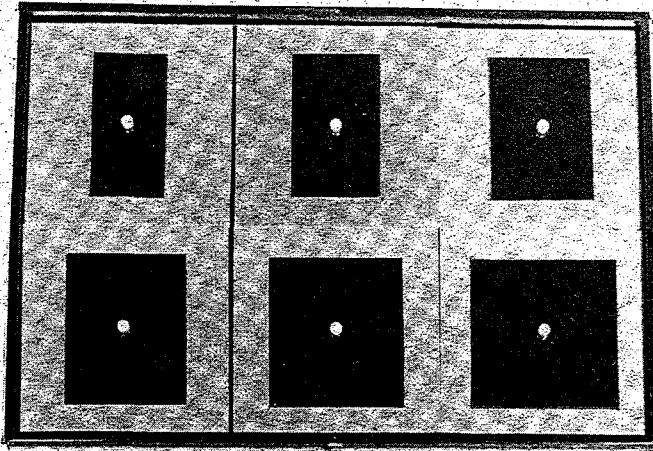
William Webb Berkeley Montessori School, Calif.

Fig. 24 Cabinet with Drawers to Hold Geometrical Insets



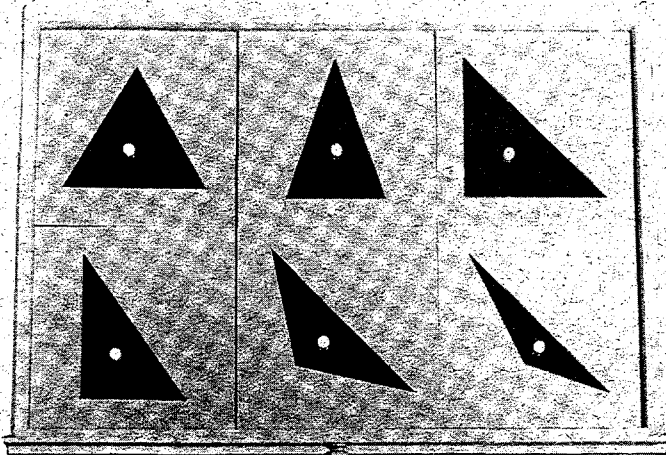
William Webb Berkeley Montessori School, Calif.

Fig. 25 Set of Six Circles



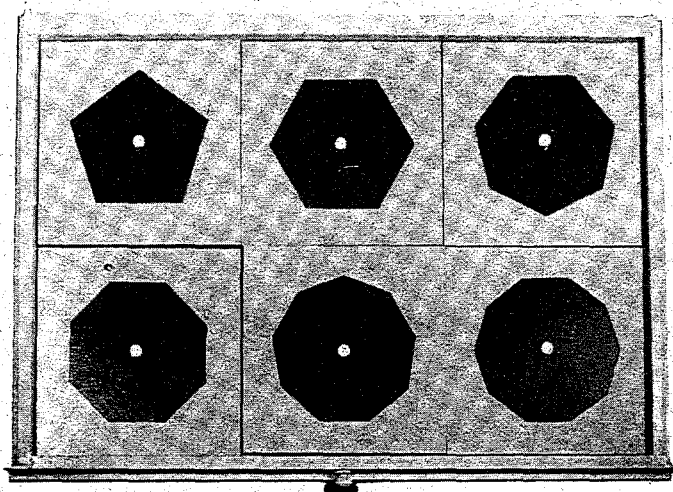
William Webb Berkeley Montessori School, Calif.

Fig. 26 Set of Six Rectangles



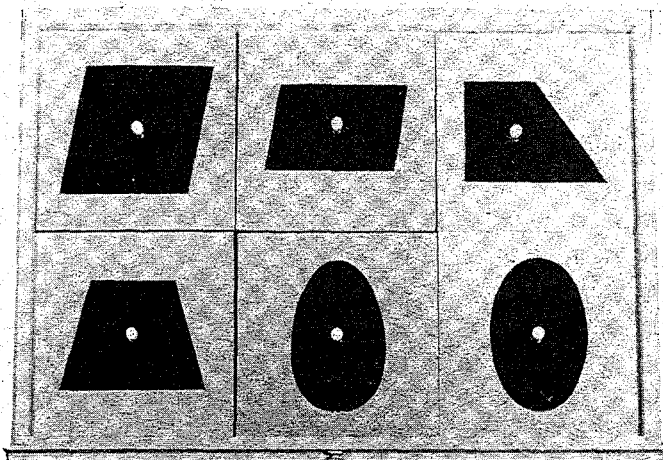
William Webb Berkeley Montessori School, Calif.

Fig. 27 Set of Six Triangles



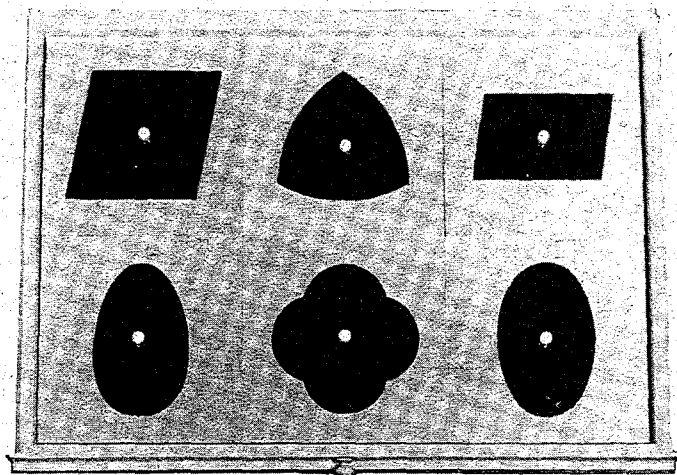
William Webb Berkeley Montessori School, Calif.

Fig. 28 Set of Six Polygons



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Fig. 29 Set of Six Irregular Figures



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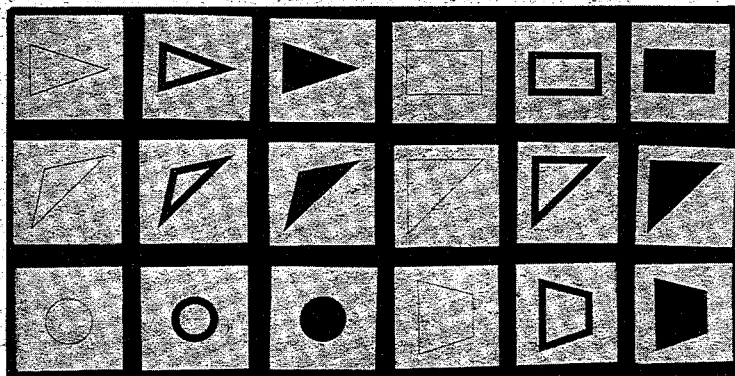
Fig. 30 Set of Six Irregular Figures



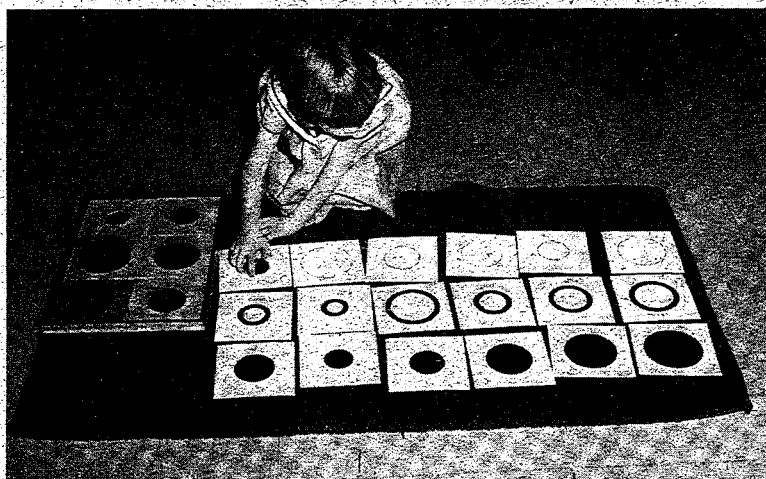
Alcun Montessori School, Oak Park, Ill.

Fig. 31 Child Using Geometrical Wooden Insets

Fig. 32. Series of Cards with Geometrical Forms



William Webb Berkeley Montessori School, Calif.



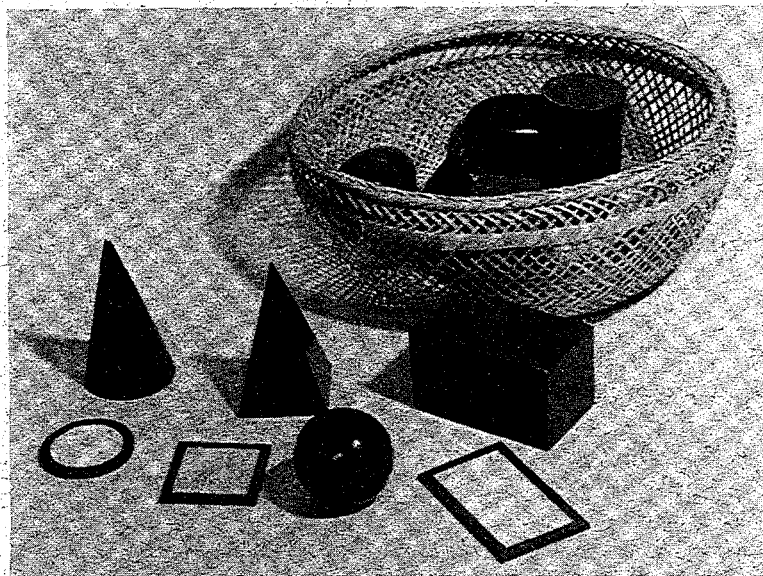
Academy of the Visitation, St. Louis, Mo.

Fig. 33 Child Using Cards with Geometrical Forms



Marcia Slatkin St. Michael's Montessori School, N.Y.C.

Fig. 34 Children Doing Jigsaw Puzzle



William Webb Berkeley Montessori School, Calif.

Fig. 35 Basket of Geometric Solids

Alcum Montessori School, Oak Park, Ill.



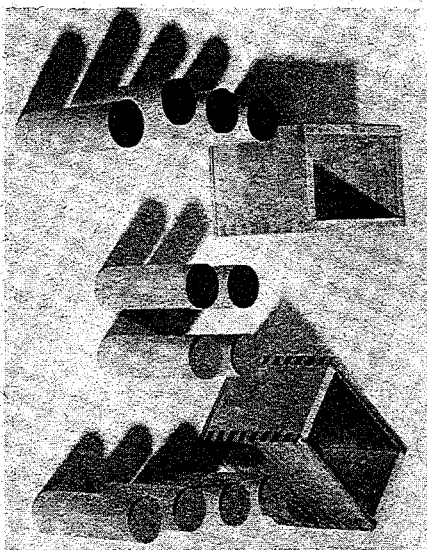
Fig. 36 Child Arranging Geometric Solids

Marcia Sludkin St. Michael's Montessori School, N.Y.C.



Fig. 37 Children Playing with Geometric Solids

Fig. 38 Sound Cylinders



William Webb Berkeley Montessori School, Calif.



Hata Grunbaum The Montessori School of Westchester, N.Y.

Fig. 39 Child Shaking Sound Cylinders

Grace Goulder, The Plain Dealer, Cleveland

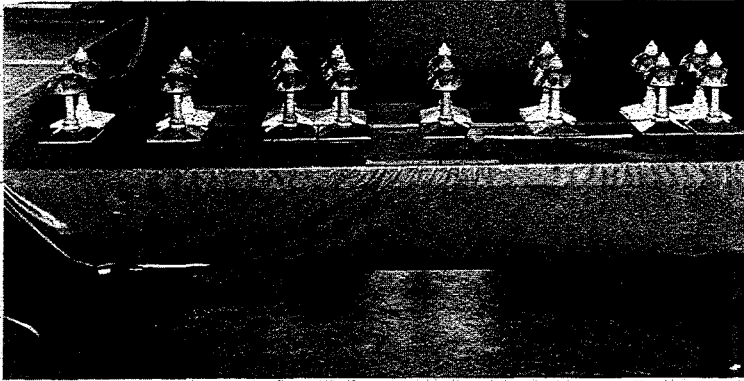


Fig. 40 Child Testing Different Smells

Marcia Starlin, St. Michael's Montessori School, N.Y.C.



Fig. 41 Children Using Contemporary Material



Rita Grunbaum. The Montessori School of Westchester, N

Fig. 42 Musical Bells

Academy of the Visitation, St. Louis, Mo.

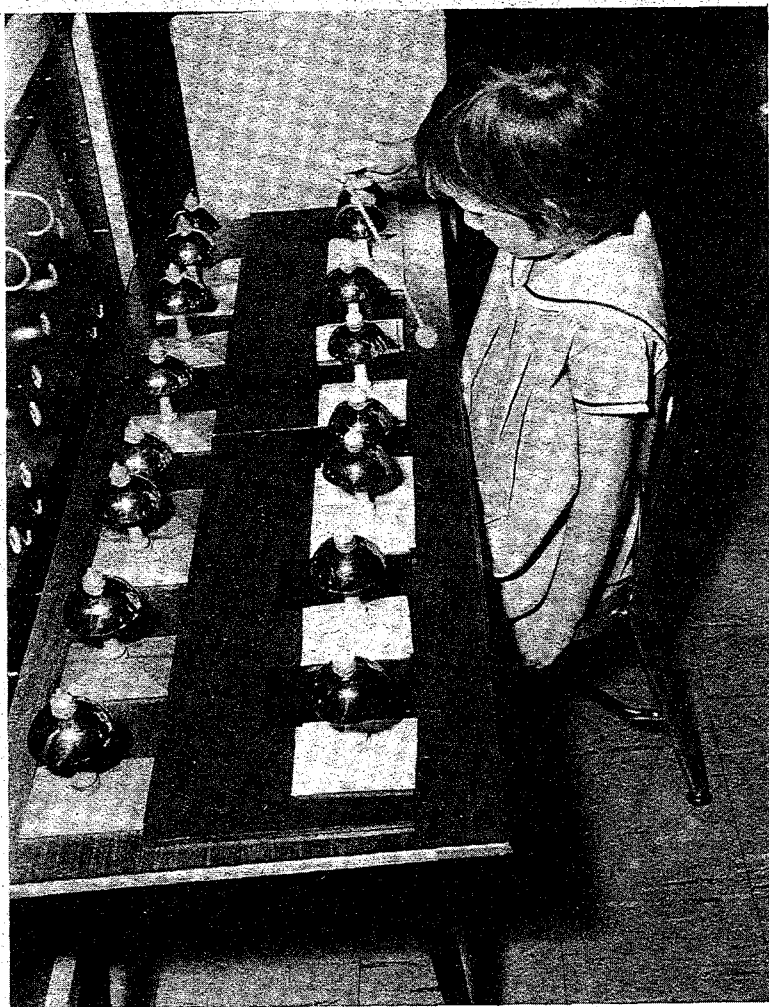
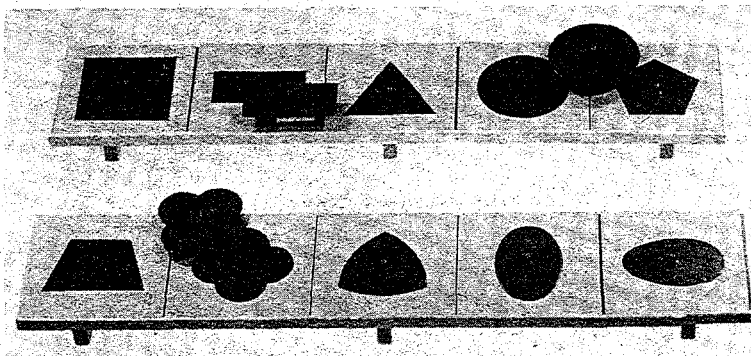
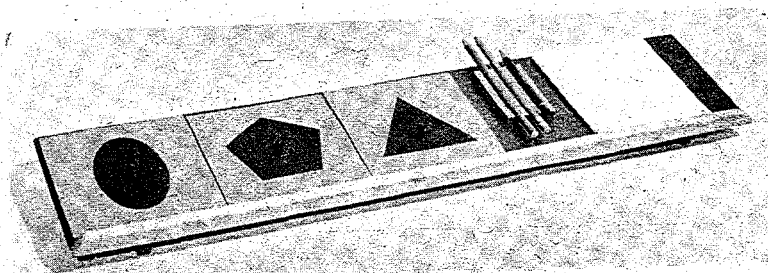


Fig. 43 Child Using Musical Bells



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Fig. 44 Contemporary Sloping Boards to Display Set of Metal Insets



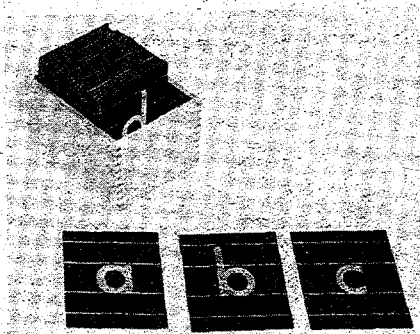
William Webb Berkeley Montessori School, Calif.

Fig. 45 Sloping Board to Display Set of Metal Insets

Marcia Slabin, St. Michael's Montessori School, N.Y.C.

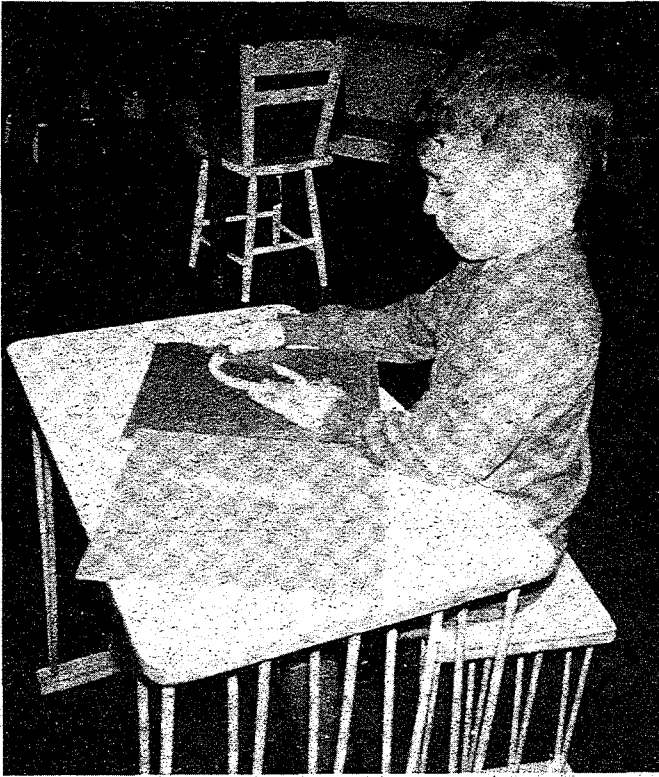


Fig. 46 Child Tracing Inset



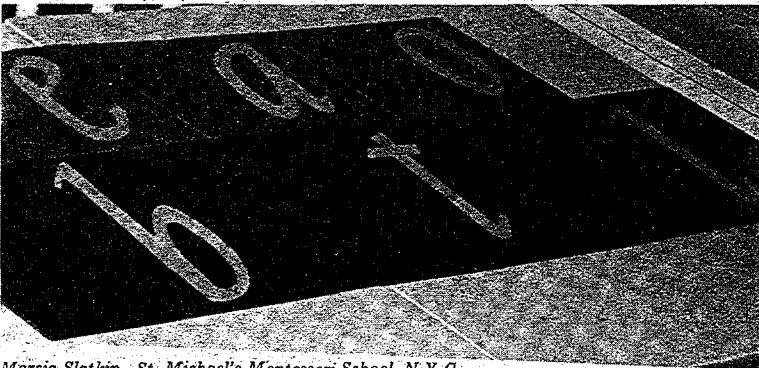
Creative Playthings, Inc.

Fig. 47 Contemporary Individual Sandpaper Letters



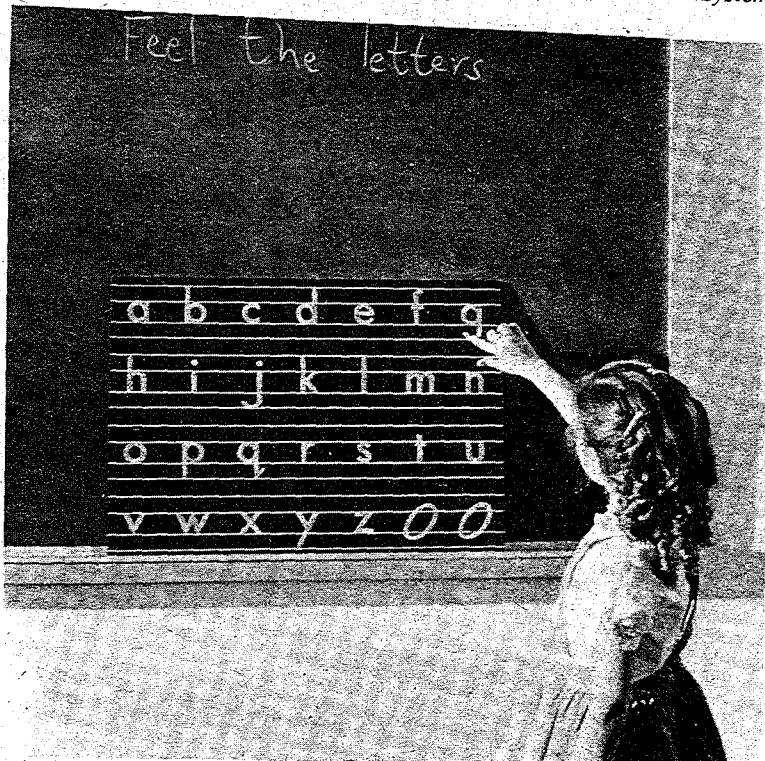
Alcum Montessori School, Oak Park, Ill.

Fig. 48 Child Touching Sandpaper Letters



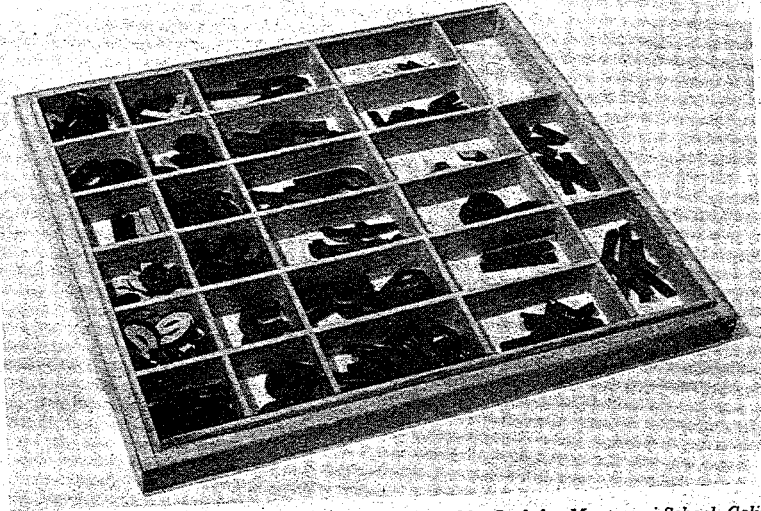
Marcia Slatkin St. Michael's Montessori School, N.Y.C.

Fig. 49 Sandpaper Letters



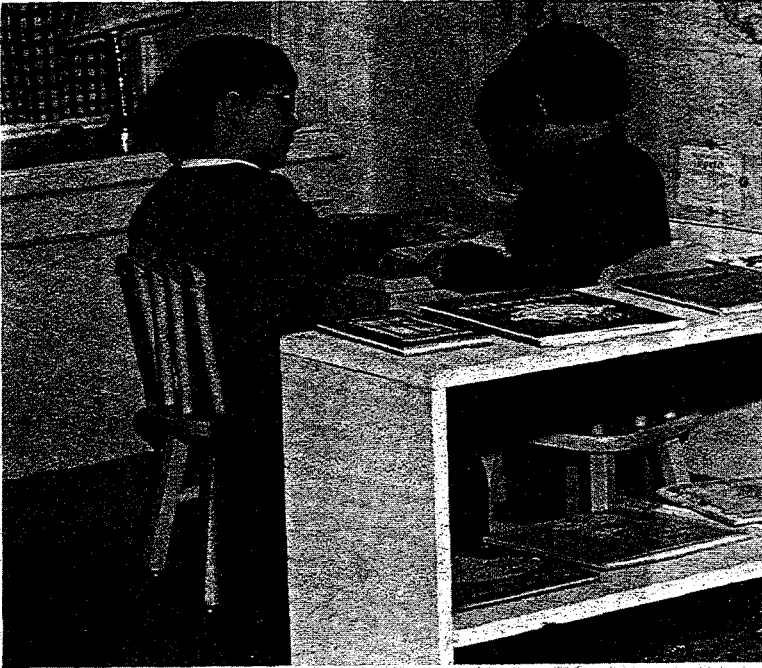
Creative Playthings, Inc.

Fig. 50 Child Touching Contemporary Sandpaper Letters



William Webb Berkeley Montessori School, Calif.

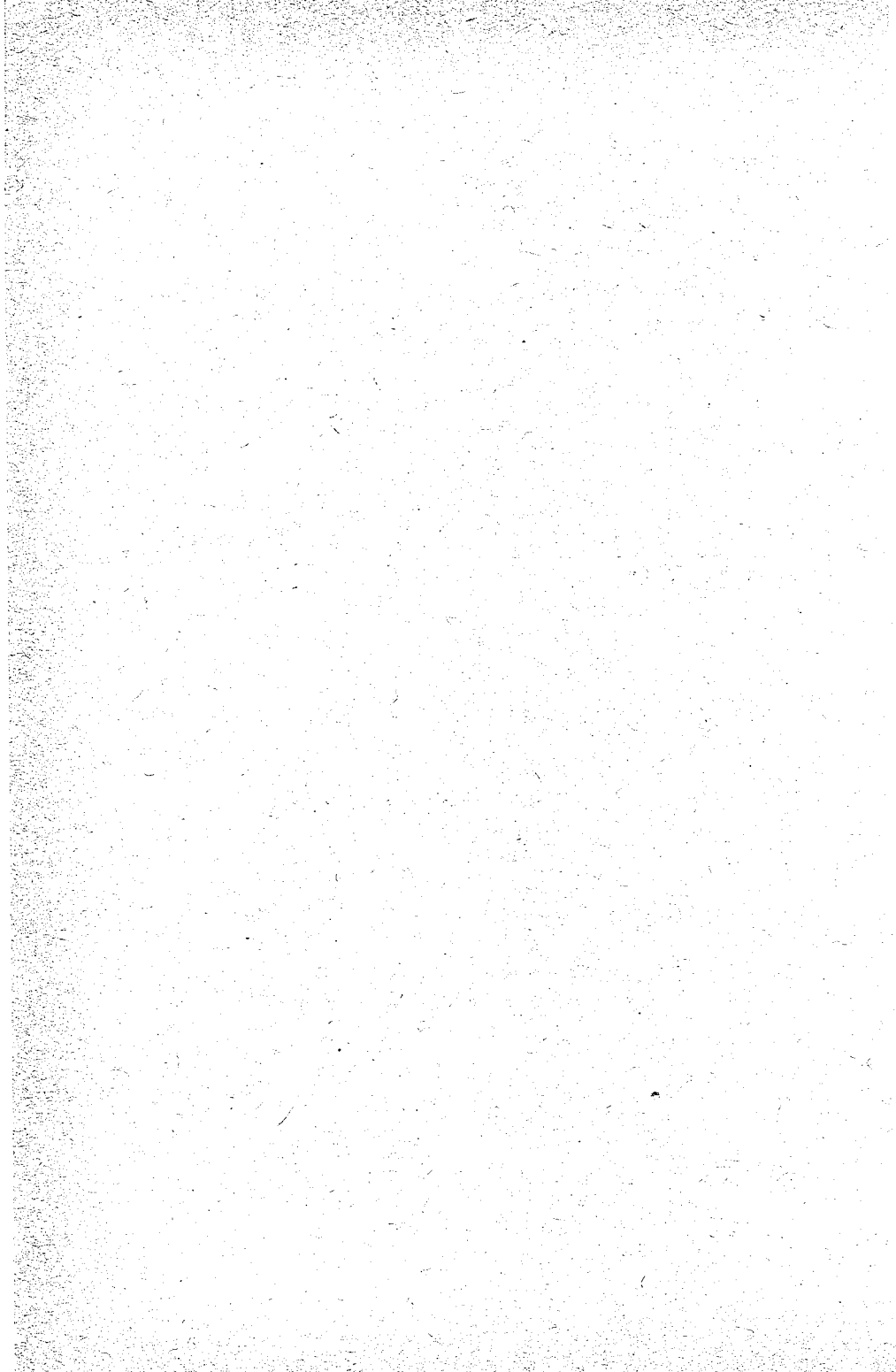
Fig. 51 Box of Movable Letters

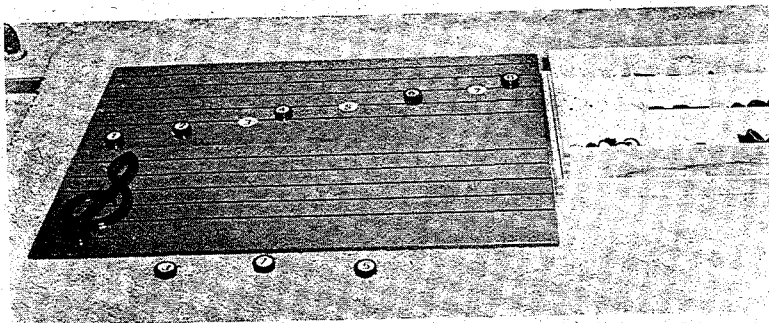


Marcia Slatkin. St. Michael's Montessori School, N.Y.C.

Fig. 52 Children Reading

APPENDIX - II





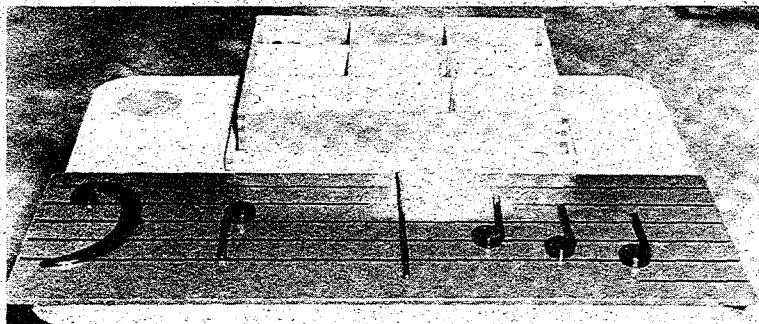
Rita Grunbaum The Montessori School of Westchester, N.Y.

Fig. 53 Musical Staff



Rita Grunbaum The Montessori School of Westchester, N.Y.

Fig. 54 Child Using Musical Staff



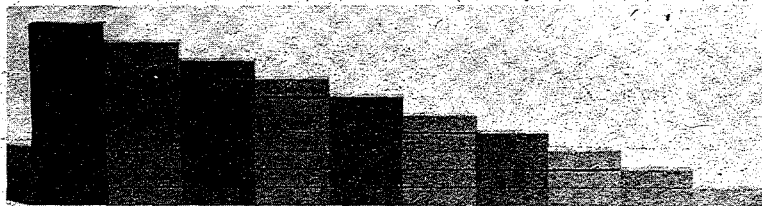
Rita Grunbaum The Montessori School of Westchester, N.Y.

Fig. 55 Musical Staff



Rita Grunbaum The Montessori School of Westchester, N.Y.

Fig. 56 Child Using Musical Staff



William Webb Berkeley Montessori School, Calif.

Fig. 57. Colored Numerical Rods



Alcuin Montessori School, Oak Park, Ill.

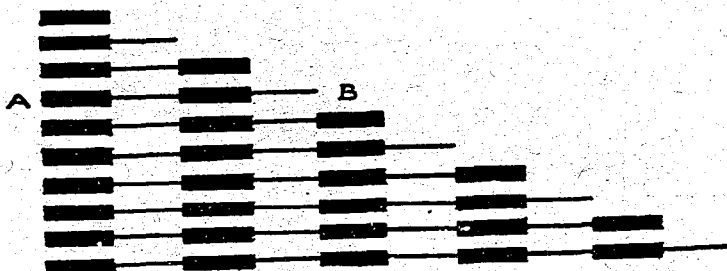
Fig. 58. Child Using Colored Numerical Rods



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Fig. 59 Child Using Contemporary Numerical Rods

“This is one.” “This is two.” “This is three.” we point out with the finger the divisions in each rod, counting them so as to make sure, “One, two: this is two.” “One, two, three: this is three.”

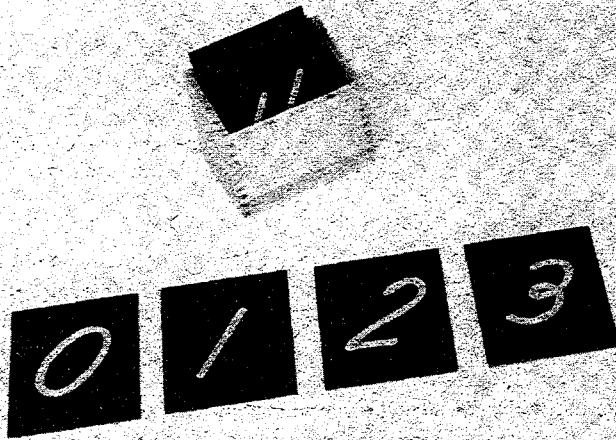


| | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|----|
| 1 | | | | | | | | | |
| 1 | 2 | | | | | | | | |
| 1 | 2 | 3 | | | | | | | |
| 1 | 2 | 3 | 4 | | | | | | |
| 1 | 2 | 3 | 4 | 5 | | | | | |
| 1 | 2 | 3 | 4 | 5 | 6 | | | | |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | | | |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | | |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |

DIAGRAM ILLUSTRATING USE OF NUMERICAL RODS

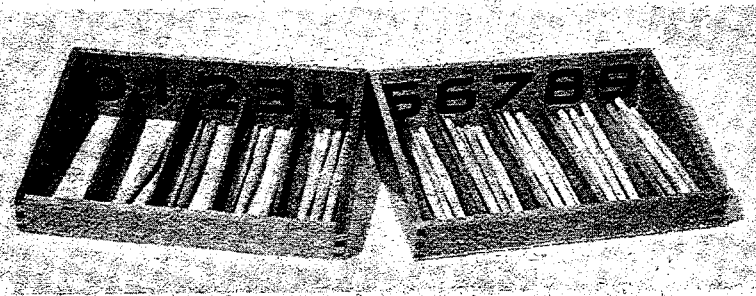
Then we say to the child: “Give me two.” “Give me one.” “Give me three.” Finally, pointing to a rod, we say, “What is this?” The child answers, “Three,” and we count together: “One, two, three.”

In the same way we teach all the others rods in their order, adding always one or two more according to the responsiveness of the child.



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Fig. 60 · Contemporary Sandpaper Numbers



William Webb · Berkeley Montessori School, Calif.

Fig. 61 · Counting Boxes

Alcun Montessori School, Oak Park, Ill.

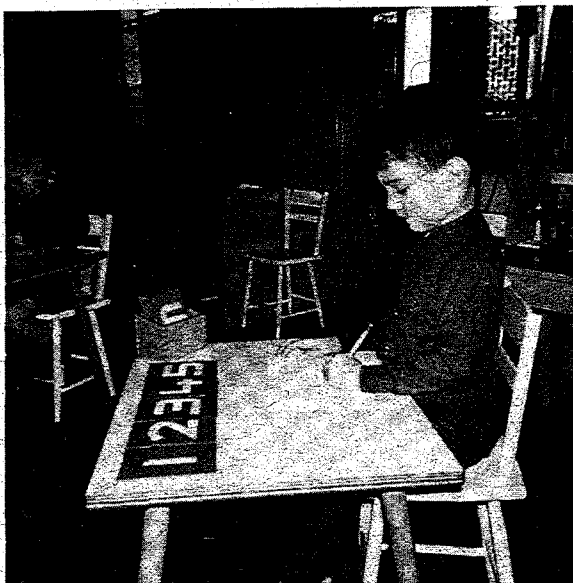
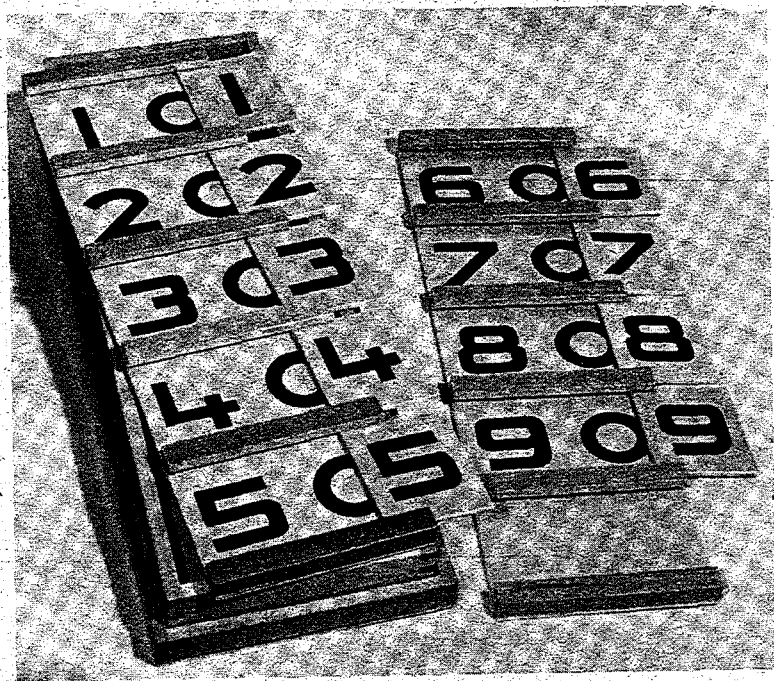


Fig. 62 Child Doing Number Exercises

Alcun Montessori School, Oak Park, Ill.



Fig. 63 Child Doing Number Exercises



William Webb Berkeley Montessori School, Calif.

Fig. 64 Arithmetic Frame

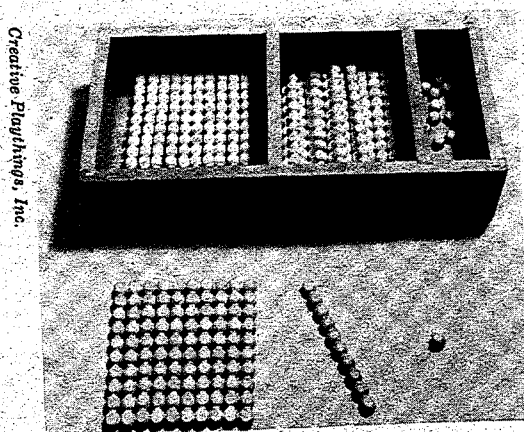


Fig. 65 Contemporary Bead Material

Marcia Slakkin, St. Michael's Montessori School, N.Y.C.

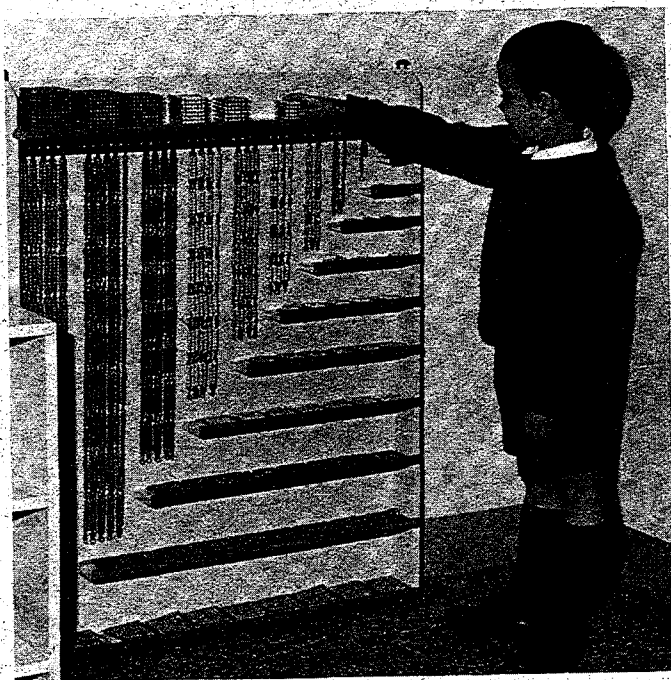


Fig. 66 Bead Materials—Cubes, Squares and Chains

METHOD OF LEARNING

- MATERIAL:** Wooden frames painted in bright colours, on each side of which is nailed of leather or cotton material. The material is out down the centre, reinforced strongly on both edges and fastened together in different ways-
1. Leather fabric with boot buttons and button holes, to be fastened with a button hook
 2. with leather straps and buckles, such as on children's sandals
 3. leather lacing through holes and round tags such as on boots.
 4. Cotton material with large buttons and button holes
 5. small buttons and button holes
 6. patent fasteners
 7. coloured braids for bows
 8. "hooks and eyes.
- PRESENTATION:** Sit beside the child and take the easiest frame first, e.g. the buttons. Show him how to undo the buttons all the way down, holding the button in the hole so that it slips through easily. Show him the technique and leave him to practice.
- EXERCISE:** The child uses the frame to the best of his ability.
- APPROXIMATE:** 2 ½ to 6 years.
- PURPOSE:** To teach the child to be independent in dressing himself. To help co-ordination of movement.
- Each frame has to be shown with the essential movements in order that the child can understand how to perform the exercise himself.

NUMBER FRAMES (SEQUIN BOARDS)
LEARNING THE NUMBERS 11 – 19 (BEADS ONLY)

- MATERIAL:** 9 golden ten bead bars
1 set of short bead stairs (1 to 9). Each number is a different colour, i.e. the “ones” are all red, the “twos” are green and so on.
- PRESENTATION:** Show the child the short bead stairs. He can count the beads on each bar and arrange them in order. Take a 10 bead bar and a 1 bead bar, say “ten and one make eleven”. Place them side by side. Take a 10 bead bar and a 2 bead bar, say “Ten and two make twelve”. Place them side by side. Continue in this way, only teaching as many numbers as the particular child can learn at one lesson. Most children have heard the names of the numbers many times so then they only need to make the association between the spoken name and the quantity and learn the sequence. Having shown the child the quantities and given the names, continue with the “Three Period Lesson.”
- EXERCISE:** The child composes the numbers 11 to 19 with the bead bars and short bead stair.
- PURPOSE:** To learn the names and the sequence of the numbers 11 to 19.
To associate the names with the quantities.

CARDS FIGURES ONLY

- MATERIAL:** Number Frame A consisting of a board with nine 10's painted, one below the other. The board is slotted so that a set of loose cards with the figures 1 to 19 can be slipped over the "0"s of the tens.
- PRESENTATION:** Show the child how to slip the 1 card over the 0 of the top 10, thus making eleven. Show him how to continue forming the numbers to 19. Teach the names associating them with the figures, using the "Three Period Lesson".
- EXERCISE:** The child forms the numbers 11 to 19 in sequence.
- PURPOSE:** To make the association of the names 11 to 19 with the written figures.

FIGURES AND QUANTITIES

I.E. CARDS & BEADS TOGETHER

- MATERIAL:** Number Frame A, 9 ten bead bars, 1 set short bead stair.
- EXERCISE:** The child forms the figures with cards 11 to 19 on the number frame A and then places the corresponding number of beads against each.
- PURPOSE:** To make the association between the numbers and the quantities 11 to 19.
- AGE:** 4 ½ years onwards.
- The short bead stair is especially used in order to show that each number is made up of 10 and one of the numbers 1 to 9.

FIRST PRESENTATION OF THE DECIMAL SYSTEM GOLDEN BEAD MATERIAL

MATERIAL: 9 golden beads units; 9 bars of ten units, tens;
9 squares of ten bead bars, hundreds, and 1 cube of ten squares, thousand
A felt lined tray.

PRESENTATION:

1. Show the child a single bead and say "unit". Let the child count the beads on the ten bar and say "ten". Let the child count the number of ten bars in the square and tell him that ten tens is called "hundred". Let him count the hundred squares in the cube and tell him ten hundreds is called "thousand."
2. Teach the names with the Three Period Lesson. Count nine separate units, placing them in a row showing that if you add one more they form ten.
3. Put the units away and count nine tens, placing them side by side, saying, "One ten, two tens", etc. to "nine tens." Show that one more ten would make a hundred.
4. Put away the tens and count "One hundred, two hundred" and so on to nine hundred, placing the squares on top of one another, showing that one more would make the thousand cube.
Put away the hundreds and take out the thousand cube.

EXERCISE: This can be a group exercise.

Place the bead material on a table as in diagram. Ask the child to fetch you a quantity of beads on a felt lined tray. At

first, just ask for a quantity of one 'group', i.e. "five tens". Check the quantity and let the child replace the beads.

Gradually ask for more complicated numbers until you can ask for such numbers as "one thousand, six hundreds, one ten and five units".

PURPOSE: To introduce the children to the decimal system. To make the association of the names and the quantities of units, tens, hundreds and thousands.

AGE: 4 ½ to 5 ½ years.

ADDITION TABLES

MATERIAL: A box of the Short Bead Stairs. (i.e. one to nine beads strung on bars, each number of beads is a different colour, all the 1's are red and the 2,s are green, etc.) Square paper. Several of each of the addition tables from one to the nine table, e.g.

| | | |
|-----------|---------|-----------|
| $1 + 1 =$ | etc. to | $9 + 1 =$ |
| $1 + 2 =$ | | $9 + 2 =$ |
| $1 + 3 =$ | | $9 + 3 =$ |
| | Etc. to | etc. to |
| $1 + 9 =$ | | $9 + 9 =$ |

A felt mat.

EXERCISE: The child takes any table, e.g. the three table.

First he has to find $3 + 1 =$. He places a three bar and a one bar next to each other on the mat. He counts the beads and reads the result. He replaces the bars in the box and

then takes out a three bar and a two bar. He counts the beads and writes 5 on his table. He continues in this manner to $3 + 9 = 12$.

To make another exercise the teacher can write various additions of the numbers

1 to 9, etc.

$$1 + 4 =$$

$$6 + 2 =$$

$$3 + 4 =$$

The child works out these sums with the help of the bead bars.

PURPOSE: To learn the addition tables. Square paper – answers in red.

The Short Bead Stair.

| | |
|-------------|-----------|
| - 0 - | red |
| -00- | green |
| -000- | pink |
| -0000- | yellow |
| -00000- | blue |
| -000000- | brown |
| -0000000- | white |
| -00000000- | blue grey |
| -000000000- | dark blue |

DECIMAL FRACTIONS**MATERIAL:**

1. Large red, blue and green beads.
2. Small blue, red and green beads.
3. Sets of small number cards.
4. Sets of small cards with decimal points from 0.1 to 0.9 in blue, 0.01 – 0.09 in red and 0.001 – 0.009 in green.

PRESENTATION: Explain to the child that:

The large red beads represent 100 each.

The large blue beads represent 10 each.

The large green beads represent 1 each.

The small blue beads represent $1/10$ each.

The small red beads represent $1/100$ each.

The small green beads represent $1/1000$ each.

Explain that 10 small green beads ($10/1000$) equal one small red bead ($1/100$) etc. The child can lay out the cards with the corresponding bead on top and 10 of the next lowest category below:-

| | | | | | |
|-----|----|---|-----|------|-------|
| 0 | 0 | 0 | 0 | 0 | 0 |
| 100 | 10 | 1 | 0.1 | 0.01 | 0.001 |

Next show the child any card and ask him to give you the corresponding beads, or show him some beads, and ask him to give you the corresponding cards.

Formation of Numbers

Let the child take any quantity of beads. Let him sort them out placing all the small green thousand the beads to the right, etc. and the large red hundred beads to the left. He counts the beads, always changing 10 of one category for one of the next. When the beads are counted he takes out the corresponding cards.

Addition for example: $1.264 + 3.176 + 1.734$

Place out the corresponding cards and beads:-

| | | | | |
|-------|-----|------|--------|------|
| 1.264 | o | oo | oooooo | oooo |
| 3.176 | 000 | o | ooooo | oooo |
| 1.734 | 0 | oooo | oo | oo |
| | | ooo | oooo | oooo |

Add the beads together and start counting the thousands. Exchanging 10 of one category for 1 of the next as required; the answer 6.174 is formed with the cards.

| | | | | | | | | | |
|-------|---|---|---|---|---|---|---|------|-----|
| 6.174 | 0 | 0 | 0 | 0 | 0 | 0 | o | oooo | ooo |
| | | | | | | | | ooo | o |

Subtraction 0.987-0.789

Form the sum with the number cards. Take beads for 0.987. Begin the subtraction with the thousands. 9 cannot be taken from 7, therefore take 1 hundredth bead and change it for 10 thousandth beads. There are now 17 of these and 9 can be taken away, leaving 8. Continue in this manner. The answer 0.198 is formed with the number cards.

DECIMAL FRACTIONS (continued)

Multiplication

This is done in the form of geometrical multiplication.

By a whole number, e.g. 2.52×3

Put out 2 green unit beads, five blue tenth beads, 2 red hundredth beads in a row horizontally. Put two identical rows underneath: this gives three rows as the multiplication is by 3. Add up the rows beginning with the hundredths, changing 10 of one category for 1 of the next highest when necessary. Result 7.56.

By a decimal fraction, 3×2.5

Put out two rows horizontally of 3 green unit beads. Then put out 5 rows of 3 blue tenth beads. Result 7.5 may be counted. 10 of the tenth beads being changed for 1 green unit.
e.g. 5.3×2.2

Put out two horizontal rows of five green unit beads and 3 blue tenth beads for the multiplication by 2. Now put out two more rows, this time of 5 blue tenths and 3 red hundredths for the multiplication by 2. Add and change where necessary. Result 11.66.

In time the children go on to paper work and after working many examples are ready to see the rule that the result of a decimal multiplication has as many decimal places as the multiplier and the multiplicand together.

Division. Skittles required.

By a whole number: e.g. $5 \div 2$

Take 5 green unit beads and begin to share them exactly between two green skittles. "Each receives two beads and there is 1 bead

over. Change this bead for 10 blue tenths. Share out the tenths between the skittles, each receives 5. So each skittle receives 2.5. The answer is what 1 skittle receives, i.e. 2.5

By a fraction, e.g. $5 \div 1.25$

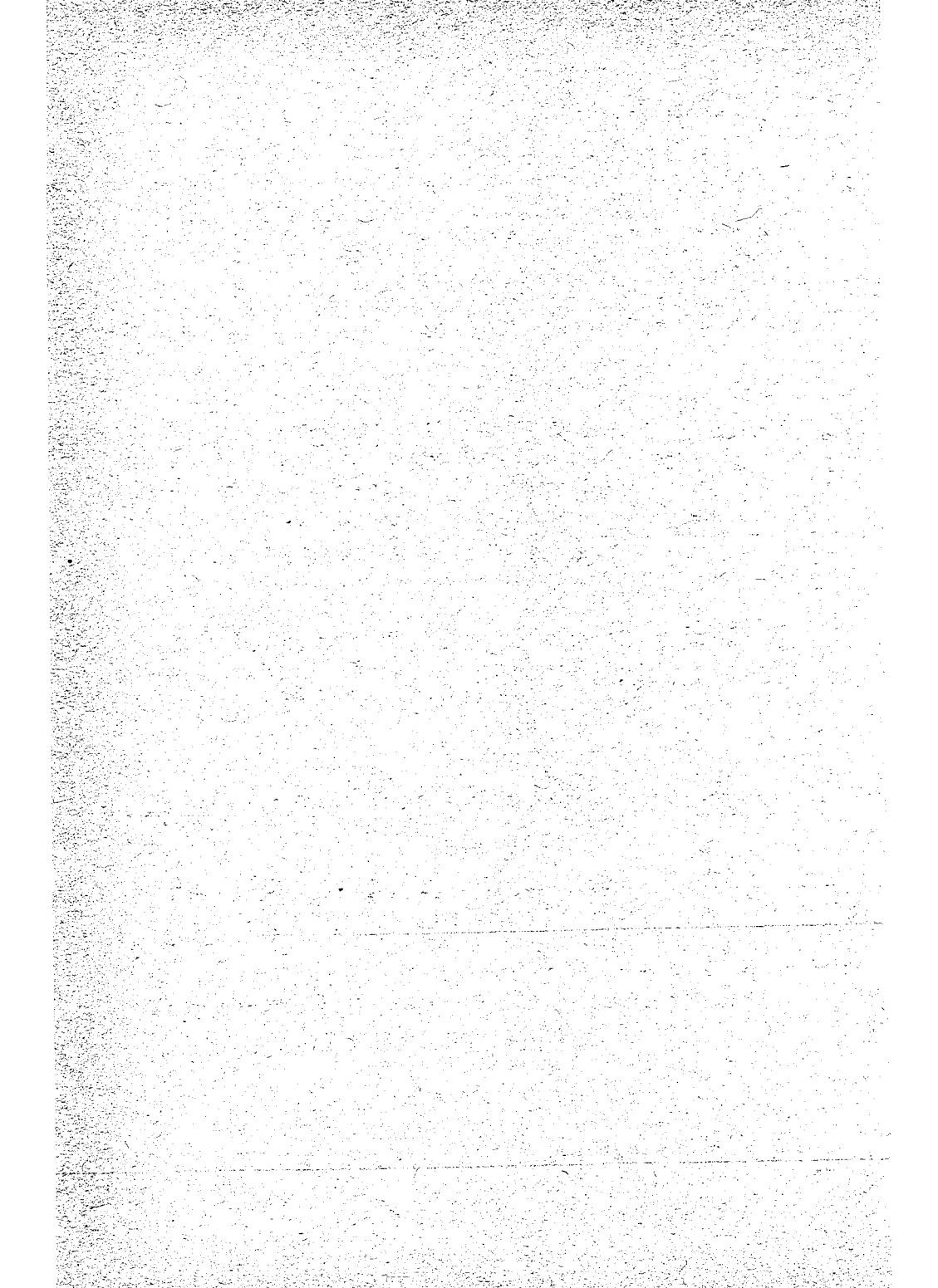
Take 5 green unit beads. Place on the table 1 green unit skittle and two small blue skittles for the tenths and 5 small red skittles for the hundredths. Start sharing the 5 green unit beads. The large green skittle receives 1 bead so the small blue tenths must each receive 1 tenth bead, and in order to get these, 1 green bead must be changed for 10 blue tenth beads. The small red skittles must each receive a hundredth, so 1 blue tenth bead must be changed into 10 red hundredth beads. Continue until all the beads are used. It will then be seen that the unit skittle has 4 green beads. The answer to a division sum is always what gets, therefore the answer is 4.

Another way of showing this is to take 1.25 away from 5 as many times as possible. A group of children could come and take this quantity in turn, it would be found that 4 children could take it exactly and therefore $5 \div 1.25 = 4$.

PURPOSE: The understanding of the operations with decimal fractions leading to written work.

AGE: 7 ½ years onwards.

N.B. The teacher works with the child or group of children at first. The understanding of the operations is more important than the correct result each time when the children begin working on their own.



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