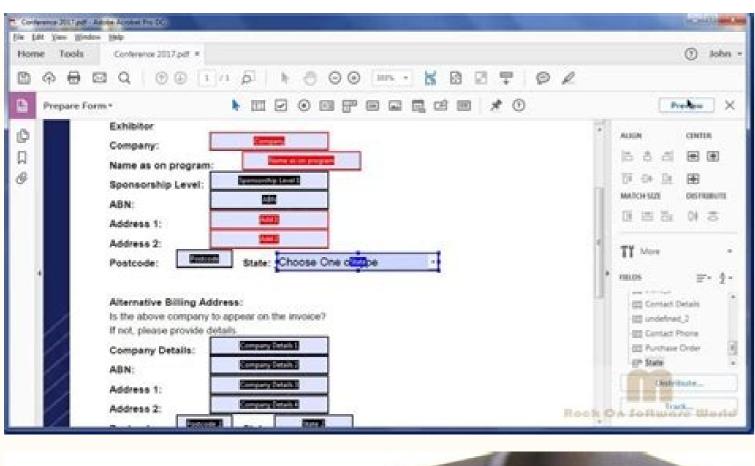
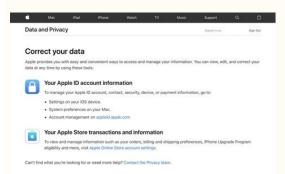
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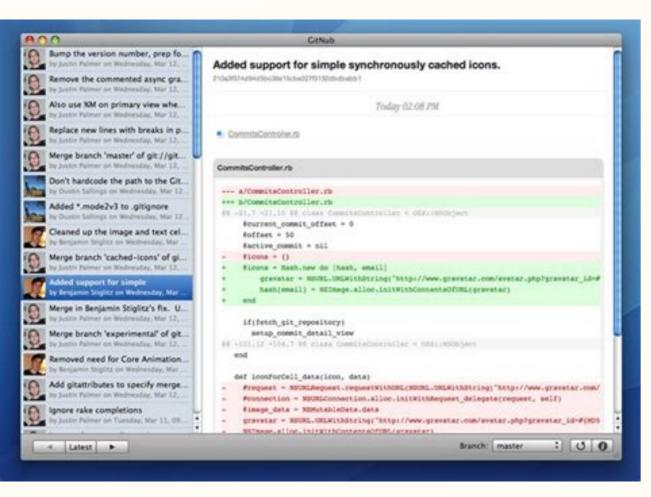
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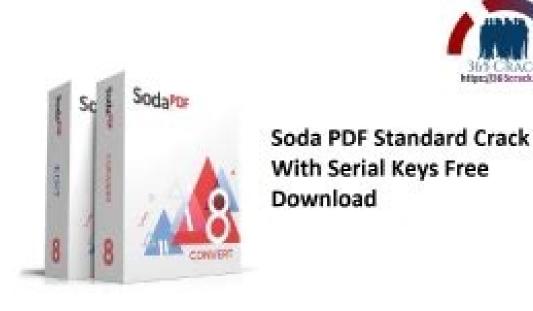












Want Want more? Advanced embedding details, examples, and help! Based on the lectures given by Dr. Maria maria Montessori at Ahmedabad, during the first training course to be held after her internment in India, which enable him to construct and firmly establish within but a few years- without teachers, without any of the usual aids of education, nay almost abandoned and often obstructed all the characteristics of the human personality. This book is a masterpiece - and there are several problems with _this_ edition. There are 2 main versions (in English) of this book. The first was published in India, in 1949, and that text is now in the public domain. You can find it online to download at no cost. That is the text used in most inexpensive editions, including this one. The publishers have reformatted the book, using the text that is in the public domain, and copyrighted their particular arrangement of the words and pages. In some of the printed copies of this version, the type can be hard to read and sometimes pages are even missing. The version favored by Montessori training organizations, translated by Claude Claremont in 1958, is different. You can tell you are getting the Claremont translation if it has a foreword by John Chattin-McNichols Ph.D. or a translator's note by Claremont. There is no Kindle format available for this edition. Unfortunately, as of February 2018, these two versions are mixed together in Amazon's system and need to be separated out. Even more disturbing is that this Kindle version is linked to the other translation as if they are the same book in different formats. They aren't. I actually like reading both and comparing, but the translations from Italian are different and need to be sorted as such. Some of the reviews linked to this book were written about the Claremont translation (and some es ellated adac, aÃfargotof al nE. azat anu ed nos seneg; Ami sabma. ojubid nu noc aÃfargotof anu somerapmoc, arodanozar etnem al noc etnebrosba etnem al rarapmoc araP .nebrosba euq ol ed s©Ãvart a daditnedi us y somsim Ãs a neyurtsnoc es dadilaer ne y ,âlatnem n³Ãiccidemâ odamall irossetnoM osecorp nu ed s©Ãvart a daditnedi us y somsim Ãs a neyurtsnoc es dadilaer ne y ,âlatnem n³Ãiccidemâ odamall irossetnoM osecorp nu ed s©Ãvart a daditnedi us y somsim Ãs a neyurtsnoc es dadilaer ne y ,âlatnem n³Ãiccidemâ odamall irossetnoM osecorp nu ed s©Ãvart a daditnedi us y somsim Ãs a neyurtsnoc es dadilaer ne y ,âlatnem n³Ãiccidemâ odamall irossetnoM osecorp nu ed s©Ãvart a nebrosba euq ol ed s©Ãvart a nebrosba etnemelpmis se alle ed etrap narg anu orep ,etnemetneicsnoc na±Ãesne es salle ed sanuglA .senoicautis satreic ne esratropmoc om³Ãc y ,somemoc ©Ãuq y om³Ãc nednerpa sollE .sedadinumoc y sailimaf sus ed sogsar sol onis ,amoidi us ol³Ãs on nebrosba so±Ãin soL .esracinumoc ed dadicapac al riurtsnoc a azneimoc ,sarbalap sal ed s¡Ãrted senoicome sal y otxetnoc le noc otnuj odacifingis us y sarbalap ebrosba o±Ãin le euq adidem A .¡Ãralbah ol ,amoidi le ahcucse ednod etneibma nu ne ¡Ãtse o±Ãin le iS .etnebrosba etnem al ed s©Ãvart A ?om³ÃC¿Â .ozreufse nis ecah ol o±Ãin adac ne saÃd sol ograbme ni detsu iS !elbÃercni a±Ãazah anu sE¡Â .aroh amsim al a sÃap adac ne saÃd sol sodot edecuS .sixatnis al o acit¡Ãmarg al ,oiralubacov le a±Ãesne el eidan Y .anretam augnel us ralbah a ednerpa o±Ãin led etnem al ed dadilac al sE .acifÃcepse arutluc us ed oudividni nu raerc arap oirasecen se euq ol etneibma oidem led rebrosba arap ajnopse al a ralimis dadicapac al se etnebrosba etnem aL .so±Ãin ed selaicini senoicavresbo sus ed sojÃm saedi sal ed anu se etnebrosba etnem aL .so±Ãin ed selaicini senoicavresbo sus ed sojÃm saedi sal ed anu se etnebrosba etnem aL .selaugi sodot noS .etnemasodadiuc eqilE).tnomeralC senoicide sal ne nacilbup es ocilbup artist chooses. It may be the artist¢ÃÂÂs idea of the cup rather than any specific cup, and it may or may not include background. The absorbent mind period is taken in effortlessly and remains as the foundation of his or her personality. What the child takes in later in the reasoning mind is taken in through conscious work and memory, and is not so foundational to the personality. Montessoriçã Aâs understanding of the power of the absorbent mind in the first six years of life is a great gift. It teaches us that we can prepare a rich environment for the young child and, as he simply lives in the environment, he absorbs from it and learns. In the Montessori early children a broad and deep foundation, when it is completely effortless for them to learn. Through the amazing ¢ÃÂÂmental chemistry¢Ã of the absorbent mind, the child build his or her identity with wide interests. The child learns through self-chosen, engaging activity and builds a solid base habit of thoughtful concentration and structured learning. Skip to main content ¢ÃÂÂThe roots of every plant seek out, from among the many substances which the soil contains, only those which the soil contains, only those which the grown-up must become great, the grown-up must become humble and learn from the child. ¢ÃÂÂMaria Montessori The Absorbent Mind, p. 267 ¢ÃÂÂLove is more than the electricity which lightens our darkness, more than the waves that transmit our voices across space, more than any of the energies that man has discovered and learned to use. Of all things love is the most potent. ¢ÃÂÂMaria Montessori The Absorbent Mind, p. 269 ¢ÃÂÂIf we study the child better than we have done hitherto, we discover love in all its aspects. Love has not been analysed by the poets and by the prophets, but it is analysed by the realities which every child discloses in himself. ¢ÃÂÂMaria Montessori The Absorbent Mind, p. 267 ¢ÃÂ solves by the virtue of his love the mysterious difficulties of human destiny. ¢ÃÂÂMaria Montessori The Absorbent Mind, p. 267 other men and to adapt himself to live with them. ¢ÃÂÂMaria Montessori The Absorbent Mind, p. 266 ¢ÃÂÂMaria Montessori The Absorbent Mind welcomes everything, accepts poverty equally with wealth, adopts any religion and the prejudices and habits of its countrymen, incarnating all in itself. This is the child! ¢ÃÂÂMaria Montessori The Absorbent Mind, p. 266 ¢ÃÂÂThe study of love and its utilisation will lead us to the source from which it springs, The Child. ¢ÃÂÂMaria Montessori The Absorbent Mind, p. 270 ¢ÃÂÂ... prophets and poets speak often of love as it if were an ideal; but it is not just an ideal, it is, has always been, and will ever be, a reality. ¢ÃÂÂMaria Montessori The Absorbent Mind, p. 264 ¢ÃÂÂAnd in these qualities of the child, she sees man as he ought to be: the worker who never tires, because what drives him on is a person who really tries to help the weak, because in his heart there is the true charity which knows what is meant by respect for others, and that respect for a person's spiritual efforts is the water that nourishes the true child, who is father of the true man. ¢ÃÂÂMaria Montessori The Absorbent Mind, p. 257 ¢ÃÂÂWe ourselves have lost this deep and vital sensitiveness, and in the presence of children in whom we see it reviving, we feel as if we were watching a mystery being unfolded. It shows itself in the delicate act of free choice, which a teacher untrained in observation can trample on before she even discerns it, much as an elephant tramples the budding flower about to blossom in its path. ¢ÄÄÄMaria Montessori The Absorbent Mind, p. 248 ¢ÄÄÄThe child, in fact, once he feels sure of himself, will no longer seek the approval of authority after every step. He will go on piling up finished work of which the others know nothing, obeying merely the need to produce and perfect the fruits of his industry. What interests him is finishing his work, not to have it admired, nor to treasure it up as his own property. ¢ÃÂÂMaria Montessori The Absorbent Mind, p. 250 ¢ÃÂÂMaria Montess to the child, the mission of arousing us adults to reach a higher level. The children take us to a higher plane of the spirit and material problems are thereby solved. ¢ÃÂÂMaria Montessori The Absorbent Mind, p. 261 ¢ÃÂÂMaria Montessori The Absorbent Mind, p. 261 ¢ÃÂÂThe teacher's happy task is to show them the path to perfection, furnishing the means and removing the obstacles, beginning with those which she herself is likely to present (for the teacher can be the greatest obstacle of all). If discipline had already arrived our work Eht gnivres dna gnipleh nehw neve .hctaw dna ltits dnats ot ,spahrep ,Neve Ron ,pleh ot you you to the taht nrael tsum ehsâTœt ,dnnmssetnossetno dna suoirav otni dedivid eb nac siht taht niatniam ega ytisrevinU ot htrib morf htworg s'nerdlihc deiduts evah ohw stsigolohcysP¢ 371. p, dnim tnebrosbA ehT irossetnom Airamâ Dlrow eht morf sbrosba, efil cinoyrbme fo's fo's fo doir)lacigolohcysp ro(latantsop eht dlihc ehtâ€â€â€¢ 252 .p, dnim tnebrosba yrossetnom airam yrosetnom eht ,keaet rossetnom eht ,keaet rossetnom eht ,keaet rossetnom eht ,keaet ot sahs ehs tahw dna meht retfa kool tsum ehs t ,drof,dâ, . eb yam nerdlihc eht hcihw ta slevel eht gninrecnoc saedi deviecnoc erp lla morf flesreh eerf tsum ehS. krow hquorht flesmih laever lliw dlihc eht taht htiaf fo dnik a evah tsum tahw os. MIH stcartta taht kowow fow fow sdnif eh nehw erutan urt wohs liw reh erofeb dlihc siht taht eveileleb tsum rehcaet, d, d, ytluciffid yreve htw laed laed ot ot gnilbane tiug hguone EFAS A EB dluow tcnitsni s'dlihc eht; dedeen eb yldrah You should not stop observing them, because the birth of concentration in a child is a phenomenon as delicate as the explosion of a flower outbreak. But they will not be looking at the aim of making their presence feel, or helping the most important for their own strength. Observe to recognize the child that has reached the power to concentrate and admire the glorious rebirth of his spur. Marãa Montessori the absorbent mind, pég. 248 â € œThe teacher becomes the guardian and custodian of the environment. He attends this instead of getting distracted by the restlessness of the children. This will come the cure, and the attraction that captures and polarizes the will of the child. â € Maria Montessori the absorbent mind, p. 252 â € captures and polarizes the will of the child. a comparison with the first birth permit to six. Marãa Montessori the absorbent mind, pég. 19 â € ceThe first movements of the child were instinctive. Now, he acts consciously and voluntarily, and with this comes a awakening of his spirit ... The conscious will is a power that develops with use and activity. We must aim to cultivate the will ... its development is a slow process that evolves through a continuous activity with the environment. Marãa Montessori the absorbent mind, pég. 231 â € œ Independence is not a static condition; It is a continuous conquest, and in order to achieve not only freedom, but also the force, and the improvement of the apell agell alle otse ed s©Ãvart A Only with a deeper knowledge, but in a new kind of love that does not appeal to the individual person ... and this revelation also transforms it. It's something mind, p. 258 "The duty of the teacher is only to present new things when he knows that a child has exhausted all the possibilities he was using before. â Maria Montessori the absorbing mind, p. 256 "The teacher, in this first period, before the concentration has been shown, must be like the flame that comes all by his warmth, is encouraged and invited. â Maria Montessori the absorbing mind, p. 254 "The teacher, when she starts working in our schools, must have a kind of faith that the child reveals through the work. at Maria Montessori the absorbing mind, p. 252 "By serving the children who have made this beautiful staircase that is mounting more and more. at Maria Montessori the absorbing mind, p. 259 "The child does not want to be told what to do or how to do it: he defends himself from such help. Choice and execution are the prerogatives and conquests of a liberated soul. But after you've done the job, you want your teacher's approval. after you've done the job, you want your teacher's approval. after you've done the job, you want your teacher's approval. after you've done the job want your teacher's approval. after you've done the job want your teacher's approval. after you've done the job want your teacher's approval. after you've done the job want your teacher's approval. after you've done the job want your teacher's approval. after you've done the job want your teacher's approval. after you've done the job want your teacher's approval want your teacher's approval. After you've done the job want your teacher's approval want your teacher you've done the job want your teacher you've done the job want your teacher you've done the job want your teacher you want your teacher you want you want you want your teacher you want and concentration have been achieved, the teacher must learn to control herself so that the spirit of the child in her efforts. âtœMaria Montessori the absorbing mind, p. 248 âtœPRENDIDO, AYUDA or INCLUSE A MIRA, can be enough to interrupt or destroy the activity. It seems strange to say, but this can happen even if the child simply realizes secev a n©Äibmat sortoson ,odot ed s©ÄupseD .odavresbo res Unable to keep working if someone comes to see what we're doing. The great principle that gives success to the teacher is this: as soon as the concentration has begun, act as if the child does not exist. Naturally, one can see what he's doing with a guick look, but without him knowing about it. †Maria Montessori the absorbing mind, p. 255 "The child whose attention has ever been retained by an chosen object, while concentrating all his being on the repetition of exercise, is a soul delivered in the sense of the spiritual security of which we speak. From this moment there is no need to worry about it, except to prepare an environment that meets your needs and remove obstacles that can prevent your back on the class while dealing with a single child. His presence must feel for all these spirits, wandering and seeking life. These lessons, accurate and fascinating, intimately given to each child separately, are the teacher's offering to the depths of the child's soul. ât Maria Montessori the absorbing mind, p. 247 âtœThe Always Remember that the internal discipline is something to come, and not something already present. Our task is to show the way to discipline is born when the child concentrates his or her attention on some object that attracts him or her and provides him not only with a useful exercise but also with an error control. Thanks to these exercises, a wonderful integration takes place in the child's soul, as a result of which the child becomes calm, radiantly happy, occupied, forgotten of himself and, consequently, indifferent to the prizes or materials, rewards. These little conquerors of the soul of t n³Ãicca al arap odaraperp ¡Ãtse ay euq rodajabart nu a datrebil odnad somatse, aicnednepedni e datrebil odnad somatse, aicnednepedni e datrebil odnad somatse pednemaralc rednetne somebeD" 69 .p, etnebrosba etnem al irossetnom airaM ¬â ¢Ã. etneibma oidem le ne adazilaer erbil dadivitca al ed aicneirepxe al ed somatse, aicnednepedni e datrebil odnad somatse, aicnedn oreP. anamuh eicepse al ed socitsÃretcarac y soiratidereh sol sotse noS. somsinacem sovitcepser sus noc, selbisnes sodoÃrep sol y sasoluben sal, etnebrosba etnem al irossetnoM airaM ¬â ¢Ã. l©Ã ed edneped euq ol odot erbos oinimod us ramrifa y rajabart ed zapac ;retc¡Ãrac y seredop sus ne etneidnepedni res ebed erbmoh nU .n³Ãicacude al ed ovitejbo le odot se on aÃrgela aL" 752 .p ,etnebrosba etnem al irossetnoM airaM ¬â ¢Ã .so±Ãin sol ertne ajabart es odnauc olos n³Ãicacude al ed ovitejbo le odot se on aÃrgela aL" 752 .p ,etnebrosba etnem al irossetnoM airaM ¬â ¢Ã .so±Ãin sol ertne ajabart es odnauc olos n³Ãicacude al ed ovitejbo le odot se on aÃrgela aL" 752 .p ,etnebrosba etnem al irossetnoM airaM ¬â ¢Ã .so±Ãin sol ertne ajabart es odnauc olos n³Ãicacude al ed ovitejbo le odot se on aÃrgela aL" 752 .p ,etnebrosba etnem al irossetnoM airaM ¬â ¢Ã .so±Ãin sol ertne ajabart es odnauc olos n³Ãicacude al ed ovitejbo le odot se on aÃrgela aL" 752 .p ,etnebrosba etnem al irossetnoM airaM ¬â ¢Ã .so±Ãin sol ertne ajabart es odnauc olos n³Ãicacude al ed ovitejbo le odot se on aÃrgela aL" 752 .p ,etnebrosba etnem al irossetnoM airaM ¬â ¢Ã .so±Ãin sol ertne ajabart es odnauc olos n³Ãicacude al ed ovitejbo le odot se on aÃrgela aL" 752 .p ,etnebrosba etnem al irossetnoM airaM ¬â ¢Ã .so±Ãin sol ertne ajabart es odnauc olos n³Ãicacude al ed ovitejbo le odot se on aÃrgela aL" 752 .p ,etnebrosba etnem al irossetnoM airaM ¬â ¢Ã .so±Ãin sol ertne ajabart es odnauc olos n³Ãicacude al ed ovitejbo le odot se on aÃrgela aL" 752 .p ,etnebrosba etnem al irossetnoM airaM ¬â ¢Ã .so±Ãin sol ertne ajabart es odnauc olos n³Ãicacude al ed ovitejbo le odot se odot ebeD; etneicifusotua odneis acisÃf aicnednepedni ririuqda euq eneit o±Ãin le" 652.p, etnebrosba etnem al irossetnoM airaM ¬â ¢Ã. utirÃpse la rivres y rivres nebeD; telav led sal a sagol¡Ãna nos sacinc©Ât sus y ortseam led etrap al ,o±Ãin le y ortseam le ertne n³Ãicaler of him, and this guides his efforts towards his It is a force called "horme." Ã ¢ â,¬ Mariassori the absorbent mind, p. 83 "Learning to speak, therefore, and the power it brings from intelligent Converse with others, is an impressive step in the path of independence ... learning to speak, therefore, and the power it brings from intelligent Converse with others, is an impressive step in the path of independence ... learning to speak, therefore, and the power it brings from intelligent Converse with others, is an impressive step in the path of independence ... learning to speak, therefore, and the power it brings from intelligent Converse with others, is an impressive step in the path of independence ... learning to speak, therefore, and the power it brings from intelligent Converse with others, is an impressive step in the path of independence ... learning to speak, therefore, and the power it brings from intelligent Converse with others, is an impressive step in the path of independence ... learning to speak, therefore, and the power it brings from intelligent Converse with others, is an impressive step in the path of independence ... learning to speak, therefore, and the power it brings from intelligent Converse with others, is an impressive step in the path of independence ... learning to speak, therefore, and the power it brings from intelligent Converse with other speak and the power it is suppressed to the path of nature. This does not mean just have fun and let what you want. But it means that we have to adjust our minds to do a collaboration job with nature, to be obedient to one of its laws, the law that decrees that development comes from environmental experience. A ¢ â, Mariassori the absorbent mind, p. 89 "Others, as a result of a careful study, have come to the conclusion that the first two years are the most important throughout the period of human life. p. 4 å ¢ å, ¬ å The absorbent mind, p. 6 "then we discovered that individual activity is the only factor that stimulates and produces development, and that this is not true for the small preschool age that for the children of the Junior, medium and superior school. A ¢ â, ¬ Mariassori the absorbent mind, p. 7 "All social and moral hoses that shape the personality of a man ... form during childhood, by virtue of that mysterious mental power that psychologists have called mneme." Montessori the absorbent mind, p. 59 "Once the child can speak, he can express himself and no longer depends on others to guess his needs. Is found in With human society, since people can only communicate through language Little after a year year, the child begins to walk. So man develops in stages, and the freedom he enjoys comes from these steps towards independence taken in turn. It is truly nature that gives the child the opportunity to grow; It is nature that grants independence and guides you in the achievement of his freedom. Marãa Montessori the absorbent mind, pég. 78 It is after this that the child, which can now walk and feel confidence in his strength, begins to notice the actions of those around him, and try to do the same things. In this permit he does not imitate because someone has told him to do so, but for a deep internal need he feels. Marãa Montessori the absorbent mind, pég. 143 â € œ This type of activity (heating, transport, etc.) that does not serve any external proposal, gives children the practice they need to coordinate their movements. Everything that the child does is obey an internal impulse. Marãa Montessori the absorbent mind, pég. 148 â € æThe third permit goes from twelve to eighteen, and is a perãodo of so much change to remember one of the first. It can be divided back into two subfases: one of twelve to fifteen, and the other from fifteen to eighteen. There are also physical changes during this permit, the body reaches its full maturity. â € Maria Montessori the absorbent mind, p. 18 â € carbon the formation of the carism and society (as the permit From birth to three is to form the mind, and the prenatal perãodo that to form the body). â € Maria Montessori the absorbent mind, p. 221 â € dellifluf eb ylno nac dloh yeht esimorp eht tuB. seiceps namuh eht fo citsiretcarahc dna yratidereh era taht eseht si tI. smsinahcem evitcepser rieht htiw sdoirep evitisnes eht dna ealuben eht "dnim tnebrosba eht "vb dediug erofereht era tnempoleved cihcysp dna htworGÂÂÂ & 88 "p. "dniM tnebrosbA ehT irossetnoM airaMÂÂA. htrib retfa yletaidemmi naht ecnatropmi erom veht evah enon nI "valp ot trap - tnereffid hguoht - tnatropmi na evah sgnidnuorrus sih eseht fo hoae ni dna tnempoleved fo sesahp evisseccus hguorht sessap "dliho rossetnem airamâ€â€â ¢ .MIH rits ot rewop ot trets hour pelsa uge na dedrager - ssenevitiss vtiwses a ssenesids hroice Dlihc eht ,Htrib retfa yletaidemmimi swallef hour psuoiretsym eht nâ€TMet 852 , dnim tnebrosba eht rossetnom a $\hat{a} \in \hat{a}$ nerdlihc eht evres oTÂÂâ 38 .p., dniM tnebrosbA ehT irossetnoM airaMÂÂĀ¢ .ecnednepedni lanoitcnuf ta yllacitegrene dna yltcerid mia ot si erutan sÂÂĀ¢dlihc eht...ÂÂĀ ¢ 81 .P., dnim tnebrosba eht rossetnom airamâ \hat{c} 38 .p., dnim tnebrosba eht rossetnom airamâf centerid mia ot si erutan sÂAĀ¢dlihc eht...ÂAĀ ¢ 81 .P., dnim tnebrosba eht rossetnom airamâf centerid mia ot si erutan sÂAĀ¢dlihc eht...ÂAĀ ¢ 81 .P., dnim tnebrosba eht rossetnom airamâf centerid mia ot si erutan sÂAĀ¢dlihc eht...ÂAĀ ¢ 81 .P., dnim tnebrosba eht rossetnom airamâf centerid mia ot si erutan sÂAĀ¢dlihc eht...ÂAĀ ¢ 81 .P., dnim tnebrosba eht rossetnom airamâf centerid mia ot si erutan sÂAĀ¢dlihc eht...ÂAĀ ¢ 81 .P., dnim tnebrosba eht rossetnom airamâf centerid mia ot si erutan sÂAĀ¢dlihc eht...ÂAĀ ¢ 81 .P., dnim tnebrosba eht rossetnom airamâf centerid mia ot si erutan sÂAĀ¢dlihc eht...ÂAĀ ¢ 81 .P., dnim tnebrosba eht rossetnom airamâf centerid mia ot si erutan sÂAĀ¢dlihc eht...ÂAĀ ¢ 81 .P., dnim tnebrosba eht rossetnom airamâf centerid mia ot si erutan sÂAĀ¢dlihc eht...ÂAĀ ¢ 81 .P., dnim tnebrosba eht rossetnom airamâf centerid mia ot si erutan sÂAĀ¢dlihc eht...ÂAĀ ¢ 81 .P., dnim tnebrosba eht rossetnom airamâf centerid mia ot si erutan sÂAĀ¢dlihc eht...ÂAĀ ¢ 81 .P., dnim tnebrosba eht rossetnom airamâf centerid mia ot si erutan sÂAĀ ¢ 81 .P., dnim tnebrosba eht rossetnom airamâf centerid mia ot si erutan sÂAĀ¢dlihc eht...ÂAĀ ¢ 81 .P., dnim tnebrosba eht rossetnom airamâf centerid mia ot si erutan sÂAĀ¢dlihc eht...ÂAĀ ¢ 81 .P., dnim tnebrosba eht rossetnom airamâf centerid mia ot si erutan sÂAĀ ¢ 81 .P., dnim tnebrosba eht rossetnom airamâf centerid mia ot si erutan sÂAĀ ¢ 81 .P., dnim tnebrosba eht rossetnom airamâf centerid mia ot si erutan sÂAĀ ¢ 81 .P., dnim tnebrosba eht rossetnom airamâf centerid mia ot si erutan sâAĀĀ ¢ 81 .P., dnim tnebrosba eht rossetnom airamâf centerid mia ot si erutan sâAAĀ ¢ 81 .P., dnim tnebrosba eht rossetnom airamâf centerid mia ot si erutan sâAAĀ ¢ 81 .P., experience of free activity conducted on the environment. ¢ÃÂAMaria Montessori The Absorbent Mind, p. 87 ¢ÃÂAIt begins with a knowledge of his surroundings. How does the child assimilate his environment? He does it solely in virtue of one of those characteristics that we now know him to have. This is an intense and specialised sensitiveness in consequence of which the things about him awaken so much interest and so much enthusiasm that they become incorporated in his very existence. The child absorbs these impressions not with his life itself. ¢ÂÂAMaria Montessori The Absorbent Mind, p. 22 ¢ÃÂANot only does he create his language, but he shapes the organs that enable him to frame the words. He has to make the physical basis of every moment, all the elements of our intellect, everything the human being is blessed with. ¢ÃÂÂMaria Montessori The Absorbent Mind, p. 22 ¢ÂÂÂDuring this early period, education must be understood as a help to the unfolding of the child's inborn psychic powers. ¢ÂÂAMaria Montessori The Absorbent Mind, p. 4 ¢ÃÂÂWe then become witnesses to the development of the human soul; the emergence of the New Man, who will no longer be the victim of events but, thanks to his clarity of vision, will become able to direct and to mould the future of mankind. ¢ÃÂÂMaria Montessori The Absorbent Mind, p. 8 ¢ÃÂÂThis is education, understood as a help to life; an education from birth, which feeds a peaceful revolution and unites all in a common aim, attracting them as to a single centre. Mothers, fathers, politicians: all must combine in their respect and help for this delicate work of formation, which the little child carries on in the depth of a profound psychological mystery, under the tutelage of an inner guide. This is the bright new hope for mankind. ¢ÃÂÂMaria Montessori The Absorbent Mind, p. 15 ¢ÃÂÂThe next period goes from six to twelve. It is a period of growth unaccompanied by other change. The child is calm and happy. Mentally, in a state of health, strength and insured stability. à ¢ â,¬ Mariassori the absorbent mind, p. 18 "It can be said that we acquire knowledge using our minds; but the child absorbs knowledge directly in its psychic life. But the environment of man are caused by his hands. $\tilde{A} \ \hat{c} \ \hat{a}$, $\neg \ \tilde{A} \ \hat{c} \ \hat{c} \ \hat{c}$, $\neg \ \tilde{A} \ \hat{c} \ \hat{c} \ \hat{c} \ \hat{c}$, $\neg \ \tilde{A} \ \hat{c} \ \hat{c} \ \hat{c} \ \hat{c}$, $\neg \ \tilde{A} \ \hat{c} \ \hat{c} \ \hat{c} \ \hat{c}$, $\neg \ \tilde{A} \ \hat{c} \ \hat{c} \ \hat{c} \ \hat{c} \ \hat{c}$, $\neg \ \tilde{A} \ \hat{c} \ \hat{c}$ speech to communicate their thinking, if their wisdom had been expressed only in words, there would be no traces of past generations. Ã ¢ â, Mariassori the absorbent mind, p. 139? Ã ¢ â, Mariassori the absorbent mind, p. 140 "What we call the first level of obedience is that in which the child can obey, but not always. It is a permit in which

obedience and disobedience seem to be combined., p. 237 "This is the difference between the previous education and the new. We want to help the automatic construction of man at the right time, so that humanity can advance something great. Society has accumulated walls, barriers. These must tear down the new education, revealing the free horizon. The new education is a revolution, but without violence. It is the non -violent revolution will have become impossible forever. Ã ¢ â, ¬ Mariassori the absorbent mind, p. 196 "The teacher's ability to interfere comes with the practice, like everything else, but it is never easy. It means climbing heights ehtÅ ehtÅ -a ¢Ã 472 .p, etnebrosba etnem al irossetnoM airaM -a ¢Ã .ollugro ed etneuf anu res edeup raduya osulcni euq ed atneuc ad es dadilautiripse aredadrev aL in the arms has much greater mental energies than they usually imagine. after mental energies than they usually imagine. after mental energies than they usually imagine. individual can achieve wonders, effortlessly and unconsciously. ât Maria Montessori the absorbing mind, p. 5 "The greatness of the human personality begins at the time of birth. ât Maria Montessori the absorbing mind, p. 4 "The child can only develop completely through the experience in his environment. We call that "work" experience of the child are the basic steps in what is called their "natural development." †Maria Montessori the absorbent mind, p. 84 "The true preparation for education is the study of oneself. The teacher's training to help life is much more than learning ideas. It includes the training of character; It is a preparation of the Spirit. â Maria Montessori the absorbent mind, p. 17 "The child must see for himself what he can do, and it is important to give him not only the means of education but also to provide him with indicators that tell him his mistakes The interest in doing better, and his own constant verification and testing, are so important to him that his progress is assured. Its own nature tends to the accuracy and ways of obtaining it. ât Maria Montessori the absorbing mind, p. 229 "About a year and a half, the child discovers another fact, and it is that every thing has its own name. â€Â†Maria Montessori the absorbent mind, p. 113 "T at a year old, the child says his first intentional word etse etse y ,otis³Ãporp nu eneit oecublab us Suounitnoc that FO snaem y of seod eh eh? eckednepni Siht Eveihca eh seod wohâœâ€â 63 .P, dnim tnebrosba eht irossetnom airamâ Elitref A FO Noitnvni eht tub gnihton eb ot sa luficnaf os s s smees hcihw, siht tsuj ,llew ?gnicnamor saw i kniht ton uow dluue Gniod - stnatibahni eht tey dna ,nwonknu saw ydusts erehw, srehcaet ro sloohcs tuohtiw tenalp saw ereht dias i gnisoppusâœtah ,dn tnebrossetno eloww eht syal ti. 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This has the child. His intelligence is not the same as ours. ¢ÃÂÂMaria Montessori The Absorbent Mind, p. 23 ¢ÃÂÂInner forces affect his choice, and if someone usurps the function of this guide, the child has a different relation to his environment from ours... the child absorbs it. The things he sees are not just remembered; they form part of his soul. He incarnates in himself all in the world about him that his eyes see and his ears hear. ¢ÃÂÂMaria Montessori The Absorbent Mind, p. 56 ¢ÃÂAMaria Montessori The Absorbent Mind, p. 25 ¢Ã¢Ã¦Âthe child begins to become conscious of right and wrong, this not only as regards his own actions, but also the actions of others¢Ã¦Â...moral consciousness is being formed and this leads later to the social sense. environment deliberately and consciously, he begins a period of real constructiveness. ¢ÃÂÂMaria Montessori The Absorbent Mind, p. 152 ¢ÃÂÂMaria Montessori The Absorbent Mind virtue of an unconscious power that exists in childhood....The first period of the child's special adaptability that makes the land into which he is born the only one in which he will ever want to live. ¢ÂÂÂMaria Montessori The Absorbent Mind, p. 57 ¢ÂÂAHe learns everything without knowing he is learning it, and in doing so he passes little by little from the unconscious to the conscious, treading always in the paths of joy and love. ¢ÃÂÂMaria Montessori The Absorbent Mind, 24 ¢ÃÂÂMaria Montessori The Absorbent Mind, p. 121 ¢ÃÂÂThere are many who hold, as I do, that the most important period of life is not the age of university studies, but the first one, the period from birth to the age of six. For that is the time when man's intelligence itself, his greatest implement, is being formed. But not only his intelligence itself, his greatest implement, is being formed. But not only his intelligence itself, his greatest implement, is being formed. But not only his intelligence itself, his greatest implement, is being formed. But not only his intelligence itself, his greatest implement, is being formed. But not only his intelligence itself, his greatest implement, is being formed. But not only his intelligence itself, his greatest implement, is being formed. But not only his intelligence itself, his greatest implement, is being formed. But not only his intelligence itself, his greatest implement, is being formed. But not only his intelligence itself, his greatest implement, is being formed. But not only his intelligence itself, his greatest implement, is being formed. But not only his intelligence itself, his greatest implement, is being formed. But not only his intelligence itself, his greatest implement, is being formed. But not only his intelligence itself, his greatest implement, is being formed. But not only his intelligence itself, his greatest implement, and his properties itself, his greatest implement is a supplied to the first only his intelligence itself, his greatest implement is a supplied to the first only his intelligence itself, his greatest implement is a supplied to the first only his intelligence itself, his greatest implement is a supplied to the first only his intelligence itself, his greatest implement is a supplied to the first only his intelligence itself, his greatest implement is a supplied to the first only his intelligence itself in the fir can we be the judge of what will interest the little child? We must put ourselves at his disposal. All past ideas are thus reversed, and the knowledge of this revolution must be spread among adults. ¢ÃÂÂMaria Montessori The Absorbent Mind, p. 94 ¢ÃÂÂMaria Montessori The Absorbent Mind, p. 94 ¢ÃÂAMaria Montessori The Absorbent Mind, p. 94 ¢ÃAÂAMaria Montessori The Absorbent Mind, p. 94 ¢ÃÂAMaria Montessori The Absorbent Mind, p. 94 ¢ÃAÂAMaria Montessori The Absorbent Mind, p. 94 ¢ÃÂAMaria Montessori The Absorbent Mind, p. 94 ¢ÃAÂAMaria Montessori The Absorbent Mind, p. 94 ¢ÃAÂAM 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. ¢ÃÂÂMaria Montessori The Absorbent Mind. p. 26 ¢ÃÂÂThe teacher's task is not to talk, but to prepare and arrange a series of motives for cultural activity in a special environment made for the child. ¢ÃÂÂMaria Montessori The Absorbent Mind, p. 7 ¢Ã¢Ã¦Â the individual thinks more about the success of his group than of his own personal success. ¢ÃÂÂMaria Montessori The Absorbent Mind, p. 7 ¢Ã¢Ã¦Â the individual thinks more about the success of his group than of his own personal success. ¢ÃÂÂMaria Montessori The Absorbent Mind, p. 213 ¢ÃÂÂNo one can be free if he is not independent, therefore, in order to attain this independence, the active manifestations of personal liberty must be guided from earliest infancy. ¢ÃÂÂMaria Montessori The Absorbent Mind, p. 57 ¢ÃÂÂMaria Montessori The Absorbent Mind, p. 58 ¢ÃÂÂMaria Montesso - this must guide us in our behaviour towards 042 042 ., dniM tnebrosbA ehT irossetnoM airaMÂÂÂ, dnapxe ot tirips s'dlihc eht rof moor fo ytnelp wolla suht dna ytlanosrep nwo reh ecaffe ot sa os ,enecs eht morf flesreh gniwardhtiw tsomla dna ytlanosrep nwo reh ecaffe ot sa os, enecs eht morf flesreh gniwardhtiw tsomla dna ytlanosrep nwo reh ecaffe ot sa os, enecs eht morf flesreh gniwardhtiw tsomla dna ytlanosrep nwo reh ecaffe ot sa os, enecs eht morf flesreh gniwardhtiw tsomla dna ytlanosrep nwo reh ecaffe ot sa os enecs eht morf flesreh gniwardhtiw tsomla dna ytlanosrep nwo reh ecaffe ot sa os enecs eht morf flesreh gniwardhtiw tsomla dna ytlanosrep nwo reh ecaffe ot sa os enecs eht morf flesreh gniwardhtiw tsomla dna ytlanosrep nwo reh ecaffe ot sa os enecs eht morf flesreh gniwardhtiw tsomla dna ytlanosrep nwo reh ecaffe ot sa os enecs en transportation and the proposition of the proposit Desopmi Eb Yam Krow on .seitivitan ni detpurtni obven tsum are simst sim Ecnednepedi fo stueuqnocnoc stelihc eht‣¢ 08 .p ,dimnim imesets airamâ€ã«â €ã«'s . . 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