

HUMAN TRENDS, ESSENTIAL FACTOR IN EDUCATION

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Abstract

From the point of view of Maria Montessori, adaptation is the well-being and serenity that offers the child the inner balance. From this perspective, the Montessorian strategy relies on education based on the nature of the child and his needs in the environment, so that he understands his role in the world. Human development is always accompanied by human, physical and spiritual needs: food, protection, security and love. Children need their own experiences to better understand and value what surrounds them, the environment. The adult must provide appropriate support to the child in the second development plan, of the rational spirit. In order to meet his needs, man is led by certain creative energies. These give it a strong impetus to explore the environment and to deeply exploit its being. Thanks to them and the inner will to be active, the child benefits from this opportunity and adapts to any society. These impulses are human tendencies.

Keywords: *human nature; needs, wellness; protection;*

Adaptation: *wellness, serenity, interior balance and human nature*

In its evolution, human nature follows universal, timeless laws. Specialized studies on human development highlight that the period of childhood is essential in the formation of intelligence, personality and social behaviour. Fields research such as psychology, nutrition, sociology, anthropology, education reinforce the idea that the child always develops his own internal program.

Maria Montessori argues that for the child the adaptation to the environment comes from the feeling of security, which has its roots in the balance between the fundamental elements of life: spirituality, ethics and economy. From her point of view, adaptation is the well-being and serenity that offers the child the inner balance. From this perspective, the Montessorian strategy relies on education based on the nature of the child and his needs in the environment, so that he understands his role in the world. “The psychological play between his family experiences and the ones he shares with his group determines the child to become an adult adapted to any environment in which he grows up.”(M. Montessori, 1956) From this point of view, stability plays a major role in adaptation, because it is the basis on which the fulfillment of a person's aspirations begins.

The immovable nature of humanity: needs, interdependence, labor and recognition

Human development is always accompanied by human, physical and spiritual needs: food, protection, security and love. Over time, these needs have remained the same "even if in the reality conditions change, but some things do not." (M. Montessori, 1956) Maria Montessori was convinced that some fundamental facts do not change, whatever the historical era, and some relate to children. From this perspective, it is known that the human being needs food, clothing, shelter and other essentials for life. With the satisfaction of these needs, another fundamental factor is also observed: the ways to ensure them.

By reference to other beings, the humans are dominant entities. But alone, the man can do nothing, so he interacts with other people to meet his fundamental needs, because the human species "is part of a much larger organism: the cosmic organization." (M. Montessori, 1956)

The cosmic organization is a whole of which the human being is an integral part and has his own role. In order to live, people need air, water, minerals, heat and food. To meet these needs, they need plants and animals. In turn, animals need plants to feed, water, heat and light to grow. "Vegetable waste, oxygen, is absorbed by humans and animals, therefore, it offers them one of the essential factors for their life." (M. Montessori, 1956) It is like a trophic chain in which each one has its own role. In fact, it is the interdependence between all living beings. Through the religious background, these aspects are miracles of faith because "God has arranged things so that every expression of creation is in the service of others." (M. Montessori, 1956) Therefore, each form of life makes its own contribution to the preparation of the environment, so that all who come will have the best conditions. It is like a service offered to someone else, who is always a part of life and in relation to this gift, in order to be in one's service, people need to be grateful. Educators need to find the right method to help children know these values. "The reality and wonder of creation must be treated in such a way that the child not only finds it, but also integrates it into its affective (nature) side." (M. Montessori, 1956) The rational spirit is capable of building, with love, a solid basis for gratitude to nature and to others. (Posteucă, 2005).

The society as a source of protection

After planting the seeds of gratitude, educators have another cosmic task: to teach them what humanity is. In other words, to give them the key to the world through their own experiences. Children need their own experiences to better understand and value what surrounds them, the

environment. "Every effort you make to make children better adults than they would have been without this help, not only benefits the children themselves, but many people you don't know." (M. Montessori, 1956) This generosity has a particularity: it is anonymous. In fact, this generosity conceals an exceptional form of love for one's neighbour. Thus, society unconsciously deals with all living beings. In this way, all living beings are in the service of others, and children can understand how the world and social relationships work, thanks to their experiences. This form of generosity reveals the unity of humanity. It must be reinforced by insisting on presenting each other's work, because "the child will thus develop with the force of an instinct, with the feeling that mankind has the right not only to respect, but also to gratitude and admiration." (M. Montessori, 1956)

Help the child to update their trends in his community: the world

The adult must provide appropriate support to the child in the second development plan, of the rational spirit. (Eşi, 2014) Sensory exploration is no longer satisfying at this stage of development. Maria Montessori believes that a child must adapt to the contemporary world, not just his nation. Adults must open the city gate to the children, because the world is their fortress in favourable conditions of life, even if these conditions undergo transformations. If a child moves and lives somewhere else, he has the same fundamental needs: movement, exploration, food, water, shelter. The Montessori approach encourages adults to observe and base on what is important for life and development, because "the essence of these approaches is to help the child's development and to help the child adapt to the present conditions." (M. Montessori, 1956)

Regarding cognitive development, the fundamental aspects do not change. They allow children to adapt to any society, because they are nothing but human tendencies, as called by specialists, who act regardless of the conditions in which children live.

Primordial factors: human trends towards instincts

In order to meet his needs, man is led by certain creative energies. These give it a strong impetus to explore the environment and to deeply exploit its being. Thanks to them and the inner will to be active, the child benefits from this opportunity and adapts to any society. These impulses are human tendencies.

Mario Montessori presents the human tendencies as the instincts present in both humans and animals. Initially, animals were superior to humans due to their physical development and instincts. For example, the cat can use a specific language from birth and can conquer its

environment from the earliest days of life. As for people, the situation is different. Due to their experiences and efforts, they have developed intelligence and ability to understand, because the mind is nourished with suggestions, inspirations and problems.

Maria Montessori launches the idea that human tendencies are different according to the sensitive periods the child goes through. Sensitive periods are closely linked to developmental phenomena, as the environment determines the needs of the human being. For her, sensitive periods are characteristic of the child's life. Each child has gone through their evolution and has adapted to the environment, highlighting hereditary and immutable human tendencies.

Thus, human tendencies manifest themselves in different ways, depending on the development plan. In the case of children, they are more pronounced during sensitive periods. At the physical, psychological, social and human level, human development will be achieved at the level of each plan. Physically, the tendency to communicate will materialize through moving lips, hands to support the idea in its argumentation. At the psychological level, it will be the will to communicate, the communication of feelings, the internal communication, and at the social level the tendency to communicate will be manifested through the search for the interlocutors.

The importance that Maria Montessori attaches to childhood, especially during sensitive periods, highlights those key ideas, which underpin the method: the absorbing spirit and the rational spirit of the child. "The absorbing spirit is the unconscious creative force, which helps the child to build his or her psychic self and personality, adapted to his environment." (Uma Ramani, 2017-2019) Thanks to this absorbing spirit, the child records the impressions integrally, globally and instantly: the material conditions, the relationships between and between people and objects, behaviours and means of communication, as well as the social, moral and emotional values. Thus, "these impressions not only penetrate the child's spirit, but also form it; they incarnate because the child always realizes his own mental structure, using the things that are in his environment." (M. Montessori, 2010) The absorbing spirit does not discriminate anything. It is unique and specific to each child in the first stage of development from 0 to 6 years. This is the plan in which "the child is an explorer of facts, that is why the prepared environment offers him the activities and the essence of the world." (M. E. Stephenson, 1986) A little later, when the child has acquired the freedom adapted to the social life of family and close friends, but also a certain degree of responsibility for the environment, education appeals to the imagination, characteristic of the rational spirit. In the second development plan, from 6 to 12 years of age, when the absorbing spirit is replaced by the rational spirit, the child is no longer content merely to observe and explore. He is trying to discover the cause of the effect. That is why imagination has absolute value when it is based on reality, because "its creative spirit is a means of processing the data of reality." (M. Montessori, 2016)

There is no doubt that development takes place in all living beings. If in human case we are talking about human tendencies, being preoccupied with accomplishing different things to survive and using their intelligence to understand them, in animals there are only instincts. "Each species has a special guide that tells them what to eat, how to behave, what movements to make. Everything is prescribed to them." (M. Montessori, 1956) Maria Montessori believes that the human being benefits from a true potential to intensify its development: intelligence, the bipedal position, which frees its hands, so it can use them to achieve what the free spirit wants. The activities of adaptation to the environment refine human tendencies as man develops. Each human being has a cosmic task: the child - to self-build and to create, through his own experiences, a higher level of humanity, and the adult to reveal the soul of the child with patience and love. Whatever the stages of human development, love is the vital function to learn spontaneously and to provoke interest in the environment.

Human trends

In building his spirit and social personality, the child uses human tendencies. One of the first trends that appears in the evolution of the child is orientation. The child has a special sensitivity for order, for the order of things. "Before the direction of **orientation** has been internalized, the position of the objects on which this sense is based must remain stable." (M. Montessori, 1956)

Maria Montessori attached great importance to the order of the child environment, as this not only allows her to be positioned in the environment but serves as an inner compass in her further development. The tendency of orientation influences another tendency: **the exploration**, which is based on the strongest impulses, because man explores to survive. This tendency is the strongest in children, because they have an intense curiosity that they want to satisfy. Any small thing or a closed box or a corner of the house, as far away as possible, is a real discovery game.

Exploration and discovery stimulate the **tendency to observe**. Children love to watch how the smallest insects go, how the cats feed. They can spend a lot of time observing life on earth. The rational spirit allows them to imagine the place where insects rest or go to meet their family. The imagination is the source that feeds the rational spirit. So that all children "possess the reasoning that allows them to abstract. They want to have things that they do not have and thanks to the imagination used wisely they can do anything." (M. Montessori, 1956) The rational spirit is supported in the production of ideas by the creative imagination and by abstraction, which are characteristic of the child in the second development plan, 6-12 years. Abstracting, the tendency to support the understanding and to discover things, so that the internalized information is organized and classified into notions and classes, giving the child a

mental order, the logic of the established relationships and a global and systematic view of the world.

To realize the ideas, children need to train their hands and body, which is why other tendencies take shape: the tendency to work, to gain experience, to practice, and for this they are willing to make efforts to eliminate errors and to meet another trend: accuracy, accuracy. "For the awakening and development of his intelligence, the child must have the opportunity to exercise an activity, to work with his hands, to demonstrate control over his errors." (M. Montessori, 1956)

Children are provided with a natural logic, reinforced by the mathematical spirit present in nature and which they use to achieve their goals. (Eşi, 2016) Precision supports the tendency to perfect, to fulfil a purpose, so that they emphasize the power of conscious control, which leads them to self-control, of vital importance for the future adult. Repetition gives the child the power to master himself, which produces great satisfaction. Such work provides the child with serenity and joy. Thus, he does not feel mental fatigue, on the contrary, his mind rests.

The role of the child in adapting to the environment

But what is missing from the child when labour causes fatigue? The answer is simple and natural: pleasure and enthusiasm. Maria Montessori has always maintained that without the motivation of the mind, assimilation is difficult, and fatigue follows. Forced labour is what causes fatigue. Work becomes a game and attracts the feeling of strength, serenity and joy when the motivation is the starting point. (Eşi - Posteuca, 2019).

The child has the power to adapt to any environment. He possesses the freedom of expression of his creative spirit thanks to his experiences. The environment to which it is exposed influences its development in every plane of human evolution. Every child uses the rational spirit and values the tendency to observe. Everything he feels and sees - feelings, emotions and needs are transformed into words. Thanks to social relationships and experiences, the child quickly understands the laws of communication.

Maria Montessori claimed that around the child, the first nucleus of the society, the people guided by a common interest and communication, formed the first group. In addition, the power of love and spiritual communication formed the soul of the group.

It is well known that in the face of the force of nature and of its power impossible to conquer, human beings began to believe in deities. And, maybe, that's how the faith came about. It is closely related to nature - the sun god, the god of fire. These deities and beliefs brought with them the feeling of gratitude and gratitude, the laws and the need to pay tribute in order to obtain goodwill.

Later, religions brought a sense of guilt. In Antiquity, the spiritual universe became stronger than the material universe. In some parts of the world today spiritual life is dominant.

Maria Montessori considered the child an avid spirit, capable of assimilating customs, religions and cultures. From this point of view, human tendencies are divided into two axes - the tendencies of adaptation to the environment and the tendencies of assimilating customs and culture.

In today's society, there is the possibility that any child wishing to belong to a group can assimilate its culture: a malicious language, harmful habits, and the spirit of ignoring the laws. For the weaker children, drugs and alcohol are the best ways to escape from a world that seems to not understand them, feeding on the illusion that they can give them the feeling of well-being and safety. For them, life made up of short, but magical episodes is the only valid reality, which they seek with an unstoppable thirst. Sometimes, returning to everyday reality can cause great turmoil, even voluntary or involuntary suicide. On the one hand, the technology exposes the child to social networks by offering her an apparent socialization and an addiction that is difficult to manage. He enters a virtual reality, attracted by the charm of a challenging world. The researchers called this addiction a form of autism, virtual autism, which produces essential changes in the child's behaviour. The child no longer feels the need to interact with the environment, his neurological development being affected.

On the other hand, another difficulty that children face in contemporary society is the expectations of parents, who project their own dreams into them. Thus, the quality time they can spend together and cannot be quantified turns into successive courses of ballet, swimming, horseback riding, piano, karate or yoga. This reinforces Maria Montessori's assertion that the adult plays a vital role in the child's life: the guide in meeting the fundamental needs meant to train a wise adult.

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