METHODOLOGY
Chapter-5

METHODOLOGY

1. SELECTION OF THE TOPIC:

The idea of carrying out some meaningful research in the field of NTT originated in the mind of the researcher due to many observations of her own.

(i) During the Postgraduate course in Child development (2000) it was realized that the concept about Creche, Montessorie system of education, Preprimary education and management of children was not clearly understood and books were also not available, inspite of all the struggle and best efforts of all the students studying Child Development.

The above description shows that sincere efforts were made by the researcher for Planning and implementation of NTT. However, there is very little information about the most important and basic need of NTT Programs and that is TRAINING OF NTT TEACHER & CONCERNED STAFF.

This prompted the researcher to make some efforts to carry out some inquiries in the field of NTT Training of teachers in the present study.

(ii) It was further noted by the researcher during the period of her job as an ECCE teacher in an NGO in Varanasi, that Although the ultimate aims and objectives of ECCE and NTT Training Programs are nearly the same, yet the NTT courses lack much Practical work and it is good that ECCE courses organized by NIOS have very well planned & well organized Practical Components in the instruction manual. Many students and Teachers working in NTT Schools were found to mention their frustration about the lack of proper systematic & methodological training in Practical work which is very important in such courses.

(iii) It was also noted by the researcher during her contacts with the Teachers, Administrators and Guardians of children going to Kindergarten and Nursery school, that they all felt that a proper system of training in the field of day to day Care and Education of very young children was badly needed and they also felt that the NTT curriculum was not satisfactory & they need drastic improvements.
(iv) The idea of critical evaluation of existing NTT teaching programmes and syllabus and subsequently designing a model curriculum came into the mind of the researcher in view of her above mentioned observations. It was decided first, to make an effort to study thoroughly the various curricula and syllabi of some institutions. Where it was possible to go personally and then design a model curriculum; it was also thought that efforts will be made to interact with renowned organizations like "Curriculum focus group of NCERT".

(v) It is regretted that the existing institutions teaching NTT Courses of Training of Teachers in the field of Pre-primary education of children are mushrooming very fast, however majority of them are not recognized by the Govt. and it was felt by researcher that some serious efforts have to be made for better organization of these unrecognized institution; at least by framing a model curriculum which can form a base for a satisfactory training program in this area.

(2) HISTORY OF NTT

It seems that the concept of kindergarten system first originated from Germany and later on developed extensively in other part of the world. It was by Froebel and the first Kinder-Garten was established by him in 1839 in England. The first Nursery School association was established in England by Margaret Mc. Millan in 20th Century. After this period, it seems that this movement rapidly spread all over the world. It was also not clear to understand what was the relationship between Gandhi Ji's Theories of Basic Education of young children Vis-a-vis modern System brought by Britishers in India; (Agrawal JC; Purva Prathmic Shiksha Ka itihas Va Darshan, 1999, Doaba house New Delhi).

History of Nursery System of Education in India:

Some references which could be tressed out were from the book by Mr. J.C. Agrawal, 1999, And by Dr. R.A. Sharma 2003 it is coated as in Hindi and English Both.
(1) भारत में नयेरी शिक्षा का इतिहास :

वैदिक काल में शिक्षा-शिक्षा और ज्ञान भरतवासियों के लिए नवीन नहीं है। (शिक्षा देने और प्राप्त करने का उद्देश्य मात्र व्यावसायिक कुरालता एवं सामाजिक उन्नति ही नहीं था, वरन् शिक्षा देना एक पावन धार्मिक कर्त्त्व था, जिसे दिये बिना देश, समाज तथा सभ्यता का ऋण चुकाया नहीं जा सकता था।)

वैदिक काल में पूर्व प्राथमिक शिक्षा की विशेषताएँ :

1. गर्भावस्था में संस्कारों का प्रभाव -

वैदिक ऋषि मानते थे कि बालक की शिक्षा तभी से शुरु हो जाती है जबबि वह अभी अपनी माता के गर्भ में होता है। गर्भ को एक हीनाहार आत्मा के योग पात्र बनाने के लिए तैयारी करनी पड़ती है। पैदा होने वाले बालक पर गर्भवती माता के मन का तथा उसके पर्यावरण का प्रभाव पड़ता है। इसलिए माता-पिता को चाहिए कि वे चुने हुए विशेष पर्यावरण में खुब घुल-मिलकर रहें और इस प्रकार एक आने वाले जीव के प्रवेश के लिए उसके मार्ग में आ सकने वाली प्रारंभिक कठिनाइयों को दूर करें। इस सम्बन्ध में शास्त्रों की आज्ञा का पालन जितनी अधिक लगन से किया जाएगा माता-पिता को योग सत्तार ग्राहित का उत्तर ही अधिक अवसर प्राप्त होगा।

इस अवस्था में जो अनुचित शब्द माता के कानों में पड़ें, जो बुरे दृष्टि उसकी आंखों में आएंगे, अपवित्र विचार उसके मन की गहराइयों में घुसेंगे वे बनवें के मन की जीवन भर के लिए दूषित कर सकते हैं और उसकी भावी सत्तित तक में पहुंच सकता है। इसलिए गर्भ-स्थिति के पूर्व समय भर माता को चाहिए कि वह उलझाओं और दुर्घटनाओं से सचेत रहें, वेशभूषा तथा खानपान तक में निरीक्षण नियमों का पालन करें। जो खाद्य और पेय पोषक नहीं है और बुद्धि के लिए हानिकारक है, उनका सेवन न करें और जो वस्तुएं मानसिक शान्ति, स्वास्थ्य बुद्धि और शक्ति प्रदान करते हैं उनका सेवन करें।
2. **चरित्र का विकास**

फ़ौर्थ वर्ष तक बालक पूरी तरह माँ के नियंत्रण में रहता है। इस अवस्था में उसके चरित्र का विकास किया जा सकता है और उसके आचार-व्यवहार को शिष्ट बनाया जा सकता है। उसको कभी भी किसी प्रकार दुराचारी नहीं बनने देना चाहिए। बाबिंदे की नियंत्रण पर विशेष बल देना चाहिए। हमारा वाचत्‍चीत करने का खंड कैसा है और अपने ऐतिहासिक जीवन में हम क्या कुछ बोलते हैं, इनके विशेष महत्व को हम अनुभव नहीं करते।

3. **स्पष्ट उच्चारण**

स्वामीदयानन्द बलपूर्वक कहते हैं—“जब बालक बोलने लगे तब उसकी माता ऐसा उपाय करें कि बालक की जिह्दा कोमल होकर स्पष्ट उच्चारण कर सके, जो जिस वर्ण का स्थान प्रयत्न है (उसको बोलने में प्रयत्न की जितनी मात्रा चाहिए) उसके अनुसार हस्त, वीर्य, प्लुत अश्रों को ठीक-2 बोल सके। मधुर, गाम्बीर, अश्र या, पद, वाक्य, सहिता (और) अवसान (आदि) भिन्न-भिन्न (स्पष्ट रूप से पृथक श्रवण होने)।”

4. **बड़ों से वाचत्‍चीत**

जब बालक बोलना शुरू कर दे और कुछ-कुछ समझने लगे तब उसका यह सिखाना चाहिए कि वह अपने से बड़े और छोटे से कैसे बात-चीत करे। हमें ये बातें भले ही बुद्ध लगे और हम इनका विश्वसन विवरण सुनना भले ही पसन्द न करे, परन्तु जीवन में को हमें भहुत महत्वपूर्ण और आवश्यक सिद्ध होती है।

5. **उपयोगी तथा सरल श्लोक सिखाना**

बालक को उपकारी, नीतिकर और उपयोगी निर्देश देने वाले सरल श्लोक और दोहे सिखाने की कोशिश भी की जानी चाहिए। बालक के शुरू के वर्षों में उसकी स्मरण-शक्ति बड़ी पकड़ी और प्रहसनशील होती है और यदि इस
बाहर में मुस्लिम काल में शिक्षा:

इस्लाम धर्म में भी हिंदू धर्म के समान ही शिक्षा को महत्व दिया गया है। कुरान में हजरत मुहम्मद ने लोगों को ज्ञान-उपार्जन के लिए प्रोत्साहित किया है विद्यार्थियों तथा अध्यापकों को इस्लाम में बहुत पवित्र माना है। किरदारों ही लोगों ने मदरसों से गांव जोड़े। शिक्षालय स्थापित करने तथा विद्वानों को दान देने में अत्यन्त सिद्धान्तहीन निरंकुश शासक, धनी महाजन, लुटरे तथा साधारण धनीक एक दूसरे से स्वर्ण करते थे।

बौद्ध काल में शिक्षा:

वैदिक शिक्षा के समान बौद्धकालीन शिक्षा भी धर्म-प्रधान थी। महात्मा बुद्ध ने निर्वाण प्राप्ति को ही जीवन का लक्ष्य माना एवं उस लक्ष्य की प्राप्ति के लिए उन्होंने सदाचार पर विशेष बल दिया। साथ ही अहिंसा को भी महत्व दिया। बौद्धकाल में भी पूर्व प्रारूढ़िक शिक्षा किसी विशेष स्कूल में देने की पद्धति नहीं थी। बौद्ध धर्म के प्रचार के लिए यह आवश्यक समझा गया कि प्रचारकों को प्रशिक्षण दिखा जाए तथा उनके पालन-पोषण की आवश्यकता।
समाज एवं राष्ट्र की अनुभव होने लगो। इसलिए ऐसी शिक्षा प्रणाली चाहिए थी जो इस आवश्यकता को पूर्ति कर सके। यह शिक्षा प्रणाली अथवा शिक्षा व्यस्था प्रचार कार्य के लिए दी जाती थी। अतः शिक्षा मठों एवं संघों में दी जाने लगी। गुरुक्षुलों अथवा गुरुगृहों में यह काम नहीं हो सकता था।

अंग्रेजी शासनकाल में पूर्व-प्राथमिक शिक्षा :

एवोड और वुड ने अपनी रिपोर्ट (1936-37) में कहा था कि बच्चों की शिक्षा का उद्देश्य उनमें उच्ची आदते बनाना, शारीरिक विकास और सामाजिक अनुभवों को सम्पूर्ण ढंग से बढ़ाना है। बाल विद्यालय ऐसे सुनदर स्थान पर होने चाहिए, जहाँ बच्चों के विकास के लिए वे सुविधाएँ प्राप्त की जा सकें जिनकी सराहना माता-पिता तो करते हैं, परंतु उन्हें अपने घर पर उपलब्ध नहीं करा पाते हैं। ये क्रियाएँ है कला, गाना अभिनय आदि। बच्चों का विकास क्रियात्मक ढंग से सुविधाजीवन वातावरण में अच्छा होता है। इन विद्यालयों में बच्चों के शारीरिक और मानसिक विकास का सूचकात्मक कर दिया जाता है, जो उन्हें भावी नागरिकता के लिए आवश्यक वातावरण व शिक्षा पाने में सहायक सिद्ध होता है।

खर समिति – 1939 की दूसरी खर समिति ने सिफारिस की कि निम्न उद्देश्यों को नसरी स्कूलों को स्थापना के लिए राज्य सरकारों को आदेश दिए जाएः

1. उपयुक्त केन्द्रों में आदेश नसरी और बाल विद्यालय स्थापित किए जाएः।
2. प्रशिक्षित अध्यापक बाल विद्यालयों के लिए उपलब्ध कराएः जाएः।
3. बाल विद्यालय में अनिवार्य शिक्षा की आयु से पूर्व आयु बाले बच्चों की संख्या को बढ़ाया दिया जाएः।

सार्जेंट कमीशन (1946) में निम्नलिखित सिफारिसों की :

1. किसी भी राष्ट्रीय शिक्षा-पद्धति के लिए, नसरी स्कूलों या कक्षाओं के रूप में पूर्व-प्राथमिक शिक्षा की पर्याप्त सुविधा जुटाना एक अनिवार्य कार्य है।

(56)
2. शहरी क्षेत्रों में जहाँ उद्योग परिषद में पर्याप्त बच्चे उपलब्ध हैं, पृथक नसरी स्कूल अथवा विभाग जुटाए जा सकते हैं, दूसरे साधनों पर, नसरी स्कूलों को जूनियर बेसिक (प्राइमरी) स्कूलों के साथ जोड़ देना चाहिए।
3. नसरी स्कूल और कक्षाओं के लिए महिला अध्यापिकाएं होनी चाहिए। जिन्होंने इस काम के लिए विशेष प्रशिक्षण प्राप्त किया है।
4. पूर्व-प्राथमिक शिक्षा प्रवेश का दर्शन में निजिक बच्चे होनी चाहिए। जिस समय उपस्थिति को अनिवार्य बनना सम्भव न जान पड़े, तब माता-पिता को अपनी बच्चे को स्वच्छ और स्कूल भेजने की प्रेरणा देने वाला कोई भी प्रयत्न अछूत नहीं छोड़ना चाहिए। विशेषकर ऐसी स्थिति में जबकि माताएं बाहर काम जाने की अभ्यस्त हो।
5. इस अवस्था में शिक्षा का मुख्य उद्देश्य नहीं बच्चे को औपचारिक शिक्षा के स्थान पर सामाजिक अनुभव देना है।

स्वतंत्र भारत में पूर्व-प्राथमिक शिक्षा:

माध्यमिक शिक्षा आयोग (1952-53) - आयोग के विचार में इस अवस्था में बालक को सहयोग भावना के द्वारा पढ़ने में आनंद और मनोरंजन की गतिविधियों से परिचित कराया जाता है तथा शायद, शायद: जीवन की उचित आदतों, स्वच्छता और जीने के अच्छे साधनों के साथ ही सामाजिक आदतों को विकास की ओर जो कि आगे चलकर समुदाय की सही प्रगति के लिए आवश्यक है, उसका पथ-प्रदर्शन किया जाना है। आयोग ने अनुभव किया कि इस दिशा में प्रगति बहुत धीमी है।

शिक्षा आयोग 1964-66:

पूर्व-प्राथमिक सम्बन्धी नीति के बारे में आयोग की सिफारिश हताश है कि हम पूर्व-प्राथमिक शिक्षा को यथा संभव ज्यादा विस्तार से विकसित करने की जरूरत को मानते हैं, फिर भी दस क्षेत्र में हमारी प्रगति निर्माण ही उपलब्ध साधनों के अपयोग होने से सीमित रहेगी खासकर पर इसलिए कि प्राथमिक
शिक्षा को अवश्य प्राथमिकता दी जानी चाहिए; फिर गुण और परिणाम के 
प्रतिस्पर्धी दावों के बीच समयोजन करना जरूरी है। कुछ शिक्षाविदों का विचार 
है कि पूर्व-पारंपरिक शिक्षा यथोचित प्रकार की होनी चाहिए और वे ऐसे स्तरों 
को बनाए रखने का आग्रह करते हैं जिससे प्रतिस्पर्धा लागत द्वारा इस हद तक 
बढ़ जाती है कि बड़े पैमाने पर विस्तार सम्भव हो जाता है। दूसरे लोग 
कम खर्च की तकनीक बानाने की बात करते हैं, जिससे पूर्व-पारंपरिक शिक्षा के 
लाभ अपेक्षात ज्यादा बच्चों को मिल सके। विकास के अभिकरण को लेकर 
भी मतभेद है, कुछ लोग यह चाहते हैं कि पूर्व-पारंपरिक शिक्षा की सामरिक राज्य 
को संभालने चाहिए, जबकि दूसरे लोग इसको मुख्यतः निजी 
उपक्रम के लिए छोड़ देना चाहते हैं। ऐसी परिस्थिति में हमें फलमूलक दृष्टिकोण 
और ऐसी नीति अपनानी होगी जिसके अधीन प्रयोग को प्राप्ति निम्न और 
विद्यालय साधनों और अभिकरणों का पूरा-पूरा उपयोग और संयोजन 
किया जा 
सके।

संसद के सदस्यों की समिति :

संसद के सदस्यों की समिति (00) ने भी पूर्व-पारंपरिक शिक्षा पर चल 
दिया और सुझाव पेश किया कि गैर-सरकारी संस्थाएं ऐसे स्कूलों को चलाएं 
और उन्हें वित्तीय सहायता देकर प्रोत्साहित किया जाना चाहिए।

स्वामिनाथन समिति की सिफारिशें –

श्रीमती स्वामिनाथन समिति (केन्द्रीय सरकार द्वारा 1922 में नियुक्त की 
गई) में निम्न सुझाव दिए –

1. पूर्व पारंपरिक शिक्षा पर विभिन्न संस्थाओं द्वारा जो भी प्रयास हो रहा 
 है, उनका सम्बन्ध होना चाहिए।

2. अधकालीन (00) कर्मचारियों तथा स्थानीय शिक्षित महिलाओं को इस 
 काम पर लगाना चाहिए।

3. एक कर्मचारियों को संक्षिप्त अवधि की ट्रेनिंग देनी चाहिए।
छठी योजना में पूर्व-प्राथमिक शिक्षा:

प्रारंभिक शिक्षा को व्यापक बनाकर बाल शिक्षा का एक संतुलित कार्यक्रम छठी योजना के अंतर्गत प्रस्तावित किया गया था। कार्यक्रम में पिछड़े वर्गों के 3-6 आयु-वर्ग के बच्चों के लिए ग्रामीण क्षेत्रों में प्राथमिक स्कूलों के सहायक के रूप में परिकल्पित पूर्व स्कूलों का उद्देश्य स्कूल न जाने वाली लड़कियों तथा लड़कों को स्कूल में दाखिला देना था ताकि इस प्रकार गैर-दाखिल और बीच में ही अध्ययन चौंध देने के कारणों में से एक कारण दूर हो जाए। एक रोजाना रूपान्तरण योजनागत परिवर्त्य के साथ एक केंद्रीय क्षेत्र योजना के अंतर्गत छठी योजना के दौरान राज्यों का पूर्व-प्राथमिक शिक्षा कार्यक्रम को एक सार्थक हंग से कार्यान्वयन करने की सिफारिश की गई है।

ग्रामीण क्षेत्रों में शिष्य केन्द्र चलाने के लिए स्वैच्छिक संगठनों को केंद्रीय सरकार के वित्तीय सहयोग का मौका दिया। इसके अतिरिक्त शिष्य शिक्षा कार्यक्रम के कुछ निवेश के लिए यूनिसेफ से भी सहयोग प्राप्त की गई।

अनौपचारिक शिष्य शिक्षा केन्द्र:

बीच में ही अध्ययन छोड़ देने वाले बच्चों के लिए तथा बच्चों को स्कूल में ही रोके रखने के लिए एक विशिष्ट नीति के रूप में छठी योजना के अंतर्गत ग्रामीण और पिछड़े क्षेत्रों में शिष्य (पूर्व-स्कूल) शिक्षा, विशेष रूप में प्रथम श्रेणी के पढ़ते वाले परिवारों के लिए शिक्षा का सुझाव दिया गया।

तत्त्वज्ञान... प्राथमिक तथा मिडिल स्कूल के सहायक के रूप में शिष्य-शिक्षा केन्द्र स्थापित किए जा रहे हैं। प्राथमिक स्तर की पहली दो कक्षाओं के कमजोर वर्गों के बच्चों के मामले बीच में ही स्कूल छोड़ देने वालों को दर अधिक है। ऐसे बच्चों के लिए शिष्य शिक्षा उनके समर्पणात्मक (भाषा) तथा ज्ञानात्मक (सामाजिक, भावात्मक, बौद्धिक एवं वैयक्तिक विकास) कौशलों में सुधार करने के उद्देश्य से तैयार की गई है जिससे कि इन बच्चों का प्राइमरी स्कूल में दाखिला सुनिश्चित हो सके। स्कूलों के सहायक के रूप में ऐसे केंद्र
इन मात्र को देखभाल करने वालों के लिए भी, जो आम तौर पर लड़कियों
ही होती है, स्कूलों में बाहिला लेकर पढ़ाई करने में सहायक हो सकेंगे और
ये लड़कियों अपने छोटे भाई-बहनों को केंद्रों में छोड़कर स्वयं भी पढ़
सकेंगी। इन दोनों ही लक्ष्यों से बीच में ही स्कूल छोड़ देने वाले बच्चों को
दर में काफी कम हो जाएगी। ग्रामीण तथा पिछड़े क्षेत्रों में ऐसे शिशु शिक्षा
केंद्र चलाने के लिए स्वैच्छिक संगठनों को केंद्रीय सहायता देने के लिए छठी
योजना के अन्तःगत एक करोड़ रुपये के परिवर्त्य के साथ एक योजना बनाई गई
थी। योजना के अन्तःगत शैक्षिक रूप से पिछड़े नौ राज्यों में स्वैच्छिक संगठनों
के लिए सहायता उपलब्ध है। 1984-85 में आन्ध्र प्रदेश, असम, मध्य प्रदेश,
उड़ीसा, राजस्थान तथा पश्चिम बंगाल में केंद्र चलाने के लिए स्वैच्छिक
संगठनों को 8,79,880 रुपये के अनुदान मंजूर किए गए।

सर्वोत्तम शिक्षा के इतिहास को इस प्रकार जानने के निम्न महत्वपूर्ण बिन्दु
सामने आए हैं--

टिप्पणी / विश्लेषण : वैदिक काल-

(क) शिक्षा देना व प्राप्त करने का उद्देश्य व्यक्तिगत कुशलता एवं सामाजिक
उन्नति के साथ ही धार्मिक कर्तव्य भी माना जाता था।

(ख) बालक पर गर्मावस्था में माता के द्वारा ही संस्कार पनपने लगते हैं अतः
माता को उपयुक्त वातावरण में रहना, सही व स्वस्थ मानसिक स्थिति
वेशभूषा व खानपान का सही व स्वच्छ होना आवश्यक है।

(ग) बालक को 5 वर्ष के अंतर चरित्र विकास स्पष्ट उच्चारण बढ़ों से
बनाव, उपयोगी व सरल श्लोक सिखाने पर बल दिया गया है।

(घ) वैदिक काल में गुरुवृद्ध ग्रन्थाली पर बल दिया जाता था। अगर माना
जाय तो आज भी यह ग्रन्थाली उपयुक्त है परन्तु इसके लिए गुरुओं व
बच्चों दोनों को उसी भावना को करना होगा जो आजकल के युग में
थोड़ा मुँहिल अस्तित्व होता है परन्तु असाध्य भी नहीं है। इस बात को नसरी टीचर्स ट्रेनिंग का पादरक्रम बनाते समय ध्यान रखना होगा।

मुस्लिम कालीन शिक्षा— इसमें भी शिक्षा का पवित्र माने हुए मदरसों को प्रत्येक क्षेत्र या गाँव में स्थापित करने को कहा गया है।

बौद्धकालीन शिक्षा— बौद्धकालीन शिक्षा में भी शिक्षा को किसी विशेष स्कूल व स्थान पर देने पर जोर न देकर, उसे धर्म प्राधान बनाते हुए सदाचार व अहिंसा पर बल दिया और इसी सदाचार धर्म की शिक्षा को देने के लिए मठों व संघों का प्रचलन हुआ क्योंकि यह गुरुकुलों व गुरुप्रार्थों में संभाव नहीं हो सकता है।

जहाँ तक बौद्धकालीन शिक्षा में सदाचार व अहिंसा का पाठ पढ़ाया जाता था, वह आज के युग में तो अत्यन्त आवश्यक है क्योंकि आज के इस युग में अनाचार व हिंसा जैसी प्रवृत्तियाँ बच्चों को जन्म देते है दिखानी प्रारम्भ हो जाती है उसे सही प्रवृत्ति का रूप देने हेतु यह शिक्षा आवश्यक है, परन्तु आज के ही इस युग में प्रत्येक बच्चे को अपने किशोरवास्त्र से प्रवेश करते ही अपने ऊपर भविष्य में आने वाले उत्तरदायित्वों को निभाने व स्वयं व परिवार का पालन पोषण करने के लिए अन्य शिक्षा भी आवश्यक है और यह शिक्षाएँ बच्चों को शुरुआती दौर से ही दी जानी चाहिए।

अतः आवश्यक है कि नसरी के बालकों को इस प्रकार की उत्तम शिक्षाएँ प्रदान करने के लिए नसरी टीचर्स ट्रेनिंग के पादरक्रम को बनाते समय इन बातों को ध्यान में रखा जाना चाहिए।

अंग्रेजी शासन काल में पूर्व प्राचीन शिक्षा—

अंग्रेजी शासन काल में पूर्व माध्यमिक शिक्षा में शिक्षा के अतिरिक्त वातावरण सुविधाओं को ध्यान में रखने को बताया गया है। जिस बात को नसरी टीचर्स ट्रेनिंग के पादरक्रम में नसरी स्कूल की संरचना के तहत आवश्यक संलगन करना चाहिए ताकि बच्चों का शारीरिक व वैज्ञानिक विकास हो सके।
इसी संदर्भ में अंग्रेजी के शासन काल में सर्जेंट कमिशन (1946) को सिफारिशों में यह कहा गया है कि नर्सी स्कूल की कक्षाओं हेतु महिलाएं अध्यापिका होना चाहिए जिन्होंने नर्सी टीचिंग या इस काम के लिए विशेष प्रशिक्षण प्राप्त किया हो परंतु शोधकार्यों ने अपने इस शोध कार्य में किए गए नर्सी टीचिंग सेंटर के सर्वेक्षण के दौरान यह पाया कि जो संस्था रजिस्ट्रड है, इस एनीटीटी जोर्डन पढ़ने हेतु उसमें कोई भी शिक्षक स्वयं में नर्सी में टीचिंग की प्रशिक्षण प्राप्त नहीं है।

यह एक अत्यंत खाद्य का विषय है जिसके कारण छात्राओं नर्सी टीचिंग का कोर्स उपरोक्त जैसी संस्थाएं जो रजिस्ट्रड है, उनमें प्रशिक्षण प्राप्त करेंगे तो वो भविष्य में बालकों को सुनियमित शिक्षा न दे पाकर बालकों के उत्तम भविष्य की कल्पना को साकार करने से बचित रह जाएंगी।

स्वतंत्र भारत में पूर्व प्राथमिक शिक्षा -

स्वतंत्र भारत में पूर्व माध्यमिक शिक्षा के लिए प्रस्तावित तथ्यों में माध्यमिक शिक्षा आरोप ने इस दिशा में हो सकता है श्रेष्ठ प्रगति को धीमी बनाते हुए इस क्षेत्र में किए जाने हेतु प्रयासों की आवश्यकता जताई है, जिसमें पूर्व प्राथमिक बालकों को शिक्षित करने हेतु शिक्षक-शिक्षिकाओं, जो उसकी ट्रेनिंग प्राप्त करने के अच्छे है। उनके लिए एक सही व सुनियमित तथा प्रगति पूर्ण पाठ्यक्रम की आवश्यकता है। इसके साथ ही साथ स्वामीनाथन समिति की सिफारिशों की तहत चर्चकालीन (पार्ट टाइम) कर्मचारियों स्थानीय शिक्षित महिलाओं को इस कार्य को शिक्षण की ट्रेनिंग देकर यह कार्य दिए जाने की बात कही है।

छटी योजना में पूर्व-प्राथमिक शिक्षा :

पूर्व- प्राथमिक शिक्षा को प्रस्तावित करने हेतु छटी योजना में ग्रामीण क्षेत्रों में शिष्य शिक्षा केंद्र चलाने का प्रस्ताव करते हुए कुछ नवेशाक व शून्यसेक जैसी संस्थाओं से भी वित्तीय सहायता दी गयी।

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(2) DEVELOPMENT OF TEACHER TRAINING:

Similarly the history of teacher education in India is as old as the history of Indian education itself. If there had been education in the society in any form there must have been teachers and students in existence. Education of teachers educational system may be taken as born in 2500 B.C. as education itself. The history of Indian teacher education may be divided into five parts:

1. Ancient and Medieval Period : 2500 B.C. to 500 B.C.
2. Buddhist Period : 500 B.C. to 1200 A.D.
3. Muslim Period : 1200 A.D. to 1700 A.D.
5. Teacher education independent India : 1947 up to this date

1. Ancient and Medieval Period:

There is little evidence to help us construct even an outline of the system of Teacher Training during this Period. In the beginning of Indian civilization all teaching was concerned with teaching of 'Vedas'. Out of four classes of Aryan Society, there were only Brahmins who served as masters of the community. This Periodic classes deviated themselves to the work of acquisition, conversation and promotion of knowledge and of the transmission of prosperity. They looked at it as their duty to learn and to teach. To learn in order to teach and also teach it in order to learn. Gaining knowledge is a two way traffic between the teacher and taught.

Thus, whole learned section of the community undertook the duty of serving as the educators of the pupils. Because there was caste system at that time. Each caste was dedicated to its profession. Brahmins were earning their livelihood by teaching. These Brahmins were employed by high class people. There was no training in any institution. They get trained as 'Gurus' in their families by guardians and parents. It was first a hereditary process teacher learnt art of teaching his/her family. In this way teaching profession continued from one generation to another.

Methods and techniques of teaching were very simple. For learning highly complicated rituals, a student had to rely completely on the word of the teacher. There was a close contact between a teacher and taught. 'Manu' lays down that the Brahmins alone shall teach 'Vedas' and none else. In this
connection R.I. Singh writes that "One thing is however evident that there were certain Brahmin families where teaching was a hereditary profession. There is no evidence to hold the view that teacher training existed in the formal sense, known to us. But surely the Brahmins knew about their future callings and learnt their subjects keeping the future in mind."

In this way we find that there was no formal teachers training. It was the hereditary process from 2500 B.C. to 500 B.C until the Buddhist period started.

2. Buddhist Period:

During the Buddhist period the importance of teacher education was recognized. It got an expansion it was felt that the profession of teaching was not the right privilege of only Brahmins. Any enlightened person from any class of the community may get the status of a teacher after a vigorous training.

Actually, formal system of teacher's training emerged during that period. A vigorous, well elaborated and thorough system of training for the teaching profession started during this age. So formal teacher's training finds its roots in this period comprising seven centuries. We find that there was some kind of training for teachers in this period. They were the teachers who were trained for that purpose of propagating Buddhists preachers and Religion not for schools. Teachers were monks who were spreading the spirit of Buddhist Religion to the people ceremony and upasumpada ceremony. After wards he had to pass the two stages and was ready to get status of a teacher. He was kept under the supervision of the two teachers. He learned the elements of morality, precious conduct and got training in 'Dharma' and discipline. He learnt not only the theory of these elements but lived his life when supervisors were satisfied. They gave license or a certificate to be fit for the profession of teaching.

3. Muslim Period

This period also there was no formal system of teachers training. Education was public affair, educational institutions were called 'Madarsah', and they were attached to Molvies. Education during this period was mainly religions. Mainly teaching of 'Quran' was imparted. There was no formal training for teachers. Molvies were the teacher of Mokalis and Madarsahs. There were some advanced Arabic school with more advance and comprehensive course of study. Need to formal education was not felt or
recognized for any appointment on any post during this period. No special professional training was required. The posts were filled up on considerations other than mere academic qualifications. During this period, teaching medicine, literature, art, and music were taken as established learned professions. Institutions for regular education and training of such professions were not in vogue during this period. Educated people available in the country or abroad from Arabia were appointed as 'Molvies' in the educational institutions. Only Mohammandans were allowed to teach in Mokalis and Madarsahs.

4. British Period

The above education system was changed by the Britishers according to their own system of England and according to their need and philosophy. Advanced system of education was incorporated. The monitorial system of training the teachers and the semi-formal system of teacher's training in India was not recognized by them. When the Britishers came, their major goal in the field of education was to educate Indian children in British system. Formal system of teacher education was started by Britishers:

First of all Danish Missionaries established a formal training centre at Seramput (West Bengal). These missionaries were private institutions. This was the first step in the field of training teachers in India.

After this three more institutions (private) called Normal Schools were opened for training the teachers, one each at Madras, Bombay and Calcutta.

After this institutions started functioning Government also took part and felt the need. It came in picture and thus Normal School were opened at Poona, Surat and Calcutta. Later on as the need of teachers was increasing and the number of primary schools was increased, the three more institutions were set up at Agra, Meerut and Varanasi.

In 1824, the total number of such teacher's training institutions rose to 26, Elphinston made arrangements for training teachers. Such programme of teacher-training was primarily meant for preparing Indians for lower levels.

HISTORY OF TEACHER EDUCATION

In historical point of view, the teacher education may be classified into three periods:

1. Monitorial System (1800-1880)
2. Teachers Training (1882-1935), and
3. Teacher Education (1940-up-to-date)
1. Monitorial System (1800-1880)

Since the early British period, there was system of Indian school. There was no extension of Education. Therefore few teachers were required for education and provision of teacher training or education. But students had to teach and maintain the discipline. They were guided by the teacher. In Madras Andrew Bell (1787) had introduced the system of apprenticeship in same places. This system was also introduced in schools to maintain class discipline.

Lancastrian System was introduced in 1819 in Bengal by Calcutta School Society to train the teachers. Thomes Moonro in 1826 had planned for teacher training first. Other provinces also paid attention in this direction. As a result in 1857 some schools were established in Uttar Pradesh (Agra, Meerut, Banaras and Allahabad). Wood's recommendation suggested for the extension of teacher training in 1954. There were 106 Normal Schools and 4000 pupil teacher were enrolled. Total expenditure was 4 lakh rupees. There were two training colleges for secondary level in Madras and Lahore at that time. The graduates and under grauate were enrolled in these training colleges.

2. Teacher Training (1882-1935)

Hinter Commission (1882) emphasised on the improvement of primary education and extension of training schools for teachers. Several normal schools were established. But not attention was given to secondary training institutions.

At the end of 19th century there were 6 training college for secondary teachers. Madras, Rajmundari, Kurshooge, Jabalpur, and Allahabad.

According to the University Act, 1904, recommendations were given for extension of secondary training colleges. Several training colleges were established, for these colleges demonstration schools were also emphasised and established. One training college was started in Bombay in 1906. In 1912 Govt. hard recommended. Under the modern system of education no teacher should be allowed to teach without a certificate that has qualified to do so.

In 1917, Calcutta University Commission had recommend to introduce the Education Department of University level and to investigated the problems of training colleges. As the result there were 13 Education Departments in 1921.

In 1929, Hartong Committee recommended for the centres education:
(a) Raise the standard of primary education.
(b) Appointment of good and trained teachers.
(c) Provision for refresher courses.
(d) Investigate the problems of primary education.

Upto this period teacher training may be levelled as-

1. Graduate level (L.T.)
2. Inter level (CT.) and
3. Primary level (H.TC.)

Teaching in anglo-vernacular schools. However, it brought in focus of educational system, the importance and usefulness of teacher training programme.

In 1854, Wood's Despatch emphasized the importance of teacher's training and education. Wood's Despatch critically reviewed the position of teacher training in India. In this report a new principle of grant-in-aid to schools was announced. Aid was to be given on the basis of number of trained teachers in the schools. Consequent to which there was greater demand of trained teachers. Due to these steps, the training of teachers received a great deal of importance.

As result in 1881-82 there were 106 Normal Schools established in the country and in total 38886 pupil teachers were getting training in the normal schools. All these institutions were preparing primary teachers only

**During (1854 to 1882) Teacher Education**

In the beginning there were mainly elementary schools and a few secondary schools in this period Secondary schools were opened and there was demand of teachers for secondary schools. Hence a number of teacher training colleges for secondary schools were opened.

The first secondary teacher training school was established in 1856 at Madras, known at Govt. Normal School, Madras. It trained primary teachers as well as secondary teachers both.

Later on at Lahore in 1880 a similar institution was started for the training of secondary teachers S.N. Mukherjee says that "These institutions admitted graduates and under-graduates in the same class, the courses included what the teachers had to teach in schools and very little of
professional subjects. The Madras Normal schools was however placed on efficient footing having a model school attached to it."

After this after every 4-5 years interval, a report with important recommendations about reform and development in training programme came and system was revised, The correlation between quality and quantity of the teacher was noted.

In 1882, Indian Education Commission was admitted to examine the inadequacies of the Indian Education Commission examined the education and suggested some improvements. Thoroughly it made suggestions for removing inadequacies.

1. Commission suggested that training institutions should be increased as the schools were increasing.
2. Upgrading the teachers training quality, commission suggested that there should be examination in theory and practical and only those who have passed in both should be appointed as teacher.
3. There should be separate training schools for graduates and undergraduates should be separated. Different higher level of training for undergraduates, so the programme should be different.

In this context S.N. 'Mukherjee' writes that "The commission further recognized the need for giving a separate and distinct type of training to graduate and under-graduate teachers, both in regard to the course of training syllabus".

By the end of nineteenth century there were six training colleges (Madras, Lahore, Rajamundry, Kurkshetra, Jabalpur and Allahabad) and fifty training schools for secondary teachers in the country, So teacher education schools became expanded and more advanced.

'Curzon' devoted sufficient attention towards-education and training. Curzon had very much emphasised the need and importance of teacher training in India and said- "If school education is to made more effective the teacher has to be properly trained".

Government of India's resolutions of (1940) on education policy emphasized the problem of teacher education and declared that-"If the teaching in secondary schools is to be raised to a higher level if the pupils are cared of the tendency to rely upon learning notes and text-book by heart, if in a word, European knowledge is to be diffused by the methods proper to it. Then it is
most necessary that the teacher should themselves be trained in the art of
teaching.

The following principles were laid down to improve teacher training in the
country.

1. Teaching institutions should be well equipped.
2. Man of ability and experiences should be put on the staff of training
   institutions. This was considered very important until the last of British
   period.
3. There should be one year course leading to a university degree or diploma
   for graduates. For others there should be two-year course.
4. Courses should include theoretical background plus practical training in
   teaching.
5. Practising schools should be attached in all the training institutions.
6. Isolation between training institutions and the schools should be remarked.

Such principles had direct impact upon teacher training in India. As the
result of the recommendations-

1. The number of training institutions increased.
2. The one year degree or diploma training programme became accepted.
3. Practising schools were established.

**Government Declaration in 1912:**

This declaration supported the policy of 1904 and said that no untrained
teacher should be allowed to teach. This gave a momentum to teacher
education in India and after some time Sadlar Commission was appointed.

Sadlar Commission: The Sadlar Commission in 1919 was appointed to make
recommendations for the improvement of Calcutta University. This
commission emphasised the role of university in the professional training of
secondary school teachers. This commission made several recommendations-

1. Establishment of a department of education in each university.
2. A master Course in education (M.ed.) was also recommended to be
   intended.
3. It suggested that education should be taught as a subject B.A. and
   Intermediate level.

(69)
4. Physical facilities available in that colleges should be improved.

Consequent to these recommendations-
1. Most of the universities started training programme for graduate teacher.
2. Number of training colleges/department for graduate teachers increased.

After 10 years, again the system of education was revised by British educators. Hartong Committee submitted a report on Indian education. This also evaluated the recommendations about teacher education.

Hartong Committee:
In 1929 Hartong committee gave valuable recommendations about in-service revaluation of teachers. Seminars and conferences, refresher course should be organized for them who are already in service.

As a result of these recommendations-
1. Refresher courses for teacher began to be organised.
2. Education department were established in some universities.
3. They also started research degree in education.
4. Teacher's training institutions also started equipping and improving their laboratory and library.
5. Practising schools were also better equipped.

In this way we find that by 1930 there were three types of distinct institutions for training teachers in India
1. Training schools for primary teachers.
2. Normal teacher institutions for training teachers for secondary schools, i.e., middle classes. These were known as undergraduate training institutions.
3. Training institutions for graduates.

In 1937 a very improvement took place in India. M.K. Gandhi thought that importance of full freedom can not be realised unless the people are educated. He propounded the idea of Basic Education which was self supporting and cheap education.

The first conference to propound this idea was organised at 'Wardha in 1937. The emphasis of this conference was on national system of education. In
this conference, they also discussed patterns of teacher education. They emphasised that teacher should be trained in new method and new philosophy of education. As a result of the basic training colleges came into existences. In these college emphasis was on training in arts and crafts particularly book craft and art,

In U.P. basic teacher training was started at Allahabad for the first time. These teachers were trained particularly for primary classes. These teachers were required to learn some basic craft - Agriculture, Home Science and so on. Every teacher had to specialize in one of these crafts.

The syllabus and method of teaching prescribed was entirely different from other schools. Every subject was correlated to some crafts and situation of life. Students were required to spin and do mathematics, etc., through spinning and weaving. This was correlated teaching. From 1939 continuously this basic education is in our country.

Sargent Commission:

In 1944 again John Sargent formulated the plan of improving the education system. This was comprehensive plan which was considered at all levels. This plan made number of recommendations on various aspects in education. About teacher education he made 45 recommendations-

1. Graduate teachers should be trained in training colleges. Colleges may be started by government or by university departments.
2. Quality of school education should be improved but it could not be improved without improving quality of teacher training. So commission recommended that teacher training should also be improved.
3. The commission suggested three types of training schools -
   a. Training schools for preparing teachers for pre primary schools.
   b. Training schools for training teacher for primary level.
   c. Teacher training for junior training schools.
4. This plan also emphasized the need for refresher courses for teacher.
5. It was mentioned in this plan that in the coming 2-3 years the country would require 20 lacks non-graduate teachers and 1.81 lacks graduate teachers. In order to fulfil the demand the plan emphasised that more training colleges should by opened.
As a result of this number of training schools and colleges increased in country with a very fast rate. In 1947 it has been estimated that there were 4 lakh teachers in primary schools but percentage of teachers was 64.

Before 1947, B.Ed., departments were not found in affiliated colleges. There were three centres to train graduate teachers Banaras, Agra and Allahabad. Because number of training colleges were not sufficient. Most of untrained teachers were appointed on less salary,

At the middle level only 59% of total number of teachers (72000) were trained, rest of them were untrained and at secondary level hardly 51% of total number of teacher (88000) were trained. And the number of training colleges which trained teachers for secondary level were only 42 and there were 59% teacher untrained working in the schools. So government thought that let the private colleges have training colleges.

This is the history of teacher education in India during pre-independence. Every time when review of teacher education was made by certain committees it was always found that there is the need of improvement qualitative and quantitative improvement of teacher education.

**History of Teacher in India in Post-Independence Period**

Every country is granted freedom and many kinds of social changes are required and advocated by new government. Same happened in our country also, when we attained freedom and problem were brought before our government; as-socio-economic change, political change and so on. Due to this, change also take place in education too. Importance of education was stressed, there was greater demand of schools and consequently demand of trained teachers. Side by side new concept of 'teacher education' was developed in relation to national needs and aspirations. Our system of education needed a big change. It was advocated that education system is not fulfilling the needs. This Change also includes a change in the system of teacher education. It has been realized that, teacher education is not merely teacher training, it is something more than this. A teacher's work is not only to impart knowledge but he has to built up the personality of child because children are future citizen an~ teacher has the responsibility to produce good citizens.

Later on Kothari Commission said very emphatically-Destiny of nation is being shaded in her classrooms.
It was after independence that we used the term 'teacher education', a new concept of teacher education emerged. The emphasis under this new concept was that the teacher should not only be trained but they should be educated also, i.e., in other words a more comprehensive view of teacher training was advocated strongly. At the same time a commission was appointed to look the educational problems.

**Radhakristman Commission (University Education Commission):**

In 1948 the Government of India appointed the University education Commission under the chairmanship of S. Radhakrishanan, an eminent educationist. This commission submitted its report in 1949. This commission was mainly concerned with the university education but it has felt about the teacher training also and made several recommendations.

1. Teacher Training colleges should be remodelled—more time should be given to practice teaching and more weightage to practical Examination than theory. It means developing teaching skills.
2. Proper schools should be selected for practice teaching.
3. In the training colleges teacher should be recruited from those who possess sufficient teaching experiences.
4. The commission said that the theory courses should be flexible and adaptable to local needs and circumstances. The standardization of curriculum were not considered by the commission.
5. Students with long teaching experiences should be admitted to M.Ed. course.
6. Professors and teachers in education should do their own research work on all India basis.

**Secondary Education Commission (Mudaliar Education Commission):**

In 1952 Government of India appointed the secondary education commission under the chairmanship of A.A. Mudaliar. This is the person who was vice-chancellor in Madras for too long period i.e 13 years.

Report of this commission said that teacher is the key to any kind of reform in the field of education. Therefore, improvement of teacher training is most important. The commission strongly recommended the improvement of working conditions in the training colleges and try to raise the social status of teachers. Several important changes were suggested by the commission to be
brought about in the system of teacher education. The commission made valuable recommendations which may be summarised as below-

1. There should be 2 years course for non-graduates and one year training course for graduates.
2. The pupil teachers should be trained in one or two extra curricular activities also.
3. The commission also stressed the importance of refresher courses, short term intensive courses and specialized courses, workshops and conferences for in-service teacher were also considered necessary.
4. Training colleges should conduct research work.
5. Special part time courses were recommended for untrained teachers. The first conference was held in 1950 in Usmania University.
6. Training departments should be established in the affiliated colleges too. Training of teachers should not be the exclusive responsibility of the government.
7. Trained graduates with at least three years teaching experience should be admitted to M.Ed. course.

The most fundamental and most consistent weakness of the multipurpose schools which were established as a major recommendation of this commission was the lack of qualified, trained and competent teachers. There was a need for a planned programme of teacher education. With this aim in the view, under the National Council of Educational Research and Training (1961), four in Regional colleges of education, in four regions of the country were established in 1963. These colleges are expected to develop and demonstrate new programmes of teacher-education to overcome the shortcomings of the past through extension service department. These colleges develop in-service training programmes for the school teachers and teacher educators.

**National Education Commission (1964-66)**

The Education Commission under the chairmanship of D.S. Kothari has pointed out clearly the major weaknesses in the existing system of professional education. This commission submitted a very comprehensive report on
upgrading the education system in India. Commission make a number of recommendations to improve the education system in the country. This commission first of all examined the whole education system and tried out to identify what the deficiencies are, recorded them and criticized them. As the result of this evaluation they said:

1. Standards of teacher education were poor and Medicare.
2. Effective alumni association should be established in each training college.
3. The teacher education was isolated from the main stream of academic life.
4. Commission also noted that the training colleges have no competent staff. This may be largely true even today after many recommendations.
5. They also made another recommendation, This is the phrase quoted by many *Vitality is lacking in the curriculum of teacher education.*

**Vitality** - Teacher education does not teach that curriculum which strengthens them to face the problem in actual situations.

6. Teacher Training in India is very traditional, i.e. set patterns and rigid techniques are, followed in practice teaching.

Visualising such weaknesses in teacher-training programme the commission made many recommendations which may be classified into five groups of suggestions

1. Removing isolation of teacher training from the main academic life.
2. Improving the quality of teacher training programme.
3. Expansion of teacher training facilities.
4. Making adequate provisions for continuing professional education of all teachers.
5. Creating appropriate agencies for the maintenance of standards both at the centres and the states.

**Removing Isolation:**

Recommendations made for this group were-

1. Education should be treated as an independent academic discipline and should be introduced as an optional subject at B.A. and M.A. levels.
2. Commission said that the schools of education should be started in the
universities. The concept of school education was wider and more comprehensive than teacher training schools.

3. Commission said that extension work should be considered as an essential function of training colleges through which in-service teacher should be taught their own subject.

4. Effective alumni association should be established in each training college.

5. All the training institutions should be upgraded to the collegiate standards i.e. we should train the graduates for all levels of schools. By upgrading isolation from the training schools will be removed.

6. Comprehensive colleges of education should be established in each state on a planned basis. At least one comprehensive college should be started in each state.

**Improving Quality of Teacher Training Programme**

The essence of teacher training programme is 'quality' and in its absence teacher education became not only financially waste but a source of overall deterioration in education of standards. Therefore to improve the quality of teacher education the following recommendations were made-

1. Organization of well planned subject orientation courses for training colleges staff. It is a kind of short term courses in which teachers are given new knowledge.

2. Introducing integrated courses of general and professional education so that teacher prospects are not narrowed.

As a result of this recommendation four years courses were started Regional Colleges of Education in 1963.

3. Using improved methods of teaching (which leave greater scope for self-study ad discussion) and improved method of evaluation (which includes continuous internal assessment of practical and sessional work as well as practice teaching).

Teaching methods and evaluation system are inseparately bound together. A student will learn what you want to evaluate. The person learns the kind of behavior which is rewarded, so it is necessary that evaluation system should be improved.

As a result of this recommendation Regional colleges have developed more improved evaluation system like-Rating scales, cooperative
evaluation. It is a team of evaluation and not a single person evaluates. In this way new things are being practiced in Regional colleges.

4. Commission recommended that instead and practice teaching programme there should be internship programme also. Internship is meaningful because the student is exposed to all types of teacher programme that he has to face when he is an actual teacher.

5. Revision of curriculum at all levels. The syllabus of training colleges should be upgraded. For that purpose NCERT tried to achieve these objectives through seminars and workshops.

6. Increasing number of working days to 130, logic underlying this recommendation is that in larger number of working days more work is done.

7. Appointing qualified staff.

8. Developing special courses for graduates for primary training schools. That even in the primary schools teacher should be trained graduate not simply high school.

9. Summer institutes for in-service training of the staff of education department or training colleges, that on regular basis there should be summer institutes to upgrade their knowledge. It is a short term course, i.e. 30, days or 40 days. Now this span has been reduced to 20 days. It is to learn further what they already have learned in keeping with new developments.

As a result of this recommendation U.G.C. and N.C.E.R.T. implemented summer institutes in big way.

10. Abolish fees, I give scholarships and loans to student teacher.

11. Hostel facilities and experimental (demonstration) schools should be provided where staff members of training colleges can make experiments to verify the theories, Even pupil teacher can get opportunity to work as a teacher what is taught them in training colleges.

12. Subject specialization was recommended to be introduced and this specialization was to be allowed to a student who had studied that subject at graduate level.

13. Recruit only first and second class students to training colleges. No third class students should be admitted in training colleges.
Now, when degrees have lost their validity this recommendation has no meaning.

14. Improve facilities like libraries, laboratories, workshops, etc.

Expansion of Training Facilities:

Because by this time there have been a great lack of training teachers. For this number of training colleges are increased. The training facilities should be expanded on priority basis so that number of untrained teacher could be reduced. The objective should be to ensure that every teacher in a primary or secondary schools is either trained at time of appointment or receives such training within 3 years of his appointment. From this point of view -

1. Each state should prepare its own plan to meet the need for trained teacher.
2. They suggested a few devices or methods so that number of trained teacher could be increased. The recommendation was—Have more part time and correspondence course because through regular and formal system of teacher education because it could not trained large number of teachers as they need. This recommendation was implemented immediately. First time it was started in Regional Colleges in 1964 and after it was started in other universities.
3. Backlog of untrained teachers should be cleared as close as possible.
4. Size of institutions should be fairly large and they should be located on a planned basis.
5. About expending training facilities.

Adequate Provision for Continuing Professional Education

1. A co-ordinative programme of in-service education for all types of teachers in the training college should be started. This recommendation was only for purpose of enabling teachers to get higher education.
2. The programme of summer institutes for the in service training of secondary school teacher should be extended with systematic follow-up and active collaboration among agencies concerned.
3. Some orientation to professional education is necessary in higher education.
4. Newly appointed lecturers should be given some time to acclimatize themselves to the institution and should be encouraged to attend lecture of good teachers.
5. Regular orientation courses for new staff should be organized in every university and possible in every college.

Creating Appropriate Agencies

1. It was recommended that U.G.C. at national level and state Board of teacher education in the states should assume the responsibility of maintaining standards and implementing these recommendations.

2. The U.G.C. should set up a joint standing committee on teacher education in collaboration with N.C.E.R.T. This committee was also immediately constituted.

3. The U.G.C. should provide funds for library to improve the standards of teacher education.

4. The commission recommended that there should be motivating programme for teacher educators so that they take up research and contribute significantly to the development of teacher education. These were recommendations which were made by Kothari Commission to improve education system. This was the commission who made larger number of recommendations and most of the recommendation of this commission were implemented. There was always a big gap between what was recommended and ideational level. The actual status of teacher education did not change much on ideational level. But even after implementation it did not have any significant impact upon teacher education. To a certain matter it is true that as much try was made to improve the system, it became worst. But, is it also to accept that change was brought whether it was good or bad.

Teacher Education in Five Year Plans:

Planning started in India in 1951. The first five year plans would extent from 1951 to 1969 because third plan was delayed three years due to several reasons. Prior to these plans in India almost half of the teacher population was untrained. In these plans it was emphasized that need for trained teacher should be fulfilled. Therefore in all three plans, efforts were made to extend the facilities of teacher's training so that number of untrained teacher could be reduced. This was the focus of first three plans. For that they recommend various programmes to introduce, particularly for in service teachers.
On the whole teacher education of 10% share of the total education. This programme resulted into an increased output in training schools and training colleges. Output of training schools doubled during 1951 to 1961 and increased three times in 1966. Similarly, output of training colleges also registered a very significant increase. As far as higher level programmers are concerned it may be noted that as a result of these developmental efforts there were 29 institutions in 1966 providing M.Ed. and Ph.D. courses. At the moment there is a large number such institutions. In Sept. 1961 N.C.E.R.T. was set up, the consequence of this was that programmers of teacher education received much effort. Many new programmers to improve teacher education were introduced by teacher education department of N.C.E.R.T. and N.C.T.E.

Up to 1964, N.C.E.R.T. had no idea of doing for teacher education. It was in 1964 that N.C.E.R.T. started teacher education programme. It was thought that without improving the quality of teachers it is impossible to improve the schools.

In 1964 establishment of S.I.E. (State Institute of Education) and S.I. Sc.E (State Institutes of Science Education) took place. To upgrade science education at High School level, Science Institutes were opened.

**Teacher Education During IV and V Five Year Plan Period.**

During the period 1969 to 1979 nothing significant was done. The reason was the great economic depression in the country. Because of it Government could not do significant for any developmental field. During this period priority was given to expansion of elementary education with special emphasis on covering the backward sections and girls. At this time correspondence and in-service programmers were too emphasized. These plans provided correspondence course for about 1,40,000 elementary teachers and 17,600 secondary teachers. As a result of this emphasis many departments of education and training colleges, with the assistance of N.C.E.R.T. and U.G.C. organized correspondence and in-services programmes. B.Ed. correspondence course was started by Hichamchal Pradesh University and 3-4 years later by Jaipur University and also by south Universities.

The Education Commission (1964-66) emphasized that the present education system will need radical changes if it is to meet the purposes of a modern, democratic and socialistic society. It was proposed that the main
ingredients of the programme of educational development in fifth plan should be the following-

1. Transformation of education system—this is essential to make education a powerful tool of social transformation, economic growth, modernization and national integration.

2. Initiation of comprehensive programme of pre-school development meant specially for the underprivileged social groups.

3. The adoption of the uniform pattern of school and college education in all states and union territories.

4. Vocationalisation of education at the higher secondary stage.

5. The development of a national scholarship policy so that the talented students are assisted to receive the best school and university education.


7. Introduction of large-scale programme of national social service. In 1980-84 no significant change in theory or practice have taken place in teacher education. The earlier trends are continuing.

Trends of Today

Teacher education as it stand today in our country have several patterns of training. We have trained teachers for high school level in all states. Some of the institutions are run by Government herself, some departments have caught university, we have B.Ed. departments in affiliated colleges also and 10 times more teachers are trained in these colleges than university. Some are training colleges which exclusively run by Government herself. But still more important pattern is in the Regional colleges. They are run by N.C.E.R.T. Ajmer, Mysore, Bhuwaneshwar, and Bhopal.

In U.P. there are two types of training colleges/J.T.C. and J.B.TC. for primary teachers. Teachers who are trained by these colleges, have to walk in junior high school J.T.C. is placed in primary school. Even for primary schools, teachers should be trained graduate. With the result Regional colleges started programme for primary teachers (B.Ed. Primary), training of teachers for pre-primary level and for special students as-handicapped children and mental disordered children. Current status of teacher education is that there is over supply of trained teachers. The country is now on the eve of a large scale expansion elementary education and a radical transformation in school education up to the end of higher secondary stage. In order to implement such
an aim successfully, it should be our concern to make sincere efforts to improve the quality of teacher education at different.

National Council of Teacher Education (NCERT) has been given statutory power and NCERT Act was passed in 1993 by the parliament. Now it is the responsibility of NCTE to look after the Teacher-Education of the Country since 1995 when the body was formed.
नरसरी टीवर्स द्र्यिंग से सन्मृद्ध अर्थ महत्वपूर्ण तथ्य

अंतर्ल ग्रीक द्वारा व्यक्तित्व निर्माण में एक उदाहरण को लिया जा सकता है, जिसमें ग्रीकों के जन्म के समय से संस्कार अभिन्न होता है। "कल्याण संस्कार अंक 2006 (रिफ. नं 68) में इसी वक्तव्य का एक उदाहरण के रूप में प्रस्तुत किया गया है।

महाभारत तीर्थंकर मदास्वामी कहती थी कि उनका पुत्र ब्रह्मचारी बने इसलिए मदास्वामी का पुत्र जब उत्पन्न हुआ तो उसी समय से वो उससे आत्मदत्त का संस्कार डालने लगी। वे शिशु से कहती हैं-""हे पुत्र ! तुम सुप्रस्तुत हो, अर्थात् माया से निर्भर आत्मा हो, तुम रोते कयौ हो, क्योंकि रोना आत्मा का धर्म नहीं है।"

"शुद्धिसिक ते तत्त न रेगिस्तिन नाम,
कृत्य हिदे कल्पाचुधुयै।
पञ्चायतेन ले रेगिस्तिन, जैवस्या ले रोदितिकस्य हेतु।।

इसी प्रकार के संस्कार भारत मदास्वामी अपने पुत्र को निरंतर डालती रही और उनके पुत्र 'विक्रान्त' का जीवन ब्रह्माण्ड में ही बीता।

इस उदाहरण से स्पष्ट होता है कि बालक का व्यक्तित्व निर्धारण करने हेतु जन्म के समय से ही उससे संस्कार डालने चाहिए क्योंकि बचपन में दिया गया संस्कार अभिन्न होता है।

इस उपरोक्त का इस शोधकार्य में संलग्न निर्धारण करने का अर्थ है कि कि छात्राभ नसरी टीवर्स द्र्यिंग का कोर्स करते है उन्हें पाद्यक्रम के तहत यह ज्ञान अवश्य दिया जाए कि बालकों का व्यक्तित्व निर्माण करने हेतु उन्हें इसी प्रकार के तरीकों को अपनाना चाहिए।

कल्याण संस्कार अंक 2006 रिफ. 68 में कृण लीला के अन्तर्गत बाल मनोविश्लेषण का सुदृढ उदाहरण मिलता है जिसे नसरी टीवर्स द्र्यिंग पाद्यक्रम में उपयोग में लाया जा सकता है कि बाल रूप में कृण भगवान ने जितनी
नरखापन की क्रियाएँ की, उन्हें ये एक था दही की मटकी फोंड़ देना, माखन फेंक देना, बंदरों को बुला लेना फिर भी माता ने अनह इतना देखते हुए, भी कृष्ण के धीरे से पकड़ लिया और बोली-"ते बड़ा चंचल है, घर में डिकता भी नहीं है, तुझे अब मैं बाँधूलगी। यह कहकर उन्होंने ओखली में उन्हें बाँध दिया।

भारतीय प्राचीन सभ्यता के इस उदाहरण को व्यवहारिक रूप देने की आवश्यकता है कि इस प्रकार की गलतियों पर बच्चों को बहुत अधिक जोर से मारना, पीटना वर्जित है। यह विचारधारा शिक्षाओं व बच्चों को देख रेख में व्यवहारिक रूप से अपनाना उचित होगा।
Through now-a-days the management of new born child comes under jurisdiction of neonatologist, however, at most of the times the obstetrician confronted with the problem of immediate management of new born, besides for method of feeding etc. has also to be given. Considering this point the management of new born child, specific method of breast feeding etc. are described in this chapter.

वनजात शिशु की तत्काल परिचर्या (Care of new born immediately after birth)

Through now-a-days the management of new born child comes under jurisdiction of neonatologist, however, at most of the times the obstetrician confronted with the problem of immediate management of new born, besides for method of feeding etc. has also to be given. Considering this point the management of new born child, specific method of breast feeding etc. are described in this chapter.

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अथ जातस्याल्पमन्नीय मुख्य सैन्धवसार्थ विशेषतः, धृताकं मूदिन्य चिन्ह
द्यात। तदानी नानको.....छेदेतु॥.................॥
अथ कुमार शीताभिरादिभराचाय स्त्रियाके समयः कृते
मन्यस्यर्हितश्रूपमेधिकामिषया लोहेदः। ततो बलात्तेनाभिव्यज्.........
स्नापयेदेनमु.................॥12॥ (सूर शास 10/11, 12)
तद्वच्चान्तमा स्त्री जातमात्रमेव बालं बालोपचरणीयेन विधिनोपायमेव।
तमुपदेश्ये तत्तरे॥ (आयुर शास 3/37)
अथ खलु जातमात्रमेव बालमुच्यात् सैन्धवसार्थिः माजयेत॥12॥
ततोत्स्वातिप्रशब्दमोहज्ञापरित्सुकातएव
क्रोतिसिद्धान्तपस्मसमस्यानविश्वासार्थारोपिदेहातिरससम्वित्वाध्यायनावस्थायस्यक चर्चस्याङ्गभिषमी
व कर्मसंरक्षणसंस्तर सम्भवास्यावस्यावस्ययक कर्मोपहित
लोपमात्रस्थातिप्रशासिमानं बनातयोणुपांचीप्रशासिप्रशासिनायव बलात्तेन परिपेक्ष कुर्यात्।
कर्ममूले चारमनोऽसंध: संचट्टनमू।13॥।
प्रत्यागतप्राणायश च प्रकृतिभूतस्व नाभिनालः.........वर्षयेत्॥15॥।
तत:............स्नापयेद्।16॥।
ततोस्य सुपरिलिखितनकाया सुप्रभालितोपयानया कार्पसिद्धाय गुणितत्वः दक्षिणप्रदेशिनयः:
विद्वन्दौपणुभूवलुक श्रृमण्यात्। तालु चोनाथ्य स्नेहिन्नुनोरुपियाद्वङ्गुत्तत्वेत्।17॥।
तः सैन्धवोपस्थिन सर्पिः: गर्भौदकानि चामयेत्। तथास्चौरःकण्ठविशुध्या
लाभमविलापायस्य जायते॥19॥।
अथास्य जातकम् प्राणापत्तेन विधिनां कुर्यात्।अय्य च ॥10॥। (आयुश शास 1/2, 3, 5 से 10)
जातमात्रे विशेषोपयोल्याय बाल सैन्धवसार्थिः प्राणिकमलीरितं चानु बलात्तेलने
सेचयेत्।11॥।
अरमानोवतं चास्य कर्ममूले समाचरेत्। अथास्य दक्षिणे कर्णं
मन्त्रमुच्यार्येनादि॥12॥।
स्वस्थि भूतस्य नारिषि च………..: वर्धितिा……………….115।।

……………निमज्जनः।। तदो दक्षिणतज्ञिा तातुभावगुण्येति।।17।।
शिरिस सन्तेहिचुना प्रार्थ्य चास्य प्रयोजेक्षे। हरेपुमान् मेधार्थाशुभ्यमिणिनितम्।।18।।
एवेद्रावामीवधारंखुण्डपीकलं क धृतं मधु।
ङ्चामृकर-वचा-ङ्ग्राहमी-ताप्य-पथाय-रजीकृता।।19।।
लिङ्गायमधुधातोंता हेमधारीरोबधवा। गभरम्भः सैन्धवबला सर्पस्य वामवेक्षे।।10।।
प्रजापतेन विधिना जातकमाणि कारयेव।।11।। (अो हू ० ० १/१, २.५ से ११)

उस प्रसूति स्त्री को अपरा के पातन के लिए कर्म करे हुए, उपन एवं
कुमार के लिये ये कर्म करने योग्य (अथात्) गर्भ में शरीरदक एवं जाड़े में
उफ्फिदक से मुख परिस्के करना चाहिए। जन (क्रियाओं) से वह (शिष्य) कलेचा
से रहित होकर अथात् प्रसूति के समय प्राप्त योगि अथवा चंद्र के पीड़न से
उपन कलेशा से आहत हो प्रणों को पुनः प्राप्त करता है। (अथात् पूर्णस्थेयन
चैतन्य हो जाता है।) प्रण-प्रत्यागत एवं प्रकृति-भूत समया हुआ देखकर, उसे
स्नान तथा उदक-प्रहण अथात्! उसके मूल-मार्ग का शोधन करना चाहिए।

तत्परचात् भैलिभैलि कटे हुए नाखून वाली दैनिक के ऊपर कर्सि का
आवरण करके बालक के ओष्ठ-कण्ठ एवं जिहव्या को स्वच्छ करना चाहिए।
इस स्वच्छ किए हुए (बालक) के शिरास्तालू (ब्रह्मचर्य स्थान के ऊपर) को
रस्ते से आपलाविह कार्यस-पिनु से आचार्यित कर दें। तत्परचात् सैन्धव से
मिश्रित पत्र द्वारा चमन करवें।

तत्परचात् नाथि का उपक्षेप करे (अथात् नाथि-नाड़ि को काटे) इसके
बाद जातकर्म (वेदोक्त) करके मधु एवं सर्पि का प्रथम प्रापित दें।

महर्षि सुश्रृंखि ने लिखा है कि उपन हुए बालक के ऊपर (शरीर के
ऊपर आचार्यित रवेत पत्र) को हटाकर मुख को सैन्धव एवं सर्पि से शोधन
करके (मुख एवं कण्ठगत म्लेपिा को दूर करके) मूर्खि में प्रीच रखें। तत्परचात्
नाथि-नाड़ि का छेदन करें।

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इसके बाद (रात्रि एवं यंत्र के पीड़न से मृत्यु (कुमार को शोतल जी से मधु-सर्पिं एवं अनन्त स्वर्ण चूर्ण का गुंजा माजा में मिलकर अनामिका अंगुली से लेहन कराये तत्परतात् बालक का बेला तेल से अभयंग कर इसे स्नान कराये। दलहन ने ब्रह्मदेव के मत का उदाहरण देते हुए लिखा है कि धृत के स्थान में मूर्तियों में बला-जैनाके पिन्च का चारण करना चाहिए।

अयोग्यग्रहणकार में भी लिखा है कि अन्य स्त्री उत्पन्न शिशु की बालोपचारणी विधि से परिवर्तित करते हुए में उत्तरांत्र में वर्णन करहुँगा।

उत्पन्न होते ही बालक का उत्क्षर सैद्धांत एवं सर्पिं के द्वारा साफ करे।

तत्परतात् इस अव-प्रवेश महं एवं ज्वर से पीड़ित सर्वांग बाले पीढ़ा के अनुपूर्व रोग में असर्वोधक धारुपों के अरोप (श्रीण) एवं अनवरसित (अरिक्ष) स्थिति बाले, यौवनस्था की प्राप्ति की असम्भवनाओं (मृत्यु हो जाने से यौवनस्था प्राप्ति का प्रशन नहीं उठेगा अर्थात् मरणसन्न), हाथ वस्त्र का श्रया के स्पर्श को आरी के समान अनुभव करते हुए, निरंतर अंगों को इधर उधर फंकते हुए, योनि पुद्कों के बीच (प्रसव जन्य) अत्यधिक दबाव के कारण संतान के लीन होने से पुनः मरण का अनुभव करते हुए (बालक) का से परिचय व उसके कर्ण-मूल में अरस का संघटन करना चाहिए।

प्राणों के प्रयाग्मन के पर्चात् सामान्य प्रकृतिभूत होने के बाद नाथी-नात का वर्णन (कर्तन) करना चाहिए, तत्परतात् स्नान करना चाहिए।

तत्परतात् भैलीभैली नाखून नकट हुई एवं भली प्रकाश धोख हवा से सुखाकर कार्पास पिन्च से (लिपटी हुई) दक्षिण तर्की अंगुली से जिहवा, औषध एवं कण्ठ को सुख-पूर्वक या धौरे-धौरे से करे। ऊपर ठाकर नैह पिन्च से शिरास्तालु को आच्छादित करे।

तत्परतात् ऐतिह, भ्रामी, शंखपुष्पी एवं वचा के कलक को मधु एवं धृतमिलाकर हरेणु (सूक्ष्म) की माजा में, आया भाग से अभिरर्तित करके, स्वर्ण से निर्मित अस्तंत्रक के द्वारा मेघा-आयु एवं नल को उत्पन्न करने के लिए
प्राशन करायें। इसी प्रकार ब्रह्मी, बल, अनन्ता, तथा सतावरी या अन्य औषधियों के चूर्ण का भी सेवन करें।

इसके बाद सैन्धव मिले हुए सर्पिंग से गर्भावस्था का वमन करायें, इससे उर एवं कण्ठ का शोधन हो जाता है, उठाया जाता है तथा (आहार की) इस्तेमाल होती है।

तत्पश्चात् प्रजापति विधि से जातकर्म करना चाहिए।

आयुर्विज्ञानकार ने भी लिखा है कि उत्पन्न हुए बालक के उल्ल को सैन्धव एवं सर्पिंग के द्वारा साफ करें तथा कलेश निवारणार्थ बला तैल से अनुशारण कर कर्णमूल में असम संघटन करें, तथा दक्षिण कर्ण में इस मंत्र का
उच्चारण करें। बालक के स्थिर हो जाने पर नाभि का बंधन (कर्त्तन) कर स्नान करायें। तत्पश्चात् दाहने हाथ की तर्किनी अंगुली से तालु का उन्मन कर, शिर का स्नेह-पितृत से आच्छादन कर, मेघा-आयु बल के लिए निम्न प्राणों को अभिमित्रत कर के हरेण प्रमाण को मात्रा में प्रयोग करें यथा-अष्ट्री, ब्रह्मी (स्वर्ण) वचा, ब्रह्मी, ताप्त, स्वर्णमालूका) एवं हेम (स्वर्ण) एवं धात्री का चूर्ण धुत एवं मधु के साथ लेहन करायें। तत्पश्चात् सैन्धव-युक्त धुत से गर्भावस्था वमन करायें एवं प्रजापति विधि से जातकर्म करायें।

महर्षि हारित ने संस्कृत में लिखा है कि उत्पन्न होने के बाद बालक का जातकर्म करना चाहिए।

आचार्य भाविमिश्र ने लिखा है कि कुल की वृद्ध स्त्रियों के आदेशानुसार व्यवहार एवं परम्परा के आधार पर बालक के विभिन्न विधान सम्पन्न करने चाहिए।

Coraka says that the attendant should care the new born in following way. We should produce sound your striking or rubbing two stonew together near the base care of the neobate, sprinkle over face of the child with hot or cold water immediately or on the basis of seson i.e. hot water during summer and cold water giving winter. With these procedures the child gets relief from
the troubles caused compression in the yoni (Maternal passage or from the instruments used in the time of delivery besides it also regains the life. Once the child has properly regained life and has become totally normal, bath should be given and clorific should also be cleaned. Now the woman should wrap the finger, nail of hand already cut with cotton and cleans the plate, lips, throat and tongue of child with this finger, and then cover the brahma-randhra (anterior fontalice) with cotton impregnated with oil. Now ghṛta mixed with rock salt should be done orally for producing emesis cutting of umbilical cord and jataka-karma should be done.

अर्थाग्रह्यकार ने भी लिखा है कि कुमार के स्थिरभूत हो जाने के बाद चार अंगुल की दूरी पर सूत से बौधकर, (नाभि-नाल को) काटकर गले से लटका देना चाहिए। नाभि का कुछ तैल से लेपन करना चाहिए।

The umbilical cord, light angulas (approx 4") distal to the umbilicus her gently in between two fingers should be cut with the ardha-dhara-sastra (one, side sharp instrument i.e. knife etc.) made specifically for the purpose with gold, silver iron or any other metal. The cut end should be tied properly with thread hanged loosely with the neck.

According to Suruta typing of umbilical cord with thread should procure its cutting. Dalhana has explained that hanging of cut umbilical cord with near prevents further discharge (of blood) and has advised irrigation of cut umbilical cord with kushat-tails.

Both the Vagbhatas have advised that only four angulas (about 2") distant to the umbilicus the umbilical cord should be cut.

विमर्श (COMMENTS)

महर्षि चरक एवं सुश्रुत द्वारा वर्णित आठ अंगुल का प्रामाण कुछ अधिक प्रतीत होता है एवं चरक के द्वारा वर्णित नाल का कर्तन के बाद बन्धन उतना उचित प्रतीत नहीं होता, विशेषकर जबकि नाल-नाभि के केवल दो अंगुलियों के बीच धीरे-धीरे से ग्रहण करता है। क्योंकि धीरे से ग्रहण करने पर बाँधने के पूर्व समय तक उसमें जो रक्त-स्राव होते रहने की संभावना है।
Eight angular distance of umbilical cord given by Caraka and Susruta seem to be slightly more. Typing of umbilical cord after its cutting as advised by Carka does not seem to be proper, specially when it is to be held only gently between two fingers, because the bleeding may persist in the interval between cutting and typing of umbilical cord.
After massaging the child bala-taila and giving due consideration to the period, vitiation or influence of dosas and also strength of the child, the bath should be given with luke warm decoction of Kstri-vrkasain case of dominance pitta with warm sarvagandhodaka i.e. decoction of eldadi group of drugs if vata is dominant with warm water in which heated gold or silver has been dipped or like warm decoction of leaves of kapittha when the child has comparatively has stength.

The child should be wrapped with soft cloths and made to sleep on a bed covered with soft cloths.

Vagbhata syas that ear and temporal region of the child should be care with tampon impregnated with fat (oil or ghrta). He should be made to sleep a
cushion made of soft cloths keeping the head on east side. Ewers filled with
and consecrated with mantras should be kept towards the head of the child als
on both sides of door of the room.

रक्षा कर्म—

अधायात्र रक्षा, विद्यात्र— आदानीखिद्रकर्मसुपीमुपुरुषकशाङ्काङ्भिः गृह समन्तः;
परिवार्या सर्वत्रेः सूतिकागारस्य सर्पपातसेत्रस्य सुन्दरककणः 
प्रकीर्ते। तथा
तथः सत्त्वतः सत्त्वम् (उभायतः कामसत्त्वम्) क्रियानामकामः। (प्राहनाम
कर्मवः पाठः) द्वारे चन्द्रकले तिरस्कर्ने न्यसे।
वच्चाकुटीखिद्रकर्मसुपीमुपुरुषकशाङ्काङ्भिः रक्षोणसमाख्याताः पीष
पौढ़ा गतियोत्तरदहलमवसुज्ञेत्, तथा सूतिकायः: कप्ते सपुजायः:
स्वत्त्वदङ्कायः
भ्रान्तरश्च नित्यं स्वात्। स्त्रियाणां यथोक्तगुणाः: सुहदवद्वारजागुवदशाह ढादशाह चा।
अनुपत्त्रदोषोत्तः मंगलासिद्धाबधतवादित्वमनवानवादमनुरक्तप्रहुष्टुसूपूर्णः च त्याः
कार्यम्।
स्वाहांकारच्च अर्थवेदविद सततमुभक्षाय शनिं जुहायाद् स्वस्वयाय युक्तस्य तथा
सूतिकायः।
हत्येतस्याविधानकम्।। (चो शते 8/30)
अथ बालं श्रेयस्मपृकृत श्रीमवस्त्रायायः शायायाः शायेवः
पालुदरीनिम्नपृकक्षाकाशिवन्दनी ब्रीजस्वेवः। मूर्तिचन्द्र चास्यहरस्तेलक्षणवचार्ये।
धूपवेच्चारुं रक्षोणधूपृः। रक्षोणानि चास्य पाणिपात शिरोग्रीवासवस्वेवः।
विलासीसर्पसंकाश्चे त्रिकोटेऽर्धे। अधिष्ठाने चारिनं चर्मः वटोपः
चतावेषे।। (सुऽ शते 10/20)
आदारीविदर्शयानिपुपरुषकशाङ्काकाशिवन्दनी ब्रीजस्वेवः। नाभिः समन्तः:
सूतिकारंतः परिवर्त्ये। सर्पपातसेत्रस्य सुन्दरककणकार्याचतुर्विहः। प्रकीर्ते। सायानासयं
बलिम्।। 16।।

(93)
अब इसकी (बालक की ) रक्षा का विधान करे। आदानी (घोषक भेद),
खत्तर, कर्नेध, पीलु एवं फूल शाखाओं के चारों ओर फैला दे (सूतिकागार के
चारों ओर लटका भी दे)। सूतिकागार के चारों ओर सर्प बतरे तप्पुल तथा
कणकणिका फैला दे एवं नामकरण त्रांकार तक (दस दिन तक) लगातार दोनों
काल साध तप्पुल-बलिल-होम करे। द्वारा में देहली पर मूसल को ठेढ़ा कर के
रखे। वचा, कुष्ठ, शौमक (शौम) सर्पप, अत्ती कशन एवं कणकणिका आदि
रक्षों (गुगुल आदि) द्रव्यो को पोटली में बाँधकर कागार के द्वारा के ऊपर
लटका दे। दीक्षाकार चक्रपाणि ने अन्य मत का उदाहरण देते हुए लिखा है कि
देहली का तात्पर्य द्वारा का नीचे का काष्ठ होता है। इन्हीं (आँधोरों की
पोटली) सूतिका एवं बालक के कष्ट बने) स्थाली, उदक-कुश्ती एवं पतलग तथा
दरवाजे के दोनों पल्लों में भी बाँध दे। कणकणिक कथा अथवा वृक्ककाष्ठ के
ईंधन से सूतिकागार के अन्तर नित्य अगनि प्रज्जवलित रखे। यथोक्त गुण
(प्रज्ञन के समान थे कुशल सुहाद) सितारों तथा अन्य हिंदू दस या बारह
दिन तक जागती रहे। (अर्थात सूतिका एवं बालक सिर्फ देखभाल तथा सुरक्षा
करती रहे) सूतिकागार को लगातार प्रदान, मंगल (पाठ), आशीर्वाद, गीत, वादन
आदि तथा सवाच अनन्य एवं अनुरक्त-प्रमुख जनसमुदाय से परिपूर्ण रखना
चाहिए। कुमार मूतिका के कल्याण की कामना के लिए अथवा बदल जाता ब्राह्मणो
को लगातार दोनों काल शान्ति हों करना चाहिए। इस प्रकार यह रखा विधान कहा गया है।

महार्षि सुशुत ने लिखा है कि बालक को क्षीम-वस्त्र में लपेटकर क्षीम-वस्त्र बिछे हुए विस्तर पर सुला दें। बदरी, निम्न एवं परशुक को शाखाओं से खंड़ा करे, नित्यप्रति सिर में तैलकऩ्न-चिरु रखें, रक्षोधन (चचादि) से धूपन करें रक्षोधन द्रव्यों (की पोटली) को इसके (बालक के ) हाथ, पैर, सिर व ग्रीवा में बाँधे। अत्यसी समय एवं कण चारी ओर बिखरे दें।

वालोपासनीव (अध्याय)-वर्णित अर्थात पूर्व की ओर शिर करके सोना, पूर्व की ओर ही दीपक जलाना, आदि विधि का पालन करें।

महार्षि वामभट ने भी लिखा है कि आदारी (क्राककान्ताली), विदारी, बदरी, खदर, निम्न, पीलु एवं शक को शाखाओं से इसे हवा करे, इसंह सूँतकागार के चारों ओर फैला दें। सर्पण, अत्यसी एवं कणकणिका को (घर के) भीतर तथा बाहर बिखरा दें। साथ एवं प्रत: बल दें।

वृण के लिए कहे गए गुरुगुल, अगुरु, सजरस, वचा एवं गोरसर्प आदि से धूपन करें तथा अन्यवेद के जाता ब्राह्मणों से दस दिन तक शान्तिकम कराएँ। माधृ, महामायरी, आर्य, रमकेतु, धारिण आदि का दोनों समय पाठ करें।

हिंदु वचा एवं तुरुफ्क आदि रक्षोधन द्रव्यों की पोटली बनाकर उत्तर-देहली में लटका दें। (इसी द्रव्यों की पोटली) वुमार तथा माता के गाले में एवं सिरहाने बाँध दें। इसी प्रकार आर्य-अपराजिता मंत्र) को गोरोचना से (भूर्ष्पूत्र में) लिखकर (गाले एवं सिरहाने) बाँध दें।

(प्रवेश) द्वार पर देहली में मूसल को तिष्ठा करके रखें। कणगण्डक, तितुक के इलाव की अगिन को रात-दिन जलायें। अनुरक्त एवं सुहद सिर्र्यों तथा प्रसन्न व्यक्तियों से घर भरा रहना चाहिए।
All around the dwelling place of puerperal woman and the child (Sutikagara or near ward) the twigs of Adant, Khadira, Karkandhu, Piu in Italianated form and Parusaka should be hanged between and Sarsapa, Alsi, Tandula and Kanakanika should be Strewen, Until the mode of naming ceremony i.e for ten days Tandula Bath oblation should be performed continuously morning and evening both the times. A pestle should be placed in oblique position over door-sill. A packet containing Vaca, Kustha, Ksaumaka, Sarsapa, Atast, Lasuna, Kanakanka and Guggulu etc. Raksoghnana (antiseptic) should be hanged in the upper portion of door frame or else kept over door sill. Small packets of these very drugs should be tied in the neck puerperal woman and child, over sthali (cooking pot), ewer filled with water and both the pannels of door Fire should be lit daily with the wood Kanakahantaka or Tinduka inside the labour ward. The women having quil described earlier (under labour) and other well wisher women should near described earlier (under labour) and other well wisher women should awaken for ten or twelve days (in order to take special care of mother and child ).

The labour ward should be full of gifts, auspicious recitations, blessings, near playing of music and-musical instruments, clean and dainty food and drinks, for (he fortune and welfare of the mother and child the brahmans possessing knowledge of perform shanti-homa (pacifying oblations to invert or remove evils) morning evening both the times.

Susruta says that the child should be wrappein soft cloth and made sleep on a bed covered with soft cloths. Fanning with twings of pilu, badari, and parsaka, application of tampon impregnated with oil over head and fumigation with raksaghna (vaca etc) drugs should be done. Small packets ade of the raksogna drugs should be tiedin arms, legs, head and neck of the child. Tila, saursapa and kana (piece of rice) should be strewen all around Other managermen advised for wounded or uncreated person such as position of head (during sleep) buring lamp and garlands on eastern side etc. should also be done.
Vagbata I has followed Caraka, however, he has included *vidari* alongwith *adari* etc. drugs, and also has advised fanning with these twigs alongwith fumigation with *guggulu, sarjarasa, vaca*, yellow *sarsapa* etc. *raksaghrna* drug prescribed in wounded person for *santi-kkarma* (pacifying acts to avert evils) Who has advised recitation of *mayuri, drya, ratnaketu, dharini* (specific procedure of recitations) etc and *hingu, Vaca* and *Turasaka* to prepare small packets and tying in head and neck the *bhurja-patra* having inscription of *arya-par drya- aparajita* etc. hymns *gorocana* (a bright yellow piment prepared from the urine or bile of a cow or found in the head of a cow).

*षषी-रात्रि का रक्षा-कर्म* Both (Raksa-karma or protective measures to be done on ---*ratri* or on 6th night of the birth) *षषीनिर्मशिवेषण कृत्रिमवास्तवः* \( I \) जागृतयुवनिधिवास्तवः दधः: परमा मुद्म् \( I I \) (अर्थोन्नी 181)

*षषी...III... बान्धवास्तत्र...III* (अर्थोन्नी है) (अर्थोन्नी 1/21) (जन्म की)

छठवी रात्रि को विशेष कर बलिआदि के द्वारा रक्षा-कर्म करना चाहिए।

बंधु-बान्धव प्रसन्न रहकर जागरण करें।

On 6th night after birth, raksa-karma by altering sacrifices etc. Should specifically be done. If family members and friends should remain awake happy.

**विमर्श (Comments)**

सम्पूर्ण रक्षा-कर्म का उद्देश्य माता एवं बालक को विभिन्न औपसंगतिक व्याधियों से बचाना है। प्रयुक्त व्याधियाँ सम्प्रभु: वातावरण को कोंदापु-रहित या उनकी आक्रमण राशित का द्वारा कर देती हैं। 6 दिन तक इस व्याधि का भय अत्यधिक रहता है, सम्भव: इसी दृष्टिकोण से यह विशिष्ट रक्षा-कर्म किया गया हो अथवा वर्णन प्रचलित सामाजिक व्यवस्था का परिचायक है।
Entire reksakarama is aimed at offering protection from infective disorders to mother and child...

The sixth day's rituals might have been advised because the risk of tetanus the neonate is maximum upto this period, it not, this might be reflecting the social... custom prevailing even to-day.

शिशु की जन्म से लेकर चतुर्थ दिवस तक की आहार व्यवस्था

(Feeding Schedule of neonate from first to fourth day after birth)

1. (चारशाही 8/46)
   तस्मातः प्रथमे निमित्त मधुसूर्यन्तरालमित्र मन्नतपूणं त्रिकालं पाययेदु हितीये लक्षणासिद्ध सप्तस्तुतीये च।। ततः प्राइनिवारितस्तम् मधुसूर्यः स्वपतिलसम्मतं द्विकालं पाययेत् ।।

2. (सूर्यान 10/14)
   तस्मातः प्रथमे निच्छन्तालामित्राः मधुसूर्याः मन्नतपूणं त्रिकालं प्राययेतः ॥।
   द्वितीय लक्षणासिद्ध सप्तस्तुतीये च ॥१२१॥
   ततः प्राइनिवारितस्तस्य स्वपतिलसम्मताः सप्तिकालान् दाययेदनतरं च स्तन्यमिष्ठतः:
   ॥१३१॥

3. (अशोक 1/12, 13)
   प्रथमेविद्ये तस्मातः त्रिकालं मधुसूर्याः ॥१२१॥
   अन्तःसतिर्विषो मात्रपाणिते प्रायेच्छिन्न ॥ द्वितीये लक्षणासिद्ध च धृतं ततः
   ॥१३१॥
   प्राइनिवारितस्तस्य स्वपतिलसम्मितम् । स्तन्यपानां द्विकालो नवनीतं प्रयोजयेत ॥१४१॥ (अशोक 1/12 सं 14)
Caraka says that on first day of birth feeding of honey and Ihrit consecrated with mantras should be given thereafter with similar
procedure (a consecration with *mantras*) right breast should be offered for suckling. A ewer tilled with water and consecrated with mantras should be kept towards head of the child.

Susruta and both Vagbhatas say the on first day honey and *ihrit* amount which can fill the palm of neonate, mixed with *ananta* (gold, dil yawasaka) and consecrated with mantras should be given thrice. On second and third day *ghrta* medicated with *laksamana*, on fourth day twice i.e. morning and noon honey and *ghrata* in the amounting which fills the palm of neonate, there... from evening free breast feeding, as desired by the child, should be started.

विमर्शः (Comments)

महर्षि चरक ने जातकर्म के दुर्रुत बाद मधु-सर्पि-प्राशन तत्पचालि
स्तन-पान का विधान दिया है। महर्षि सुश्रुत एवं बांग्बट ने जातकर्म के पश्चात्
मधु-सर्पि एवं अन्न तक प्राशन, तत्पचालि प्रथम दिन इन्हीं चीजों का केवल
तीन का एवं दूसरे तथा तीसरे दिन भी केवल लक्षणा से सिद्ध धूत बताया
है। त्रिकाल से दिन तक काल अर्थात् प्रातः मध्यान्ह एवं सन्ध्या अर्थ निकलता
है। इन कालों में उपयुक्त प्राशन कितनी बार ऐसा निर्देश न होने से यह माना
जा सकता है कि इन वस्तुओं को अनेक बार भी प्रयुक्त कर सकता है तीनों
कालों में एक बार ही प्रयोग मान तो शिशु की आवश्यकताओं विशेषकर
जलयोगा की आवश्यकताओं का प्रसन ही नहीं उठता है, यदि अनेक बार देने का
अर्थ ग्रहण करेंगे इतने अधिक मधु-सर्पि का प्रयोजन हानि कारक होगा।
क्रियात्मक दृष्ट्या महर्षि चरक का मत मान्य है। आधुनिक काल में प्रसव के
कुछ घण्टों बाद ही एवं शिशु के स्वस्थ होने पर स्तन पान कराया जाता है।

सभी आचार्यों ने मधु-सर्पि का प्रयोग निरदेश किया है। मधु मक्खियों
द्वारा बिन्धन पुष्प परागों को कर निर्माण किया जाता है। पुष्प पराग ज्ञात
प्रतिजनात्मक (ऐप्टिजनिक) दृष्ट्य है। यह सम्भाव्य है कि बिन्धन प्रकार के पुष्प
Feeding schedule for first three days advised by Susruta and both the Vagbhatas does not seem to be proper, because respective fees are advised thrice or during three periods i.e. morning, noon and evening. If it is inferred that any number of feeds can be given during these periods, then amount of honey and ghrta ingested by the neonate would be much beyond his digestive capacity, however, if the feeding is given only thrice, then it will not be sufficient nor nourishment specially for requirement of water. Advice of Caraka i.e. breast... and ghrta. Honey is collected from pollens of various flowers by bees. Pollens be known antigenic substance, it is possible that this honey might be containing... antigens thus produces non-specific immunity in the child; the ghrta might be...he lping in cleaning the meconium from bowels.

शिशु का नामकरण संस्कार (Naming ceremony of the child)

दशमें त्वहि सच्चा स्त्री सर्वगनोष्टेन्द्रगर्भपलोध्रेच स्नाता हवहतशुचिवस्त्रे
परिधाय पवित्रेण-लघुप्रितिच्छूषणवी च संस्पृष्य मद्धा प्रस्थानिताचित्तवा च
देवता शिखिन: शुक्लबालसोभ्यगरः श्रीश्रीरामणार स्वस्तिः वाचित्वा
कुमारमहानां च वासस्य संचये (कुमारमहते वासक्षणाध्ययनानाम)
प्राकृतिकमदकाविषयो तां सवेश्य देवतापृथ्व हितास्यभयः कुमारस्य पिता हे नामनी
कार्यन्यायिकः नामाभिधारायैर च

तत्राभिधारिकं चोषवदायतस्थान्नुष्मानतः वासव्रृंद्रा श्रिपुराणुकमनवाविष्यं,
नामस्य कुमारस्य नामायाय समानाय द्वायाय चतुर्विष्य वा।। (श्य 8/50)

ततो दशमें त्वहि मातापितरे कृतमंगलकौतुको स्वस्तिवाचां कृत्ता नाम
कुमारांति चतहिप्रेतं नामात्र्यानाम वा।। (सू 9/21)

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दशामे द्वारसे वान्हि गोपालचारे: शुभेच्छा: सुभेच्छा।..............पितापत्रस्य नाम च।।।

उद्देश्यस्य शततमे बाचकोऽनु शौचः पूर्णं
संवतःस्वरूपः। विभवोपायमेयोन्नमोलोचनयानानगचनानम्।।।

पुष्पं त्रिपुरुषाणनूकमादाचो घोषक्षरसम्। अवृद्ध कृत्तमृत्तमतमनरतिप्रतिच्छिन्तम्।।
नक्षत्रदेवतायुक्त तदेव तु न केवलम्। मंगलमन्तरतत्त्वः न दुर्यु न च
तद्हितम्।।।

पुंसो विसर्जनीयान्तं समवर्गं हिन्दुः। विषमारम्बूरं विस्पटार्थं मनोर्म्।।
सुखोद्यों दीर्घवर्णंनमार्शविधानवत्।।। (अो संवर 1/ 27 से 30)
दसामे दिवससे वृहं विधिभि: स्वाभुलोचिदे:। कार्येत्वूलिकोशानां नाम बालस्य
चार्वितम्।।।

विभवोपायमेयोन्नमोलोचनयानानगचनानम्। नक्षत्रदेवतायुक्तं बाल्यस्वं वा
समाश्रयं।।।

उद्देश्यस्य की जा सकती है। (अो हूं 1/22, 23)

दशामे दिन प्रसूता-स्त्री अपने बालक के साथ सर्वगत औषधियों, रवैत
सर्प एवं लोध (निर्मित वक्र) आभूषण धारण, मंगल द्रव्यो का स्पर्श,उत्सप्ट
देवताओं की पूजा (अथात् जिन देवताओं की हर समय पूजा होती हो उन्ही की
पूजा) एवं अग्नि अथवा शिखाधारी (अमुण्ड) रवैत वन्धार्थठि अव्यंग (स्वार्ग
सम्य) ब्राह्मणों की पूजा कर तथा ब्राह्मणों के द्वारा स्वर्तिवाचन करकर, कुमार
को बिना फटे हुए कपड़ों के साथ अर्थात कपड़ों के पल्टो से निर्मित मोटी
गद्दी में रख करके, पूर्ण की ओर, शिर (मुख) करके (बालक को सुलकर
स्त्री स्वतंबर की) यह बालक पहले देवता बाद में ब्राह्मणों को प्रणाम करता है,
ऐसा कर पिता, दो नाम एक नाक्षत्रक कथा दूसरा अभिप्रायिक (नित्य प्रति
प्रयुक्त होने वाला रेखा) अभिप्रायिक नाम के आदि में घोष वर्ण (ह, य, व,
र, अ, म, ड, ण, न, ह, भ, ध, ह, घ, त, ढ, प, ू, ू, एवं अन्त में अन्तस्थ
(य, व, र, ल आदि) या उभ्यान्त (श, ष, सह आदि) अश्वर हो। वह नाम
अर्थात् आ, ऐ, ओ के प्रारंभ से रहि कुल के तीन पुत्रों के अनुकूल और प्रसिद्ध हो। नामांकित नाम अथवा देवता (जन्म के नक्षत्र या देवता) के समान दो या चार अक्षर वाला होना चाहिए।

महर्षि सुभाष ने संकेत में लिखा है कि दसवें दिन माता-पिता मंगल एवं कौतुक, विशेष।

अर्थांगसंप्रदायक ने लिखा है कि दसवें, बारहवें दिन गोचारानुसार शुभ दिन के शुभ मुहृद में जन्म के सौवें दिन या एक वर्ष पूरा होने पर पिता पुत्र का नामकरण करें। उस दिन अंगों में मनोहवा, आल आग तथा चंदन का लेप करें। नाम पूज्य, तीन पुत्रों के अनुकूल, चोष सुकुल प्रथम अक्षरवाला, बढ़ा (बहुत बड़ा न हो या बुढ़ रहित) अंत में ऊँच वर्ण वाला, रात्रि वर्ग में अप्रतिभित तथा नक्षत्र एवं देवता से युक्त होना चाहिए। इतना ही नहीं वह नाम मंगलवाची, मध्य में अन्तर्त वर्णमाला होना चाहिए। प्रत्येक एवं तत्व वर्णमाला नहीं होनी चाहिए। पुरुष का नाम विशेषनीयता एवं समवर्ण का था। स्त्रियों का नाम विषय अक्षरे वाला, अक्षर स्पष्ट अर्थवाला, मनोरम सुख-पूर्वक, उच्चारण के किए जाने वाला होना चाहिए। उसके अन्त का वर्ण दीर्घ हो तथा उच्चारण में आशीर्वाद जैसा प्रतीत हो।

अर्थांगहदवक ने संकेत में लिखा है कि दसवें दिन पूर्ण हो जाने पर अपने कुल की विधि के अनुसार सूर्यविद्या करके बालक का नामकरण करें। (बालक के) अंगों में मनीहवा, आल, रोचना, अनुरुत्ता का लेप करके नक्षत्र (जन्म के नक्षत्र) देवता से युक्त बान्धवों के नाम के सदृश सम अक्षरों वाला नाम रखें।

महर्षि हारीत ने संकेत में लिखा है कि बारहवें दिन (मंगल कार्य करके) नामकरण-कर्म करें।

On tenth day after delivery, the woman along with her child should take bath with wear mediated with sarvogandhas drugs, yellow
sarsapa and lodhra; dress herself with light and splendid ornaments. Now she should touch auspicious objects, worship the god (whom she has always worshipped), fire and brahmanas possessing lock of hair on crown of thread having all the body parts intact and wearing white garments. After having citations for welfare and prosperity by brahmanas and placing the son on pack of intact cloths, she should sit keeping head of the child towards north or east. The child has offered obeisance to deity and brahmanas, saying this the father should give him two names i.e. naksatrika (based on the planets of birth) and abhipraika (popular to be used daily). The popular name should begin with ghosa-varna (ha, ya, ta, ra, la, na, ma, na, na, jha, bha, gha, dha, dba, ja, ga, d, da), and end with antastha (ya, va, ra, la) or usmanta (sa, sa, sa, ha). The names of three generations and be famous. The naksatrika name should be according to planet of birth consisting of two or four letters.

Sustruta says that parents of the child after performing maniala and kautuka worship... with specific rituals) and having recitations for welfare and prosperity should give two names i.e. abhipreta and naksatra.

Vagbhata I has mentioned that the father of child should perform the naming ceremony on auspicious period of tenth, twelfth or hundredth day according to traditions of one's family or after completion of one year. On the day of ceremony body of the child should be anointed with manohwa, ala, rocana, and candana. The name should be venerable, benedictory, uncommon with the enemies and consists the letters described by Caraka. The name should not have dusta-varna (inauspicious or defective letters) or taddhita-vama (an affix added to primary bases to form derivative or secondary bases from them). The name of body should consists even number of letters and end with visarga (a symbol in writing, representing hard aspiration and marked by two perpendicular dots.). The name of girls should possess odd number of letters, not be cruel be distinct in

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sense or meaning, attractive, and easy to pronounce. Its last letter should consist of *dirgha-vama* (a,l,u, etc.) and should echo like blessing.

Vagbhvalta II and Harita have advised the naming ceremony to be held on tenth and twelfth day respectively.

**विमर्श (Comments)**

नामकरण संस्कार का आचार्य ने दसम दिन ही विधान दिया है अष्टांगसंग्रह-वर्णित दिनों का अन्तर सम्बन्धित मुख्य-लेखन-स्थान एवं काल के वैभव्य के कारण ही।

Difference in the days of naming ceremony affect the customs prevailing in the area or period to which author belonged.

**अन्य परिचय (Other general management)**

नामकरण के पश्चात आचार्य ने बालक की आयु के प्रमाण के ज्ञानार्थ उसकी शारीरिक परीक्षा कुमारगार में कुमार का रखना, कुमारागार के द्वारा शिशु का पालन, कुमारगार (चित्र 31) तथा कुमारागार की विशेषताओं के वर्णन के उपरान्त बालक के सूतिका या कुकारागार से बाहर निकालने से लेकर अन्य परिचय बालक की रौग्य, खिलौने, क्रौड़ा-स्थल, उपवेशन, अन्न-प्राण, क्रिकारितादि सभी संस्कारों का विस्तृत वर्णन है। बालक की आयु-बल-बुद्धि-मेघा-वर्धनार्थ अनेको स्वर्ण-युक्त या अन्य औषधियों के प्रारम्भ भी हल्लिलिखित है।

Fig. Well ventilated and protected against the *grahas* etc. *Kumnaragara* .. for new-born having separate (A) latrine; (B) bath room;(C) kitchen; (D)... pestle placed near the door in oblique position;(E) the packets of drugs are over the door, ewer and bed of the child; (F) fire is constantly burning . . . . water fined ewers are placed near the had of the child and door, (H) ... (I) *Kumaradhara* or and male
attendant and (J) few women remain present... The twig of adai, nimba etc. plants are also hanged and strewer. (L) Yellow sarsapa etc. are strewn all around.

After naming ceremony, physical examination of the child to assess longevity, stay in kumaragara (a house or room specifically prepared or maintained for the child), care by kumaradhara (male attendant to look after the child), detailed description of kumaragara (fig.31) and kumaradhara and period for having the kumaragara or sutikagara etc. have been described by all the authors. Besides, special ed for child his toys and play ground; upavesana-annaprasana an etc. samskaras (specific rituals performed while making the child sit for the first time, beginning of cereal-feeding and piercing of ear respectively), have also been elaborated. Specific recipes of gold or other medicine for longevity, inha...required and diseases inflicting during entire span of childhood have also been described. Caraka giving short description of the actors responsible for proper growth or diseases of the new born says that dietetics and other mode of life described for the woman during antenatal period are congenial to the new born and beneficial for proper growth and development. Abnormality used dietetics and mode of life kill the new born in the same way as a recently transplanted plant, not possessing
strong roots, gets destroyed by wind and heat. Since the subject comes under the jurisdiction of pediatrician, hence is not being described here.

Navjat Shishu kii Asamkhor Paricharya Janya Vyaadhiyan (Desease afflicting the child due to improper care immediately after birth):

Yadbhapi navjat shishu ko balrangs mein hone wali sabhi vyadhiyon hao sakate hain jinka varnaa balrag ke pushtak ka vishay hai. Iss sthan par kaise lal unhi vikarakar ka utlekh kiya jayeega jo navjat shishu ki paricharya mein asavdhani ke kaaran hao sakate hain. Achee balaak ko vickits ka varnaa purv-pushto mein kiya ja chauka hai. Garhbandh kare samakhe bhoom n karan sate upvan utbhok vyadhita thani naahee ke asamkhor upkaryapanadi janya vyadhian ka varnaa yahin diya ja raha hai.

Methoc. of resuscitation has already been described, diseases of umbilicus and ulbaka (caused due to improper emesis of liquor amni) only are being described here, because these arise due to negligence in care of new born child.

Sanskar:

1. Jaatkar sanskar As infant borns for its longetivity
2. Namkar Sanskar 11th day
3. Nigram Sanskar 4th month
4. Annapraash Sanskar 6th or 8th months
5. Chuddaaram ya punchna Sanskar 3rd of 5th yr
6. Karvish Sanskar 6th or 7th month
7. Upnayan Sanskar
8. Vedarapam Sanskar on day of upnayan or within a year of upnayan Sanskar
जातकर्म संस्कार

अ- अथ खलु जातास्रावेव नामानुसार सैन्धवसर्पित्वा मार्जिनेतु । वा
अथ जातस्योलमपनीय, मुखं च सैन्धवसर्पित्वा विरोधं धूताक्तं मूर्तं पिच्छ
दशातु । सुनान्यान 10/14

ब- कण्डसंस्करण

अथाय तालवोदकघण्टेज्जिष्ठाप्रमाणमार्येताबागुल्या
सुपरिलिखितनवा सुप्रमहतितथानकारणपिच्छुमत्या ।
प्रथम प्रमार्जितस्याक्य चास्य शिरसालु कार्यसिद्धुना
स्नेहगर्भगण प्रतिक्षा भायेतु । ततोज्यान्तरे
सैन्धवोपद्रवते सर्पित्वा कार्य प्रच्छर्दनम् । चर्यान 8/43

सैन्धव धूत वसन
बलातेनन परिचयं कुर्यात् ।
कण्डमूले चायमनोः सहननम् ।। वा

dी- ततो नाभिनाडीमहाबागुलमायस्य सूक्ष्मण बद्धवा
ङ्केदेत, तत्सूक्तकेदेशं च कुमारस्य प्रीवायां
सम्यं नान्यायात् सुनो शाय ठान 10/14

Cutting of umbilical cord, 8th

अो

वा 4 अंगुल

नामकरण संस्कार

दशमें हावडो विष्णु गोचारारेः सुभैः सुभे ।
सूक्ष्म स्नानोत्सवं कुर्यात् पितापत्रस्य नाम चा ।।
दिने रात्रि मे वाज्यं पूर्णं संबितसंरक्ष्यवा ।
विभागो उद्नौमेनोहलरोगमारामालनम् ।। अफऱाना 1/29–30

After bath, fragrant substances applied is
हरताल, गोरोचन, अगरु, चन्दन after a god though name the child.

निष्क्रमण संस्कार

चतुर्थी मासि –

कालियु खिलम्बान 12/4

उपवेशन

पंचमे मासि पुण्यतिथि धरण्यामुपवेशेत्।

डिकिष्कुम्ब्रेण लिप्णाय बलिद दत्ता चहुदिरिसाम्।। अरोिशद 1/46

5th month - sit

वेदार्थ संस्कार/विद्याग्रहण काल :

शक्तिः मनः वयावतः विद्यामध्यथापंस्यत्।

अनुसारः सदा चैन ध्माय विद्याव च।।

यथा नेन्द्रयुक्ताशैविको जीवनाग में।। अरोिशद 1/77

शस्त्रमन्तर चवैन ज्ञा वयावतः विद्या गाह्येत्। सुसा 10/52

उपनयन संस्कार Age has not been specified

In वय धार्मिक ग्रन्थ 5th yr age has been mentioned

षण्मासाः चैनयथे प्रारोपल्लाधु हिर्ते च।।

सुसा 10/49

चूड़कर्म

आश्वलायण गृहसूत्र के अनुसार (1/17/1)

3rd year, पार्सरः गृहसूत्र (2/1/1) 1st year

आहार विधान :

1st infant is licked with Madhu + Ghrita + with right beast infant is 1st fed.

1. मधु सरिष्य मनोरुपमङ्गि यथानि प्रथम प्रशिष्ठं ददात्।

सत्तमत उर्ध्मायेनव विधिना दक्षिणं पातू पुरस्तात् प्रवचछत्।।चशाश 8/46

तस्मात् प्रथमेष्टित मधुसरिष्यनूत्त (अनन्ता पार)

(109)
1st Day सुअन्नतमिथित (सुवण अनता)

मधु+सप्त 3 time a day

क्षमासिद्ध चूँत 3 time

4th day – Madhu + ghrita as much as can be held by palm of infant – twice a day. After this month milk.

Different kinds of toys, different shape ones which make noise, fancy, light not-pointed not dangerous not scary.

(110)
One should not scare that child when a child cries, if reluctant to have food, it does of obey by cutting Rakshasa, Pishacha etc. B

नालं पुनगतिमुखं गुहणीयात् न चैवं तत्ततयेत्
सहसा न प्रतिबोधयिन्हासमनात्। सहसा
नापहरेदुर्गिधेष्ठ वाताविधिविधानसंपात् नोपवेशयेत्
कौशःभयात् नित्यं चैनमनवर्षेत श्रवशास्त्रज्ञांसु
मब मनसिंहदमना ह्यंभवर्धने नित्यमुद्रेनस्तवसंपन्ना
निरोगं: ससुप्रसन्नमनार्सच भवति । सूचारू 10/52

Should hold baby in a comfortable way, should not scare the child,

अक्षमता कभी न जगायें, एकदम न खीचें, ऊपर न उठावे अन्यथा
बातादि दौस कूपित हाने का डर रहता है। उसको बैठा न रखे नहीं तो उसके
कुदंदा होने का डर रहता है। अजिधांसु (मन का उद्रेग न करते हुए) प्रियकर
पदार्थों से उसके मन की रक्षा करे।

If stri Dugdh is not available

श्रीरसाल्यतया श्रीरोज़ गण्यमयोऽये ।
संवासस्तंबन्धीते बलिनं बीक्ष्य मात्राय। सूचारू 10/53

हितकर योगः

1. सीवण सुकृतं चूर्ण कृष्ण मधु घूर्ण वचा ।
2. मल्याक्षकः रक्षरुपणि मधुसर्पः सकोचनम् ।।72।।
3. अर्करुपणि मधु घूर्ण चूर्णितं करकं वचा ।
4. हेमसुरुणि कृडः: रकेता दूरं घूर्ण मधु ।।73।।

चतवोरेःभिषिता प्राशा: रसोकारैशु चतुर्मिपि
कुमाराणां वपुमेधा बलवृद्धिविवर्धना: ।। सूचारू 10
CARE OF THE NEW BORN :  

Jātakarma

The moment the baby comes out the maternal passages, one should produce sound near the baby's ear by striking saones and by dashing cold and warm water on the child's face alternately. These measures reflexly stimulate breathing. If it fails to revive by these methods, the child should be fanned with a basket made of keeds till the respiration is established. One should remove the mucus from the mouth and throat by a sterile cotton with the help of the forefinger. The head, fontanelle and the body should be cleaned by gently rubbing with a cotton swab dipped in Bala oil.

The father should utter the following mantra in the son's or daughter's right or left ear respectively, "Oh son (or daughter), you are born from each part of my body. You represent my soul. Let the stars, days and nights protect you for 100 years."

Before cutting the umbilical cord, the baby is given to lick gold rubbed in honey and ghee, simultaneously chanting appropriate mantras. Gold stimulates the brain and the vital centres. The baby should be allowed to lick honey and ghee medicated with drugs which stimulate brain and act as brain tonics, e.g. (a) Aindri, Brahmi, Vaca and Sankhpushpi or (b) Powder of Gold, Vaca, Brahmi, Tapya and Haritaki or (c) Gold and Amalaka.

The medicated honey and ghee should be sanctified with the utterings of appropriate scriptural hymns and given in a dose equivalent to one Vidanga.

Cutting of the Umbilical Cord

Measure at a length of four to eight fingers from the navel and hit it on either side of the mark. Severe it with a sharp knife called Ardhadhara made of gold, silver or steel. Tie a string to the stern and encircle it loosely around the neck of the child. Tila oil medicated with Kustha should be applied to the navel.
Induction of Vomiting

The newborn baby should be given ghee and saindhava salt to induce vomiting of the amniotic fluid. The new born baby should be thoroughly examined and its constitution determined.

Care of the Anterior Fontanelle

Cotton swab soaked in ghee or Tila oil medicated with Pilu, Badara and Niba should be kept over the anterior fontanelle. The cotton swab exerts a cooling effect on the brain......to the delicae art of the head which should be handled carefully.

Abhyanga (Oil Massage)

The neonate and the infant should be given daily an oil massage with Tina oil medicated with Bala, Sthira, Remukabija. Lotus, Brhati, Tarkari Mustard, Kushta, Saindhava, Asvagandha, Sahadeva, Castor, Apamarga, Kapikacchu seed and Goat's milk.

In babies and children with vata, pitta and kapha constitution, Tila oil, Coconut oil and Mustard oil should be used respectively for massage. Oil massage improves complexion and promotes growth and strength. When the baby starts crawling, it back, things and legs should be massaged with oil twice a day. The massage at night relieves exhaustion and helps the baby to get sound sleep.

Udvartana (Massage with Powder or Paste)

The same medicines as used in oil massage should be taken in the form of fine power and mixed with equal parts of curds and honey and three times its quantity of flour of Java. The paste of this mixture should be rubbed on the skin after oil massage. The powder of Kulattha and Asvagandha or a mixture of Murva, Haridra and Dāruharidra may be used for Udvartana. The medicines selected in oil massage and udvartana should act as skin tonics.

Oil Drops in the Ears:

Oil drops should be instilled in the ears daily and the mastoid region covered with a cotton swab soaked in Tila oil.

Bath:

The baby should be daily given a bath with warm water medicated with Jivaniya group of medicines or water warmed by dipping hot gold or silver rods in water. Water for bath of the baby may be medicated by adding a
decoction' of the skis of Ksheeri Vruksha, i.e. Bansyan tree, Pipala, Udumbaa and fragrant herbs like Sandal wood and Valaka.

**Dhoopana:**

After bath, the baby should be exposed to the smoke of the fragrant medicines.

On the first day, the child should be suckled at the right breast first and then on the left. Later, a water-pot sanctified with the uttering of the scripture-text should be plead near the head of the infant.

**Sootikagara (Neontal Nursery and Maternity Ward):**

The following protective measures should be undertaken: Clipped branches of Ajamoda Khadira, Pilu, Parashata and Karkandha should be placed all around the dwelling house. The lying in room of the mother and the baby should be strewn all over with Mustard, Atasi and Rice grains. The sacrifice of rice offerings should be performed regularly twice a day till the day of the naming ceremony. Herbal medicines like Kusth, Asafoetida, Costus, Mustard, Atasi, Garlic and Pippali which dispel mosquitoes, germs and evil spirit is should be tied in packets and suspended from the top of the beam of the door-frame of the lying-in room. Smaller, packets of the same medicines tied with a string should be worn around the neck of the baby and the mother. Fire should be kept aglow with the wood of Kanakantaka and Tindka.

Trained nurses and well-wishers should be vigilant in the lying in room day and night till the first 1 to 12 days. There should be incessant aiming-giving, chanting of Vedic hymns, auspicious blessings and a gay atmosphere. A buralin, i.e. a priest who knows Atharva Veda should regularly offer peace offerings to the fire twice daily for securing the welfare of both child and the mother.

**Prematurity:**

Mortality in premature babies born between 28 to 32 weeks is quite high—about 50 percent. After 32 weeks, the chances of survival are good. Hence premature babies require utmost care. It is a normal... in India to isolate the baby and the mother for a period varying from 10 days to 6 weeks.
Every new activity of a child as well as an adult is initiated with religious ceremony. At every step, including intercourse, pregnancy, birth
of the baby, initiation of breast milk, taking the baby out of the hotels for the first time, giving supplemental feeds for etc. a religious ceremony is performed so that the child is blessed by Gods—priests, elderly and respected people. The conduct and behaviors of the parents, throughout the period of childhood should be exemplary to the child. This shows that Ayurveda gives equal importance to the idea and aim underlying any action along with the details of the action itself. The religious ceremony, as prescribed by the scriptures, helps to purify the body as well as the mind and to subdue the effects of destiny or unknown factors.

**Naming Ceremony of the Baby (Namakarna)**

This ceremony is performed on the 10th, 11th or 12th day after birth or on any auspicious day and at an auspicious time. The mother and child should bathe in water treated with all fragrant herbs like Sandalwood, white Mustard and ladhra. The mother should put on light, new and clean garments and wear light, pure and variegated ornaments. After touching auspicious objects and worshipping the appropriate deity, she should receive blessings of Brahmins wearing white garments. The baby should be wrapped in new clothes and the parents should declare the baby's salutations to Gods and Brahmins. The baby's head should be placed towards north or east. The father of the child should give it two names, one name denoting the constellation under which the baby was born and the other of intended meaning.

The "Seller" name should be identical with that of the stellar deity and should be either bisyllabic, or tetrasyllabic. The meaningful name should have a consonant for its first letter and a semi vowel for its last letter and should be free of diphthongs. It should be reminiscent of one of the three ancestors, namely, parents, grand parents or great grand parents and appropriate for the family tradition.

**Showing sun and moon**

In the first month on an auspicious day and occasion, after performing the religious pee offerings the new born baby should be shown, he Sun in the early morning and the Moon at night. Thinking the Baby out of the House

**Niskarmana:** In the 4th month after giving bath, the baby should wear new clothes and ornaments and should be taken to the family temple, i.e. out of
the house for the first time. In the temple, the religious offerings should be offered to the God. The baby should be blessed by a priest and elders and should be taken back home. A pediatrician should be present when the baby returns home and should bless him by the following words, "Oh own one, protected by gods and blessed by priests and elders, lie a full life of hundred years." The pediatrician should do a thorough routine check up.

Sitting

On an auspicious occasion in the 5th month according to Vagbhata and 6th month according to Kasyapa, an infant should be made to sit on the ground with support for some time. The place where the baby is showed to sit, should be clean, leveled and away from water, fire and sharp instruments. The bay should not be allowed to sit a long time, as it gives rise to kyphosis, exhaustion, weakness of the waist, stiffness of the body, fever, constipation, retention of gases and urine and spitting pais in the body. The baby may fall and get injured. In addition, the chances of ant and insect bites increase as the attendant may not be attentive for a long time. During an illness a child should not be allowed to sit. The child should be allowed to sit for a longer period gradually.

Krdabhumi (Play-Room)

The round should be leveled and free from stones and sharp and small objects which can act as foreign bodies. The room should be frequently cleaned and fumigated. One should avoid frequent handling of the baby by different persons. One should see that the clothes or bed sheets do not cover the baby's face. A baby or a child absorbed in play neglects food and hunger. Hence the attendant should observed fixed timings for feed.

Kridanak (Toys)

In the 6th month on an auspicious day, after performing the length and breadth, in the center of the house, should be decorated with gems, precious stones and articles of gold, silver, copper, iron pravaa, etc. Toys having shapes of cow, elephant, camel, horse, ass, buffalo, sheep, goat, monkey, pig, deer, tiger, lion, tortoise, maina, cuckoo, chakrawak, swan, cock, parrot, saras, house, chariot, boy, girl, ball and other shapes as approved by the ladies of the house should be prepared from flou of cereals, mixed with milk, curds, ghee, honey and cow's urine. These toys of good articles should be prepared and kept on the ground of the play-room. While keeping the toys on the ground one
should pray as follows—"Oh Earth, you are one first, you are eternal and you support all the inanimate and animate objects. We worship you. You are like our mother. Kindly you protect this child. Let Lord Brahma, the creator of the universe, also bless him."

The infant should be given a bath, dressed well with new clothes and ornaments and should be made to sit on the centre of the designed play-sight, facing east. The toy which the child handles first indicates the natural likes and dislikes of the baby. The toys of food articles should be given only for the first time and later, the toys should be made of wood, cotton and wool.

The toys should be colourful, attractive, musical, light, large, soft, smooth and variegated and should not be sharp or irregular. The colour should be harmless as the child is likely to lick the toys. Toys should not appear fearful. One should avoid giving small toys as they can be easily swallowed and obstruct the air passage leading to death.

Kumaradhara (Attendant of the Baby)
He attendant should be clean, calm, attentive, cultured and must have a good moral character ad a proportionate body. She should be experienced in handling babies and understanding their problems. It is important that she should have god habits and conduct, as the child is likely to imitate her habits and behavior. She should have good eating habits and should not be greedy.

The pediatrician should keep a watch on the stones of the baby. The child should start walking and talking a few words at the age of one year.

Protection of Child from Accidents and Diseases
Children are more prone to accidents as they are constantly active, run fast and are unable to protect themselves. They are also more prone to develop diseases cause of their poor resistance. The following measures should be adopted to protect the child from accidents and diseases.

1. Hold the baby gently so than even the skin is handled gently and the limbs are not overbent.
2. Do not toss him in the air.
3. Do not make him sit for a long time, before he can sit by himself without support, for the fear of developing spinal deformities.
4. Keep a close and continuous watch on the baby, as he is likely to get involved in accidents.

5. Do not expose the baby to wind, sun, rain, heat, dazzling light, lightening, dust and smoke.

6. Do not allow the baby to visit vacant/unclean, uneven places, deserted houses, pits and other fearful places.

7. Do not allow the child to go near fire or water.

8. Do not leave the baby on a bed or a high place alone.

9. Do not keep the baby alone in an open ground or an underground place.

10. One should not take the baby very near to the trees or twines.

11. One should protect the child from Graha rogas, i.e. infectious diseases.

12. The drinking water used for children must always be boiled before use.

**Karna Vedhana (Pricking the Ears)**

Pricking the ears of the baby is a religious custom and apart from wearing ear-rings, it helps to protect the baby from supernatural powers like ghosts.

The healthy infant's ears should be pricked in the beginning of winter or in 6th or 7th or 8th months at an auspicious time. The right ear should be pricked first in sons and the left ear in daughters. The child should be in the mother's lap, the head held well and the ear pricked in the center of the lobule, avoiding blood vessels and nerves, viz. Kalika, Marmari and Rakta.

The physician should hold the needle, which is sterilised making it bed hot over a flam, with the right hand and the lobule of the child's ear with the left hand. The lobule of the baby's ear is transparent and should be held against the 5ulight 50 that the physician can avoid blood vessels. The needle should be threaded with a string dipped in sterile oil.

Complications of ear-picking: Local swelling, redness and burning, fever, stiffness of neck and bleeding are complications of ear-pricking. These complications should be treated.

**Chudakarma**

In this religious ceremony the hair is cut for the first time, in the, first or third year or according to the family tradition. The razor used should be dean, sterile and sharp. One should take as much care while shaving the hair of the baby as one would take during the haircut of the king.
Dress for Children

Pratham Vastra Paridhana: This is a ceremony when the child is first dressed in the traditional clothes. The clothes to be worn for the first time should be tailored by the mother, as the mother does it with love and affection. While the clothes are being worn, one should pray as follows, "Let the child be blessed with a long life". Immediately after wearing clothes, the child should be made "Let your body be strong and stable as this stone".

The child should wear silk clothes in hot season and woolen in cold season. Clothes should be light, soft, clean and fragrant. They should be changed often and should be fumigated before use. Clothes should be fairly loose.

Wearing precious stones and herbs: A baby should wear precious-stones and beads prepared from horns of deer, cow, buffalo and other animals or talisman. Similarly, herbs like Aindri, Jivaka, Vaca, Rsabhaka and other articles recommended by brahmins learned in Atharvaveda should be worn. They are important for promoting health, intellect and memory.

Psychological Care of the Child

The baby should be handled gently. One should use pleasant and soft language while talking to infants. If we awaken the child suddenly, disturb the child when he is engrossed in play the child is likely to develop a fear complex and may become timid. One should not irritate the child, as the child may become irritable. One should not handle the child roughly with jerky movement, as the child may be frightened and the joints may be dislocated. The child should! not be frightened with ghosts etc. when he is crying or refusing to eat his meals etc. with a view to discipline him. The baby should be fondled and all its demands fulfilled till the age of 2 years. One should gradually inculcate discipline in the child fun 2 to 16 years of age. After 16 years, one should treat one's children as friends.

All the good things in life like penance, donations, good conduct, controlling one's desires and instincts and following the rules of religion promote health and happiness. It is important that an the parents follow these rules, so that these good habits are inculcated in their children.

All the good things in life like penance, donations, good conduct, controlling one's desires and instincts and following the rules of religion
promote health and happiness. It is important that all the parents follow these rules, so that these good habits are inculcated in their children.

When the psychological temperament or constitution of both the mother or the wet nurse and the baby are similar or same, the baby becomes...on the baby and the mother is such that they do not rally with each other, the baby does not survive long. Even if the baby survives, it does, so with difficulty. In amylase the mother or the wet nurse should not be irritable. The wet nurse and the child's attendant should not be irritable. The wet nurse and the child attendant should have good manners and behavior.

**Upanayana (Thread Ceremony of Munja)**

This ceremony is carried out in the 8th, 11th or 12th year in brahmins, ksatriyas and vaisyas respectively. Counting from the day of conception, the maximum age allowed in these three castes is 16, 22 and 24 years respectively. If the child is intelligent, it can be carried out as early as 5 years. In this ceremony, the child is taught Sandhya, including Gayatri mantra, i.e. methodical worship and prayer.

Study: From the tie the thread ceremony is performed till the time of marriage, the child should pursue his studies in the teacher's house or university and 'observe celibacy. he should pursue the study of scriptures or select his subject according to his choice.

**Vivaha (Marriage)**

The partners should not 'belong to the sae family or gotra and they should not be related to each other for 7 gerasins. During marriage, the bride groom and the bride take an oath that, "Throughout life we will work together, progress together and think together. We will not beget wealth, fulfill our desires or carry on any religious activity without participation of each other." The couple should desire to have a child who would be renowned all over and can salvage b his good deeds 12 generations in the past and 12 generations to come After marriage the couple should settle in a place which would be good for their constitution and health.
INFORMATION OBTAINED FROM UNITED KINGDOM

Other important references about Montessori Training in United Kingdom (U.K.), which could be traced out from internet website- www.childcarelink.gov.in is coated here as it is.

By these theories or trends, many important ideas can be founded for making a suitable Curriculum for Nursery Teacher’s Training.
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On a shelf there should be a child’s overnight bag.

Beside the bag should be a wicker basket with the following items in it: a pair of slippers, a pair of shoes, a pair of socks, a sweatpant outfit, pajamas, toothbrush and toothpaste, wash cloth, soap in a container, comb, a teddy bear and a toiletry bag.

- This can be an individual or small group presentation.
- Invite a child to roll out a mat on the floor.
- Introduce this activity to the child and together carry the bag and wicker basket to the mat.
- Explain that you are going to show her how to pack an overnight bag.
- The slippers and shoes should go in first, with the soles together or down.
- Fold the clothing one item at a time and stack on one side of the bag.
- The toiletry bag can be filled with the toothbrush, toothpaste, comb, soap and washcloth.
- The teddy bear can be placed on top of the packed items.
- Close the bag and zip it up.
- Invite the child to repeat the activity, and return both large items to their proper place on the shelf, carrying them one at a time.
The Preschool/Kindergarten Curriculum Materials described below can be purchased individually or in full sets.

Students enrolled in NAMC's Preschool/Kindergarten (3-6) diploma program receive all of the albums outlined below, plus access to the on-line training videos for one full year as part of their program. There is no need to purchase them separately.

The correct demonstration of Montessori materials in the Preschool/Kindergarten classroom is one of the key roles of a Montessori educator. NAMC is excited to release over five hours of detailed video demonstrations that follow activities set out in our comprehensive Language Arts, Mathematics and Sensorial manuals.

**Practical Life Activities:** Like all of the manuals, Practical Life begins with an introduction to ensure your thorough understanding of the subject. Following the introduction, many creative *time tested Practical Life activities* are offered to assist the child in developing a sense of order, concentration, personal pride, independence, respect for others, fine motor skills, grace and courtesy, confidence and self esteem.

**Sensorial Activities including Music:** An array of activities to *assist the child* in understanding the information she receives from her environment. Sensorial impressions are infinite. The activities presented in this manual help the child...
discriminate, **appreciate and understand** her world. Music for the Montessori classroom is also covered.

14 pages of blackline masters, complement the Sensorial curriculum.

Sixteen **essential topics** are detailed in essay format.

**Theory & Enrichment Topics:**
- A Short Biography of Maria Montessori
- Periods of Development
- The First Period of Development
- The Absorbent Mind
- The Sensitive Periods
- Art
- Circle Time
- The Development of Language
- The Development of Movement
- The Development of Personality
- Brain Research
- Essential Components of a **Montessori Classroom**
- Classroom Management
- Parent/Teacher Relationships
- Professional Teacher Conduct
- Sources for the Various Materials

Through the use of a multitude of activities, a child first learns his phonetic sounds, phonetic reading and writing, irregular or sight words, phonograms and blends, which leads to fluent (total) reading. We also document journal keeping, creative writing, whole language and poetry.

511 pages of Language Arts blackline masters, including the pink, blue and green materials, complement the Language Arts curriculum.

NAMC is pleased to offer this wonderfully, handcrafted accompaniment to the Language Arts Parts of Speech curriculum. The trains, which include original Nienhuis grammar symbols and a full set of laminated word labels, are now available for purchase through our center.

Download and print a
- Starting with land, water and air, and progressing to **studying the world's different regions** through photographs, art, geo-molds and geography puzzles.

- By examining their own timeline from birth to present, and their own family tree, children gain their first sense of history, and the **concept of time** is brought to life.

- Assists the child in **exploring the biological aspects** of his environment. Helps him develop an appreciation for the delicate balance of nature. The study of botany is child centered using live plants as a knowledge and interest catalyst.

- Children by their very nature are fascinated with animals. We **learn about animals** and to respect their needs, habits and characteristics.

- The activities are interesting and fun! They are all "**hands on**". Prediction and analysis are incorporated into each experiment. All experiments are "**teacher friendly**".

67 pages of blackline masters, complement the Culture & Science curriculum.

All activities incorporate the **use of concrete materials**. Children first learn to count to ten, and systematically progress to solving complex addition, subtraction, multiplication and division questions.

122 pages of blackline masters, complement the Mathematics curriculum.
There are ten brown wooden prisms all the same in length, but differing in width and height by one cm. each.

- Invite a child to roll out a floor mat and explain that you would like to present the Broad Stair.
- Walk with the child to where the Broad Stair is kept, and show her how to hold one of the prisms by using both hands, with one hand at each end of the prism.
- Carry each prism separately and scatter them on the mat.
- Find the broadest prism (by comparing it to the others), and place it in the corner of the mat closest to the child.
- Select the next broadest prism, and place it beside the first.
- Continue building the Broad Stair.
- When you are finished show the child how the thinnest prism acts as the "control of error" by fitting flush at the step of each stair.
- Scatter the prisms and invite the child to repeat the presentation.

- Invite a child to build the Broad Stair.
- Ask the child to close his eyes, while you remove one of the prisms.
- Leave the prism in full view of the child.
- Ask the child to show you where the prism belongs in the Stair.
- Place it where he has indicated.
- The child should confirm his analysis.
with the smallest prism.

- Repeat Extension 1, except this time hide the prism that you remove behind you.
- Ask the child to scatter the prisms on a mat across the classroom and then build the Broad Stair.

- The child scatters the prisms around the classroom and builds the Broad Stair on a mat.

- As a parallel activity, encourage the child to construct the Pink Tower and the Broad Stair horizontally. Allow the child to compare and contrast the two items.
- As Extension 5, except built vertically.
- Build the Pink Tower as it is shown in the picture, then starting at the top carefully remove each Pink cube.
- Known as the "Shadow". Build the Pink Tower and Broad Stair as it is shown in the picture, then shine a bright light at the Pink Tower, creating its shadow over the Broad Stair.

- Muscular development.
  - Thick - thin.
  - Thicker - thinner.
  - Thickest - thinnest.

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Maria Montessori’s approach to learning recognizes the tremendous capacity and desire of very young children to discover and explore their immediate world. "To catch the excitement inherent in discovery, no matter how small that discovery and to know deep down that he did it himself because he felt the need to understand and conquer a problem." This spells success for a child.

The environment forms the basis of Montessori’s philosophy. By creating a rich, responsive environment, children can absorb and manipulate it, and work and develop as individuals. This “prepared environment” invites a child to be involved and challenge himself. Within this environment there are basic components which help a young child develop self-confidence, independence, self discipline and a love of learning. To provide children with these opportunities is the most precious goals of any Montessori teacher. These goals are best met with a thorough understanding of the Montessori theory and methodology.

The development of community life is nurtured through the sense of ownership and pride that the children have in their classroom. It is their classroom and theirs alone. None of the teacher’s possessions are there to interfere with their own. Everything is geared to the children’s needs.

The children’s awareness of and sensitivity to each other grows naturally on a daily basis even though they usually work independently. There is a lot of freedom in social relations and actions are only limited when they interfere with the rights of others.

Community life is further developed by the inclusion of children of differing age groups in each classroom. For example, a Montessori classroom might incorporate three, four and five year olds - approximately seven of each age if the class size was 20.

The Montessori environment is geared to the realities of life so that the child is brought in closer contact with actuality. Among the many examples in the Montessori environment of “real life” are light-weight furniture, so the children can move it and take care not to upset it, real “glass” tumblers used for juice, the polishing of tarnished silver by the children, and the eating of nourishing food using real utensils. There is usually only one piece of each type of equipment, as there would be in real life. Consequently, courtesy is developed because there is no alternative. A child must wait until another child is finished, for example.

Maria Montessori favored contact with plants and animals. She felt this contact was often lacking for children from urban areas. Today’s Montessori classrooms are often alive with...
plants and animals, all cared for entirely by the children. The feeding, watering, repotting of
plants, cleaning cages and so on provides them with valuable hands-on experience,
responsible, and enjoyment.

The Montessori classroom reflects order and structure in various ways. First, the child knows
where to find the materials that he wants to work with. Every piece of equipment has a place
and everything is in its place. Each piece of equipment is returned to the proper spot after
being used. The child knows it is the proper spot because he has seen it there so often.

Nothing is broken or has missing parts. The child finds all of the pieces for what he chooses to
do. Many activities are arranged in sequence according to their level of difficulty, usually from
left to right on the shelf.

If a child is using a piece of equipment and leaves it, for example, to use the washroom, he
can return to his place and find the materials exactly as he left them. No one is allowed to
interfere with his world.

In a Montessori environment the children are free to move around the classroom at will and
are free to choose their own activities. They do not have to participate in a group activity or
to share of themselves with others when they are not prepared to do so. They are free to just
observe. Children may work completely on their own and are not forced to share their chosen
material.

Will this compromise future abilities to share? Not at all. Maria Montessori believed that a
natural desire to share will develop spontaneously as a child matures and develops self­
security.

Children have the freedom to work out their own social relationships and to solve their own
problems. They may not harm themselves, others, or the environment.

Is all of this freedom manageable at a young age? Maria Montessori believed a child must
learn independence. In a Montessori environment a child is given objectives he can achieve
and does not have others do things that he can do himself. He can handle freedom because
he is encouraged to coordinate actions toward a given end and achieve a goal, which he
chose. He can handle freedom because he is helped to develop discipline by being provided
with the opportunity for constructive work. He can work on his own oblivious to all that is
going on around him. The Montessori teacher helps a child handle freedom by setting firm
limits against destructive and asocial behavior.

Beauty and atmosphere are yet another component of the Montessori classroom. Beauty
encourages positive and spontaneous responses to life. Everything in the classroom must be
well-designed and of the highest quality. The materials must be attractively displayed. Maria
Montessori believed strongly that well-designed equipment is important to young children's
learning. Her concern for the inappropriateness of conventional toys was ultimately realized
when a toy airplane she had bought her son broke while he was using it. She believed that a
child should be able to focus his attention on whatever he is engaged in for a long as he
wishes to remain absorbed in it. Ideally, Montessori classrooms are beautiful and alive with
children, plants and animals.

The atmosphere is one of warmth and relaxation, which invites participation and self­
development.

The teacher's primary goal is to act as a good observer. Teachers must be alert to the subtle
changes in a child's progress or mood. With experience, the observant teacher will improve
her own judgment and develop the skills to confidently and efficiently facilitate a child's
development.

Observation is crucial in emphasizing the roles of spontaneity and freedom in learning. What
must be avoided is offering children prizes or rewards for good work and punishments for
poor work. The teacher's role is not to criticize or interfere with a child's work.
An undisciplined child will learn discipline through practice and by working in the company of others. In time, each child will become aware of her own errors in her own way, if guided properly by the teacher. Montessori firmly believed that the "conscious will is a power which develops with use and activity."

If a teacher appears quiet and passive in these regards, almost removing herself from the situation, a child's personality has room to grow. They may exercise their freedom to choose their own activities and learn to behave accordingly, without restriction. To Montessori, this is real work, and through these means, the child will reveal herself. The teacher must have faith that each child will demonstrate their true nature once they find work that commands their attention:

"The teacher, when she begins to work in our schools, must have a kind of faith that the child will reveal himself through work. She must free herself from all preconceived ideas concerning the levels at which the children may be. The many different types of children... must not worry her.... The teacher must believe that this child before her will show his true nature when he finds a piece of work that attracts him. So what must she look out for? That one child or another will begin to concentrate" (The Absorbent Mind, p. 276).

Teachers must therefore be prepared and keep their own imaginations stimulated, particularly when they are not working. How is this achieved? Reading novels, watching movies, painting, drawing, and photography are all excellent and enjoyable ways to exercise our imaginations.

In combination with observation, imagination will help the teacher create an environment that will allow the child to begin to concentrate. In The Absorbent Mind (pp. 277-81), Maria Montessori offered some general principles of behavior for teachers in the classroom and eloquently described the three stages that a teacher will progress through as a child develops concentration:

1. "The teacher becomes the keeper and custodian of the environment. She attends to this instead of being distracted by the children's restlessness. . . . All the apparatus is to be kept meticulously in order, beautiful and shining, in perfect condition. . . . This means that the teacher also must be attractive, pleasing in appearance, tidy and clean, calm and dignified. . . . The teacher's appearance is the first step in gaining the child's confidence and respect. . . . The teacher's first duty is therefore to watch over the environment, and this takes precedence over all the rest. Its influence is indirect, but unless it be well done there will be no effective and permanent results of any kind, physical, intellectual or spiritual"

2. "The teacher must be seductive, she must entice the children. . . . The teacher, in this first period, before concentration has shown itself, must be like the flame, which heartens all by its warmth, enlivens and invites. There is no need to fear that she will interrupt some important psychic process, since these have not yet begun. Before concentration occurs, the [teacher] may do more or less what she thinks best; she can interfere with the children's activities as she deems necessary. . . . She can tell stories, have some games and singing, use nursery rhymes and poetry. The teacher who has a gift for charming the children can have them do various exercises, which, even if they have no great value educationally, are useful in calming them. Everyone knows that a lively teacher attracts more than a dull one, and we can all be lively if we try. . . . If at this stage there is some child who persistently annoys the others, the most practical thing to do is interrupt him . . . to break the flow of disturbing activity. The interruption may take the form of any kind of exclamation, or in showing a special and affectionate interest in the troublesome child."

3. "Finally the time comes in which the children begin to take an interest in something: usually, in the exercises of Practical Life, for experience shows that it is useless and harmful to give the children Sensorial and Cultural apparatus before they are ready to benefit from it. Before introducing this kind of material, one must wait until the children have acquired the power to concentrate on something, and usually . . . this occurs with the exercises of Practical Life. When the child begins to show interest in one of these, the teacher must not interrupt, because this interest corresponds with natural laws and opens up a whole cycle of new activities. . . . The teacher, now, must be most careful. Not to interfere means not to interfere in any way. This is the moment...
at which the teacher most often goes wrong. The child, who up to that moment has been very difficult, finally concentrates on a piece of work. . . . Praise, help, or even a look, may be enough to interrupt him, or destroy the activity. It seems a strange thing to say, but this can happen even if the child merely becomes aware of being watched. . . . The great principle that brings success to the teacher is this: *as soon as concentration has begun, act as if the child does not exist.* . . . The duty of the teacher is only to present new things when she knows that a child has exhausted all the possibilities of those he was using before."

The teacher's role is to observe and understand each individual child as they pursue their own path, having the freedom to make their own choices and learning to work alone without interruption. In this way, the child will move through the various stages of independence, while the teacher will "help the child to act, will, and think for himself" (Absorbent, p. 281).

There is no denying that organizing a stimulating and harmonious classroom environment requires a lot of knowledge, thought and energy. The results for both the children and the teachers, however, cannot be underestimated. Creating a quality Montessori Pre-school / Kindergarten environment provides a level of satisfaction, and genuine pleasure that few people will experience in their working lives!
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EXPERIENCES IN REVIEW OF LITERATURE

First of all, it was decided to go to Delhi for further review of literature and collecting information from NCERT, NIOS, NIPCCID, UNICEF & UGC etc. and create and research format based upon these information. A Questionnaire was prepared by the researcher for these institutions to get all the informations about those courses which are related to the field of early childhood care and education.

After the pretesting of first Questionnaire, another new Questionnaire was prepared by the researcher as her original work, in which all suggestions were kept in mind which were given by the policy makers of NCERT & NIOS. The Questionnaire was prepared and tested, for taking informations from three types of groups —
Views of Policy makers
Views of Teachers/Administrators
Views of Students/Trainees.

QUESTIONNAIRE

1. Basis of designing the Questionnaire

In this research work the questionnaire was written twice for its upgradation.

1. First, which has been made to collect the information from the policy makers of the institutions like NCERT & NIOS which was later continued as pretest by the researcher in Delhi.

2. Second, which was redesigned on the basis of the advice & informations about first Questionnaire from the above organizations.

2. Structure of the Questionnaire:

As stated above, that after pre-testing of first questionnaire advice of policy makers & some H. Science experts was properly followed while making new Questionnaire. On the basis of which several changes were made in the Questionnaire.

In this questionnaire three sections are there, through which related queries about several institutions; where NTT courses are running is obtained criteria.
General Information:

In this section questions regarding affiliation of NTT course, recognition, admission, requirements, fee structure, methods of admission and job placement was included.

Infrastructure:

All information about the institutions for over all space, building, lecture rooms, Teaching aids, Practical labs, Rest Room, Toilet, Water supply, Playground, Open ground, Gardens, Play materials, furniture, Furnishing, Management, Teaching Techniques, Staff and their qualifications, Salary scale, Budget and about future plans of students was included in the Questionnaire.

Syllabus:

Third section was related to the information regarding syllabus of NTT course, in which Prospectus, Time table, Scheme of Examination, Course content, Proportion between Theory and Practical, Teaching methods, Lectures, Practical class-work, Indoor, Outdoor activities, Cultural activities, Training for Organising & managing an institution, Training to teach exceptional children, Exhibitions was included.

Pre Testing:

In the pre-testing of the Questionnaire two steps were used –

While starting the research, a general Questionnaire was prepared, which was discussed with NCERT & NIOS experts in Delhi and important suggestions were obtained. After the evaluation and suggestion of the experts from NCERT some changes were made and a final Questionnaire.

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