“Twice and thrice over, as they say, good is it to repeat and review what is good”

-Plato
Chapter 2

REVIEW OF RELATED LITERATURE
2.0 Introduction

The Review of Related Literature is the comprehensive inclusion of everything known on a given research topic and related topics or a short summary of the literature pertinent to specific topic under study. Effective research is based on past knowledge, this step helps to eliminate the duplication of what has been done and provides useful hypotheses and helpful suggestions for significant investigation. The purpose of the review of literature is to attain a good knowledge of the field of inquiry. It helps to narrow a problem and generates hypotheses or research questions for further studies. So the aim of a review of the related literature in research is to provide a general background regarding the important developments in the field of the concerned area of study.

In searching the related literature the researcher should note certain important elements:

1. Reports of studies of closely related problems that have been investigated.
2. The design of the study, including procedures employed and data-gathering instruments used.
3. Faults that could have been avoided.
4. Recommendations for further research.

There are five steps involved in conducting a literature review:

- Search for existing literature in the area of study.
- Review the literature selected.
- Develop a theoretical framework.
- Develop a conceptual framework.
- Writing up the literature reviewed.
The researcher reviewed relevant research works from various journals, educational surveys, articles and books. The researcher concentrated on four types of research work and articles concentrating on-

- The comparative studies done on the educational thoughts of Rabindranath Tagore with other educators.
- The comparative studies done on the educational thoughts of Maria Montessori with other educators.
- The educational philosophy and thoughts of Rabindranath Tagore.
- The educational thoughts and philosophies of Maria Montessori.

2.1 Comparative studies on Rabindranath Tagore

Many comparative studies have been undertaken with regard to education in this area. The investigator reviewed certain relevant studies, which are presented below-

The educational ideas of Tagore and Whitehead were compared by Sinha, R, (1984). Despite the fact that there was no direct contact between them, parallel ideas were found in their views, they recognized the supreme importance of reason while they theorized on education. Both of them recognized the integration of eastern and western culture. They recognized the importance of science and value in education.

Dhal, P, (1990), compared the educational philosophy of Tagore and Aurobindo. Both Tagore and Aurobindo emphasized ‘truth’ ‘beauty’ and ‘goodness’ as the ideals of education. They stressed that education must develop equally the body, the feelings and the intellect.

Rabindranath Tagore’s view on Freud from his criticism to his appreciation was the focus of the study by Santanu Biswas, (2003). The author also tried to find out the influence of the Freudian thought on Tagore’s prose, poetry and drama. Tagore’s opinion regarding Freudian thought gradually changed from severe criticism and a near complete rejection to appreciation, especially by its best use in literature and literary criticism. The author also identified a number of literary works, both prose
and verse, from the final years of Tagore’s life and tried to document the extent of influence of Freudian thought in their composition. In short, the author explored a significant interdisciplinary area that had not been looked into either in India or abroad.

The views of Rabindranath Tagore and Mahatma Gandhi on Hindu nationalism were compared by Hosszu Hortenzia, (2009). The work focused on the political message of Tagore and Gandhi. Gandhi consciously used religious ideas; while Tagore’s political ideas were more related to English liberalism. The work pointed out that Gandhi’s religious appeal helped him to build bridges between the politicians and the greater masses while Tagore had contributed to modern Indian symbolism.

‘Education as Empowerment- Twins in Search of an Alternative Education’ by Swapan Majundar, (2009), explored the multi-faceted activities of Rabindranath Tagore. The first part of the paper showed that Tagore was not only a visionary and philosopher of education; he was at the same time an ardent activist for the cause of education. The second half of the paper dealt with the theme of empowerment as approached by two great minds of our times – Tagore and Gandhi. Their approach routes may be apparently different, they might also have differences in opinions and positions, yet the innermost truth that they had been seeking in their educational enterprises underlines the amity of visions.

Martha Nussbaum, (2009), examined the eminent demise of liberal education and relevant works of Rabindranath Tagore and John Dewey. It suggested that though Tagore and Dewey never met or worked together, their thought was similarly inspired by the deadness of traditional education, its failure to stimulate criticism of tradition and its failure to cultivate sympathy. They are kindred spirits in their insistence on the crucial importance of a pedagogy that enlivens and activates still today. This shared legacy is deeply threatened today. The study illustrated the crises in education and describes the values and abilities that were crucial in a pluralistic democratic society.

The educational philosophies of Mahatma Gandhi and Rabindranath Tagore were compared by Santosh Kumar Behera, (2011). He highlighted that both Gandhi and
Tagore are counted amongst the greatest educationists of the world. The philosophies of education propounded by them bear great importance to the whole humanity. They were well aware of the importance of education in building modern India.

**Francis A. S, (2011),** compared the educational visions of Dewey and Tagore. He tried to demonstrate that Tagore's international educational perspective adds to Dewey's concepts of social individual and democracy and that their perspectives have implications for contemporary education.

**Houghteling J. L, (2014),** looked through the lens of Rabindranath Tagore and John Dewey to find out the role of education in a democratic society. It tried to find out the right sort of education which would help to foster a free responsible and caring citizen. It sought to reveal the larger ideas pertaining to the role of education in society. It tried to reconcile and incorporate intellectually complicated opposite ideas and theories, such as idealism and pragmatism, localism and globalism. The thoughts of the two thinkers and practitioners who sought to use education to find solutions to problems facing not only their respective local communities but also the global communities were explored.

From the above studies, we see that Rabindranath Tagore’s educational philosophy had been compared with John Dewey, Mahatma Gandhi, Sri Aurobindo and Whitehead.

### 2.2 Studies on Maria Montessori- A Comparative Approach

Many comparative studies had been done on Maria Montessori. The relevant works are cited below-

The theories of Maria Montessori and Jean Piaget in relation to their views of the importance of young children's activity were studied by **David Stephen Kuschner, (1981).** The purpose of the study was to demonstrate that there are significant differences between the two theories regarding this issue, and that these differences suggested important implications for early childhood education. It was concluded that Piaget's emphasis on self-regulated activity and transformations is significantly
different from Montessori’s emphasis on channeled activity and perceptual configurations. Based upon the examination of the two theories and the review of relevant research, a number of implications for early childhood education were discussed. These implications included: the importance of differentiating among various conceptions of activity; the need for teachers of young children to take a descriptive rather than a prescriptive approach to children’s activity; the importance of emphasizing part to whole relationships; the importance of understanding the distinction between figurative and operative activity; and the possibility the different types of activity produce different outcomes in terms of learning and behavior.

Currie, J and Breadmore, J, (1983), compared and contrasted the educational philosophies of Maria Montessori and Jiddu Krishnamurti. The discussion was based on texts by both educators and direct observation of some of the schools (United States, Australia and India) where these ideas were implemented. First, general principles of each educator are discussed. Both of them condemned traditional approaches to education and objected to the record of state involvement in education. It was concluded that Montessori’s and Krishnamurti’s philosophies had more similarities than differences.

Barbara Hacker, (1988), compared the educational thoughts of Maria Montessori to the educational teachings of the Bahai faith. It illustrated that Montessori was attuned to the spirit of Bahai era and that both her thought and actions showed understanding of such Bahai principles as the oneness of humanity, the equality of the sexes, the oneness of science and religion and a spiritual orientation to life.

Joy Dee Coulter, (1991), discussed the difference between Maria Montessori and Rudolf Steiner in terms of their teaching method and how they developed it. Emphasizing that Montessori and Steiner had indeed developed their methods in response to specific cultural needs. It asserted that their pedagogies were not in opposition but complementary, expressing symmetrical dimensions of human life. Coulter suggested that educators today should attend to the ‘seed qualities’ within
these visions rather than simply mimic the historically and culturally conditioned forms they took.

In ‘The Effects of Three Different Educational Approaches on Children’s Drawing Ability: Steiner, Montessori, and Traditional’ Cox. M. V and Rowlands. A, (2000), compared Steiner, Montessori, and traditional methods of education in order to determine which approach is best for children’s drawing ability. Sixty primary-aged students, 20 in each school setting, participated in the study. The educational methods were evaluated by assigning three drawing tasks to the children in each of the British schools: free drawing, scene drawing, and observational drawing. The results indicated that the Steiner method was the most conducive to creative, general drawing, and color detail. Steiner also produced better overall results in accuracy and detail of observational illustrations. However, the authors did caution that the outcome of the study could have been influenced by the strong emphasis the Steiner method places on art and creative environments.

Edouards Pope Carolyn, (2002), compared the three progressive approaches to early childhood education advocated by Waldorf, Montessori, and Reggio Emilia. All three approaches represented an explicit idealism and turned away from war and violence toward peace and reconstruction. In each approach, children were viewed as active authors of their own development.

In the work ‘Vygotsky and Montessori: One Dream, Two Visions’ by Elena Bodrova, (2003), discussed about the different theoretical perspectives on child development and teaching of Maria Montessori and Lev Vygotsky. It focused on the major themes in Vygotsky’s theory of learning and compared the implications of these major principles with the Montessori’s approach.

‘Fine Designs from Italy: Montessori Education and the Reggio Emilia approach’ by Edouards Pope Carolyn, (2003), compared the educational approach of the two thinkers from Italy. Montessori and Reggio Emilia were two strands of progressive, child-centered education that were growing in influence in North America and had many points in common. Both represented an explicit idealism and turn away from
war and violence, toward peace and reconstruction. Both were built on coherent visions of how to improve human society by helping children realize their full potential as intelligent, creative, whole persons. In both, children were viewed as active authors of their own development, leading the way to growth and learning. Teachers depended for their work with children on carefully prepared, aesthetically pleasing environments that served as a pedagogical tool and provide strong messages about the curriculum and about respect for children. Partnering with parents was highly valued in both approaches, and children are evaluated by means other than traditional tests and grades. However, there were also many areas of difference, some at the level of principle and others at the level of strategy. Underlying the two approaches were variant views of the nature of young children's needs, interests, and modes of learning that lead to contrasts in the ways that teachers interact with children in the classroom, frame and structure learning experiences for children, and followed the children through observation/documentation and assessment.

Tiziana Pironi, (2003), compared the educational thought of Ellen Key and that of Maria Montessori. The work provided an updated reflection on the work of two scholars. Ellen Key worked to awaken the consciousness of the generation which had children, taking care of them and their education. She was for equivalence of women and not equality. For her men and women were different and they cannot be compared. Maria Montessori accepted the challenge of Ellen Key and her ‘Children's House’ founded in the district of San Lorenzo in 1907, as a project for “social house of future” to let every woman be free not only for herself, but also to improve mankind in the future.

‘Louise Dixon Boyle and Maria Montessori’ research note by Khan. J. A, (2006), aimed to highlight a new dimension of Louise Dixon Boyles (1875–1953) activity. Piercing together fragmentary information, it focused on Boyle’s involvement in the field of education, examining, in particular, her interest in the work of the Italian physician and educator Dr. Maria Montessori (1870–1952).
Carol Jane Manner, (2006), in her study - ‘Montessori vs. Traditional Education in the Public Sector: Seeking Appropriate Comparisons of Academic Achievement’ examined the relationship of public Montessori education expressed as Stanford Achievement Test scores in reading and mathematics in comparison with similar scores for students in traditional programs, matched pairs design of repeated measures over a three year period. Math scores for the groups were not observed to be significantly different, although, following the initial observation, the Montessori group continued to produce increasingly higher mean scores than the traditional students. Marginal significance between the groups suggested that the data analysis should continue to elucidate a possible trend toward significance. Reading scores for the groups demonstrated significant differences, and in the second and third years of the study, Montessori students produced means which consistently outperformed the traditional group.

Sandra Chistolini, (2009), in ‘Maria Montessori and Giuseppina Pizzigoni pioneers of the century in scholastic modernization’, compared Maria Montessori with Giuseppina Pizzigoni. Montessori and Pizzigoni were pushed by their mothers to develop their talents to the utmost. Unlike Pizzigoni, Montessori was a woman of the public and of reputation, variable in her academic career, taking great care of her own international image and sought out by official culture. Vice versa, Pizzigoni was a woman of school who thought about and achieved education through keen participation, attempting to involve intellectuals, officials, patrons and industrialists, by unfurling the design for renewal compared to the classics and contemporaries and proposing innovative approaches that continue to inspire the preparation of teachers to this day.

Most of the works cited above were psychological in nature. Maria Montessori’s psychological principles had been compared with Lev Vygotsky, Reggio Emilia, Waldorf, Steiner, Jean Piaget, Rudolf Steiner, Louise Dixon Boyles, Giuseppina Pizzigoni and Jiddu Krishnamurti.
2.3 Studies on Rabindranath Tagore and Maria Montessori

Sudhansu Bimal Barua, (1961), in ‘Rabindranath Tagore and Buddhist Culture’, showed a deep and expansive analytical exposition of the glory of the Buddha Dharma and Buddhist culture by Tagore was an invaluable treasure in Bengali literature and as a matter of fact, in any literature of the world. Tagore had deeply ingrained within us the impact of Buddha Dharma and Buddhist culture, which pervaded the length and breadth of India as the sun pervades the earth and every grain upon it.

Vinod Radha, (1976), in her research work on ‘Tagore—His Educational Theory and Practice and Its Impact on Indian Education’, studied the Tagore's concept of ideal education. It included the discussion of ideal education, ideal atmosphere, institution, teacher and method. For him all these were interrelated and one cannot obtain an ideal education unless other factors were available. His concept of ideal education was in traditions with the ideals of Hindu education, in which the main idea was to bring to the humble man the highest products of the human mind and heart. It did not aim at literacy, but it aimed at character formation, and for this kind of ideal education undoubtedly, essential elements are atmosphere, institution, teacher and method. Her work pointed out that Tagore's impact on education in India had not been well recognized and through discussion, it was found that educational work of Tagore deserves more scrutiny.

In ‘Rabindra Shiksha Darsaner Samiksha’, Bhattacharya.R, (1981), showed that the educational thoughts of Tagore possess links with creative endeavors of other Bengali literature, philosophers and social thinkers of the 19th century. It pointed out that Tagore’s educational ideas were in tune with both western and eastern educators; above all the synthesis of the two was found in his international perspective of education, which he called the religion of man.

Md. Anisur Rahman, (2006), ‘Roots of Participation and Self-reliance Thinking and Action Research in Rabindranath Tagore’, paper presents, first, the thoughts of India's poet-philosopher Rabindranath Tagore on the mission of man and nation-building that may be viewed as the roots in this sub-continent of participation and self-reliance.
thinking that has developed into a school of thought and social action in recent times. The paper also traced Tagore's own pioneering experiments in applying these thoughts in action research in village development, first in his estate in East Bengal and later in Sriniketan as a part of the Visva-Bharati University founded by him.

In ‘Pedagogy in Patha-Bhavana School of Tagore’s Santiniketan’, Sarmila Banerjee, (2009), showed that the crankiness of the school environment can be used by linking the knowledge of the school with the child’s experience outside the community. Children grew into intimate contact with the nature around them. The school could enrich and enhance child’s intimacy with the nature by sharpening child’s awareness of his own natural environment. Tagore’s ideas about the education of children realized in his own created Shantinketan. This article took our readers to Patha Bhavan, school of Tagore’s Santiniketan, where innovative ideas like bringing the child’s experience into the classes which were without boundaries, a plurality of textbooks and material, moving beyond textbooks, etc., found adequate place and till today surprising the other systems rigid enough to come out of the irony of boundaries in each and every aspect of education.

Ashok Bhattacharya, (2009), in his article pointed out that Rabindranath Tagore was the foremost thinkers in the world who had pointed out what should be the education in general and what should be the education in India for the child, adults and both the sexes. The article concluded by pointing out that Tagore had introduced everything in his experiments with education.

In the essay ‘Tagore and Education: Creativity, Mutuality and Survival’, essay Kathleen M. O Connell, (2010), examines some of the seminal experiences of Rabindranath’s life that informed his educational vision and helped shape his educational priorities at Santiniketan. In particular, it explores three central themes that can be said to characterize the essence of his educational experiment. These themes – creativity, mutuality and survival – which help to define his “Education for Creative Unity,” can be said to be the guiding principles for an educational paradigm that he hoped to establish for his own time and as a model for the future. The final
section of the essay explored Tagore’s early concerns as an environmentalist through a 1922 fable that he wrote concerning human greed and the role of technology in outstripping the planet.

**Falguni. P. Desai, (2010),** ‘Tagore’s Educational Experiments and Right to Education Bill: A Comparison’, focused on Tagore’s philosophy on education an idea of extending equal right of education for all. As one of the earliest educators to think in terms of the global village and free education for all, Rabindranath Tagore’s educational pattern Loka-siksha had a distinctive understanding and suitability of education within multi-racial, multi-lingual and multi-cultural situations, amidst conditions of acknowledged economic discrepancy and political imbalance of contemporary times where education and cost were twined.

In ‘The Philosophy of Rabindranath Tagore’, **Kaiser Haq, (2010)**, tried to provide a comprehensive analytic perspective on Rabindranath Tagore as a thinker, taking on his board views on metaphysics and mysticism, as well as on more down-to-earth matters such as political theory and gender relations. Starting with Tagore’s well-known debate with Einstein over the nature of truth, it pinpoints the specific traits of his metaphysical idealism, refuting rival interpretations like that of William Radice. The question of Tagore’s mysticism and his connection with the Bauls of Bengal was next considered in the light of the psychoanalytic theories of Sudhir Kakar. The connection between Tagore’s metaphysics and his brand of feminism was explored. Finally, Tagore’s critique of nationalism was explored in the light of Ashis Nandy’s ideas, and by making a comparative study of Tagore and Nietzsche.

**Prabha Parmar, (2011),** in Rabindranath Tagore’s Views on Education pointed out that the higher aim of education was the same as that of a person’s life, that is, to achieve fulfillment and completeness. There was a lesser aim, that of providing the individual with a satisfactory means of livelihood, without which a person would not be able to satisfy his/her basic requirements and thus fail to achieve either of these two aims. Tagore also thought that the limitless development of man is possible only in an environment free from any kind of bondage.
Ranjan Ghosh, (2012), looked into the dynamics and performatives of Tagore's school, which was established in 1901 at Bolpur in West Bengal. He critiqued Tagore's notions of pedagogy in relation to the network linking the students, teachers and their natural environment; further, it investigated how the school has manifested itself as a green discourse and worked itself out within the dialectic of space and place, giving Tagore's ideas and the pragmatics of execution a fresh circulation of understanding. Tagore's ideas on education and nature (eco-pedagogy) were elaborately problematized through the intersections of a variety of thoughts and concepts drawn from contemporary Eco critical studies.

In ‘Rabindranath Tagore: Critic of the Enlightenment’, Marsh Christine, (2013), argued that Tagore can best be understood as a critic of the European Enlightenment, comparable to Herder. He pointed out that with the world on the edge of ecological and social collapse; it is time we listen to him now. Rabindranath Tagore was not only a poet but he was also a political leader. He lectured extensively on the future of his country and the world, and with his work in alternative education and rural reconstruction demonstrated an alternative path for society.

Tinni Dutta and Anuradha Roy, (2013), in ‘Tagore’s songs and poetry-vast sea of humanism and positivism’, Tagore’s contributions in the arena of music and poetry were explored in the light of Psychodynamic Psychology. The heart never becomes indifferent to a rose. Tagore found we were related to the universe in three ways, by necessity, by knowledge and also by a pure emotional and intuitional union with it. In the midst of adversities and challenges, sorrows and sufferings whenever this feeling of kinship, this sense of unity, of oneness with the outer world is evoked among human beings, they are overjoyed. A rose fills one with joy, for in a rose, his consciousness finds nourishment and satisfaction. Art awakened a sense of realism by establishing an intimate relationship between our inner being and the universe at large, bringing us a consciousness of deep joy.

letters, essays, lectures, poems, plays and fictions. But he never placed patriotism above soul, conscience and love for humanity. Modern nations, to him, seemed to be merely an organization of politics and commercialization armed with power and wealth. It promoted only the material wellbeing of the people, but not their moral and spiritual health where the soul rests. So, it was important to restore the soul to its rightful place. This required a humanitarian intervention into present self-seeking and belligerent nationalism.

“Conceptualizing Tagore's Idea of Education: Prakitir Patshala—Idea, Relevance and Prospect”, by Birbal Saha and Maji Sambhunath, (2013), endeavored to map Tagore's idea of the ideal educational method and his dream of Prakitir Patshala. This essay focused on the issue of desired educational institution, where the teacher and their pupils enjoyed equally for learning the new, knowing the unknown. In that case, both kept open the thresholds of their hearts. The heart-beat of the century may be strangled by digitization and globalization. Tagore would function equally as a balm in curing the problems of the century.

Rimi Sarkar and Aritra Ghosh, (2013), in ‘Rabindranath Tagore: In the Age of Globalization’, discussed the substance of Rabindranath’s view about the impact of the capitalist form of economy, leading to the globalization of the economic market and it had completely destroyed all the human qualities of mankind replacing the craving for earning excessive money. This not only produced disastrous effect on an individual’s human life, but it had destroyed the human qualities and society as a whole. The result of the new economic system went against the forces of a society, degrading the human qualities. It would rob the human society of all peace of mind and healthy living. To find a solution to this problem Rabindranath got deep into the history of human society, to find a remedy to this problem. In short, he came to the conclusion that equality of production and distribution as Marx propounded in his economic theory may lead the society to save the mankind from the impending disaster.
In ‘Rabindranath Tagore’s Contribution in Education’, Ravi Singh and Sohan Rawat Singh, (2013), studied the Tagore's theory of education. The study pointed out that in Tagore’s philosophy of education, the aesthetic development of the senses was as important as the intellectual—if not more so—and music, literature, art, dance and drama were given great prominence in the daily life of the school. The paper pointed out that Tagore's system of education emphasized the intellectual, physical, social, economic, moral and spiritual aspects of human life. By which a man could develop an integrated personality. He was one of the earliest educators to think in terms of the global village. Rabindranath Tagore’s educational model according to them had a unique sensitivity and aptness for education within multi-racial, multi-lingual and multi-cultural situations, amidst conditions of acknowledged economic discrepancy and political imbalance.

Rabindranath Tagore had been explored from various perspectives. The educational philosophy of Rabindranath Tagore had been studied in various works. The majority of the works highlighted the Tagore’s emphasis on his close relation with nature. His belief in the synthesis of western and eastern educational thoughts had been highlighted in most of the studies. Besides these works on educational philosophy and practices Rabindranath as a critic of European Enlightenment and Tagore’s contribution in the arena of music and poetry in the light of psychodynamic psychology had also been explored.

Marianne D.E.C and Crocker. E, (1987), in the study ‘Montessori Education: A Humanistic Approach for the 1990s’, identified philosophical and instructional values implicit in the educational thought of Marla Montessori and compared those values with Shapiro's (1986, 1987) set of humanistic value principles. Shapiro's 16 value principles, which were derived from an analysis of 100 works of 89 well-known writers who were publicly associated with humanistic education, concern: (1) a process orientation; (2) self-determination; (3) interpersonal connectedness; (4) personal relevance; (5) integration of affect and cognition in a holistic approach; (6) consideration of context; (7) an affective, experiential bias; (8) innovation; (9) democratic participation; (10) orientation toward person’s growth; (11) orientation
toward the intrinsic value of persons; (12) individualism; (13) reality as concrete and pragmatic; (14) formative over summative evaluation; (15) encouragement of diversity and creativity; and (16) the cultivation of spiritual potential. A content analysis of Montessori's highly philosophical book, "The Secret of Childhood," yielded 156 value statements that were sorted using Shapiro's 16 value principles. Results demonstrated extensive similarity between Montessori's values and the values of humanist educators. Each area of similarity had been discussed.

In the article ‘Science, Feminism, and Education: The Early Work of Maria Montessori’, Babini.V, (2000), wrote about a relatively unknown time in Maria Montessori’s life, the years from 1896 to 1907. During this period Montessori graduated with a degree in medicine and wrote her “method of scientific pedagogy.” The author discusses how Montessori’s interest in medicine and Feminism eventually led to the development of her educational pedagogy.

In ‘Montessori, Individual Work, and Individuality in the Elementary School Classroom’s’, Brehony.K. J, (2000), examined the role Montessori had in promoting individualized instruction over whole group education. A historical overview of educational movements in England and the U.S. was provided. The article emphasized that in addition to promoting the concept of individual work, Montessori advocated for changes in schools such as introducing Darwinian concepts in education.

Kevin Rathunde’s, (2001), ‘Montessori Education and Optimal Experience: A Framework for new research’, recognized the value of Montessori education, especially in relation to new applications and extensions of Csikszentmihalyi’s optimal experience theory. It brought to Montessori a richer context for normalization and deep engagement. According to Dr. Rathunde Montessori’s rich understanding of the prepared environment and children’s concentration were important aspects of contemporary thought in both education and developmental psychology.

In ‘Towards a constructivist Montessori education’, Moll.I, (2004), argues that the Montessori Method can be recast as a contemporary constructivist approach for early childhood education. Using Piaget’s and Vygotsky’s theoretical frames, Moll
concluded that the Montessori method should be interpreted as a contemporary form of constructivism, and that he and his colleagues would continue to engage in this research agenda.

The article ‘Nourishing the Spiritual Embryo: The Educational Vision of Maria Montessori’, *Miller. R, (2004)*, described how Montessori blended science with religion in her worldview. Her theory called for a spiritual renewal of humanity that could be prompted by the creative powers of a child’s mind. Montessori believed that everyone was called to work in partnership with God. Children were viewed as spiritual energies whose inner discipline developed through purposeful activity.

*Nazeefah Hizrian bt. Moghni Ahmad’s, (2006)*, ‘A study on perceived service quality and perceived Montessori characteristics towards parents’ satisfaction for Montessori kindergarten in Penang’, investigated parents’ satisfaction for Montessori kindergarten in Penang. This study examined the relationship between perceived service quality and parents’ satisfaction. This study also included the level of partnership as an additional dimension that influenced the relationship of parents’ satisfaction. This study was an effort to improve Montessori kindergarten service quality in giving excellent education service to children, in a prospect of importance for parents to achieve their level of satisfaction. This study was conducted by distributing questionnaires purposefully to 225 parents in Montessori kindergarten. Data collected were analyzed using hierarchical multiple regression. The findings revealed that perceived service quality and perceived Montessori characteristics were partially supported in relationship with parents’ satisfaction. In perceived service quality, this study found that the effectiveness and reliability are positively related to the parents’ satisfaction while in perceived Montessori characteristics, this study found that corporate image, teachers’ cooperation and core competencies were also positively related to the parents’ satisfaction. Level of partnership also partially supported in relationship with perceived service quality and perceived Montessori characteristics. For instance, management approaches in business education, particularly private sector in Malaysia, especially Montessori kindergarten should be revised to be more appropriate in modern standard of living.
Virginia Tregenza, (2008), in her ‘Looking Back to The Future: The Current Relevance of Maria Montessori’s Ideas About The Spiritual Wellbeing Of Young Children’, argued that Montessori’s ideas and principles about the spiritual wellbeing of young children have validity in the current world. Montessori saw spirituality as innate in young children; the primary force driving their development, and central to their capacity for joyful and deep engagement with their environment. She saw the children’s capacity and ability to concentrate deeply as a spiritual pathway to a new level of individual consciousness and connection to the environment. These principles can inform our current thinking, understanding and response to young children’s spirituality. The conditions to bring about, support and protect what Montessori calls ‘concentration’ should be considered in pedagogical responses to the spiritual needs of young children.

In the article ‘Montessori and the Mainstream: A Century of Reform on the Margins’, Keith Whitescarver and Jacqueline Cossentino, (2008), examined the American Montessori movement as it evolved over the course of the past one hundred years. Situated within an international context, the study traced the development of the movement from its failed introduction to the United States in 1991, to its rebirth in the 1960s, to its current resurgence as a time-tested alternative to conventional public schooling. Key questions revolved around Montessori’s ongoing status as an influential yet marginal force in the American educational reform.

Lloyd M. Kathleen, (2008), in the study ‘An Analysis of Maria Montessori’s Theory of Normalization In Light of Emerging Research in Self-Regulation’, examined whether the Montessori’s theory of normalization can be considered an applied theory of self-regulation. Montessori’s theory of normalization and analyzing it as a theory of self-regulation created a conceptual framework to articulate the governing characteristics and educational principles necessary to enhance practices that supported the development of self-regulation in early childhood.

Robert Diener Biswas, (2011), in the article ‘Manipulating happiness: Maria Montessori’, discussed Montessori’s life with a special emphasis on her teaching
philosophy and methods. Maria Montessori was best known for her legacy as an educator. She was the founder of a system of schools that achieved worldwide success. Instrumental to her teaching method was the idea of fostering engagement by offering children’s individual choice and harnessing intrinsic motivation. For this reason, she was nominated as a noteworthy felicitator or happiness-enabler. It briefly discussed psychological research as it related to chosen topics such as perceived personal control and autonomy. It also discussed some limitations of choice as an avenue.

Angeline S Lillard, (2011), in her study ‘Mindfulness Practices in Education: Montessori’s Approach’, described several aspects of Montessori education, including privileging concentrated attention, attending to sensory experience, and engaging in practical work, parallel mindfulness practices. It pointed out that these aspects might be responsible for some of the social-emotional and executive function benefits that had been associated with Montessori education. It also suggested that they could be adapted to conventional classroom methods.

Katarina Schilling, (2011), in ‘Montessori Approach to Teaching/Learning and Use of Didactic Materials’, research paper pointed out two aspects. First, it was a brief look at some of the key components of the Montessori Method. The focus here was on the following: prepared environment, freedom in education, movement education, sensory education and music, and intellectual education. Second, it was an attempt to place some of the key points of the Montessori Method into a context of world issues, general education, and finally, special education.

Mei Pingle, (2011), ‘A Review on Montessori’s Educational Thought------Taking Account of Misunderstanding and Rectification in Applying Montessori Method in China’, pointed out some misunderstandings or tendencies such as profitability, formalization, simplification and inflexibility in the course of putting Montessori Method into practice. On the basis of a review of Montessori’s core educational thought, this paper tried to analyze the misunderstanding and put forward advices on correct utilization and localization of the Montessori Method in China.
Bacon Thayer Barbara, (2011), in ‘Maria Montessori: Education for Peace’, discussed that the Montessori’s school design, pedagogy, and curriculum strongly support the themes of shared responsibility, authority, and identity that the writer recommended for a pluralistic, relational democratic theory and educational model. Her educational plans served as an illustration of the democratic theory. Teaching in a Montessori school gave a way to experience a pedagogical approach that recognized the importance of cultural diversity, while helping children learn how to be active, engaged, critically aware, self-assured, self-directed, and self-disciplined citizens of democracies always in the making. It pointed out that Montessori believed that through education we can help more and more children grow up in a world that welcomed them and what they offered and helped them learn how to live in peace together.

Allison Lide, (2012), in ‘Montessori Education: What Is Its Relationship with the Emerging Worldview?’, pointed out that classroom structure of traditional education had been modeled on the defining characteristics of the mechanical worldview, including linearity, hierarchy, reductionism, objectivity, outcomes, and empiricism. The advent of a participatory worldview had brought a new set of priorities, including non-linearity, interdependence, process, relationship, and ecology. A Montessori classroom structure embodied these emerging characteristics. The Montessori approach was based on a non-linear developmental model. It provided a form of education that was not limited to mechanistic cognitive development, but integrally involved all aspects of human development, and was thus well-aligned with the qualities of the emerging worldview.

Most of the studies explored the Montessori Method of teaching. The majority of the works were psychological in nature. Montessori education was not limited to, mechanical cognitive development, but integrally involves all aspects of human development, and was thus well-aligned with the qualities of the emerging worldview forms the basis of the majority of the works. The key components of the Montessori Method and its place in world issues, general education, and finally, special education and its influence in various parts of the world were explored. Some work focused on
the aspects that were responsible for some of the social-emotional and executive functions associated with Montessori education. Some work also pointed out Montessori’s school design, pedagogy, and curriculum strongly supports the themes of shared responsibility which helped to develop peacefully. Montessori’s ideas and principles about the spiritual wellbeing of young children had validity in the current world were also explored. Montessori’s rich understanding of the prepared environment and children’s concentration were important aspects of contemporary thought in both education and developmental psychology. Very few works were philosophical in nature.

2.4 Conclusion

The researcher reviewed around fifty five works on Rabindranath Tagore and Maria Montessori. It reflected that though many comparative studies have been conducted on both the educators separately with other educators no comparative study had been conducted on Rabindranath Tagore and Maria Montessori. Many philosophical works had been done on Rabindranath Tagore, they mostly emphasize the nature and spiritual aspects of Tagore’s educational philosophy. Rabindranath Tagore’s peace and humanism aspects were less explored area. Most of the work of Maria Montessori was psychological in nature. They concentrate more on the nature of the Montessori Method as advocated by Maria Montessori. Very few works focus on the philosophical perspective of Montessori. This work will compare the educational philosophy of Rabindranath Tagore and Maria Montessori. It will also explore the educational contribution of both the educators in the field of education. The work will throw a new light on the life, educational philosophy and educational contribution of the two educators. Rabindranath Tagore (1861-1941) and Maria Montessori (1870-1952) were contemporaries and two educational visionaries from two continents Europe and Asia. Both the educators contributed significantly in their own way in various fields of education. As pointed out earlier no studies have been conducted to compare the two educational visionaries. As the world becomes integrated it is necessary to look back to the educational visions of the two
educators. This study delineates how the views of Rabindranath Tagore and Maria Montessori converge and diverge, as well as complement each other's perspective; and finally, it discusses the implications of their views for today's education.
Chapter References:


50. Prabha Parmar(2011)Rabindranath Tagore’s Views on Education Language in India 227 11 : 1 January,


