



A Study on Rabindranath Tagore's 'Sahaj Path' in the Light of Child Psychology

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CHAPTER

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Abstract:

Modern Education has incorporated several theories and concepts of Learning - a learning approach is a *life-long process* that can be developed within a person by his personal experiences and interaction with the present. On the other hand, theories of child psychology are nothing but the theories of Learning. So, presenting the suitable subjects in a gradually accepted procedure can easily reach the learner's perception. But it should be necessary to determine that imposed ideas and introspection cannot be tied

together. Imposition of thoughts, values, and ideas can obstruct the process of self-actualization. For that reason, Tagore consciously denied presenting any kind of moral exudation. Henceforth, the journey of "Sahaj Path" has begun.

Introduction:

The world is going through great turmoil. No one knows what is presented for us in the near future. We all know that day by day, we are losing our direction, our hope. If we fail to find any turn-off, the whole of humanity will come to its end, and the 'end' will be a never-ending process. There is only hope, the hope of light that can save our humanity from our sin: education. Tagore wrote the same thing in his 'Unity of Education':

"Today's main task of education is to rid one of this chauvinistic prides. Because tomorrow History will begin a new chapter: that of international cooperation. All proclivities, ideas and practices of the country will make us unfit for tomorrow. I am well aware of a sense of pride in the glory of our motherland, but at the same time, I earnestly wish that such sense should not let us forget that all our sages and saints always preached against disunity. I can hear the people across the sea asking themselves, 'Which of our education, ideas and deeds was under a spell of delusion that landed us in this sad stage? Let the answer to this question from our country reach everywhere. Your delusion springs from the fact that you ignored the basic unity of humankind in setting your goals, which has brought you to this sorry state (Tagore, 1960/2012, p-258)."

According to Tagore, unity brings us to the light of humanity, where we all are the children of the same unified omnipotent. In most cases, wealth causes discontinuity, but Unity gives us a

sense of truth. On the other hand, Singlehood is worthless if there is no unity. Truth always comprises many. One cannot express it without any sense of feeling the truth. But, it does not mean unity snatched our self-identity. If one is truly independent, one can unite with others, with the innermost self. *“Those who rob others of their independence also destroy the unity of all nations. Imperialism follows python’s idea of unity. It advocates swallowing whole as uniting... if the material usurps the spiritual, it cannot be called assimilation. A true union can emerge if each remains independent in their own spheres (Tagore, 1960/2012, p-257).”*

True education consists of the concept of expression, which comprises the nature of knowing and applying when it comes to hand; in securing the sustenance of life and living. Tagore always said that if education fails to communicate with the temporal concept of living, there would be nothing left except the worse. Education is only the way that can open up the closed doors of knowledge; knowledge to him is nothing but the combination of both reasoning capacity and imagination. These two are very much essential for our modern-day living and man-making. *“There is no denying that intellect and imagination are two faculties essential to sail through life. In other words, one cannot develop into a real man if these two are absent from one’s life. It is evident that unless thinking and imagination are encouraged from childhood, one cannot find them handy when one needs them (Tagore, 1960/2012, p-17-18).”*

But our current educational system, blindly following the flock of the ship, has given us some strict norms & procedures. So, when we enter the realms of ideas, there is nothing left to nurture an infant to take him into real manhood, and that is why the whole system is preparing some deaf and dumb for the future with no independent view on matters and ideas. Tagore watched the Russians' lifestyle and living conditions on his journey to Russia. He said before the revolution of 1917, the entire condition of Russia was as same as ours. But, after the revolt, everything changed for the betterment. Now, within a minimum level of living conditions, they mainly are stressing over three major factors: Education, Agriculture and Machineries. They are worshipping the god of power but worshipping it unitarily. He was amused by seeing that in their country, they truly are trying to unite education with their way of life and to some extent, they are succeeding. *“Their method of imparting education is a live one. I have always believed that education must harmonize with real living. If they are separated, then education becomes only material for storage, not an ingredient for sustenance (Tagore, 1960/2012, p-262).”*

Their education became lively because they didn't draw any boundaries between the household and the school. There everything is as open as the mind. Education for them is not passing the exams and having a good certificate for future increment; it is larger than all these cheap and petty matters. It is only a tool used for making a real human being for the nation. If gathering information becomes superior to intellect and ability, it becomes a burden for the human mind. In our country, our so-called educational system always tempted the learners to become well-informed, whereby they draw a boundary-wall between the outer world and the inner self; however, there a bridge is more needed in place of the boundary walls.

At present in India, from the time of Tagore till today, the concept of school is as same as it was in the nineteenth & twentieth centuries. *“School is a kind of machine for delivering education. The teacher is a part of this machine. The workshop starts with the ringing of the bell at half-past ten. The machine starts working and so does the teacher’s mouth. At four, the machine stops and the teacher machine also shut its mouth. The students go home with a couple of pages of machine-made learning. Then at the time of examination, this learning is adjudged and awarded marks (Tagore, 1960/2012, p-104).”*

Is it satiric? Perhaps it is. Like venom, school spreads the concept of discipline where no one knows its proper utility. Our so-called Educationists brought it from foreign schools and tried to impart it through moral instructions. Even the guardians, too, also like it to be imparted. *“Moral instructions are adversarial in nature. The one who is being instructed is in the docks like a prisoner. It cannot be pleasant. The instructions either go over his head or hit him. It is not only ineffective but may even be harmful. Nothing could be more counter-productive for the human society than to render words of wisdom dry and distasteful (Tagore, 1960/2012, p-108).”*

Tagore knew it from his own experiences and believed that it would be like building a castle in the sky if we imagined an innocent school surrounded by a sinful society. There is a make-believe that discipline exaggerates the capacity for control. Tagore also believed so because there is also a concept of punishment that coincides with discipline. Distributing prizes or punishing students cannot motivate oneself to give up all his insanity up rather than it’s him. If he wants to achieve his own self-actualization, he would be motivated by his own sake. In regard, Tagore said, *“Offending students should atone by penance according to our old tradition. An outsider whilst observance of penance, inflict punishment as a voluntary correction of an offence committed. From childhood, one must learn the lesson that to accept punishment is one’s duty which, if not done, cannot absolve one of the feelings of guilt. It is not manly to stoop to the indignity of presenting oneself as an accused before others (Tagore, 1960/2012, p-112).”*

Tagore was not completely against bringing ideas from west to east rather, he believed in exchange. But the exchange should be proper and respectful with each other by leaving its dominating nature. On the one hand, leaving its materialistic approach, he wanted the “Tapobana” system of education a convergence with western Science. Education cannot be achieved by being limited by a boundary. There should be needed an open sky where the sun and clouds disports, greenery were dew drops and nature brings an eternity in an amalgamation with mysticism, where the bright hues of rainbow sparse and birds crackle in curiosity should be the ideal place for education. *“That is why I say that forests and a guru in residence are still necessary for our educational system. The woods are our living habitant and a guru is our benign teacher. Children will still need to complete their education, staying with the guru in the groves. Time may have changed many things for us, but the utility of this education system has*

not diminished one bit because it is based on the eternal realities of human nature (Tagore, 1960/2012, p-111)."

He wanted this education system to bring happiness to all children by leaving all its materialistic living conditions, which can bring a dazzling display of what true nature is. *"The Indian mind has always grown in close association with the universe of Nature. It has become natural for India to totally identify itself with the inanimate, the plant and the conscious life around us...This education is not possible to be had properly in urban schools where in the education factory we only learn to visualize the world as a huge machine (Tagore, 1960/2012, p-109)."*

Tagore survived his entire life living in a colonial phase. He knew how it hurts when everything is determined previously before claiming it. Freedom is such a thing that everyone wants, but when it costs sacrifice, no one comes forward. Digging deep into it, Tagore felt that education could make oneself independent and self-reliant. If we take a look at the cart, we can see the force always comes from the horses but the direction, the path to choose, always comes from the driver. Education is such a driver which can lead us in the proper direction. But the system should have to follow the development of the mind. *"As the path of change is complicated, it is not clearly apparent for everyone... Therefore the best way for every Nation to discover its true path is to keep it open for trial and error (Tagore, 1960/2012, p-181)."*

Thus, education has to be congruent with the objectives of the times. Otherwise, there would be nothing left to remorse. From his visit to Russia, Tagore viewed that their education is not confined to textbooks rather, they stressed the concept of man-making. They are molding their pupil's personal behavior to bring them a greater perspective on their life. The idea is not everything to develop one's educational base rather, it needs to be applied and behind every application, we need a proper idea. Russia was doing the same thing. They have changed their teaching procedure. They encouraged their students to do whatever they read. They must draw the subject matters on their drawing book simultaneously. It creates a visual interpretation of the subject texts and also nurtures their drawing capacity as a means of creativity. But in India, we are blindly following the European concept of education. There is something new in European education that we can adopt, but our Indian nature presumes that all they impart is pure and healthy. From childhood, our teacher makes us learn the book by rote. But, it is not our general instinct. We are forced to do so. If one comes about the concreteness of the object, he would learn far better than those who imitate because it is not our natural instinct to garner knowledge from books. Our minds responses more easily to oral communication with others; *"Because it is not just the words, but the spoken word, word of mouth. It is a live thing with the facial expression, the modulation of voice the gesture of hands which gives the heard language, music and form and thus a treat for both eyes and ears. When we realize that one is not reading from a book but giving us something straight from his heart, then there is a direct contact between the minds which adds an extra relish to knowledge (Tagore, 1960/2012, p-134)."*

We have entered the world of imitation where our concept of schools, books and poetry are imitated from a foreign concept. However, we did not generate it. Nowadays, we are carrying it more generously than the British. Unfortunately, our teachers are merely an instrument for teaching books and the students are also an excuse for reading them. How much a pupil learns, he must have to imply them. Otherwise, education would be a burden. In our current school educational system, teachers often believe that education should be imparted through maintaining a proper procedure like as examination. But how could we understand that they are improving in a social condition? Can education reflect such matters? To Tagore, education cannot be distracted from our children's souls; if so happens, then the whole thing is just like making bricks without straw. In this regard, Tagore said, *“Whatever control the child’s mind can have over his learning is true education, however little it might be. And in the name of education overcasts, the mind may be termed ‘teaching one to read, but it is not ‘educating (Tagore, 1960/2012, p-142).”*

A pre-assumed concept of civilization is that cities are developed to bring all humanity within a protected wall. But, in India, it is quite different. The sources of civilization are not the city but the forest. Their people did not live closely to form a solid mass; rather, they lived in harmony with trees and plants, rivers and lakes *“but this empty space did not render the Indian mind inert; on the contrary, it was illuminated (Tagore, 1960/2012, p-143-144).”*

The isolation of the forest did not bring them to an isolated state of mind, but, on the contrary, it made a solid harmony between the souls, man and nature; of course, it brought a genuine understanding for humankind. Indian civilization did not bring ownership of material wealth; through meditation, the dwellers of solitude brought the universe within a harmonious mind. India's contribution, which is still valid and nurtured, originated in the Ashramas or forest hermitages. Thus Tagore also tried to set an Ashramic pattern at Shantiniketan where the heart will be broader, and the mind will be open and pure as it was anciently. He had the plan to impart the systems of the forest hermitage— at the Centre of the hermitage, he visualized a “Guru,” an active dynamic soul who would share his realization of his own self with the pupils and achieve their objectives of humanity, the students will be engaged to achieve the contiguity to be awake and alive (Tagore, 1960/2012, p-318).”

Tagore, being a believer in the ancient Tapabana system, did not refuse the West. He believed in harmony, a harmonious living hood between East and West where East will give them the internal sources of force and West will give us the humanoid. To live in this world, it is necessary for all of us to learn the system of the universe, how it works as a huge machine without deviating from its fixed rules, and if we want to learn these laws of matter, we have to learn Science. For that reason, now, we have to spread our hands to the West to receive the blessings of Science. Tagore knew that India is such a country where superstition is still an impediment to education. In this regard, he shared his experience visiting a village in an uplift mission¹⁵. He asked the villagers why they could not save at least a single hut from the fire. They immediately replied that only ‘fate’ distracted them from pure water to those burnt huts.

What a reason they have delivered! Is it possible to cross the sea merely by standing and staring at the water?

Tagore knew the root of this problem was much dipped. Here, we have found the same thing. Tagore, for that reason, claimed Science emerged in the process of Indian education as a beacon to illuminate its light on the dark side of our knowledge. In the East, specifically in India, there still are some rituals like calling the witch-doctor to cure an illness, chanting mantras of black magic to punish one's enemy or worshipping Shitala (a local goddess) to cure small-pox disease, but in the West, all these superstitions are rarely seen. Tagore cited Voltaire's answer to a small girl regarding the killing of a flock of a ship by enchanting the mantras of black-magic. The girl asked him, "*it is true that one could kill a whole flock of a ship by magic incantations?*" Voltaire replied '*Sure one could, but along with the incantation, there has to be an adequate quantity of arsenic* (Tagore, 1960/2012, p-242)."

Behind the magical representation, only Voltaire's saying is calculated as science which discloses the door of a new panorama: if one does not know the reason behind it, it is magic to him; if he knows the reason, then it becomes science. The man started their quest for magical powers far beyond history have started, and now the quest has ended with the cultivation of Science, and those who succeed in this regard have become the ruler of the external world.

But it is true, and someday, the east was the ruler of the external world when the west, wearing clothes of animal skins, were savages and hunting for survival. The time has now totally changed. They developed themselves not merely depending on magic but through the cultivation of science. They have not only succeeded over the material obstacles, but matter itself has come to their aid. Therefore if we want to sit on the same chair as them, we also have to be equal in science and education with them.

But, he believed that it would not happen so easily. The British would not allow us to have a proper education to become the controller of the universe. We have to earn it, and we can. If we fail to keep our faith in humanity, it would be a greater sin, an unforgiving deceit. He always believed that someday, those of the Imperialist who cursed our humanity with their power of knowledge and machine should have to leave our country. And on that day, what would they leave for us, A broken image of the almighty or a heap of garbage after extracting the pure thing? He didn't know it. He only knew it was education that could show us the path to the future as a pioneer.

Objectives of the Study:

1. To find out the relationship between the content matters presented in "Sahaj Path" and children-centric Psychology.
2. To identify the value of the book as a Primer.
3. To find out the importance of the book about the present time.

Research

Questions:

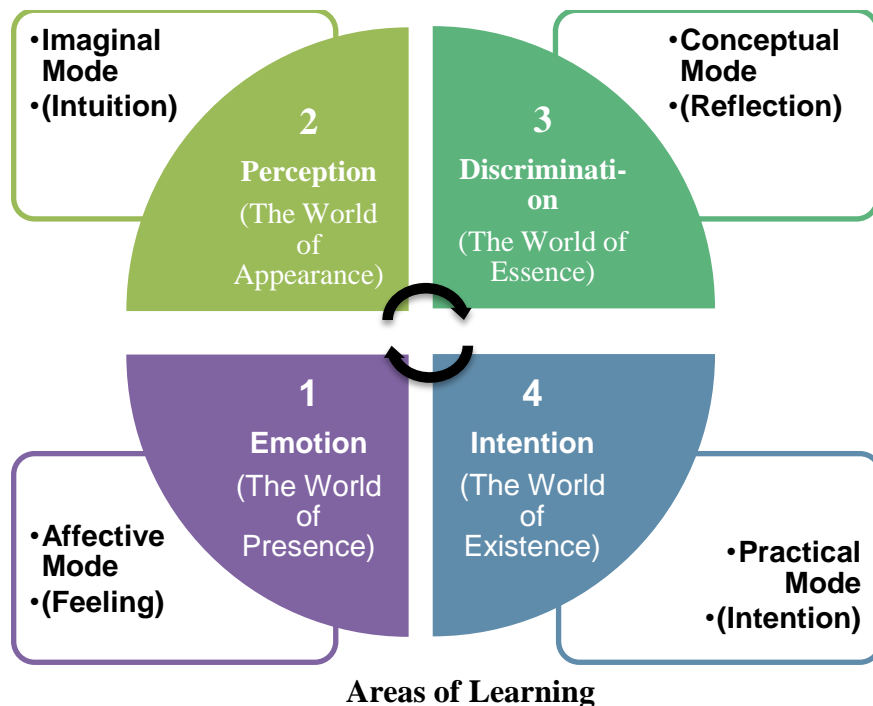
As all we know, Tagore remembered as a poet and Author, had an insightful stand-point about

child-centric education. His famously known Primer, “Sahaj Path,” was written to state his insights. Here, in this case, we are in a position to rectify his stand-points in the light of Psychological theories. The present study is also intended to investigate the same. The research Questions are given below:

1. Does “Sohoj Path” relate to an infant’s Psychology?
2. What kind of value does it generate?

Discussion and Interpretation in the light of Psychology

In Human life, development is a continuous and life-long process. Emotions, Intensions, Perceptions and Discriminations are not static; if the environment changes, they all are in a position to change. Several psychological theories have developed based on the developmental approach to Human life.



These theories are parted into three broader sections:

1. Endogenous Theories (Sigmund Freud & Erik Ericson)
2. Exogenous Theories (Albert Bandura & Skinner) &
3. Constructivist Theories (Piaget, Kohlberg & Vigotsky).

Endogenous Theories:

Based on Descartes’s thought exogenous theory of Psychology has developed. From this point of view, Maturation is the reason for Human development. Sigmund Freud, Erik Erikson etc., developed these theories.

Psycho-Analytical Theory:

The father of Psycho-analysis, Sigmund Freud, developed this theory. His Psycho-analytical theory is based on some psychological propositions. Those are

- A) Physical Determinism
- B) Life and Death Polarity
- C) Infantile sexuality &
- D) The unconscious

The factor of pleasure principle derives from Freud's Psychoanalytical theory, but in a broader sense, his theory of sexuality is not to be considered in the cheapest sense of erotic mechanisms rather, it is related to a major perspective—the complete development of the human being. According to Freud, sexuality is the drive or motive to lead a person in his developmental personality structure. He called it 'instincts.' These instincts are internal driving forces that motivate human behavior to fulfill wishes or desires in a proper direction. From his earlier study, by observing his patients, Freud concluded that human instincts are the life-forces aroused in a body and transformed into a mental state of desire. He called it the life-instinct or 'Eros.' But, from the time of the First World War and experience of the death of his 26-year-old daughter, living in a state of horror and longing, Freud discovered that there are also some killing- instincts that motivate one to conquer, kill or take revenge in an animalistic way. He postulated it as the aggressive force, the death instincts, or the *Thanatos*. Now the million dollar question is what is imparted in *Sahaj Path*? Was Tagore conscious of these instincts?

First of all, Tagore was a strong believer in independence; if the development process takes an animalistic way, then we must not interrupt it. Rather, we leave the learners free to achieve their basic needs. These all are necessary for their entire development. Actually, civilization needs some artificial aids, but if we cover ourselves in those artificial habits from the very beginning of our childhood, then we never know our basic instincts. Henceforth, Tagore never wanted to distract the learner's attention which is biological and instinctive. In his "A Veil," Tagore wrote: "*Somehow we must come to terms with the demands of civilization. At least it should be limited beyond a certain age. My modest suggestion is the age of seven. Till then, the child has no need for clothes or a sense of disgrace and till then, let the training is essential barbarism be completed in the hands of nature* (Tagore, 1960/2012, p-132)."

According to Tagore, open space is always needed for the learners to decide what is good or evil. If we impose our ideas about good or evil, about 'to do' or 'not to do,' then the process of Humanization would be interrupted. Let us clear one thing, Tagore was never inclined to death instincts. He believed that we could win over all those evil by our goodness, but before that, we must experience it.

"Sahaj Path," 2nd Part, 12th Readings upholds the concept of both life and death instincts when Bishwambhar babu and his follower Shambhu faced a gang of dacoits whose faces were the symbol of destruction and whose eyes were heavily blood-shot. "*They are coming towards them, roaring with laughter. Sambhu took the broken palanquin-stick from the soil and threw it*

toward them. Three of them were declined instantly. After that, twirling the stick speedily, Sambhu jumped on them and, overwhelmed with fear, the rest of those dacoits escaped (Sahaj Path, 2nd part p- 45-46)."

The laughter of those dacoits describes nothing but the form of destruction that they bear with their attitude - it is the state of death instinct that is inclined to take life from others. On the contrary, if we observe the same state from Sambhu's point of view, his reaction and attacking motivation, it is disclosed that Shambhu is a survivor; all those things he did is only related to his attitude toward survival, his living hood. By presenting this story, Tagore proved his faith in life instincts over death instincts.

Life instincts serve the purpose of survival, which means it produces the condition of having food, water, air and sex. When the submissive force of life instincts generated from the psychic energy is called "*Libido (Theories of personality, 52)*". In his "Three Essays on the Theory of Sexuality," he described "*libido as a qualitatively variable force which could serve as a measure of processes and transformations occurring in the field of sexual excitation. (Three Essays on the Theory of Sexuality, the libido theory, 1531)*." When the libido is attached to an object or concept, Freud called it *Cathexis*. Cathexis is investing mental or emotional energy in a person, object or idea. There are two types of cathexis — one is "*anaclitic or attachment, based on the attachment to the early infantile prototypes, and the other one is narcissistic, which seeks the subject's own ego and finds it again on other people (Three Essays on the Theory of Sexuality, the libido theory, 1531)*." At the time of birth, to a new-born, there are no differences between the self and the non-self— it is the undifferentiated or objectless stage to him. Then, a transitional stage comes when the differentiation between self and object is not distinguished, but a sense of difference is quietly developed. After that, 'Mother' becomes his first object in the world at the stage of object relations. There, a child clearly perceives the differences between him and his mother. After that, objects are shifted following age development by changing their sexual positions. A completely developed infant can differentiate persons, objects or ideas. According to Freud, a child is developed completely when the period of normal sexuality arrives (10-12 years of age). At this age, one can presume the concept of the world.

Tagore's "Sahaj Path" is also written for those living in latency or normal sexuality. In his primer, he incorporated so many names with their different world-view and lifestyles, so many concepts and ideas with different kinds of complexity and adaptation, and so many objects with their usefulness for the learners who can wander in the wonderland of wonderfulness.

At the time of birth, a child is nothing but a pure "Id"; at that stage, they have no sense of "Ego" development. But, when they are accommodated and associated with their society and adopt some social norms to live in, they consider their innermost wishes derived from the "Id" and try to adjust to their society by following its code of conduct, then the sense of ego develops. Generally, humans are confined to some social and moral ethics— these ethics are the result of social learning and to some extent, the personal learning process also helps them to

achieve those ethics. Freud called it “Super-ego.” Actually, It is an imaginary stage, while the super-ego relates to the moral stage. Both are expressed and harmonized by the “Ego” by examining the social consequences. But, sometimes, imposed morality or ethics cannot help one achieve complete development, as we see in Ishwarchandra Vidyasagar’s “Barnaparichaya.” In his primer, there is a boy whose name is Gopal. He is six years of age. He obeys everything instructed by his guardians. He is very much punctual and lawful. He loves everyone and receives more in return. In contrast with Gopal, Rakhhal is very much undisciplined and indiscreet. He disobeys everyone and everything. As a result, he receives nothing from his fellows and his guardians. Morally, Gopal is directed by Eros and Rakhhal is directed by Thanatos. But according to Freud, a person is a compound of both Eros and Thanatos. It only differs in the percentage of presence in the human body. Actually, both Gopal and Rakhhal are the different sides of the same coin where Id and Gopal derive Super-ego derives Rakhhal.

So, Vidyasagar’s characters are either soulful or heartless bodies without a shadow. On the contrary, Tagore had tried to build up an alternative way to induce himself to hide those moral or ethical reflections. Therefore, he presented us with some moving visual images where we can find the viewers. Even the visual adventure is also presented there, but everything is excluded directly from any moral debts, but not everywhere he succeeded as an observer. Like as -

“The day is passing through. I am going for a bath after massaging my whole body with oil. Then we will play... I have no playing ball. (It doesn’t matter) we shall bring the marvelous down from a tree. We shall play at Telipara ground... then I will return home. It won’t be late (first part, sixth readings, 37).”

Now, if we analyze this example, we can be able to pursuit the desire of his play and his moral position. The boy who is very much intended to play has no playing ball. So, what did he? He discovered an alternative by bringing down the marmelos from the tree, which can be used similarly as a playing object. Here, the boy is completely derived by his Id; all his desires are focused on only one thing: playing. But, by observing this current situation, his Ego finds a solution by replacing the original with a marvelous one. As a result, he got accustomed to his situation. On the other side of this example, it clarifies that the boy also has a concept of morality in the form of punctuality - if he became late, every one of his family would be worried about him. So he has to return home timely.

In the Freudian theory of personality, anxiety got huge importance. *“Freud described anxiety as an objectless fear; often, we cannot point to its source, to a specific object that induced it (Theories of Personality, 57).”* Anxiety arrives in a hostile environment when a person feels that he is being threatened by some unknown fear or, more specifically, when Id is threatened without an obvious cause. According to Freud, Anxiety is defined into three types: Reality, Neurotic anxiety and moral anxiety. Freud believed anxiety is the fundamental neurotic or psychotic behavior of a person. In this regard, our study focuses on ensuring these anxieties'

influence on Tagore’s Sahaj Path. So, to explain this influence, we have inducted a table that could help understand the entire relationship -

Types of Anxiety	Reason of happening	Citations/ Quotations	Discussion
Reality Anxiety	Fear of tangible dangers.		<p>Reality Anxiety is also termed Objective anxiety. When a person sees a threat in his real objective world, he becomes anxious. So, at that moment to release his fear he has to find a way to skip out from the actual situation. Internal world or the self is not the reason of this kind of Reality anxiety- actually, it is the result of a particular reason what has happened in the real world. The fear of fire, wild animals, hurricane, speeding cars and burning buildings can make oneself anxious. On the other way, this reality-based anxiety serves a positive purpose by helping us to escape or protect ourselves from an actual danger, and when the danger gone away, our fear subsides. Now, if we discuss these quoted citations, it proves the presence and essentiality of objective anxiety.</p>

		<p>1. A monkey is sitting on a bamboo tree... Panchu fears the monkey if it scratches... God knows when it jumps over on our neck. (10th Reading, 1st part, 51)</p>	<p>1. Panchu fears the monkey because it can harm him. So, he tried to keep a safe distance from the monkey and when the dog named Vonda arrived and barked on it, Panchu's fear subsided.</p>
		<p>2. Shaktinath babu felt asleep; suddenly, he woke up in palpitation by hearing a thud. He saw, being untied from his tether Akram had fallen from the tree. Shaktinath babu got down from the tree to see Akram and suddenly saw two sparking eyes. Oh god! It's a Tiger. There is no time to bring a gun. Fortunately, they both have a flambeau. They lightened it up, and the tiger fled away."</p>	<p>2. Shaktinath babu, woking up from his sleep, saw that Akram had fallen down from the tree. So, he got down from the tree to wake Akram up, and suddenly, he saw a tiger at a nearer distance. It made both of them scare. But there is no time to bring a gun. So, they lightened the flambeau, which was easy to reach and hold towards the tiger and the tiger, being scared by the flambeau, escaped. When Shaktinath babu and Akram felt that they were safe now, their fear also subsided.</p>

		3. It's raining. Sridhar searched for my umbrella and brought it to me; if you failed to find it, it would be distressing.	3. The third citation expresses the fear of heavy rain and its after-effects like cough or cold. So, Siddheswar ordered them to search for the umbrella for his master.
Neurotic Anxiety	The conflict between the Id and Ego	According to our reading, we did not get any example that reflects the concept of Neurotic anxiety.	When the conflict between instinctual gratification and reality occurs, it leads a person to neurotic anxiety. Children are often Punished for overtly expressing sexual or aggressive impulses. So, the unconscious fear arises within the self of being punished for mastering those Id-dominated behaviour. In our reading on Tagore, we have found no clue to establish this anxiety. Actually, Tagore not directly but inherently pushed his ethical position, which is a denial of any kind of sexual or aggressive impulses and exhibitions
Moral Anxiety	The conflict between Id and Super-ego		Generally, when a conflict between Id and Super-ego occurs, it makes a person anxious, morally. In our society, there are some social norms that are further

			<p>reflected and constructed in our conscience. These moral codes, when comes into conflict with our instinctual impulses, create a feeling of guilty or shame. Reality is the basis of this kind of anxiety but the concept of guilt-feeling arises from within. Actually, Super-ego punishes the Id for violating society's or parent's tenets.</p> <p>Tagore had never wanted to influence the children with an imposed concept of morality rather, he believed in free development. But, sometimes, probably not consciously, he incorporated these moral codes or social ethics in his Primer "Sahaj Path." Therefore, what we call moral anxiety is reflected in it. The quoted examples are the result of moral anxiety.</p>
		<p>1. Ananda-babu is coming from chandannagar. He wants to have a visit to our locality to examine its improvement. Be careful of condemnation. Tell Indu that there he</p>	<p>1. Here, the writer is completely anxious if Ananda babu feels discomfort with his hospitality. Because, it is a matter of his prestige issue. So, he ordered his servants to observe everything carefully and solve</p>

		<p>would not find any fault in our hospitality. Put a beautiful flower vase in his room and spread resin when evening arrives.</p>	<p>every problem before his arrival.</p>
		<p>2. “If the rain stops, I would be relieved. I’m still suffering. I had a headache, and it made me unpleasant. The cooking for lunch before my office-time is still incomplete. Hey, you please stir up the fire.” (2nd, 8 readings, 24-25)</p>	<p>2. First of all, the writer is not completely well. He has a headache, but he has to go to the office before the bell rings. Every day he completes his lunch before going to the office. But today, his cooking was not completed, and it made him anxious. If he became late, then it would be very insulting and disappointing.</p>

Psycho-social Theory:

As a Sigmund Freud student, German Psychologist Erik Erikson was deeply influenced by his Psycho-analytical Theory. Freud’s Physical Determinism, Concept of Sexuality and the theory of Unconscious influenced him sometimes in his life. Lately, he refused all these theories and described his own thought on the Psycho-Social development of man. His important statements are:

1. The “Ego” exists at the time of birth without being influenced by the “Id.”
2. At the time of birth, “Ego” exists without any conflict.
3. Society plays an important role in the development of the “Ego.” Erikson identified three interrelated aspects of ego:
 - a) **Body ego:** experiences with our body, a way of seeing the physical self as different from other people.
 - b) **Ego ideal:** the image we have of ourselves compared to an established ideal; it is responsible for our being satisfied or not satisfied with our physical self and our entire personal identity.
 - c) **Ego identity is the image we have of ourselves in our social roles.**
4. The adaptation process in society formulates the development of the “Ego”.

5. When a conflict between ‘Ego’ and society happens, a psycho-social conflict is generated— by this conflict, a person learns how to adopt and live. Each stage of psychosocial struggle or crisis contributes to the formation of a personality. From adolescence, everyone falls into the crisis of identity, which may either strengthens or weakens their pattern personality.

According to Erikson, Conflict is the reason for all kinds of human development. Freud identified five Psycho-sexual stages of development. Erikson, being more specific, has identified eight stages of human development. To him, at every stage of human development, we fall into some psychological crisis that takes us to some psychological virtues. If we fail to achieve it, it brings some maladaptive behavior.

Stage (Age)	Psychosocial crisis	Significant relations	Psychosocial modalities	Psychosocial virtues	Maladaptation & malignancies
I (0-1) - infant	Trust vs. mistrust	Mother	to get, to give in	return hope, faith, sensory	distortion – withdrawal
II (2-3) - toddler	Autonomy vs. shame and doubt	Parents	to hold on, to let go	will, determination	impulsivity – compulsion
III (3-6) - Pre-schooler	Initiative vs. guilt	Family	to go after, to play	purpose, courage	ruthlessness– inhibition
IV (7-12 or so) - school-age child	Industry vs. inferiority	Neighborhood and school	to complete, to make things together	Competence	narrow virtuosity– inertia
V (12-18 or so) - adolescence	Ego-identity vs. role-confusion	peer groups, role models	to be oneself, to share oneself	fidelity, loyalty	fanaticism– repudiation
VI (the 20's) - young adult	Intimacy vs. isolation	partners, friends	to lose and find oneself in a another	Love	promiscuity – exclusivity

VII (late 20's to 50's) - middle adult	Generativity vs. self-absorption	household, workmates	to make be, to take care of	Care	Overextension—rejectivity
VIII (50's and beyond) - old	integrity vs. despair	mankind or “my kind”	to be, through having been, to face not being	Adult Wisdom	presumption – despair

Chart adopted from Erikson’s Identity and the Life Cycle (Psychological Issues Volume 1, # 1) ² Pt. Erikson

He gave importance to society and its impact on a child's learning. Let's see how his theory discusses the inner concept of Tagore’s “Sahaj Path” -

Extraction/ Citation	Psycho-social Conflict	Adopted Behaviour	Development of “Ego”
1st part, 9th Reading “Come Gour, and please come. Hey Kolu, go quickly and bring the cot for our guest.”	Here a conflict happened between sociableness & self-respect.	<ul style="list-style-type: none"> Addressing and inviting Gour to come into his house. Ordered Kolu to bring a four-legged cot because his guest had arrived from a farther distance. 	A) Development of sociableness. B) Development of self-respected.
2nd Part, 4th Reading Ananda-babu is coming from chandannagar. He wants to have a visit to our locality to examine its improvement. Be careful of condemnation. Tell Indu that there he would not find any fault in our hospitality. Put beautiful flower-vase in his room and spread	Here also a conflict happened between sociableness & self-respect.	<ul style="list-style-type: none"> Gave Indu the responsibility to host their guest. Ordered Indu to bring a beautiful flower-vase at guest-room. Ordered her to spread resin when evening arrived. 	Development of self-respectness by being sociable.

resin when evening arrives.			
2nd Part, 6th Reading We shall go to see the waterfall of river Usri... If rain begins in the mid-way we shall take shelter to Mishra's house.	At the time of rain a conflict happened between rain and shelterdness.	Decided to take shelter at Mishra's house.	Development of self-defence.
2nd Part, 7th Reading This year Potato is very cheap. Before it becomes unavailable in the market, buy some if possible. We have prepare it if it requires to cook in the street. Just remember— we have to arrange cauldron, spud and water pot.	A) Conflict between dearth and desire. B) To bring a set-up to cook on the road if there is no other alternative available.	<ul style="list-style-type: none"> • If Potatos are costly, a decision has made to bringing up turnips in a low-cost would be a better option. • Arrangement of cauldron, spud and water-pot. 	Development of planning.
2nd Part, 11th Reading Suddenly he saw two eyes glittered in the dark. Oh god! This is tiger. They do not have the time to shot the gun. Fortunately, they had two flambeaus. When the flames are lightened, the tiger dispersed. They spend their night on the tree.	Here a conflict happened between the fear of a Tiger and self-defence.	<ul style="list-style-type: none"> • Tiger fears flame. So, decided to light a flambeau for the night. • If the Tiger attacks once more, they decided to pass the night riding on a tree. 	Development quick-deceiveness when reverse circumstances arrives.

Analysis of "Sahaj Path" based on Psycho-social Theory

Exogenous Theories:

According to Exogenous Theory of Psychology Environment is the key factor of Human development. Based on the philosophical deduction of John Lock and David Hume Exogenous Theory of Psychology has emerged.

Social-cognitive Theory:

According to Albert Bandura “Learning” is induced by the society. By birth, there are some inner capacities in human-body. Those are: Symbolizing capacity, Forethought, Vicarious Learning and Self-analysing capacity. These capacities are developed in a specific stage of human development and increased day-by-day. These capacities, individually or collectively, plays their role in Learning.

“Sahaj Path” in the light of Social-Cognitive Theory

Extraction/ Citation	Bandura’s capacities by birth	Interpretation
<p>1. Bangshibadan is driving the cart.</p> <p>2. Carrying a heap of dry straw grass/ the boat is driven by a farmer’s lass</p> <p>3. Boys gathered like a group flock/sprinkled water with a dancing stroke.</p> <p>4. Jaynal steers the boat.</p> <p>Abinash cuts the grass.</p> <p>Harihar dwells in a house.</p> <p>Patu Pal brings rice.</p> <p>Dinanath cooks rice.</p> <p>Gurudas were farming the land.</p>	Reflexes	<p>Bandura’s theory on Reflexes is seen in Bangshibadan, Farmer’s daughter, Local boys, Joynal, Abinash, Harihar, Patu Pal, Dinanath and Gurudas. In social life, all these reflexes are known as ‘Learning.’ Children can learn these reflexes by studying “Sahaj Path”.</p>
<p>1. Lowering the mystery of the darkish veil/ our town is a shadow’s tale.</p> <p>2. Amloki groves startled high, trembling with fear--/ time has come, o my dear, defoliating cheer.</p> <p>Got the letter from winter.</p>	Symbolizing capacity	<p>According to Acharya Avinabagupta, ‘Meaning’ is of three types:</p> <p>A)Lexicon (Avidha)</p> <p>B)Indicative (Lakshana)</p> <p>C)Metaphorical (by Anjana)</p> <p>Symbolizing capacity is the conceptual capacity of the Indicative & Metaphorical senses.</p>

		<p>Suppose an abstract meaning derives the original meaning of words or sentences. In that case, it symbolizes something which is Indicative rather than Metaphorical in a sense—Imagination generates from this kind of symbolization.</p>
<p>1. Ass likes to eat chickpea. Give it more chickpea. Where from I get it? That horse eats chickpeas. The stable is open.</p> <p>2. Our small river drives in a restless track, Summer is summoned with a scarcity track.</p> <p>3. Ram plunks flowers. They worships today at home.... so, he plucks flowers.)</p>	<p style="text-align: center;">Forethought</p>	<p>In every example, the capacity of decision-making is determined by some forethought.</p> <p><u>Example 1</u> Ass likes to eat vetch. But, in this case, there is no scope to bring it out. So, by using forethought, a decision has been taken. As Horse also likes Vetch, there is a probability of vetch at the stable.</p> <p><u>Example 2</u> The Baisakhi (as per the Bengali calendar) is a month in summer. The scarcity of water is all-around. So, a decision is taken by using forethought that in the time of Baisakhi water level in the river is very low.</p> <p><u>Example 3</u> Ram is plucking flowers from the Garden. So, based on this forethought, the taken decision is— today, they are offering worship to their deity.</p>

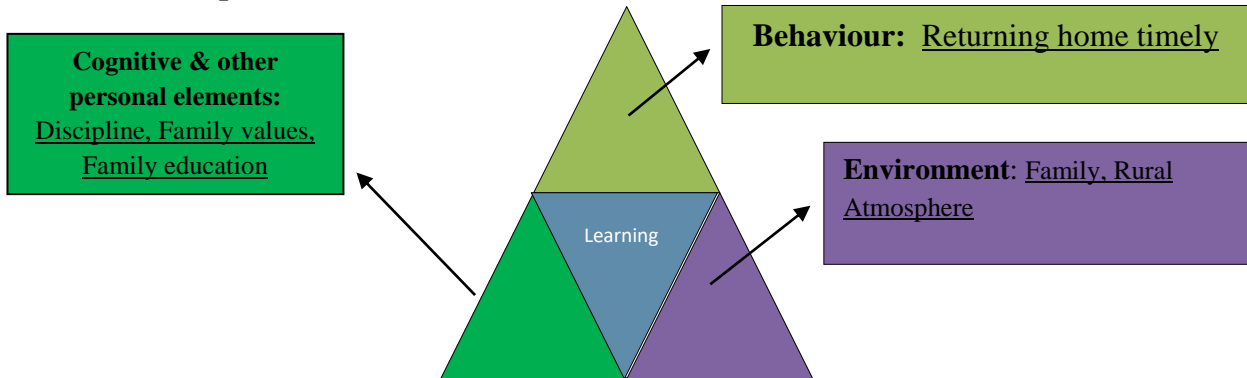
<p>1. Observation Guptiupara’s Bisshambhar babu... Bisshambhar babu is wearing a thick blanket. Servant Sambhu is walking alongside it, holding a stick in his hand.</p> <p>2. Imitation After listening Doctor became anxious. He called “Shambhu.” Sambhu said, “yes, master.” The doctor said, “what is the remedy now?” Shambhu said, “don’t worry, master, I’m here.”)</p>	<p>Vicarious Learning</p>	<p>Imitation and observation are the two most important means of learning. All these characteristics are properly stated in the Primer; taken citations are the token of proof of vicarious learning. For example, the description of Bisshambhar babu and his attendant Shambhu or the description of the sky represents the quality of observation.</p> <p>On the other hand, a conversation is presented between Doctor and Shambhu, which is written in the form of imitation.</p>
<p>1. Little baby said a,b, c, d hadn’t learned anything to speak.</p> <p>2. Sun rises fear disperses.</p>	<p>Self Evaluation capability</p>	<p>The little baby, what he speaks, is meaningless. That is why his pronunciation seemed meaningless.</p> <p>Light is the source of bravery. A boy has become capable of understanding it.</p>

Triadic reciprocity:

According to Bandura, the structured and proper relationship between Behaviour, Cognitive, and other personal elements & Environment can only lead a person to his real learning. ‘Behaviour’ to him is a compound of Complexity, Duration and Skill. Cognitive and Other Personal factors uphold a person’s concepts and beliefs about an object or the material world. Self-conception, Motivation, Intentions and personality are also included in Cognitive and Other Personal factors. The environment is an external factor that explains the interpersonal relationship, the role of other persons etc. If the relationship between these three factors is exact and proper, it can lead a person to his learning. Now having an example of the Primer “Sahaj Path,” we can easily explain it.

Example: “I shall return home after the game. I would not be late.” (“খেলা শেষে ঘরে ফিরে যাব। দেরি হবে না।”).

The relationship is:



Triadic Reciprocity in “Sahaj Path”

Now, what is the example clarifying? First of all, it clarifies that the guy is very much disciplined and punctual; he knows the value of time, and we can imagine that his guardians are also very much conscious of it. This cognitive behavior developed his behavioral pattern, which his family and society influenced.

Bandura’s observational learning can be applied in every sphere of life. Two phases consolidate observational learning; one is *the Acquisition phase, where a learner experiences his world through Attention and Retention processes*. Attention determines the field of observation and retention, which is a cognitive process, that determines the symbolizing & memorizing capacity of the learner. According to Bandura, the second phase of Observational learning is the *Performance and Production phase*. The acquisition is not everything for Observational learning if it is not implied in a real consequence; that is why we need the skill of Performance. The performance phase is divided into the Production and Motivational processes. In association with the learner's previous knowledge, the *production process* explains the quality of skill, whereas *motivational skill* determines the situation or the psychological consequences.

Example: *let go, Nilu, come on. The road is from here, between the clumps of palm trees. After crossing it we will see the fields of sesame and linseed. Then there is a pond which is blue in color. It is bordered by clay. The water of the pond glisters when light illumines. The egret twinkles and catches fish.*

Here the guy who called Nilu to go between the clumps of palm trees and the fields of sesame and linseed has observed nature with his innermost attention and knows exactly the direction by keeping it in his mind through his retention process. Thus, he became the guide that represents his productive quality. The guy is motivated to explore nature and its beauty that brought him here. Now, the entire process of Observational learning should be –



Constructivist Theories:

Philosopher Kant said like space, time, causality and number concept is also a construction generated at the time of birth. But knowledge or logic is not the same thing that is generated at birth rather, it is achieved by filtration of those data which are organized by sense organs. Constructivist theories are developed from this proposition. Jean Piaget and Lawrence Kohlberg are two significant theorists in this section.

Theory of Cognitive Development:

The main propaganda in Piagetian theory is based on the philosophy of both Kant and Herbert Spencer. From his point of view, *knowledge is invented; it can originate neither in innate programming nor in discoveries of things given in reality*. Instead, knowledge is developed in a stage-by-stage procedure in relation to human development. His theory is also known as *Genetic Epistemology*. On the other hand, he was deeply influenced by Herbert Spencer's proposition of *Assimilation, Accommodation and Equilibrium*, but he developed it in association with the concept of heredity and child psychology.

From his point of view, by birth, we inherit two specific qualities— one is *reflex or hereditary organic reactions*, and the second one is a *biological adaptation*. In biological adaptation, there are two contradictory elements—*Assimilation* and *Accommodation*. In general, our self-preservation capacities are called *Assimilation*. *Accommodation* is a process by which a learner learns new experiences or changes his behavioral pattern to the influence of society. According to Piaget, 'play' is a process of *Assimilation* and 'imitation' is a process of *Accommodation*. He believed that the equilibrium between these two fosters the process of adaptation.

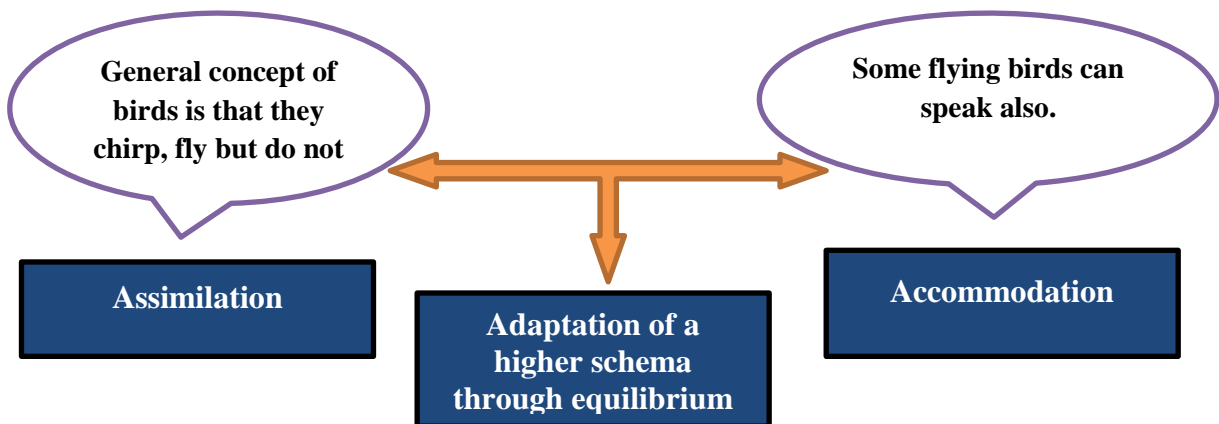
“According to Piaget (1954), children continually interact with their environment. They act on, transform, and modify the world in which they live; in turn, they are shaped and altered by the consequences of those interactions. As children have new experiences, they interact with an existing structure or mode of thought. They then alter this structure to make it more adequate. This modified structure influences the children’s new perceptions, which are then incorporated into a more complex structure.” In this way, the organized interaction leads them to a newer world of knowledge.

To Piaget, adaptation is the development process that starts with modifying the reflexes and leads them to develop the behavioral pattern society demands. In the process of interaction through play or other activities, children construct a series of Schemas, which are concepts to interact further with society. Now the question is, what do we mean by *Schema*? *“Schemas are cognitive structures that people construct to deal with their environment. According to Piaget, children’s thoughts mainly reflect the schemas or mental frameworks by which they interpret information from the environment rather than any bits of information they acquire (12.10 pdf).”* Assimilation is how a child gathers newer information, interprets it and enlarges the sphere of experience. But, when their experiences do not match with the current schema development, the equilibrium process is baffled. So, they must develop a newer and better concept of the world to make it stable. In this process, Accommodation plays the role of stability being adapted to the changing concept of the environment.

Tagore was conscious of the adaptive nature of the children. So, he tried to expand the endeavor of their minds by giving them some newer thoughts and perspectives of this world. He tried to bewilder them by presenting some astonishing topics. Now, how does the process work in the Primer “Sahaj Path?” Can it reflect the theory of Piaget? We can describe it by taking an example from the text.

Example: *“What kind of bird is this? It is a parrot. Can it speak? What did it speak? It speaks- Ram, Ram, Hari, Hari. What did it eat? It eats corn. Elder Sister Rani is bringing corn in a bowl for the parrot. The Aged maid-servant is bringing water. Can the parrot fly? No, it cannot fly. It is chained.”*

Here, the child’s knowledge is based on a previous concept of a bird (a two-legged flying



animal- *Assimilation*) that can chirp and fly. But, he does not have any idea that some of their species can speak; even he does not know what kind of bird it is, what it eats etc. Yet on viewing Parrot, he discovers the some of their species can speak or imitate. This way, the child makes an Accommodation in his understanding and gets the equilibrium for adaptation.

Piaget's Theory of Development

In this way, our cognitive process creates a state of equilibrium by linking and developing the previous concept of things.

In his cognitive development theory, Piaget stated that the cognitive developmental process is categorized into 5 states based on their age. These are:

1. Period of Sensory-motor Thinking
2. Period of Pre-conceptual Thought
3. Period of Intuitive Thought
4. Period of Concrete Operation
5. Period of Formal Operation

A child learns the “Sahaj Path” when his age comes in the period of concrete operation e.g., from the age of 8 to 14. Now, we will explain how this stage's characteristics are reflected in “Sahaj Path”.

Characteristics of Concrete operation	Example	Discussion
Development of logical thinking and the capacity of decision-making.	Bostomi has come to sing. Don't be cruel by taking her outside. She will suffer being steeped in water.	Author saw that Bostomi was singing, being steeped in the rain. Then by his logical thinking, he decided not to leave her outside the house. Otherwise, she will suffer.
The concepts which figure in logical thought are called 'Operations'. These operations are mental actions which restructure the given data into a newer form.	Sun is setting, and the sky becomes dark Lanterns are wavering in a gentle spark. Porters are moving with a burdened head The sky became dark when the sunset.	Generally, a child adapts to a new situation through the interaction between Assimilation and Accommodation. In this course, he tries to attach both his previous and newer experiences; if the previous one becomes essential during this course, he keeps it; if not, he leaves it. Sometimes, he tries to change the newer one to maintain the equilibrium. Here, in our taken citation, we see, in generally, a child knows the relationship between the setting of the sun and the rising of the dark,

but most of them don't know during this time, potters move to their home with a heap of burden after their day-long diligence. So, we can see a complete process of adaptation where the previous and the newer experience merge with each other by the process of Assimilation and accommodation, and the formation of concepts or operations takes a newer shape.

Theory of Moral Development:

Lawrence Kohlberg believed that cognitive conflict is the sole thing of human development. Now the question is how it generates. First of all, Kohlberg said childhood is when we can see some cognitive development in children and he can differentiate between the physical and social environment. In the social environment, he goes through some interactional phase with a society that initiates the base of moral development. From our layman's perspective, we generally think that morality somehow determines the emotional development of human beings, but Kohlberg defines it differently. To him, emotional development is very much logical. The sense of morality or justice everything is nothing but the development of human cognition, not the development of extinguished and unrestrained human emotion. But this development would be proper, practical and productive if a person's manifest behaviour, intentions of the behaviour and the consequences or the sense of internal impact tied up properly.

According to Kohlberg, cognitive development, cognitive conflict and Role-taking ability are the three main components of moral development in human life. Based on Piaget's stages of development, Kohlberg stated that moral development depends upon the development of the cognitive area. Kohlberg's cognitive conflict is quite the same as Piaget's concept of "Equilibrium." When two opposite beliefs or concepts arrive simultaneously in the human mind, it creates a conflict; it can be interpersonal or intra-personal. Every time the human mind tries to keep its equilibrium, but if a conflict arrives and one does not decide to cure it, it would be continued. So, role-taking ability is very much necessary for moral development.

Kohlberg divided human development into three levels which are further sub-divided into three categories or stages -

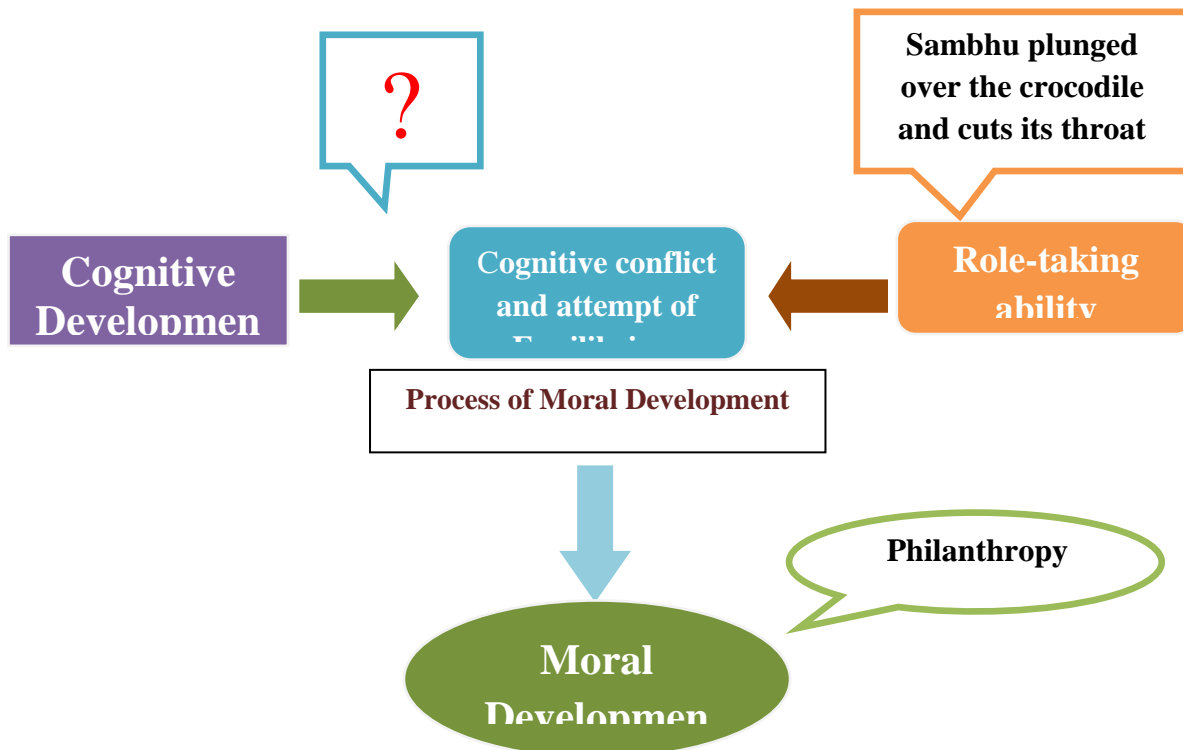
'On Level I, the individual assesses a situation from the "concrete individual perspective." The material consequences of an act determine the moral right or wrong; the guiding principle is to avoid punishment and to satisfy one's needs. On Level II, the person takes over the "member of society perspective," from which the maintenance of social relations and order becomes an important principle for assessing a dilemma situation. On Level III, the actor

makes judgments from a “prior to society perspective,” i.e., based on general principles which are not tied to a particular social group or society but to humanity and human life as a whole (Kohlberg, Lind 1985”).

Now, the question is what kind of moral development the text “Sahaj Path” foresees. To discuss this, we are taking an example written in the second part, 12th reading -

“...Sambhu went to river to drink water. He saw, a calf is taken by a crocodile. He quickly plunged over its back and cuts its throat by a chopper. The river became red at a spell. (...শম্ভু নদীতে জল খেতে গেল। এমন সময় দেখলে, একটা বাছুরকে ধরেছে কুমীরে। শম্ভু এক লম্ফে জলে পড়ে কুমীরের পিঠে চড়ে বসল। দা দিয়ে তার গলায় পোঁচ দিতে লাগল। জল লাল হয়ে উঠল রক্তে। সহজ পাঠ, দ্বিতীয় ভাগ, দ্বাদশ পাঠ।)

If we take a clear look at the example, we can understand that Sambhu has served his responsibility brilliantly and with bravery. Still, according to Kohlberg, there is no cognitive conflict that is very much necessary for moral development. We found Sambhu as a doubtless person who pursues no contradiction. Why did Tagore do so? Is there any misconception? Most of the texts claimed to be valorous are derived from a concept of purity— a purity of chivalry. Those characters that represent this purity are found chivalrous; his presence is everything for bravery. Tagore wanted to display such character that represents those gallantries. He wanted them to be spirited for his nation. Thus he made Sambhu a doubtless person. But psychology displays a different kind of notion.



Moral Development in “Sahaj Path”

Theory of Social Constructivism:

Lev Vygotsky originated the theory of Social Constructivism. In his learning theory, he gave importance to society, culture and language, which are indispensable for human development. To him, knowledge is external, filtered in a learner's mind with the connection between society and culture, and expressed through language. He believed that without social interaction, the process of learning could not be completed. Being a Social constructivist, Vygotsky stated that there are two major aspects of cultural development in the human mind - one is Intra-psychological and another one is Inter-psychological. Intra-psychological stage deals with society and people and the Inter-psychological stage deals with the learner's own self; that means the most exalted mental process is firstly organized by the conversation of other people in the society and then the learner takes it into his personal account.

Every function in the child's cultural development appears twice: first, on the social level, and later, on the individual level; first, between people (inner psychological) and then inside the child (intrapsychological). This applies equally to voluntary attention, logical memory, and the formation of concepts. All the higher functions originate as actual relationships between individuals (Vygotsky, 1978, p.57).

Vygotsky tried to treat learning in accordance with the development of the learner. In most cases, learners with the same I.Q. Differ in their achievement level for being low-motivated, low-attentive or unhealthy. Vygotsky viewed the situation that the students with the same I.Q level can learn by their own self at a specific range. After that, he needs someone who can take him further for continuity. Vygotsky called this someone a *more knowledgeable person* or *MKO*. He might be a teacher, mother, father, and friend, or even it can be a book also. With the help of MKO, the learner can continue his learning independently, and the process by which the learner completes his task, Vygotsky called Scaffolding. Scaffolding is a process that not only helps the learner to achieve his goal but also a process of problem-solving. In the process of scaffolding, the learner can perform a task at a specific range of capability and then he needs someone to help him to complete the task. Hereafter, there is a gap between the learner's exact development and his probable extreme range of development—Vygotsky called it the “zone of proximal development” which defies that the learner can reach to the extreme with the help of others. *What we call the zone of proximal development.. is the distance between the actual developmental level as determined by independent problem-solving and the level of potential development as determined through problem-solving under adult guidance or in collaboration with more capable peers.*^{3 (5)} (L.S. Vygotsky: *Mind in Society: Development of Higher Psychological Processes*, p. 86)

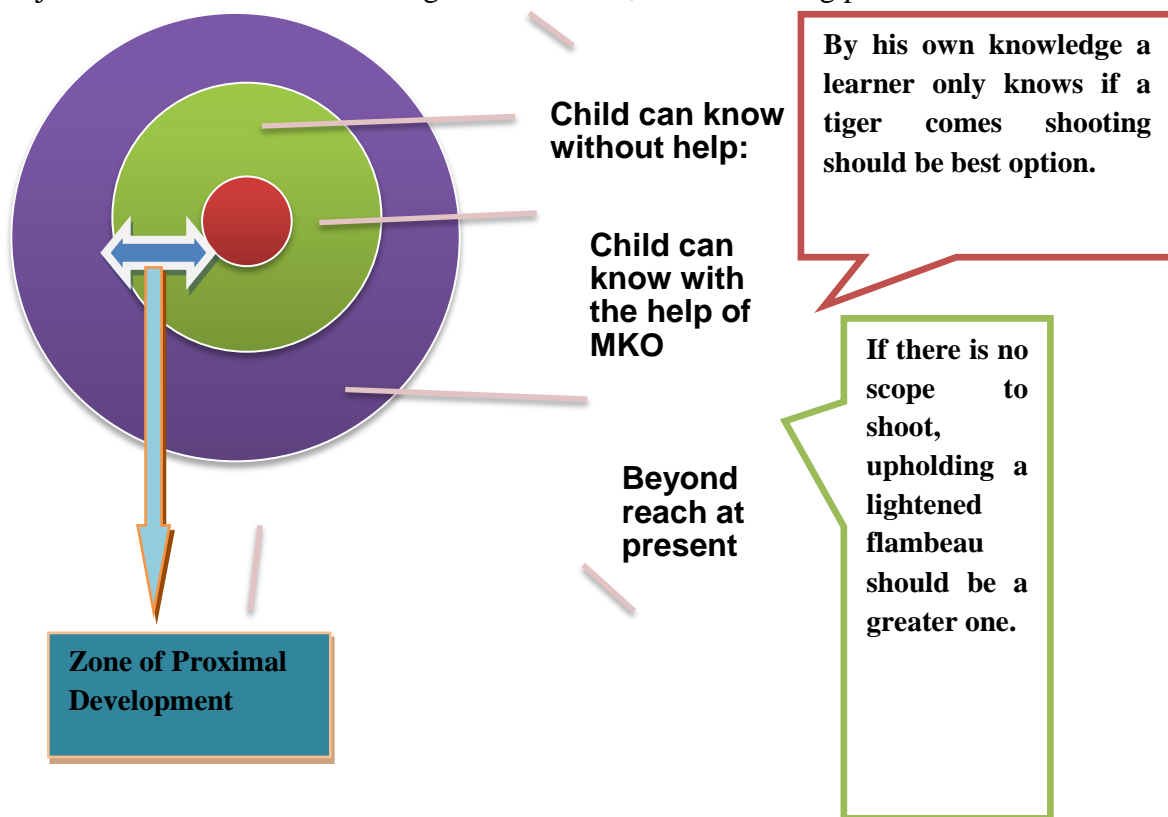
Now, if we take “Sahaj Path” in our account as a MKO, what kind of task does it perform? Let's have an example to clear this idea:

“Shaktinath babu felt asleep; suddenly, he woke up in palpitation by hearing a thud. He saw, being untied from his tether Akram had fallen from the tree. Shaktinath babu got down from the tree to see Akram and suddenly saw two sparkling eyes. Oh god! It's a Tiger. There is

no time to bring a gun. Fortunately, they both have a flambeau. They lightened it up, and the tiger fled away.”

শক্তিবাবুর একটু নিদ্রা এসেছে, এমন সময় হঠাৎ ধপ্ করে একটা শব্দ হওয়াতে চমকে জেগে উঠলেন। দেখলেন, কখন বাঁধন আলগা হয়ে আক্রমণ নীচে প’ড়ে গেছে। শক্তিনাথ তাকে দেখতে তাড়াতাড়ি নেমে এলেন। হঠাৎ দেখেন, কাছেই অন্ধকারে দুটো চোখ জ্বল্ জ্বল্ করছে। কী সর্বনাশ! এতো বাঘের চোখ। বন্দুক তোলবার সময় নেই। ভাগ্যে দুজনের কাছে দুটো বিজলি বাতির মশাল ছিল। সে দুটো যেমনি হঠাৎ জ্বালানো, অমনি বাঘ ভয়ে দৌড় দিলে।)

If a Tiger suddenly comes in front of us within a while, and if we have a gun, then what should we do? Of course, we should fire the gun to kill it, but if we forget to bring the gun with us, then what should we do? We must try to find out a second option. A child, by his own knowledge or experience, only knows he can be safe from a tiger if he shoots the gun at it. But he doesn’t know the second option to escape the situation without a gun. Here, as an MKO, “Sahaj Path” showed how an infant gets rid of it. So, the scaffolding process will be like this –



“Sahaj Path” in the light of Social Constructivism

In his study on “Thought and Language,” Vygotsky said that the relationship between thought and word is genetic and historical in the developmental process of human consciousness. *“A prelinguistic period in thought and an intellectual period in speech undoubtedly exist also in the child’s development. However, a primary bond does not connect*

thought and word. Instead, a connection originates, changes, and grows in the evolution of thinking and speech (Thought and Language, 265, 266)."

According to Vygotsky, children use speech not only for communication but also to solve tasks through language. But, before focusing inwardly, one cannot express it through language. So, being developed independently, thought and word merges to solve the puzzle or to describe the child's opinion. Vygotsky gave a detail explanation of the language development of infantile. He has included from 6 years to 10 years of children in this stage. We generally know that the age of 10 to 12 years is the exact time for studying "Sahaj Path". At this time, they do not forget what they read previously rather. Their competency develops daily. So, what kind of language development would be seen in a 10-year-old infant, according to Vygotsky? The details are given below –


Age	Language competency according to "Sahaj Path"
6	1. They develops a huge number of vocabulary like 'গর্মি', 'ধুনো', 'মালাচন্দন', 'কর্ণফুলি' etc. 2. They can understand a complete sentence and they develop some reading cabalities, as such 'বর্ষা নেমেছে। গর্মি আর নেই' (Monsoon has come. Summer has gone away) etc.
7-8	They can understand ambiguous words or sentences, like chirping of owl's— as meant by bird's call or ill-omen.
9	<u>They can describe the content in detail and they can construct sentences based on their specific word-meaning:</u> "বৃষ্টি নামন দেখছি। সৃষ্টিধর, ছাতাটা খুঁজে নিয়ে আয়; না পেলে ভারি কষ্ট হবো।" (It's raining. Srishthdhar search for my umbrella and brought it to me; if you fail to find it, it will be distressing.
10-12	<u>They can understand and describe the cause and effect relationship:</u> "কেস্ট, শিষ্ট শান্ত হয়ে ঘরে ব'সে থাকো। দুষ্টুমি করো না। বৃষ্টিতে ভিজলে অসুখ করবো।" (Kesto, sit here like a good boy. Don't try to be naughty. If you are soaked, you will be ill.)

Cognitive Development Theory and Discovery Learning:

Bruner, influenced by Piaget, believed that cognitive development is nothing but the qualitative development of the human conscience. In his theory, human development occurs through three types of representative systems. Representation is a set of rules by which an event can be encountered and conserved. This representative system is a medium by which experiences are encoded and memorized permanently in memory. A system that is consolidated with Actions, Images and Symbols plays an important role in human development and upholds the entire developmental process through Enactive Representation, Iconic Representation and Symbolic Representation of the child.

In the Enactive stage, children are derived by some sensory-motor activity and explain their achieved experience through some physical activity or gesture. But, in the Iconic stage, children draw a picture of the whole incident or the event, which is further encoded in their memory. Enactive representation is always related to reality and is temporary, but Iconic representation is always experience-based, and we cannot say it is temporary. The third representative system is Symbolic Representation which generates symbols that are reflected in language. In symbolic representation, experiences become abstract and conceptual, whereas reality represents through some symbols.

Tagore’s “Sahaj Path” is written for those who have crossed the age of 8. They overcome those three stages at this specific age and can conceive each kind of representation. From Piaget’s point of view, we know that children reject the previous stage to achieve a newer one in the development process. But, in this regard, Bruner’s viewpoint differed from Piaget’s. He believed that the human developmental process is such a system where a child developed to a better and more complex stage by carrying the previous qualities. They do not reject it but often transfer the previous system into a smoother and more complicated form. Now, if we go through the Primer, we can see that Tagore started his book (First Part) with some alphabetical description. Now the question is what those alphabets are meant to be. Well, these all are symbols that represent a specific construction of a language. By which we can conceive the abstract form of a particular, like the word “Parrot” (টিয়া) — it is nothing but a part of the language. By pronouncing it or reading it, one can experience the concept or the image of the bird parrot that is abstract in nature. How could we call it abstract? Actually, a child in his developmental process conceived the form of a parrot by watching it physically or taking descriptions of it from the picture through his Enactive and Iconic representation. So, he already has an idea of the bird Parrot. Now, in the Iconic stage, he develops a better and smoother form of identification through language without physically representing the bird. He memorizes it in his brain through language. Tagore’s “Sahaj Path’ is a book of nature. He took his subjects from the concrete physical world and developed them in an abstract form. So, the relationship of the entire developmental process should be like this:

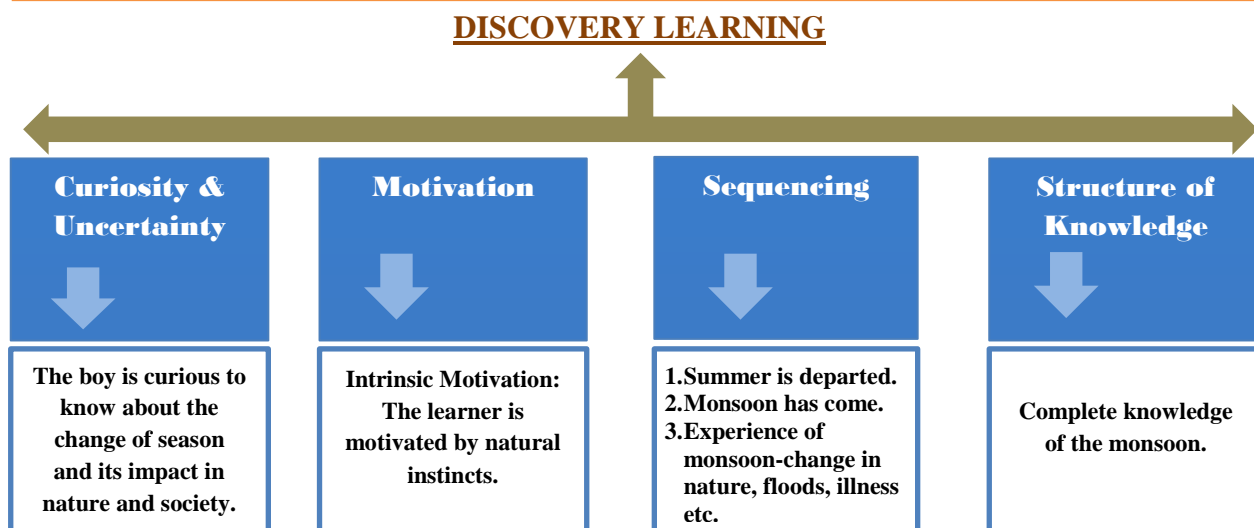
ENACTIVE	ICONIC	SYMBOLIC
?		<p>Tiger lives in the jungle. Bird lives in the tree. Fish lives in water. (বনে থাকে বাঘ। গাছে থাকে পাখি। জলে থাকে মাছ।)</p>

The table represents a developmental form of cognition. As we previously said, Enactive representations are derived from some physical activity by which a child imitates the original form of the object/ subject. From the period of sensory-motor thinking, these enactive skills are developed. But, "Sahaj Path" is structured for the period of concrete operational thinking. Therefore, enactive representation is deducted from this text. Actually, Tagore tried to give the learners a proper conception of the world, and his perspectives served to enable them to wonder for learning. Despite this, Tagore tried to develop their concept of Iconic and Symbolic representation. Thus, he included the great Nandalal Bose's pictures with his content matter. Those pictures give the learners a complete and concrete understanding of what they are delivered in the form of poetry and prose through images. Simultaneously, they get a sense of symbolic representation through words.

On the other hand, Bruner's concept of Discovery Learning has been considered with paramount importance in the field of education. Discovery Learning is consolidated with four components— Curiosity and uncertainty, Structure of knowledge, Sequencing & Motivation. Discovery Learning is an inquiry-based learning procedure where the learner takes the pioneering role of having the concept through discover. Some books are written for the reader where the writer becomes passive and the reader becomes active—mostly in detective or adventure stories, the reader finds themselves as an active detective or adventurer. Those books are written in the form of curiosity, where the learner is motivated to solve the problem through a sequential procedure and finally acquire their expected knowledge. Tagore, being experienced with the nature of the child, has imparted such kind of procedure where the learner finds themselves as a discoverer. We can discuss the theory by taking an example.

Example: *Monsoon has started. Summer has gone away. Clouds are rumbling, and thunders are lightning in regular intervals. The waterfall of mountain Shilong is oozing out. River Karnafuli is overflowed. It drowned the sesame field. It drowned Durganath's corridor. His bamboo-made fence is collapsed. Cows are fallen into a distress situation by standing continuously in the mire. Farmers stopped their work. Everyone is infected by a cold and cough. Master is going by wearing a raincoat accompanied by Turki Mia. Hollow spaces are covered by water and frogs. Drains overflow in our locality (Sahaj Path, Second Part, Fifth reading).*

The entire example is a description of the rainy season. Curiosity leads the boy to know about everything what happens in rainy times. Through observation, he discovers a sequence that happened during the course and gave him a compact knowledge of the rainy season. So, the process of Discovery Learning is



So, The Primer itself is a way to impart heuristics. Through this discovery learning process, one can understand the subject by sequencing the content into some small conceptual segments. Tagore’s ‘Sahaj Path’ has defined the process of discovery learning through its content matter and psychological techniques and presents a world of wonder where a learner is motivated by his curiosity and uncertainty and finally becomes a discoverer.

Conclusion:

The problem started with a great debate about excluding “Sahaj Path” as a primer in primary-level school education. Some intellectuals have opposed it, and some have supported it, but the debate is still continuing. Hence, our main objective is to overview the primer completely in the light of child psychology to cast its necessities by considering before and after. So, in this regard, we have taken some paramount psychologists and their theories to ensure the worthiness of this primer in the field of child education.

Sigmund Freud, the father of psychoanalysis, has approached that the human mind lives in servitude to their biological instincts where morality is an imposition of society. He, in his structure of the mind, has described the nature of human conscience, where instinct is the force that motivates oneself to his destiny. His theory of Id, Ego and Super-ego has become gospel in educational psychology. *“Freud believed that we always experience a certain amount of instinctual tension and must continually act to reduce it. It is impossible to escape the pressure of our physiological needs as we might escape some annoying external stimuli. This means that instincts always influence our behavior in a cycle of need leading to a reduction of need (Theories of Personality, page 52).”* Tagore knew that instincts control us, but we cannot leave our hope and morals. Moreover, there is something within us that we call ‘humanity’ and humanity, if the crimson glow of the rising sun eclipsed by our own evil will, will finally win over the slavery of animalism for the sake of humanity. *“We shall not feel proud to be confined within their directions. Our minds will lust after small privileges, and we shall rebel against the rigors of education (The National School, 126).”* But, he was completely against imposing

thoughts, morals or ideas, which is why he never tried to influence children directly through his writings in this primer. Because morality is a social function and it varies from man to man. Tagore was not a Freudian, but his perseverance in personality development is quite similar to his. In this regard, Tagore sketched a world of a fairy with no king or boundary that can limit the sky of childhood. However, humans and society exist with a panoramic beauty that takes them to the world of imagination. Tagore believed in the mystic trinity of Satyam (Truth), Shivam (Divine) and Sundaram (Beauty), which finally would lead them to the world of humanity as a whole.

Sigmund Freud directly influenced Erik Erikson in his earlier life. Still, latterly in his theory, Erikson added the value of society in human development by denying the Freudian concept of Id, Ego and Super-ego. *"In his famous chapter, "Eight Stages of Man," Erikson (1950) modifies and expands the Freudian stages of psychosexual development by placing much greater emphasis on the social context of development. Erikson also is the first person who proposes a life-span theory of development that encompasses the entire life cycle. His modifications were inspired by anthropological findings and a concern with the social origins of these stages, which contributed to a shift from the sexual nature of man to a theory of psychosocial development (Theory of identity Erikson, page- 2)."*

On the other hand, Tagore was also concerned with the fact that development is not a periodical process. Rather, it is a life-long process, and society plays an important role in every realm of the human mind because it is not only the development of the human mind that determines their social being but, on the contrary, their social being that determines their process of development. So, as an educationist and writer of the "Sahaj Path", Tagore incorporated humans and their peripheral society in his primer with great importance. He in his book, he first introduced some subjects to stir up their imagination, then he placed them in some social condition to achieve their learning abilities, as mentioned by Erikson's Social learning theory.

In his Social cognitive theory, Albert Bandura mainly stressed five major development sectors - Reflexes, Symbolizing capacity, Forethought, vicarious learning and Self-analysing capacity. These all are necessary for a learner in his self-learning procedure. Tagore, being a believer in self-learning, has constructed a condition where one can have everything to obtain his learning outcomes, as mentioned by Bandura. We have already discussed it by analysing examples from Tagore's "Sahaj Path"; most often, all these examples are complemented by Bandura's theory of learning. In his Triadic reciprocity theory, Bandura claimed that if behavior, cognitive elements and environment are tied up in a stimulating relationship, it can lead a person to his proper learning. Most often, this relationship is also required for observational learning. *"Bandura, like Skinner, recognizes that much learning takes place as a result of reinforcement. He also stresses that virtually all forms of behavior can be learned without directly experiencing any reinforcement. Bandura's approach is also called observational learning, indicating the importance in the learning process of observing other*

people's behavior. Rather than experiencing reinforcement for each of our actions, we learn through vicarious reinforcement by observing other people's behavior and the consequences of that behavior. This focus on learning by observation or example, rather than always by direct reinforcement, is a distinctive feature of Bandura's theory (theories of personality, 406)." Tagore also believed that observation could make oneself conscious about his surroundings, people and nature. Even in his childhood, living a life of discipline, he had nothing in his closed room except a secret window where he observed and imagined everything and everyone. But his characters in this primer are not chained like him in a closed room. They all are free like a bird, curious like a discoverer and open as nature. There Tagore mainly explained and elaborated on the curiousness of his characters to discover the mystic nature of childhood, where reinforcement comes from within and experience enhances by experiencing it directly. Tagore criticized the process of imposition. If the learner is not intended to learn, he is forced to do it. *"Where our cordiality, our intimacy, our easy pleasantries disappeared... The grind starts from very early childhood. There is very little connection between the mind, and this way of acquisition of knowledge; nor is it for pleasure, it is only for a living and some status (A Veil, 140)."* But, we can impart an alternative way to skip this monotony of learning. If the learner creates his way, it should be a better option for him. Tagore's "Sahaj Path" is that kind of book where the learner becomes the most paramount person who starts his journey as a discoverer by observing his surroundings and people.

Jean Piaget believed that knowledge is not inherent; it is invented through a step-by-step procedure through assimilation and accommodation with maintaining its equilibrium. Our self-preservation capacities are called Assimilation. Accommodation is a process by which a learner learns new experiences or changes his behavioral pattern to the influence of his society. Children engage themselves in a continuous interaction process with a society where they get attached to newer concepts and thoughts; thus, the process of adaptation gets complicated. In this process of interaction, the Schema develops to deal with his environment. *"When a reflex responds to a suitable external stimulus, the total sensory perception and motor activity are incorporated into the schema of that reflex and changed; so that when the reflex is again stimulated, the schema has been modified. The stimulus is never again experienced in quite the same way, nor is the response quite the same. Thus the schema is invoked to account for the modification of response and the alteration of perception in the course of learning (Tuddenham, 12.7)."* Tagore, in his primer, has incorporated such things which can elaborate and distinguish the different patterns of schema. "Sahaj Path" 1st part is compelled with some simple concepts, mostly related to sensory motors and physical activities, which are merely external reflexes, and through it, he tried to develop the basic patterns of the schema; then, in his 2nd part, he incorporated some more concepts which are more complex, intuitive and more internal in nature. So, his point of view was pretty clear about Piaget.

Kohlberg's theory is associated with the development of morals. Kohlberg's theory of moral development is a theoretical developmental process of cognitive capacities. So, moral

development is not an emotional process but a cognitive process. He said that when cognitive conflict arises in the human mind, it baffles the state of equilibrium. So, to acquire the previous state of equilibrium, we certainly need some role-taking abilities through which the process of moral development continues and human minds regain their equilibrium. Tagore also believed that education must persuade morally but not in a mechanical way. To him, our current education *“is again a result of the mechanistic approach. Like a daily dose of tonics, the child has to be given a dollop of moral instructions (Problems in Education, 108).”* But, we can give them a wide open space where they experience their moral duties and enhance their role-taking abilities. Role-taking abilities are also a person's quality by which we can foresee our future leaders. In his primer, Tagore has created so many situations where his characters, to bring back their equilibrium of mind, concluded the conflict by making proper decisions. But, there are also some exceptions—in most cases where Tagore's intentions were subjected to describe heroism, he most often stressed the concept of role-taking abilities without taking them into a conflicting situation. But, more or less, Tagore's “Sahaj Path” has widened and explained this theory by presenting some conflicting situations where his characters react and are exempted.

Lev Vygotsky presumed scaffolding is such a process by which the area of knowledge expanded, and in his learning theory, he also talked about an external element that can help a learner to acquire his learning abilities - he called it MKO or more knowledgeable object; it can be a person, a co-learner or a book by which he will develop in a proper manner. Though Vygotsky's saying is mainly directed to a co-learner rather than books, classes, or science shows, his theory did not deny the necessity of books as a MKO. Tagore also believed that interaction with people or nature could make a person more able than those of books or classes, but he felt books are necessarily important to take those learners in a proper direction. He believed a book could lead a person to develop a learner's social learning abilities, but the development quality depends on what kind of book is served to him. If the book cannot stir up the notion of ocean, if it fails to develop the minds, then it would be useless. Thus, he wrote “Sahaj Path” to make them a wanderer and discoverers of their own way. Vygotsky's theory is also related to the development of language. Children use speech not only for communication but also to solve tasks through language. So, if the language becomes unknown to them, then the entire developmental process would be affected. For that reason, Tagore proposed Bengali in place of English. He wrote: *“English is very much a foreign language for us. It has no resemblance to our language in syntax or grammar. On top of it, the ideas and topics are alien. Hence everything from top to bottom has to be memorized before any comprehension draws. The result is akin to swallowing one's food without properly chewing. Suppose a contains a story about ‘haymaking,’ then it is an activity familiar to the English child, so he enjoys it specially, or it is the history of the fight between Charlie and Katie over a game of snowball, then it is highly amusing to the English child. But when our children read these in a foreign tongue, it evokes no memory; there is no picture before his mind's eye, and he has to grope all the way (Education upset, 15-16).”* As a result, the inter-psychological and intra-psychological

stages of the learner are interrupted because before focusing inwardly, one cannot express his feelings or thoughts through language—so, as a matter of fact, the relationship between thought and the word itself creates a puzzle rather solving it. That is why; Tagore’s perception of delivering language simply and understandably through the mother language is not contradicted but complemented by Vygotsky’s point of view.

Like Piaget, Bruner believed that development is a step-by-step procedure by which a learner learns his conscience as a human. Bruner’s theory is based on ‘representations’; representation is a set of rules by which events and incidents are encountered and remembered. He divided the representations into three specific systems based on a learner’s age— Enactive Representation, Iconic Representation and Symbolic Representation. Through these representations, a learner learns and relates with society, people and objects. Tagore’s “Sahaj Path” clearly discloses the necessity of those representations. Though enactive representations are not often used, the other two are frequently used and described to establish the relationship between the physical world and the world of signs and symbols. On the other hand, Bruner’s theory of Discovery learning has greatly impacted the field of education. Discovery learning is an inquiry-based learning situation, consolidated with Curiosity and uncertainty, Structure of knowledge, Sequencing & Motivation where the content is not served but has to be discovered, has changed the scenario of the learning pattern, and is also imparted in Tagore’s primer. Tagore has created some situations where his representative characters are not told what to do, they do what they feel about from their conscience, and finally, they discover what they want to achieve.

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