



RESEARCH ARTICLE

Tagore's Intercultural Approach on Language Learning in Primary Classes**Gitanjali Mukhopadhyay**

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Email: gitanjalimukhopadhyay0000@gmail.comReceived: 12th Feb. 2018, Revised: 17th March 2018, Accepted: 20th March 2018**ABSTRACT**

Rabindranath Tagore applied intercultural approach in language learning (Bengali language) for primary classes. In this present study 'Sahaj Path' (volume I and volume II) of Tagore taken as a method of intercultural approach, in which the cultural, social, traditional aspects of Bengali society taken as yardstick for learning Bengali language. The present study depicts how 'Sahaj Path' from easier to comparatively harder grammar and literaturic part of Bengali language are being taught to the students of primary classes by essays and poems. This study also shows how 'Sahaj Path' as an intercultural approach made students fluent and rich in Bengali language as well as culture.

INTRODUCTION

Rabindranath Tagore in boy hood was a school reluctant boy. His bitter experience in school particularly the ill treatment of teachers never creates on him a good faith about schooling. In letter days when he was at his service of zamindari Shilaidaha considering his previous schooling experience he became worried about his son and daughters' teaching and for this very reason he planned to set up Primary School in his own way of teaching technique.

At that very time with the permission of Maharshi Debendranath Tagore, Balendranath Tagore (nephew of Tagore) set up a '*Bramhabhidalya*' at Santiniketan Ashrama. But sudden death of Balendranath Tagore this idea was not fulfilled. Now Rabindranath Tagore the poet came Shantiniketan Ashram from Shilaidaha estate in 1901 and set a '*Bramhabhidyalaya*' with six students. His son Rathindranath Tagore was one of them. Here the moto was to start a school like ancient Indian '*topoban Ashrama*' which was famous for '*Guru Shishya*' tradition.

Now he faced problem of appropriate books for the little school children in Bengali. For that very reason which inspired him to write the famous '*Sahaj Path*' volume I and II. Which is aiming the description of nature according to the tender mind of Bengali children with the freedom of mind and beautiful outlook of society in connection with joy and amusement. Hare poet's Idea was to make the children broad minded and liberal in outlook letter.

The rhymes of '*Sahaj path*' brings the eternal Joy to the tender mind of students like colourful pictures on meadows, river, sky, paddy field, bushes with their flowers and birds all were like live panorama which flows spring of joy in the minds of the students, they feel no fatigue and monotony in study.

This child centered pedagogical concept of Tagore followed by NCF 2005. The guiding principles of NCF 2005 which are followed by Tagore's child centric teaching concept are- connecting knowledge to life outside the school, ensuring that learning shifts away from rote method enriching the curriculum so that goes beyond the textbooks, making examination more flexible and integrating them with classroom life, nurturing and overriding identify in form by carrying concerns with in the democratic polity of the country. The introductory part was taken by Tagore's '*Civilization and Progress*' in NCF 2005.

"In learning a language, when from mere words we reach the laws of words, we have gained a great deal. But if we stop at that point and concern ourselves only with the marvels of the formation of a language, seeking the hidden reason of all its apparent caprices, we do not reach that end, for grammar is not literature... When we come to literature, we find that, though it conforms to the rules of grammar, it is yet a thing of joy; it is freedom itself. The beauty of a poem is bound by strict laws, yet it transcends them. The laws are its wings. They do not keep it weighed

down. They carry it to freedom. Its form is in law, but its spirit is in beauty. Law is the first step toward freedom, and beauty is the complete liberation which stands on the pedestal of law. Beauty harmonizes in itself the limit and the beyond – the law and the liberty.” --- Rabindranath Tagore, Sadhana.

RATIONALE OF THE STUDY

As the days advancing towards modern development with worldwide technological devices the interaction of human society throughout the world with all their diversities taking reaching with Oneness with their habits and minds. We get all these fragrance of beauty in Tagore thought as a whole. We know once in ancient India the rishis gave the ideas with saying '*Vasudhaiva Kutumbakam*'. This very idea has been developed in the thoughts of Tagore in form of poems and songs. He says 'where the mind is without fear and head is held high', 'when I go from hence let this be my parting word that what I have been seen is answerable', 'I have had my invitation to this world festival and dance my life has been blessed'. All these Global democracy with salvation of mankind towards a highly cultural modern society at present. We get the sense from the poem '*Parthana*'. The Global tenancy of global sovereign literature and to link the purest loveliest minds by the aesthetic sense has been created by the Tagore by his powerful and thoughtful writing.

In this field we see there are limited works have been done. Tagore was an international educator. His child centric education system has greater relevance today. His procedure of teaching honored internationally. But the technique of intercultural approach of language learning in primary classes by '*Sahaj Path*' no work have been done. For this knowledge gap I am keen interested and try to find out the importance of this study. His teaching is according to the needs and capacity of the children in graded wise. He uses the sentences with the likewise complex words in every paragraph and every poem.

RESEARCH QUESTIONS

1. How '*Sahaj path*' is helpful in developing mother tongue among primary class children?
2. How '*Sahaj path*' become an intercultural approach of language learning in primary classes?
3. How it is helpful in enhancing linguistic abilities among primary children?

OBJECTIVES

1. To find out how '*Sahaj path*' is helpful in developing mother tongue among primary class children.
2. To find out how '*Sahaj path*' become an intercultural approach of language learning in primary classes.
3. To find out how it enhances linguistic abilities among primary class children.

OPERATIONAL DEFINITION:

1. INTERCULTURAL APPROACH:

In this study Tagore's intercultural approach is adopted for analyzing the language learning process of primary classes. This means that each of us is a member of various cultural groups, we accept that cultural influences that how each of us views the world, and we learn skills to mutually adapt our behavior so that we can meet shared goals. It focuses on communication skills across cultural differences. It is one of the major part of theoretical and methodological approach started by Tagore for easy going of language teaching and learning within the culture. It is intuitive in nature.

2. LANGUAGE LEARNING:

It is the process by which language capability develop in human.

3. LINGUISTIC ABILITIES:

Linguistic abilities simply mean having a good command of one or more languages. In my study linguistic abilities means one who is capable in Bengali vocabulary, sentence making and reading comprehension.

DELIMITATION THIS STUDY

1. This study is limited on Tagore's '*Sahaj path*' only.
2. This study is conducted only on class I and II students of Siksha Satra.
3. This study is limited on first language learning only.

METHODOLOGY IN PRESENT STUDY**METHOD:**

Considering the demand and the nature of study 'Descriptive survey' method was used. The present study is descriptive survey type research.

POPULATION:

All the students of class I and class II in primary schools in West Bengal.

SAMPLE:

60 students in Siksha Satra of Visva-Bharati of West Bengal.

SAMPLING PROCEDURE:

The sample is selected through purposive sampling technique as because there is less time to cover up all samples.

TOOLS USED

There are three objectives of the study. The tools are selected as per objectives as following--

OBJECTIVE 1: Informal conversation with the students and teachers and observation of the formal language classroom to find out how '*Sahaj path*' is helpful in developing mother tongue in primary classes.

OBJECTIVE 2: Content analysis to find out how '*Sahaj path*' become an intercultural approach of language learning in primary classes.

OBJECTIVE 3: Self made test from '*Sahaj path*' to find out how it enhances the linguistic abilities i.e. vocabulary, sentence making and reading comprehension among primary children.

CONSTRUCTION OF TOOLS:

Researcher constructs three tools-

A. Informal conversation with students and teachers and observation of classroom processes to find out how '*Sahaj path*' is helpful in developing mother tongue in primary classes.

Step- 1: After going through various literatures and discussions with experts, the researcher decided that informal conversation with students and teachers and observation of classroom processes will be appropriate tool for collection of data for the objective 1.

Step- 2: For this purpose the researcher conducts informal conversation with students of class II of Siksha Satra and with their class teachers i.e. Md Mazarul Hamid and Shiuli Sihna.

Step- 3: The researcher observes the Bengali classes of Siksha Satra of class II in which '*Sahaj path*' is being taught.

B. Content analysis of '*ShajPath*' as per social, cultural and traditional attributes given in stories and poems to find out how '*Sahaj path*' become an intercultural approach of language learning in primary classes.

Step- 1: The researcher select '*Sahaj path*' for content analysis which will be appropriate tool for data collection of the objective 2.

Step- 2: The researcher translates the book '*Sahaj path*' both volume.

Step- 3: Then the researcher interprets the '*Sahaj path*' according to proposed themes i.e. social, cultural and traditional.

C. Self made test from 'Sahaj path' to find out how it enhances the linguistic abilities i.e. vocabulary, sentence making and reading comprehension among primary children.

Step- 1: After going through various literatures and discussion with experts, the researcher decided that, self-made language test was the most appropriate tool for collection of data for objective 3 in this research.

Step- 2: Initially collected and listed language test were presented before two experts. They were requested to check the questions. They were also requested to modify through alternative or to reject the irrelevant questions.

Step- 3: On the basis of expert's opinion questions of the language test were modified and arranged according to sequence.

Step- 4: On the basis of expert's opinion again mini modification of language test was done.

Step- 5: After mini modification of self made language test it was finalized. There were mixed 10 questions of many types from 'Sahaj path' lesson 3rd and 4th of volume II.

DISCUSSION OF OBJECTIVE- 1:

There are four skills in language learning these are listening, reading, speaking and writing. The receptive skills are listening and reading and productive skills are speaking and writing. From informal conversation of teachers and students, the researcher came to know that the teachers of class I and class II emphasis on the skill listening. The teacher first of all reads the 'Sahaj path' for the students, by listening 'Sahaj path's story/essay and poem the student recapitulate and memorize then the teachers are asked to the students to read the story and poem of 'Sahaj path'. After listening the students can easily read the matters. All these skills are for class I and class II. But for specially in class II's students the teachers emphasis on speaking and writing. With the very new alphabets and new words of 'Sahaj path' the students can understand the meaning, they recapitulate and can easily apply these words or *juktakshars* in their day to day speaking language. Not only these students of class II can write words and can apply in their writing. By these it is proved the 'Sahaj path' has greater impact in developing mother tongue in primary classes.

INTERPRETATION:

There are some factors what make 'Sahaj path' easier for learning first language:

1. Good explanation of syntactic structure of Bengali language:

In this 'Sahaj path' volume I and II, the writer uses some good explanation of syntactic structure as the writer first uses simple primary Bengali alphabets (*swara barno*) such as অ, আ, উ, ঊ etc, then he shows the secondary Bengali alphabets (*banjayan barno*) such as ঠ, ঙ, ঞ, ঝ etc. Then he uses some simple to complex alphabet (*juktakshar*) such as ঞ, ঞ, ঞ, ঞ etc. Gradually the writer shows how a word is formed by different alphabets, such as in this part of *Sahaj path* a simple and nice rhyme Sun rise 'Alo hai,' fear goes 'gelo bhai', generally the darkness brings fear in the mind of little children and appears sunlight disappear all Fears of the minds. A nice rule of nature appears simply and nicely. The nice picture square appears bamboo trees are dancing, the water of the Ponds dazzling, crows are shouting etc. Then he shows how a simple sentence is formed by different words such as 'kalo rati gelo guche alo tare dilo muche'.

Next how a complex sentence is formed for example 'Dada', 'chatta', 'Hat', 'Ata' etc, In volume I of 'Sahaj path' a nice rhythmic poem depicting a marsh bill named *Mtoi bill*. A Patchwork of natural sight such as flowing water to far away in which the fisherman catching fishes ducks are swimming on the water, the crane and Kingfisher are waiting for their preys. Somewhere in the bill they are paddy fields surrounded by water and cultivator and harvesting the paddies and above the bill the clouds and floating over the head with the shadow on the water. So a primary class child can learn gradually the Bengali language from explanation of syntactic structure.

2. Better arrangement of Bengali alphabets from easier to critical:

In 'Sahaj path' the arrangement of Bengali alphabets from easier to critical that is from primary alphabets *swara barno* to secondary alphabets *banjayan barno* then complex alphabets *juktakshar*. So the students can learn easily the Bengali alphabets. Such as In 8th lesson of 'Sahaj path' volume I,

he used the complex letter ঔ(ঔ) such as *bhor, lok, dhoba, gora*, etc In 9th lesson he taught the complex letter ঔ(ঔ) such as *gouro, chouki, kouto, mouri* etc. In the 10th lesson he is use of *chandobindu* such as *Bandar, jhanka, kanpa, chanpa, hans* etc. Beside this in above the three lessons the poet composed some nice poems to flowered is the minds of little children.

3. Alphabets are explained with the help of stories/essays and poems/songs:

In '*Sahaj path*' alphabets are explained with the help of stories/essays and poems/songs such as with ঐ(ঐ) the third lesson of '*Sahaj path*' volume I one complete chapter has been written by the writer i.e. *Oi sada chata .dada jai hate .gaye lal jama...* means elder brother goes with white umbrella, he wears red shirt. With ঔ(ঔ), ঔ(ঔ) the fifth lesson of *Sahaj path* volume I has been written i.e. *Chup kore bose ghum pai...* and so on. It means sleep comes into eyes. By the complex letters (juktakshar) one whole chapter has been written which we find in the volume II of '*Sahaj path*'. Such as ঞ(ঞ) has been used in third lesson of volume II i.e. *Aj mongal bar...* and with ঞ(ঞ) has been used in fourth lesson of volume II i.e. *Chandannagar theke Ananda babu asben*. It means from Chandannagar Ananda babu will come. In this part the writer shows the use of short R comes between the two letters such as *Varsha ,garjan, garmi, karna shares, Durganath* etc. The complex sentences are *Varsha comes, there is no warmth, time to time sky is roaring and there is lightning of and on. The river Karnaphuli has been flooded* etc.

In this lesson for entertaining the little children the poet insert here the nice poem depicting the Story of Ramayana as to the imagination of little children which creates the thoughts of children with colourful rhythmic rhyme. Here the child is thought himself the hero of Ramayana like Ram and he has it guarding the Rishis and Munis with his bow and arrow and here the poet gives a vivid picture of Topovono with its trees and flowers and birds and so on.

4. Contextual matters are given through stories/essays and poems/songs:

Contextual matters such as Cultural, Traditional, Social events are given through stories/essays and poems/songs. In the 5th lesson of '*Sahaj path*' volume I the poet depicted a nice picture of a rivulet is going in zigzag course through this village. In the month of May and June the water is very low the cowboys crossing the river with their cattle. In this regard there is no mud it is full of sands and boys are bathing in the Ghats, some time they catch fishes with their clothes, the housewives washing their clothes they carry water to their home with pitchers. But there is difference in the month of July there is heavy current and rivulet is full to the brim. In the 6th lesson of this volume a nice poem depicting Autumn has been composed, the themes of poem autumn comes and sense of cold wave is being felt. There is due on the grass head that found in the morning with flower trees at the time began to blooming and the river and Ponds are full to the brim, the green paddy fields are waving by winds, at that very period and the sense of joy for coming holiday overcast the atmosphere of Autumn. The famous Hat poem in volume II in second lesson of '*Sahaj path*' has described the rural market place which shows the social picture of a rural Bengal society. In 13th lesson of '*Sahaj path*' volume II the writer describes the marriage ceremony of Bengali culture so it shows the cultural aspect of Bengali society. In 4th lesson of '*Sahaj path*' volume II the writer writes about the welcome of guests, as welcoming of guests is a Bengali tradition and students are well acquainted with this tradition. So, in this '*Sahaj path*' in both volume it is seen different contextual matters are given by which the primary students can learn and acquainted with this events.

5. Pictures and fun related materials are used for making mother tongue easier:

The pictures of '*Sahaj path*' in both volume are drawn by famous artist Nandalal Bose. These pictures are easy to relate with society, environment, culture as the children are easily attracted by this lively pictures which make the mother tongue more easier. For example in volume I in the first lesson there is a picture of a little children which is very attractive. In volume II in the 3rd lesson there is an appropriate picture of a community whose are going to clean the jungle according to the text. In the last page of volume II there is a picture of some little children whose are playing with water. It is also a very attractive picture for little children.

DISCUSSION OF OBJECTIVE- 2:

Table 1: Sahaj Path (volume I) for class I

| Font | Poem | | | Story | | |
|---------------|---|--|--------------------------|--|----------------------------|-----------------------|
| | Cultural | Traditional | Social | Cultural | Traditional | Social |
| অ,আ | | Choto khoka bole অ,আ shekheni se kotha koya. | | | | |
| উ,ঊ | | | উ,ঊ dak chare ghu ghu | | | |
| ঊ,ঋ,ঌ | ঊ,ঋ,ঌ bhoja nie chole hate | | | | | |
| ঊ,ঋ,ঌ,঎ | | ঊ,ঋ,ঌ,঎ kore goal / kadhe niye dhak dhol | | | | |
| ম | ম chalai goru gari,/dhan niye jai bari. | | | | | |
| শ,ষ,স | | শ,ষ,স badal dine ghore jai chata kine | | | | |
| আ(া) | | | | Oi sada chata .dada jai hate .gaye lal jama... | | |
| উ(ু), ঊ(ূ) | | | | Chup kore bose ghum pai... | | |
| এ(ে) | | | | Bela jai. Tel mekhe jole dub diye ashi | | |
| ও(ো) | | | | | Bhor holo. Dhoba ase... | |
| ঐ(ৌ) | | | | | | Eso eso, Gour eso. |

Table 2: Sahaj Path (volume II) for class II

| Fonts | Poem | | | Story | | |
|---------------|----------|-------------|--------|---|---|-------------------------|
| | Cultural | Traditional | Social | Cultural | Traditional | Social |
| ং | | | | Megher rong ghono nil... | | |
| ঙ্গ | | | | Aj mongal bar... | | |
| ন্দ | | | | | Chandannagar theke Ananda babu asben.. | |
| র্ | | | | | Ushri nadir jarna dekte jabo ... | |
| ষ্ট | | | | | | Bristi namlo dekhchi |
| ক্ত | | | | | Bhactoramar nauka sakti kather taktadiye tairi... | |
| প্ত, ষ্প, স্প | | | | Gupti parar Biswambharbabu palki chore cholechen saptogr.... | | |
| ফ, ভ | | | | Udhap Mandal jatite sodgop. | | . |

Intercultural approach means that each of us is a member of various cultural groups, we accept that cultural influences that how each of us views the world, and we learn skills to mutually adapt our behavior so that we can meet shared goals. It focuses on communication skills across cultural differences. It is one of the major part of theoretical and methodological approach started by

Tagore for easy going of language teaching and learning within the culture. It is intuitive in nature. Here some intercultural aspects such as traditional, social and cultural aspects of Bengali society has been described in 'Sahaj path' which make the primary class children more acquainted with their culture. In 'Sahaj path' in both volume Tagore wanted to correlate the natural events or phenomena and societal and cultural as well as traditional events or facts to the little school going children. That makes them rich in Bengali culture which creates a total human being in near future.

INTERPRETATION:

There are poems and stories /essays by which the writer presents various intercultural approaches of the society to the primary children. The writer used alphabets and *juktakshar* (complex letter) and presents one story and essay and poem. In class I, the writer wrote by the alphabet অ,আ and by poetic format he wrote *Choto khoka bole অ,আ shekheni se kotha koya*, means a little boy says the common words but he does not able to speak. It is a traditional aspect as little children can speak gradually. The writer used the Bengali words ড়ে,ড়ে and wrote ড়ে,ড়ে *dak chare ghu ghu*, he personified this words as a dog as it barks ghu ghu. Dog bark it is a social aspect. চ,ছ,জ,ঝ personifies and wrote চ,ছ,জ,ঝ *bhoja nie chole hate*, as they bear loads. It is a cultural tradition. *chalai goru gari, dhan niye jai bari* as ঞ drives bull cart and brings rice to home. It is a cultural tradition.

ঝ,ঝ,ম *badal dine ghore jai chata kine* as ঞ,ঝ,ম go to home with buying an umbrella. It fell into traditional aspect.

Now the writer used the *juktakshar* (complex letter) আ() and writes a whole story with this *juktakshar* (complex letter). *Oi sada chata .dada jai hate .gaye lal jama...As dada (elder brother) goes to market .He wears red shirt .Maternal uncle brings daal. And so on... In this essay the writer describes some relationship as the little children will be well acquainted with their relatives. So it is a cultural aspect.*

In 5th lesson the *juktakshar* (complex letter) উ(), উ() is used in an essay. *Chup kore bose ghum pai*. This lesson tells us the cultural aspect of our society, as picnic will be held and picnic is a cultural event. In 6th lesson the writer used the ঐ() *juktakshar* (complex letter). *Bela jai. Tel mekhe jole dub diye ashi*. Here the writer referred as a match will be held i.e. football match and it is a popular game of Bengali culture.

In 8th lesson the *juktakshar* (complex letter) ঐ() has been used. *Bhor holo. Dhoba ase...* Here referred the natural aspect so this essay falls into traditional aspect.

In 9th lesson the *juktakshar* (complex letter) ঐ() is used. *Eso eso, Gour eso. ore kaulu...* so this essay tells the social aspect.

For class II volume II of *sahaj path* the writer is used more complex letters and *juktakshar* in poems and stories. The sentences are simple as well as complex or compound. By these complex letters or alphabets and words the students can easily correlate the cultural social and traditional aspects of Bengali culture.

In 1st lesson the writer used the alphabet. *Megher rong ghono nil...* In this part complex letter *Anushar* such as *kansha, Singha, chingri, Palong* etc. Here with very simple words with *Anushar* he depicted some natural events of society with very sweet and enthusiastic manner, which is very fond of tender heart little boys such as clouds overcast .The sky colour is deep blue. It is 9 o'clock now. Where will you go Banshu, with an umbrella? There will be a play of *Kansha bodh*. Maharaj Hansha Raj Singha will come etc. This essay tells about an acting show of *konsho-badh*. It is a cultural event.

In 3rd lesson there have been used the complex letter ঞ. *Aj mongal bar...* The sentences are ,today is Mangol bar, the day to clean the jungle of the area, all the boys have come together, Rangolal babu will also come, he is elder brother is Bongo Babu etc. This essay shows a picture of community engagement. As it describes the clanning day so it is a culture event. So the students are accustomed with cleaning of our society.

In 4th lesson the writer used the complex letter ঞ. *Chandannagar theke Ananda babu asben..* The sentences are Anand Babu will come from Chandannagar see that no criticize may take place. Indhu should be asked that there would be no negligence in hospitality etc. As well come of guest is a tradition of Bengali culture, so that students are well acquainted with this culture. In 6th lesson the writer has been used the complex letter ঞ. *Ushri nadir jarna dekte jabo.* The sentences are- we shall go to see the spring of Ushri. Today is very boring can you hear the sound of thunder? It is the rainy day of July .Ushri becomes flooded, the water current very sharp. It is going on interminatingly etc. This essay shows a picture of organizing an outing programme. Outing is a tradition of Bengali culture. So the students can learn about it.

In 9th lesson the complex letter ঞ is used. *Bristi namlo dekhchi.* In this lesson the writer describes a rainy day. I see rain begins *Sritidhar* brings the umbrella, without it gave me trouble. Kesto sit calm and quaitly, rain water makes you ill, Sanjeev should be asked to bring logenze for you etc. This story tells about some simple societal aspects.

In this 11th lesson the complex letter ঞ is used. *Bhaktorammar nauka sakto kather taktadiye tairi...* This story tells about a traditional hunting programme. The student can enjoy the story of hunting and learn this tradition.

In 12th lesson the complex letters ঞ, ঞ, ঞ are used. *Gupti parar Biswambharbabu palki chore cholechen saptogram....* This story is about a doctor. It is a societal aspect. The students enjoy and learn with this social aspect.

In 13th lesson the writer used the complex letters ঞ, ঞ. *Udhap Mandal jatite sotgop...* It is a story about a poor family and their daughter's marriage ceremony. Marriage is a cultural event, as the students can acquainted with this cultural event.

Except this the poet writes some poems in 'sahaj path' in both volume. Some of them are as follows.

Hat--- the poem describes a nice picture of Riverside Weekly market with vivid picture of buyers and sellers along with villagers and their associates.

For entertaining the little children the poet inserts here the nice poem depicting the Story of Ramayana as to the imagination of little children which creates the thoughts of children with colorful rhythmic rhyme. Here the child is thought himself the hero of Ramayana like Ram and he has it guarding the Rishis and Munis with his bow and arrow and here the poet gives a vivid picture of Topovono with its trees and flowers and birds.

In 7th lesson he composed a nice poem in saying of a mason .He goes to town every morning buy a bullock cart, he lays bricks as per his choice and make wall. The peddlers and hawkers pass under the construction go through the road when the clock struck 4:30 o' clock all the school children running towards home and they overcast as the area with dust, the crows return their nest, then he comes down and go to his own village which is by the side of pond left side of Gajon Tala.

The poet writes a poem about his dream .He dreamt in the dream that Kolkata the whole city is moving with all aspects. He also sees the dream that school is running with hanging maps in the wall. All the people are scouting 'stop stop' but no one pay lid to that. When suddenly he woke up and see Kolkata remain static as usual.

In this 13th lesson the poet wrote a nice melodious poem. The theme of this poem is in the bank of river Anjona a village named Chandani. There is dilapidated temple where blind beggar named Kunj Bihari took his shelter. He had no kit and kin except a pet dog without tail .He is sang with his instrument Ektara .For his devoted heart and God's song the zamindar of the village gave him food everyday for two times. The aunt of the zamindar influenced by the devoted song donated him a rag and time to time when occasion come she gave Kunjo delicious food. When autumn comes the riverside market where full of crowd and in this Jargon one thing where heard from the distance that is agomoni song of that very Kunj Bihari.

DISCUSSION OF OBJECTIVE- 3:

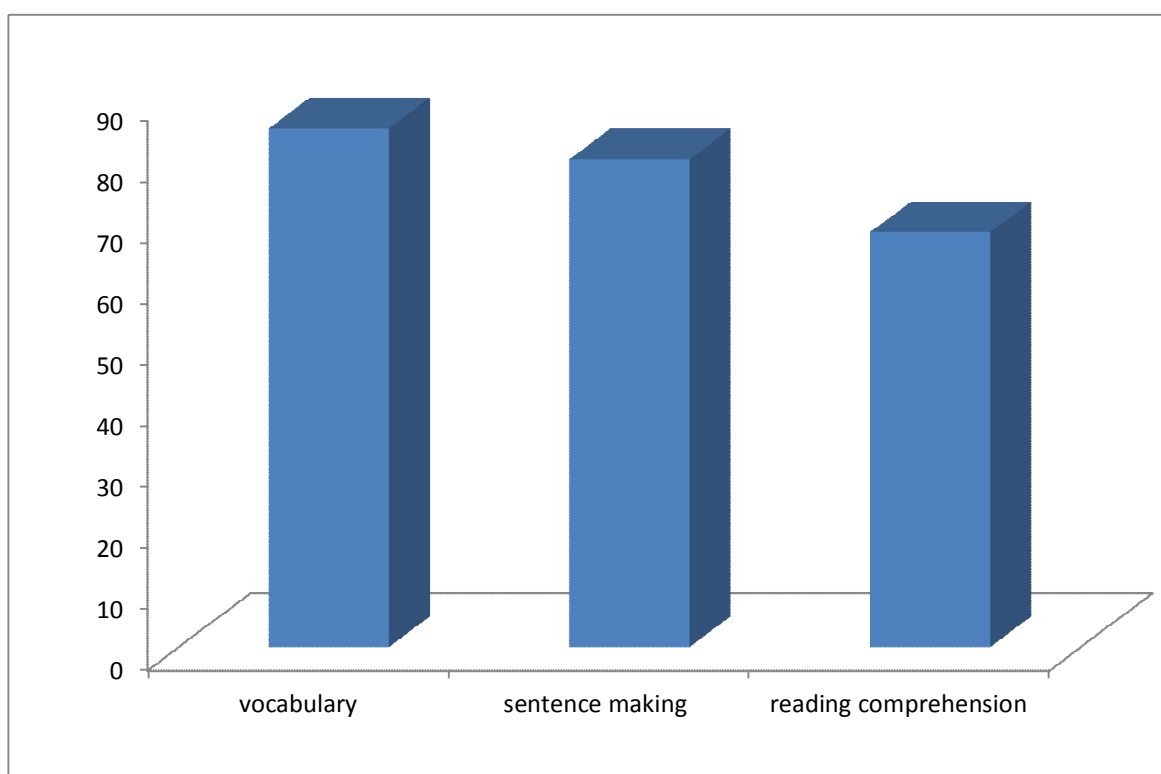
The researcher made a self made test from 'Sahaj path's lesson and examined to the little children that how they can they do vocabulary, sentence making, reading comprehension of

Bengali language. Researcher make some fill in the gaps of words , arranging words , make sentences and fill in the gaps of poem type questions from 'Sahaj path's' 3rd and 4th lessons to find out how their knowledge in Bengali language is growing by reading 'Sahaj path' .The result is coming from the self made test of the researcher as follows---

Table 3: Aspects of language learning and percentage secured by students

| Language learning | Number of students answered correctly | % of students answered correctly |
|-----------------------|---------------------------------------|----------------------------------|
| Vocabulary | 51 | 85 |
| Sentence making | 48 | 80 |
| Reading comprehension | 41 | 68 |

Fig. 1: Performance of primary class children in language learning



INTERPRETATION:

By reading 'Sahaj Path' out of 60 students 51 students or 85% students are capable of doing vocabulary as they read and write words alphabets and complex letters of Bengali language which they teach from 'Sahaj Path'.

48 students or 80% students are capable of doing sentence making as they make new sentences from 'Sahaj Path's' Bengali words. And 41 students or 68% students are capable in doing comprehension of Bengali language, sentences and words from 'Sahaj Path'. So 'Sahaj path' makes the children in developing linguistic ability of Bengali language as they read, write, recall, recapitulate, memorize the alphabet, words and sentences from 'Sahaj path' which make them rich in Bengali language.

SUMMARY AND CONCLUSION

Tagore was an international personality .He was a great poet, writer, novelist, singer, lyricist more over he was a famous educationist. His 'Sahaj Path' both volume are famous books for language

learning. To day those books are very relevant and important for little children language learning in primary classes. Every student of Visva Bharati and west Bengal board has read these books in their primary classes. They enjoy a lot and learn a lot of Bengali culture.

In this study the Researcher also gets a lot of joy and pleasure to do this work with 'Sahaj path' and little children.

In 10th May 1930, the 'Sahaj Path' both volume has been published from Visva-bharati publication, publisher was Jagadananda Ray. Nandalal Basu has been designed and drawn the pictures of 'Sahaj Path'.

Tagore wrote a letter to Surendranath Kar in 1930 where the reference of 'Sahaj Path' has been found.

‘প্রথম পাঠ প্রভৃতি বইগুলো দেখে খুবই খুসি হয়েছি। ছবিগুলো একেবারে পয়লা নম্বরের। এখানে দেখা। কিন্তু স্বদেশের বিচারকেরা কী রকম বিচার করলেন।’

-রবীন্দ্রবীক্ষা

After publishing 50 years of *Sahaj Path* 1980, there many debets arise regarding the relevance and importance of *Sahaj Path* to the little children. The left government wanted to reject it from the syllabus. But many voice aroused against these. They are Nihar Ranjan Ray, Probodh Sen, Promothonath Bishi, Bijonbihari Bhattejee, Sukumar Sen and so on. Sukumar Sen wrote---

‘---রবীন্দ্রনাথের সহজ পাঠের তুল্য সহজ সরল বিজ্ঞানসম্মত শিশুপাঠ্য বই আমি আর কোন ভাষায় লেখা হয়েছে বলে জানিনা। এর উপযোগিতা থাকবে যতক্ষণ বাংলা ভাষা তার বর্তমান রূপ না বদলায়।’

আনন্দবাজার পত্রিকা ১৪ কাতিক ১৩৮৭

MAJOR FINDINGS

By reading 'Sahaj path' in primary classes students learn their mother tongue and the researcher reaches into some conclusions objective wise.

OBJECTIVE- 1:

The first objective is how 'Sahaj path' is helpful in developing mother tongue among primary classes children. According to this objective the major findings are-

1. By reading 'Sahaj Path's stories /essays, poems the receptive skill and productive skill of Bengali language learning are increased many times of the students.
2. Teachers play a vital role to teach 'Sahaj Path' as by them the students read, write memorize and recapitulate the 'Sahaj Path's stories /essays, poems.
3. After completion of one year after completion of the class the students commit the books to their memory with great joy. Specially the poems of 'Sahaj Path' take a permanent place in their heart which give them an eternal blessing to their life.

OBJECTIVE- 2:

The second objective is how 'Sahaj path' become an intercultural approach of language learning in primary classes. According to this objective the major findings are as follows-

1. In 'Sahaj Path' the intercultural approaches i.e. cultural, social, traditional events of Bengali society influence a lot to the students. They can enjoy, learn, play the events in their day to day life.
2. 'Sahaj path' is a more contextual material for first language learning in primary years of children.
3. 'Sahaj path' helps primary students to learn mother tongue from cultural and traditional examples.
4. 'Sahaj path' is very helpful in socialization of primary students because of different stories and poems of social situations.
5. The 'Sahaj path' both volumes provide students with enjoyment, pleasure, enthusiasm and variation which were significant enough to affect the student's achievement positively.

6. The '*Sahaj path*' both volumes provide students with a better learning environment which reflected through their achievement in reading comprehension and vocabulary and sentence making.

OBJECTIVE- 3:

The third objective is how it enhances linguistic abilities among primary class children. According to this objective the major findings are as follows-

1. By using one alphabet or complex letter (*juktakshar*) Tagore wrote a whole story of '*Sahaj Path*', this concept is very relevant today's language concept. By this concept the students are helpful to teach this particular alphabet or complex letter (*juktakshar*) and they can use these in their day-to-day speaking and writing language.
2. The students of Visva Bharati and West Bengal board primary class particularly in I and II standard become rich in Bengali language from their child hood which make them read, write and recapitulate the Bengali words.
3. '*Sahaj Path*' both volumes are very effective in motivating introvert students towards participation and interaction.
4. '*Sahaj Path*' adds variety to the experience of learning situation.
5. Researcher also found that maximum number of students acquires vocabulary as well as grammatical knowledge of first language through '*Sahaj Path*'.

SUGGESTIONS FOR FURTHER RESEARCH

There are a number of gaps in the knowledge around public involvement in research that follow from the findings, and would benefit from further research, including realist evaluation-

1. More methodological work is needed on how to robustly capture the impact and outcomes of public involvement in research including further economic analysis and exploration of the impact of intercultural approach in language learning.
2. Research to develop approaches and carry out a full cost-benefit analysis of public involvement in research would be beneficial. Although methodologically challenging, it would be very useful to conduct some longer-term studies which sought to quantify the impact of public involvement on such key indicators as participant recruitment and retention in clinical trials.
3. For further research the researcher may concern with Tagore's '*English shopan*', '*English path*', '*Anubad charcha*', '*Adarsha prashna*' etc books.
4. The study is limited to the Bolpur town of Birbhum district. The same study can be extended to the remaining other area of Birbhum district.
5. The study is limited to the elementary school only. Further study can be undertaken to other types of school like primary school, secondary school, higher secondary school.
6. Similar studies can be conducted by taking large sample of students from district level, state level or national level.
7. The present study covers only class II of Siksha Satra School; similar studies can also be conducted in its other classes.

CONCLUSION

The '*Sahaj Path*' is a unique wonderful creation of Tagore for little children of tender age. The stories and poems give the children a vivid picture of villages of Bengal and its various aspects, the market, the river, the meadows ceremonies in connections with various charters of men and women. All these help the children to be creative and thoughtful in their future life. All colourful and flowerish poems create a wonderful passion in the tender minds of children.

Though the '*Sahaj Path*' was written for the little school going children yet the vivid pictures of the village of Bengal has been pictured in such a manner that after hundred of years when the society will lost its present feature and forms in normal course, the poets, the writers, the historians would be able to see the past scenario of the society and enjoy the boundless joy with creative mind. Practically any one feels such.... any one see the 'Moto bill' with its boars and floating ducks and king fishers. Any one can see by his/her own imagination the jargon of haat in Bakxi ganj. The

singing begger in the delapidated temple and any one can see the little girl spreading the saari under the sun in the roof top really any one can lost by himself or herself in deep passion of this poems of '*Sahaj Path*'.

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