



SOCIO -FOLK CULTURAL PERSPECTIVES IN THE GROWTH OF THE SYSTEM OF EDUCATION AT THE SUNDARBANS IN WEST BENGAL.

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ABSTRACT

1.0 INTRODUCTION:

It may be told that the Sundarbans region was very late in human settlement. That's because the entire area was covered with large deciduous trees and evergreens. There are also many wetlands, many rivers that spread like veins in the Sundarbans region. As a result, who dares to live here in this deep forest in this deep swamp. When the East India Company took up the issue of land settlement in the Sundarbans for its revenue in the middle of the eighteenth century, the settlement of the people of the Sundarbans began. It can be taken home that at that time Sundarban habitat was created with the efforts of Mr. Henkel and Mr. Claude Russell. When the lands were settled among different zamindars and lotdars then they adopted different methods to utilize these lands. One of those approaches is how to clear forests and accommodate human settlements. On the one hand, it is not possible for people to have the courage to live in such a forest full of poisonous snakes, crocodiles, dense deciduous evergreen forest, swamps, rivers, channels, creeks, the Royal Bengal Tiger and other ferocious animals. Therefore, the forest must be cleared, but the revenue system must be implemented through human settlements there. So, the zamindars employed Arkathia or Arkathi as their brokers and the Arkathia or Arkathi went to areas like Chotonagpur, Manbhum and Jharkhand etc. and brought tribal communities from there to clear the forests. However, at that time some people from Midnapur and Orissa also came and were involved in all these activities. But mostly the tribal community came. As the forests gradually cleared, people from Bengal and other provinces of undivided Bengal, Midnapur East and West Midnapur eventually settled. Some people also came from Howrah and started living here. While living in this way gradually when their habitat is food then special efforts started for their education or literacy. That is, people's need for education and this need for literacy made them more interested in the mind. At that time, some volunteer people, philanthropic people of the society, some of them came forward with the light of kerosene lanterns in their hands. They started studying by calling boys and girls in different places from neighbourhood to neighbourhood to village to village. First started by some Brahmin community people then some educated people who came from Midnapur and other parts of Orissa started literacy programme. Thus gradually they started studying through toll system and pathshala system. This would not have been possible without all the philanthropists. It was he who first took the initiative on how to start the campaign of literacy or literacy. The problem was that there were a few houses scattered far and wide in far-flung villages and far-flung neighbourhoods. It was also very difficult to collect people in swampy and rivers. From the mid-eighteenth century, when more and more people began to settle down, more and more people came forward for literacy. But at this time some lotdars and zamindars also helped with land and money. They helped to establish schools. But it can be said that before the land was given to these lotdars and zamindars, the philanthropists who went into this educational work, but the big broken house clubs used these to

teach education. But when it started, no one came to help. Then they i.e. social camps and philanthropists used only broken houses or clubs as one of the shelters for study. This is how the non-formal education system was introduced in the Sundarbans region. That's why we can see almost in 19 blocks of Sundarbans in most of the schools the lotdars and zamindars use their names and the names of their ancestors when they give any money or land. Therefore, in different areas of Sundarbans, the names of the school block or any room or the whole building are mentioned, that is, those who are landlords or zamindars.

OPERATIONAL TERMS: PATHSHALA, TOLL SYSTEM, LOTDAR, ZAMINDAR, ISLAND, RECLAMATION, ARKATHI.

1.1 SOCIO-FOLK CULTURAL INTERPRETATION OF EDUCATION:

Mackenzie says that, "Culture which is generally taken to denote education in its larger sense-the sense in which it is the end of life, rather than the preparation for life.... It is the development of the spiritual nature of man".

Mathew Arnold says that, "Culture, which is the study of perfection leads us to conceived true human perfection, as a harmonious perfection, developing all sides of own humanity and as a general perfection developing all sides of our society".

John Dewey says that, "Culture means at least something cultivated, something ripened; it is opposed to raw and crude".

P.Gisbert says that, "This complex whole of object and ways of behaviour of material and immaterial interest and satisfactions has been designated by early and modern anthropologist by the name of culture..."

Edward Taylor says that Culture... is that complex whole which includes knowledge believe at moral law custom and any other capabilities and habits acquired by man as a member of society.

E.M.Foster says that, "Society means people and culture means the behaviour of people".

R.M. MacIver and C.H. Page says that, "It (culture) is the expression of our nature in our modes of living and of thinking in our everyday intercourse in art in literature in religion in recreation and enjoyment".

Graham Wallas says that, "(Culture) is an accumulation of thoughts values and objects which is the social heritage acquired by us from preceding generations through learning as distinguished from the biological heritage which is fast on to as automatically through the genes".

Malinowsky says that, "(Culture) is the handiwork of man and medium through which he achieve his ends".

P.B. Horton and C.L. Hunt says that, "From before he is born until after he is dead man is a prisoner of his culture... his culture gates into his mind and shutters his vision so that he sees what he is supposed to see, dreams what he is expected to dream, and hunger for what he is trained to hunger".

Culture continues to play a particularly significant role in strengthening and building the educational infrastructure of the Sundarbans even today. It can be said that since the birth of the Sundarbans when the trees were cut down after the clearing of the forest and then when the people started to live their various status and roles were found in the forest area. Since then, people's attraction to them is their belief in i.e. imagination of mysterious power. Since then, various cultural aspects have started. It is important to discuss the cultural context in which the Sundarbans has been strengthened. Now standing on the threshold of 21st century, we still have to think that the ancient culture and cultural ideas of the Sundarbans which are still flowing in the society are very important things. It is important because the cultural environment in which a person is socially brought up and brought up in is the culture that dawns on that person. Humans as social beings continue to carry on the cultural aspects of those societies even today. People have not yet come out of that social culture. Rather, people still carry them in their veins. Therefore, the Sundarbans culture has played a special role in spreading education in the Sundarbans and creating and developing educational structures.

Culture is what we are and what we use and how we lead our lives. The cultural events that started taking place at that time were various fairs, pujas(worships), parvans (festivals) etc. With that, the worship of various gods and goddesses began. Also, various vows were formed based on this. At the same time, the cultural environment was formed as a ritual of the ceremony. Gaajan song is one of the important issues in the cultural environment. The Gaajan

songs that were created around the Shiva Puja centering around the Lord Shiva temple have served as the bearer and bearer of various socio-cultural elements. The greatness of Lord Shiva and goddess Durga has been revealed through Gaajan songs along with details of various social events. Gaajan songs and Gaajan festivals have served as important cultural elements in the society. For example, they create fake songs based on the various events that are happening in the society day after day. It can be said that this style of copying the original modern or film songs and writing the tunes in a different way and keeping the tunes the same is present in Gaajan songs. The content of this song reflects the content of social events. Reflects from the content of social events because the writers of Gaajan songs are based on the view of the society i.e. Composing beautiful songs about everyday happenings in society with beautiful language and mixing rhythm and clapping. There are several important aspects in this, if something good happens in the society, then the song is written on a positive attitude towards it, and if something bad happens, then it is expressed with a critical eye.

As a result, if someone has committed a crime or something bad in the society, then it is obliquely criticized through the song and an aspect of morality and immorality is revealed through this song. People who commit wrongdoing are discredited, disaster criticism runs on the date, and songs are written as rewards for those who benefit society or do good deeds. So, in order to sustain the society, to keep the culture of the society healthy and to keep the culture of the society strong, this cultural environment is created through Gaajan songs. As Gaajan song is a popular event, these Gaajan events are held in different parts of the Sundarbans. Every place this Gaajan song is performed around the month of Chaitra or any other month and shows the good and bad aspects of the society. Especially the song has a theme of unmasking those who are enemies in the society. On the other hand, the society is being kept healthy by those who make the language of music strong for them. So, it can be said that looking at the best society, the language of Gaajan songs carries all the melody of Gaajan songs.

1.2 Etymological Origin of the Sundarbans

Sundarbans is literally means "Sundarban". "সুন্দরবন" in Bengali. Some say the name comes from the sea forest (সমুদ্রবন). Anyway, someone else said that "Chandra Bandha" is a species from which its name comes from "Samudra Ban". However the possible origin of the word is sundari or Sundari ("সুন্দরী") tree. The name derives from this Sundari tree. Mangrove species locally known as "Heritiera Foam" are abundant in this area. But it can be said that this forest or jungle is named "Sundarban" because of the sundari tree.

1.3 GEOGRAPHY OF SUNDARBANS:

Sundarbans is a region of Indian heritage located in West Bengal. Its area is about ten thousand square kilometers, but it is the same as the Sundarbans of Bangladesh and India. The area of Sundarbans in Bangladesh is 6517 square kilometers. It consists of several blocks of Bangladesh like Khulna and Satkhira etc. Sundarbans of India is divided into 19 blocks located in South 24 Parganas and North 24 Parganas districts of West Bengal. Out of this, six blocks of North 24 Parganas and 13 blocks of South 24 Parganas form the Indian Sundarbans with a total of 19 blocks.

1.4 PHYSIOGRAPHY OF SUNDARBANS :

This region is formed by the confluence of the Ganga-Brahmaputra and the Meghna River with the Bay of Bengal. It is a mangrove region or area. Bangladesh has the largest share but India's share is less than Bangladesh. It is said to be the largest mangrove forest in the world. This region extends from the Khulna-Baleswar River in the Bangladesh to the Hooghly River in the Indian state of West Bengal. It is used for agriculture by clearing the forest. But the land is not very fertile, barren mud land and saline. However, multiple tidal currents enter the river channel, resulting in loss of agricultural habitat. Floods almost occur in this region.

The mangrove forest we are talking about in Sundarbans consists of 19 blocks in North 24 Parganas and South 24 Parganas. The soil here is saline. Here the silty soil is sometimes filled with sandy soil in some places. This soil contains quite a bit of sodium and calcium. Organic matter content in soil ranges from 4 percent to 10 percent. Soil salinity ranges from 5 ppt i.e. slightly to moderate in the east to 30 ppt highly saline in the west. The area is located on the vast coastal area of the Ganga River and the Bay of Bengal. Silty soils contain clay minerals such as illite and chlorite.

1.5 BACKGROUND OF THE STUDY:

Humans are social creatures and cannot live alone. No matter how many different problems come, no matter how many rivers and many people want to have many forests and trees, no matter how many social systems you can't live alone. Let's all try to live in harmony because they have to live in compassion with each other's help. Man's nature is so constituted that he cannot live without association. No society can exist without people and its main strength is to build society with people. When people live in this society, the local cultures or folk cultures influence people. By influencing the people, those cultures are revived and provide resources for the survival of the society. The cultures of these people have arisen for the various dangers of the people for the various sufferings of the people for the various sufferings of the people. So the variety of songs, the variety of tunes, the variety of rhythms, and the variety of rhythms among these people all indicate how much human suffering has unfolded in them. This is the remotest area within which people live, in so much distress that no light of education has penetrated. Since the Sundarbans is a remote area, people generally do not want to go there because it becomes impossible for people to go there. It is generally seen that if any government employee is posted in the Sundarbans then it is his/her punishment posting. This is still popular rumour. In other words, anybody don't want to go to the Sundarbans, don't want to post in the Sundarbans, can't work in the Sundarbans, nobody even thought about the development of the Sundarbans at that time. Ofcourse, one of the reasons for this is that no one wants to go to the brackish land located on the outskirts of the Bay of Bengal, where living is not suitable for settlement.

The Constitution of India enshrines the right to education and culture and states that every citizen shall be fully accorded the right to education by the state. It is also said that the Constitution of India states that every person should be educated so that every person can get a good education. In giving education, in getting education, education should not be neglected in any way. Every citizen should be given equal right to education and it should be provided in a co-ordinated manner.

GAAJAN SONGS(festival in connection with the worship of Hindu deity Shiva at the end of the month Chaitra): Gaajan gangs are present in south 24 parganas district, but Jayanagar, Mathurapur, Mandirbazar, Patharpratima, Kulpi, Kakadwip and Sagardwip in the Sundarbans have the largest number of Gaajan Dal (gangs/group).In the case of Gaajan, his songs and his language are usually composed on the daily problems of different regions of the Sundarbans.In Sundarbans, Gaajan songs are at their peak popular in folklore because these Gaajan songs describe local events.This includes literacy.The origin of this Gaajan song can be said to be 1057 AD. Harprasad Shastri Mahashay mentions this Gaajan song during this period in his work "Bener Meye".

The word Gaajan comes from the well-known "roaring sound".This "roar" is the roar of all the neglected communities whose misery and suffering is called the roar.That is, there is no one to listen to their sorrows except God alone.So they roar so that the gods and goddesses hear them and bless them for it.Gaajan is a genre of the ancient folk culture of the Sundarbans and the ceremony begins during the Dol(swing) festival.As the song plays in the Gaajan, the dance plays along with the narration of various events through acting.At the same time, joy, laughter, laughter, sorrow, and pain are all reflected through their songs and characters.In this Gaajan song, the story of hawker eviction is mentioned, family planning is mentioned, money system is mentioned and various other issues are mentioned. through song. They represent their subjects and entertain the people through his manner of telling various stories with smile, humour, witty, satire and jokes. In this way, Gaajan Dal continues to fulfill its social responsibility. Gaajan Dal(gangs/group) has been working as a bearer and maintainer of healthy and beautiful culture for hundreds of years in this Sundarban area.

One of the characteristics of Gaajan songs is that it creates characters like those that exist in the society and puts the language in the mouth of those characters. Through the songs and the portrayal of the characters, attempts are made to highlight the character traits and make special predictions about the purification of the society. Not just predictions but strong statements are presented for a healthy culture.

Another characteristic of Gaajan songs is that the characteristic features or aspects of the more masked people in the society are exposed directly to the public. By this society is asked to be awake for a healthy culture. So, the Gaajan song that sung in every village, it starts to be and acts as a holder and carrier of this culture, that is, a healthy culture. So, Gaajan song acts as a holder and carrier of healthy culture and for that reason this Gaajan song has been in the song of soil of Sundarbans for hundreds of years till today.

Both female characters and male characters are presented in this Gaajan song, realistically. Not only this, the characters are fixed according to the different social contexts of this Gaajan song, i.e. the economic and social hierarchy. The characters of the economically powerful or wealthy are the middle class who somehow live on a small piece of land and the lowest class who are daily wage earners.

This Gaajan song protects the society from degenerate culture. Rather it is said that Gaajan songs help to transmit and expand and maintain the healthy culture of the society.

The problems of the society are highlighted through Gaajan songs. Such as the problem of illiteracy. That is, how illiteracy is a big curse and the society becoming stagnant due to illiteracy is hindering the dynamics of the society is presented through Gaajan song. Along with that, what is the way to be adopted and what is the method to be signed by the child and the child's mother and the child's father and all the people of the society are aware of this Gaajan song. Literacy issues are also presented through these Gaajan songs and people are motivated. Gaajan songs are shown through their language and literacy as a reason for success or illiteracy as a reason for failure. That is, what benefits will come to the society if it is signed and what curses will be brought to the society or the winds of curses will blow in the society is also shown through Gaajan song.

Earlier Gaajan songs had a special role in the early stages of songs about literacy and illiteracy through songs. Literacy is a boon to the society and illiteracy is a bane to the society were shown through Gaajan songs. Not only this, people are awakened in such a way through this Gaajan song that they also try to create themselves in their minds to become literate. Through the song, the issues of how literacy programs have been taken to save from illiteracy are also presented through the song. Some philanthropists in the community where they are working hard in this literacy campaign are mentioned in the language of the song and their names. Also, people would accordingly attend that place for literacy or education. So, Gaajan songs have played a significant role in rural culture to create awareness about literacy programs. Not only that, what can harm the society if it is illiterate and what can improve the society if it is written, Gaajan became the subject of the song. This content appeals to people's sentiments to manage people's emotions and sing songs. Even, today Gaajan songs are sung in the society with melody and language in support of various welfare principles. So, Gaajan song is very significant as one of the cultural elements of Sundarbans. Gaajan gaan(song) is notable for its popularity and the success of its aims and policies. So, Gaajan songs are everyday people from the roots of the very close society, problems of illiteracy, benefit of the literacy, wrong or right of the habits, everything is highlighted through its language and tone. So, Gaajan song is a culture of Sundarbans which played an important role in creating the learning environment and building the structure within the society.

I cannot mention another thing that the writers of this Gaajan song live in the remote rural areas of Sundarbans and compose the songs by coordinating the events of the remote rural areas. So, through the content of Gaajan song bears its language, humour, joke and criticism. Gaajan song shows an attempt to highlight the current events of the society and to take caution from it. The special role of the writer of Gaajan song and through that song they have the ability to highlight all the aspects of society development, illiteracy, literacy and describe the daily events.

So, the writers of all these songs are very village based and composed in rural language i.e. the colloquial language. They do what may be the easiest to understand for the people of the once remote areas of the Sundarbans. These songs and the language and melody of the songs are made in a very rural language, so people easily accept them with their sincerity.

Along with that, the songs were composed of all the happiness, sorrow, joy, pain, social activities of the people of the Sundarbans. The songs were mesmerizing and through the songs the rural culture and its dynamics were maintained. Social and religious songs were also all these cultural images carried by Gaajan Dal(group). So, if the cultural context of the Sundarbans society is considered, Gaajan Dal(group) is one of them. The literary culture maintained its diversity in various forms through the Gaajan group. Gaajan Gaan(song) develop the education system in terms of education and add principles to its diversity.

Gaajan songs were very loved by children, teenagers, middle and old people.

PUTUL NACH (PUPPET DANCE): Puppets are known to have existed in the 5th century B.C., as identified in the works of Xenophon and Herodotus. However, some believe that the use of these puppets and the puppet dance culture persisted as early as 3000 B.C. In India this new dance was found in Kerala and then in the eastern part of India i.e. West Bengal in Eastern India its special and more movements were seen.

So, it is understood that this puppet dance is very traditional and an important cultural element. That, cultural element and its utility continue to carry its current in this society today. This puppet was first made in Khagrakona village of Diamond Harbour hence its name Khagra puppet. In other words, according to the place, the name of the doll is called Khagra, and since the doll was made there, it is called Khagra dal(group). Diamond Harbour subdivision is located in South 24 Parganas. This is where this village Khagrakona is located. This is where the reed doll is named after the place. Although there are various classifications of puppets, the puppets of khagra have maintained one dimension. Later wire puppets, dang puppets were all made but reed puppets are unique.

puppet dance is one of the folk-culture of the Sundarbans and Sundarbans region. Various problems of rural societies are highlighted around this culture i.e. puppet dance and here puppet dance is identified as a novel culture. Puppetry dance is a popular folk performance. However, it can be said that this culture of puppet dance originated from the time of Bengali year 1131. These dolls are made in the pattern of goddess idols. They are made of wood, wooden puppets and wire puppets are different types of puppets. Through these puppets, the stories of various gods and goddesses are narrated through drama and comedy. Sheetala Devi, Her blessings, Manasa Devi Her blessings, Shoni(Saturn) idol or Lord Shoni(Saturn) and its generous attitude, Chandi Devi and her generous attitude. The Puppet dance shows based on various incidents. But, it can be said that the puppet dance has been in vogue for more than two and a half hundred years. Now the trend of puppet dance may have decreased a lot, but earlier in the Sundarbans especially puppet dance was performed by this group in various events, i.e. puppet dance. Any culture or cultural event was added in every state and the puppet dance was a huge gathering of people. Puppet dance describes social events as well as mythic events in the society. Among the social phenomena it describes or deals with are the oppression of women in gambling, dowry system its demerits and curse, superstition in contexts, the campaign for literacy and insignia in contexts. Puppet dance shows are popular on various topics such as illiteracy as a curse.

Many features of puppet dance is its popularity. So much popular in the Sundarbans region that in every neighbourhood or village this puppet dance is performed on various occasions. This puppet show is attended by children, young adults, old people and the elderly. That is, this puppet dance is applicable to people of all ages. Puppets directly portray human problems through their acting. Puppet dance is particularly noteworthy. The place is Khagrakona. These reed particles are reed puppets as the name suggests. One of the characteristics is that the father of the doll is decorated with various colourful clothes of the dance group. Puppets gestures are handled so beautifully that is genuinely entertaining and captivating from behind. The colourful culture of the society is carried through puppet dance. It can be said that since puppet dance attracts everyone's attention, if the content of puppet dance is social, it is based on various social problems. Earlier, a puppet group tried to highlight one of the problems in the society. Every character in the puppet dance is real and in this realistic perspective puppet dance highlights the real problems of the real society. Especially on the illiteracy of the Sundarbans, there have been many dramas and puppet shows. Various stories have been written on the benefit of the society if it is signed and how dark the society will be if it is illiterate. Those stories are beautifully expressed through conversation or word structure through the puppet dance in the society. These were largely dramatized around literacy campaigns. They have shown various programs to the people about this literacy campaign and what literacy is. Through this, the people have been made aware that signing is necessary and bus has explained them through drama about why there is no need to be illiteracy. All these issues have been reflected in the society through puppet dance for decades and centuries. The emotions of the society attracted the mind of some people and this puppet dance led the society towards literacy. The importance of puppet dance lies in the fact that it was one of the functions of puppet dance during that century to attract the sentiment or mind of the people and connect them with the campaign of literacy. The puppet dance is one of the most important elements of the folk culture of the rural culture of the of the Sundarbans. So, there is no doubt that puppet played an important role in spreading literacy and education in the Sundarbans.

PALA GAAN (NARRATIVE OPERA OR BALLAD OPERA): Actually, it is a folk drama. There are more songs than dialogues and more garden content. That is why it is called ballad opera or narrative opera. A popular cultural event or cultural element. These are based on secular gods and goddesses and social problems such as illiteracy and its curse, literacy and its virtues are narrative sung or ballads. They are based on mythology but with a greater emphasis on fiction and also develop a moral perspective. Especially the gods and goddesses and their qualities or qualities along with the blessings of the gods and goddesses keep the society alive. It also tries to highlight the regional problems and the social problems. But it can be said that these are mostly mythological. Regional and why the different regional cultural trends of different regions were based on them. Different regions of Sundarbans and their different problems One problem of each region has taken a different shape for them. These ballad operas were created in the light of those

problems. Another factor in the creation of this ballad opera was that the people who had just cleared the forest and settled in the Sundarbans and many idols and stones that they saw were deities. Now they have started various puja or worships with them and therefore started making various ballad operas or narrative operas. Through these, the stories of the mythological gods and goddesses with their virtues and their influence and prestige have been revealed in beautiful songs through beautiful melodies. Another thing is that these ballad operas are mainly based on Sheetala Devi, Chandi Devi, goddess Manasa Devi and Banabibi Devi. They are usually written on the subject of people who go to Sundarbans to collect honey, wood, tiger, other animals and fish in the various rivers of the Sundarbans. It can be said about them that before they go, that is, before going to collect honey, all these stars perform worship.

PANCHALI (DOGGERAL POEM IN BENGALI): Banabibi's Jahurnama is an important Panchali. It was built around the end of the eighteenth century. Banabibi is a goddess who goes to acknowledge the used hunting and to cut wood in the forest to collect honey. Such Panchali chants are performed to ward off bags and other violent creatures. However, this Panchali took another form, later Lakshi's Panchali, Panchali songs of other gods and goddesses began. But those who mainly go to collect nectar and honey in the forest to save themselves from the beasts, describe the goddess through Panchali songs to restore their lives properly. The cultural trend that flows through this Panchali song in the Sundarbans region is the belief in the prostitutes of gods and goddesses and self-preservation. This Panchali again in the later period, in terms of literacy and illiteracy, how the Sundarbans developed and how the social system of the neighbourhood or the social system of the area was improved. But mainly centered on gods and goddesses. How many messages of healthy culture reach the society through all these panchalis. Such as devotional reverence and religious or religious moral ideas spread in the society through them. As a result, human-to-human relations and bonds of brotherhood are created. Another thing is that whenever human bonding is happening when all the people are gathering together for this Panchali ceremony, there is a thought among them that making this Panchali song is to involve themselves in this Panchali ceremony. Attracting them to the skills or mindsets needed to master this culture. Through these or to succeed in these, there are thoughts that education is necessary to study, and this culture carries the education culture. The idea of being educated or the idea of being literacy is what pulls all these cultures together. The role of Panchali song is no less in bringing the entire society to the arena of education. Panchalis attract people's minds and inculcate moral sense in their minds as well as stimulate the thought and desire of education and culture for the betterment of the society and engage them in the field of education. So, the contribution of Panchali song is not less in any part in these fields. I have worked as a concept of education culture of Sundarbans for many centuries. Education, and Development of Education at the Sundarbans Panchali song has helped.

TARJA(FOLK POETRY CONTEST):Another folk culture of the Sundarbans region that has enriched the Sundarbans society and education system.The folk poetry contest is very interesting.This folk poetry contest is performed in the villages of the Sundarbans and this Tarja song or folk poetry contest is hundreds of years old.Everyone loved to listen to this Tarja song and it was so interesting that everyone sat with interest to listen to this Tarja song or folk poetry contest attentively.In this Tarja or folk poetry contest song contest there are two sides, the song battle between the two sides will be logical and rhythmic.Conversation will be in such a way that you have to answer in rhythm.One group will ask the question in rhythm and the other group will answer it and match the rhythm. Here it is a battle of who is wise or who knows how much. In this fight, sometimes one side loses and sometimes the other side wins. Now it's hard to say who will win and who will lose during that door fight.The one who can go to the last move with logic and can answer to the tune of the song will win in the end. When this show was broadcasted on Calcutta's radio, this event took place in the evening. This is where the whole of West Bengal would sit eagerly to listen. After leaving or leaving all work, they used to sit with the radio close to their ears. It is such a culture that is very curious and it keeps the mind fresh and makes the logic and intellect very active. This Tarja song has a sense of humour as well as morality. It can be said that this Tarja song or folk poetry contest contains an aggressive question and the other party tries to answer it in a coherent way. If we grasp or discuss the content of this Tarja song, then we can see the various gods and goddesses of the Sundarbans region based on their narratives, based on the mythology of the battle. Sometimes the fight was based on a historical event. But one more thing can be said that this Tarja song is based on various events in the remote areas of the Sundarbans or on various issues related to social problems. But Tarja song starts with a story of some deity or parents or gurus. But if you think about Tarja song or folk poetry contest, it can be seen that here one group will ask questions and also give time to the other group to answer. Again, the group that answered or gave the same group will ask the question again. Similarly, the team that previously asked the question will answer. Thus, Tarja song or folk poetry contest question answer and question answer episode continues. As if there seems or seems to be a quarrel or a war going on between the two groups or groups. However, this Tarja song or folk poetry

contest of Sundarbans is a very significant folk culture. They used to analyse various social problems through culture and discuss their solutions through arguments. There are a few types of senses of question like humour, witty, smile and satirical in this Tarja song or folk poetry contest. But, watching the fight between the two, it seems that no one is less in the argument and the argument. This Tarja song or folk poetry contest was very significant in spreading the social description and culturalization of Sundarbans culture and culture. This Tarja song or folk poetry contest used to lead people to the path of healthy culture and the thought of healthy culture acted as its container and carrier. Very famous tarja or folk poetry contest groups used to sing Tarja pala(album essay) songs on radio and television many years ago. Thus, through the education system of Sundarbans and its socialization process, this culture Tarja song or folk poetry contest culture is carrying the education system and playing a unique role in building the education structure.

NAAM GAAN(NAME LYRICS):

This song was widely popular in the Sundarbans not only today but also in the past. Even now, it still exists, although this family has been dwindled. Here it is seen that two or three people sing and two play various musical instruments especially khol. Again one plays the harmonium and one plays the cymbals. The content of these songs are mythological events in some cases based on various social problems. Mostly on mythological and social issues. But the Mahabharata's and the Ramayana content is reflected in this song. This song can be said to be popular and it is being played almost everywhere. Everyone sings in a strong voice or in a loud voice. This song group has to be informed roughly in advance which village or region it will be. Because this song is about booking the team. Because the demand of this song or the demand of this song group is still very high in the society of Sundarbans. Another good thing to say is that when this song goes on, it goes on for several days. Through this song, an attempt is made to highlight the social and mythological problems that exist. The content of this song reflects a lot on spiritual thoughts and mythological thoughts. Another thing that needs to be said is that gods and goddesses are also mentioned in this song as a theme. If this song is not booked in advance, that is, if no one has booked this song group, it is not available. Currently, this group has reduced in number. As 50 years ago there was an excess of this group i.e. the number of this group was very high, now it has decreased. This is the condition for the development of modern industrial structures. But before 100 years ago or 70-75 years ago this group had special importance because they were the bearers and bearers of culture. Basically rural culture is socialized by them and they have also worked as a means of socialization. So their important part is not less. The same rule applies to the Sundarbans, whether it is a Hindu society or a Muslim society. Muslim communities also book this song group and they also love to listen to this song group. But one thing alone can be said that these events continue for several weeks. This led to several teams being booked together. When one team completes its program, the other team is allowed to start, and when that team finishes, the next team is given a chance to programme. As a result, the importance of this song is enough. Another thing is that this song goes on all the time both day and night without any break. Just as the music goes on all night, so does the music go on all day. But the songs are made by them themselves, and by making those songs, their barbarism is more attractive to the masses. Also it was these artists and these singing groups that kept the culture of the Sundarbans alive for a long time. An important part of this culture was not less in the soil of the Sundarbans.

Naam gaan have carried various cultures through song. For example, the puns in the naam songs have also influenced the issues of sorrow, pain and sin, virtue, and curse. Also, songs about literacy have been composed in various ways and they have been performed. The curse of illiteracy is also expressed in the name of the song. Naam songs have expressed enough through their speech and through their melody and rhythm to escape from illiteracy and move towards the light of literacy. In this respect it has to be said that Naam Gan has played no less important role in literacy or in education.

BRATA (PENANCE/VOW):

This penance/vow is a kind of mental desire. These wishes are those that man decides in his heart to offer himself to the gods and goddesses and seek blessings. For that reason, they often remain in a state of not eating or fasting, and in some cases they avoid meat and fish and eat a vegetarian diet. Anyway this rigorism a path or way to fulfill the wish or desire of his mind by holding on to it. Not only that, through this penance they think that they have become complacent. However, it is considered to be a path or a path to get the blessings of the god or goddess through it. They think through the rigorism one can appease the god or goddess and get blessings from them. Because it cannot happen without devotion, so they observe it with devotion. It is seen in all societies such as common society, modern

society, tribal society or rural society, semi-rural society and semi urban society it is seen in all societies. Several penances/vows are found in the Sundarbans such as:

Lakshmi's penance, Kojagari Lakshmi's penance, Penance of Lakshmi in the month of Kartika.

There are also many other penances such as the penance/vow of the "sashthi" (six) goddess. "Chapra Shasthi", "Durga Shasthi", "Pathai Shasthi", "Sheetal Shasthi", "Aranya Shasthi", "Lotan Shasthi", "Ashoka Shasthi", "Neel Shasthi", and "Mangal Shasthi".

All the penances centered on Devi Chandi are:

Baromaasya (Twelve Months) "Mangalchandi", "Kuli Mangalchandi", "Joy Mangal Chandi", "Harish Chandi", "Shuo Rani's Duorani's Katha", "Mangal Sankranti's Penance", "Natai Chandi's Penance" etc.

Virgin girls also have some penance. For example: "Jom Pukur Penance", "Asathya Para penance", "Dosho mondop penance", "Punnyi pukur penance", "Charanbrata penance" etc.

Apart from married women there are "Fruit picking", "Akshay Bot", "Neet Sindoor", "Sandhya Moni", "Akshay Sindoor", "Sohoga Chaturthi", "Shiva Ratri", etc.

Brata or penance played a very significant role in Sundarban society. In the society, various issues related to gods and goddesses have worked as vows or as finance. The Lakshmi Brata and have the Saraswati brata/vow. Education literacy is mentioned through this brata. Literacy is what every human being needs, the hardships for literacy, the hard work for literacy, and the rigorism that has emerged for literacy. It is also mentioned that illiteracy is a curse and that illiteracy does not allow people to succeed in life. or discussed. In all these thoughts of fast or penance and in their verse or poetry or in their rhythm or in their body the subjects of education or literacy also arise and are captured in their desires or thoughts. The people of Sundarbans have taken vows or penances in various ways and through them they have tried to fulfill their goals or hopes. Their speech about illiteracy as a curse or lack of literacy as a curse is caught in their tone and rhythm.

"SURYA PUJA" (SUN PENANCE OR WORSHIP OF THE GOD, SUN):

This puja has been going on since ancient times especially in the Sundarbans region. Actually there is this puja and that ceremony centered around the sun god. This vow or penance is very important because this penance is centered on the sun. The Sun is believed to be the only god associated with happiness, sorrow, pain, joy, rain, storms. So if the Sun God can be satisfied then there will be peace in the family in the society in the whole world. It is also believed that the Sun is the source of all energy. Since the Sun is the source of all energy, penance to the Sun or centered around the Sun will provide relief from other afflictions or afflictions. The sun is said to be the god of day and Varun is said to be the god of night thus penance is done to appease them.

"ITU PUJA" OR "ITU BRATA" (ITU PENANCE): This is a significant Brata or Puja of the entire Sundarbans as well as the same applies to the people of West Bengal. It is called Puja for good luck or Puja for the human auspiciousness of life or it is seen as a symbol of Mangal. In the Sundarbans region about a few hundred years ago, this puja was performed by the common people who lived at that time. Later it spread throughout West Bengal and other places. This puja is usually in the month of Agrahayana. It can be said that the entire village of Sundarbans Bengali people do agriculture and this puja is associated with that agriculture. The source of wealth or money of rural Bengal is agriculture. So Lakshmi is also seen as the goddess of crops. Again it is the symbol of Mars. However, although this worship is somewhat associated with sun worship, it is actually the worship of Goddess Lakshmi. Grains are used in this puja. Basically 8 types of grain seeds are used. These are given in the place where the pots are placed where earthen mounds or weights are used. Seeds of eight types of crops such as chickpeas, peas, sesame and barley are spread. Another thing to mention is that in rural Bengal, especially in the Sundarbans region, virgin girls also observe this puja or vow. Because this puja is done by virgin girls to get a husband or get married. In short, they do this puja to get a good husband and get married quickly. Another aspect is that married women also do this pooja for the purpose of having children so that they can have a beautiful child. Associated with this is the agricultural social system. The puja is performed to ensure that the yield of agricultural work is good or that the crops are good. Again, this puja is done from house to house to wish for the well-being of the world or to wish for welfare. At the end of the puja, everyone sits together in a circle and observes the vows of various gods and goddesses through songs. Along with that, there are 8 types of rice, 8 types of durba, earthen pitchers or small earthen pots, or new molasses, rice and

milk to make paramanna. These are donated or offered to the goddess. It is the rule that this puja continues from the Sankranti of the month of Kartika to the Sankranti of the month of Aghrayana. In the month of Agrahayana, the Sun is placed in Scorpio.

JATRAPALA/YATRA PALA(FOLK THEATRE): is one of the important cultural events of West Bengal. Folk theatre (Yatra Pala) in different villages of the Sundarbans, in different villages of Ganj, Folk theatre (Yatrapala) is especially known and it is an old tradition. Tradition has many special significances and many aspects. It can be said that Folk theatre (Yatrapala) occupies a very important place in the rural culture of West Bengal. Because first of all, the traditional rural journeys are hundreds of years old. These jatra pala carry the traditions and trends of the rural culture of the Sundarbans by the most experts in rural culture. In other words, in almost every village, it was a common thing that in every village there was a Yatra Dal or Folk theatre (Yatra Pala). Jatra teams were made up of selected people from different neighborhoods or villages. That Folk theatre (Yatrapala) was played in various social historical political mythological contexts. But one thing is clear that in every village the Folk theatre (yatrapala) and his team were formed in the same manner as the yatra was organized and conducted from village to village on any occasion. Yatra programmes carried various messages socio-cultural, political and moral. Most importantly the Folk theatre (Yatrapalas) tried to portray the rural culture as some local dramatists or writers wrote on local events. And the natives who were writers used to write them down by arranging the events and arranging their dialogues and conveying them through journeys. As Jatra Dal has been formed in about 35 villages, the function of Jatra Dal is to keep the society healthy and to act as the bearer and bearer of the healthy culture of the society. Folk theatre (Jatrapala) or Jatra song performers were also trained by the people of the village for some time. In some cases, these Folk theatre (yatrapalas) were not only made for the entertainment of the people of their own village or to give joy to their hearts, but also in other villages, Folk theatre (yatrapalas) were held on various occasions. Well, when they went to sing or act in other village functions or any function in other villages, they might get some money or get paid, but one main thing is that they express culture well and beautifully. These Folk theatre (yatrapalas) or yatra events used to be organized all over the Sundarbans but it can be said that not only in the Sundarbans but now Folk theatre (yatrapalas) are organized all over West Bengal. But later the Folk theatre (Jatrapala) of Calcutta became especially famous. Calcutta Yatra Pala and the reason why they became famous is because of their lighting or the manners of the boy artists and the new styles of lighting are very important. It is said that programs were shown in different ways in cyclorama system on double stage. This would create an attractive atmosphere in people's mind that Kolkata Jatrapala means famous Jatrapala. If Calcutta Yatra Pala goes to village and ganj (semi-urban area) then there is huge crowd and many people attend there. Jatrapala in the Sundarbans has created a special and interesting cultural atmosphere for the whole of West Bengal. But it can be said that when the Yatra Pala of rural especially Sundarbans was going on for hundreds of years then the Yatra Pala of Calcutta started towards the later period which can be called as the modern Yatra Pala. This jatrapala was modern not only in lighting, but also in acting and many famous talented artists were also associated with it. Especially in the jatrapalas of Kolkata, they used to see the artists of the film world and with them some singers and associated with the film world. As a result, the trip to Kolkata became interesting. Because many beautiful or novel features of Calcutta Jatrapala were as visible as the eye could see. The villagers had to pay a lot of money for the tickets for the jatrapalas of Calcutta's jatrapalas. These Yatrapalas were held in various football grounds, school premises or any large open space. People from villages and towns came to see and throng to see and experience them. Beautify the time when Yatra Pala or Yatra Song was held or made by the initiative of local people with the help of local people of that time. The way the local people took up the initiative and carried on this culture within the entire area or village is as long as 150 years old. But later its modern form has come, now the market price of electric has become so good that yatrapalas have made a name for themselves with various manners through electric lights. But there was no such electric light in the places where the Yatrapalas were held 100 years ago. At that time there were big kerosene lights in villages and yatrapalas were held with whatever was lit by them. However, even though the above format was not there then, it can be said that the content and manners of the Jatrapala were quite strong. These voyagers and the dialogues of various books written by them have served as carriers of these very important cultures. Mythical Yatrapala remained, later historical Yatrapala followed by social Yatrapala became more and more important. But the socio-cultural jatrapalas may not have become very famous but they were the ones where the character dialogues and themes were determined in the light of the social problems. As a result, for more than 200 years, a great Yatrapala was going on in villages. Large pandals were built with canopies on top and bamboo poles buried in them. Yatrapala was held in that pandal. However, the characteristic of these Yatrapalas is that the female character in the village had to be awarded. Later women participated in Yatrapalas and they helped in the development of female character. No matter what type of yatrapala we are talking about, social, historical,

mythological or political, each yatrapala is based on a particular section or special event in the society. These journeys were characterized by how to carry the social culture healthy culture and how to abandon the culture further. Later, with the arrival of Calcutta Yatra Palas, they quickly took over the market with various lighting systems and artists from the film industry participating in Yatra Palas may have increased the attraction. Another thing is that some of this culture has also declined because they would not have had the opportunity to see the Yatrapala program. Because at that time there was a program of music artists first, so after listening to the program of these musicians, they did not have time to watch the Yatrapala program. But it can be said that the ceremony went on all night. All Musicians, Dancers and Acting Artists from Kolkata's famous names were included in the Kolkata's Jatrapala.

But if we judge from the perspective of Sundarbans, there is no mention of Jatrapala of Calcutta because at that time rural Jatrapala was more prevalent and that is what Jatrapala meant. The people of this Jatrapala village used to participate by training their artists i.e. those who could act, but the Jatrapala team was formed. Also this Yatrapala troupe used to perform at different places in various puja events in different blocks or villages of Sundarbans and also adored them. At that time, several travel books were made based on the social problems of the Sundarbans civilization. Because agriculture was a livelihood of the people of Sundarbans at that time, as well as collecting wood, making salt, killing other animals and bringing them. Another major aspect of their livelihood was fishing by trawlers or boats. When this kind of work was done in the forest of Sundarbans, but life-threatening incidents happened. Maybe someone had to die, a tiger hunter, maybe someone couldn't come back from the jungle, all kinds of obstacles and accidents happened. All these events are the main theme of their Yatrapala or Yatra songs. This sad situation is that the male members of the family went to the forest to lose their lives and the family became destitute. From this point of view, Yatrapala gained a special reputation as the bearer and supporter of the programming culture of the healthy culture of the Sundarbans. Yatra Pala plays a special role in the field of culture and its socialization and in the project of improving the society. In some cases the Jatrapalas also wrote many books on literacy and its virtues and illiteracy and its dark side. Making people want to be literate through that act has been a journey of harnessing their emotions. So, it can be said that Jatrapala plays an important role in the development of the society as the bearer and arm of the culture of Sundarbans social life and socialization of culture.

NATAK (DRAMA OR PLAY): In the Sundarbans region, small plays or plays were produced on small subjects and performed on stage. Although they were common everywhere, they were mainly written by various literary storytellers and dramatists. Apart from all these, small plays or dramas were written by the various educated people of the villages, especially the remotest villages of the Sundarbans. That play or play was very significant. They were significant because they were written based on local events and presented to the public. These were stage performances but not for a long period of time but short dramas or dramas and within this short period of time the issues or issues were presented. These dramas or dramas were a mixture of sadness, pain, laughter, crying, and pain. Again there were small plays which were individual plays on literacy and how to make the literacy campaign successful. A society that needs literacy, literacy has no age, there is no shame in literacy and there is no shame in literacy to start any ages. These were expressed in dramas or dramas. Another thing is that these natikas or dramas have served as a very old cultural part of the Sundarbans society. Various social problems have been discussed through these dramas. These are the little dramas that have carried the social culture especially the Sundarbans society or the rural culture and the rural literature. These dramas have worked for the cultural development of the Sundarbans and to carry or maintain its tradition. But still those dramas or dramas are little spread in the society they are stage performances. These dramas represent the common smallest problems of the society with sensitivity. Especially in the Sundarbans, going to the forest for collecting the honey, to collect or catch fish, making the salt, all these various events and some historical and mythological small events are acted out. But most of the stories are social stories and morals i.e. morals for the society and the reforms and culture that it carries. One thing is that they have played an important role in socialization and as carriers and bearers of healthy thought and culture. They have brought rationality and ideas into the human society on how to make the society beautiful and to develop the educational structure and culture. Among the social problems they presented were literacy and its benefits and the curse of illiteracy. A lot of things have been written about literacy by local writers and dramas about them have also captured people's minds beautifully. From this point of view, small plays have opened up the culture of the society anew and made people's minds more liberal and cultural. How culture and socialization as well as civilization have made a great amalgamation of these little or one act play or three acts play or dramas.

BRATACHARI NACH(BRATACHARI DANCE): Bratachari dance is a part of the culture of a very significant society. The cultural performance of this bratachari dance is a frequent occurrence among the Sundarbans community. It may have decreased a lot now but earlier its movement and circulation was very high. The reason for this is that the dance of this bratachari used to be participated in by various youths of the society. Not only to participate, but also to change their mind or mind, body and thoughts. This bratachari dance has a rhythm as well as a mantra to strengthen the mind. There are techniques to strengthen the body. An attempt to strengthen the ritual thoughts and mental thoughts is observed through Bratachari dance. But in any case the bratachari's songs, the verses, the rhythms to which they dance, are all Sundarbans-centric. It is true that songs can be central to different sections of society. It is also true that within the Sundarbans area, they mostly used to express the stories of the Sundarbans through their music and songs through dance. How to develop the Sundarbans literacy related matter or theme was expressed through their songs and dances. In terms of how to strengthen one's mind, their thoughts and mantras were formed in the mind through bratachari. Another thing is that as the mind of the bratachari strengthens or strengthens the body and thoughts, they carry on the healthy culture over the years. But earlier Bratachari dances and songs and rhythms and their rhythms focused on various problems of Sundarbans and various pujas centered on the narrative of gods and goddesses were very well done. Another thing to remember is that the songs and rhythms of the various bratacharis were very important in the agricultural work or agriculture based society of Sundarbans. Bratacharis used to take vows to create new generation or younger generation of the society to build the society. Among the bratacharis was devotion, among them was honesty, among them was concentration. These bratacharis have a combination of patriotism and regionalism through their rhythms. Therefore, it cannot be denied that Bratachari has served as the bearer of healthy culture, especially of the Sundarbans. Therefore, the role of bratachari is one in the formation of the society and in the formation of the human mind in the formation of the human mind and in developing his mental and physical strength. So it is very important that Bratachari has developed a healthy culture through the Sundarbans. The role of Bratachari is particularly significant as an important element in the progress and development of the educational structure of the culture of the Sundarbans. This discussion may remain incomplete if I do not express the importance of the role of bratachari in the spread of education.

1.6 STATEMENT OF THE PROBLEM

Various subsequent writings and their researches have proved the importance of Sundarban's life journey and the culture of the people of the Sundarbans there. They have discussed various topics such as higher education, primary education, primary education, but they have not shed any light on how the education system came into being or how the education structure was created. Since those matters i.e. how the teaching or that system was created or originated have not shed much light, I feel it necessary to shed light on this matter and therefore I shall shed light on it. The economic and social conditions of people in Sundarbans and the way they struggle to lead their lives. Its historical background also needs to be discussed and explained. Because it is the historical background of the historical past that helps to visualize and review a society for what it might be in the future. Progress can never stand still, the process of progress is slow, and later on, it is dynamic and progressive. So, initially the development of the Sundarbans was not much, but later on, through a slow process, it has now reached the threshold of development at a fast pace. Here the cultural context i.e. the folk culture that developed in the Sundarbans region is discussed in the first phase. Why is it important to discuss this cultural context? It carries the culture, carries the people in the culture of the people, the way of life of the people. This cultural environment means the social system in which the cultural lifestyle started, the lifestyle evolved, the folk culture evolved in the realm of folk culture. To show the convergence of these advancements in people's lifestyles and the advancements in the educational system in the cultural sphere.

1.7 SIGNIFICANCE OF THE STUDY:

It can be said that the discussion of the Sundarbans has now become the most important thing. Because Sundarbans is a place which has been considered as World Heritage and has been identified as one of the places. At the beginning of this 21st century, we have to think more about the Sundarbans. Not only that, we have to think about the climate, weather, nature of the Sundarbans, because the new information about the Sundarbans has been captured in a new way. What we want to see important is how the education and the structure of the education is how the literacy program was started by a few people who are philanthropists. I will shed light on these as well as how the Sundarbans improved in terms of education. A place or region which is surrounded by water bodies and which is surrounded like a net by rivers and canals. Not only that, Sundarbans or Sundari trees are a group of simple evergreen trees. Through these deep forests, we shed light on how human life was carried on and how education spread, literacy began. We

shed light on how development and education progressed in the Sundarbans region, home to the Royal Bengal Tiger crocodile and the deadly venomous snake. Sundarbans was designated as one of the world's most important natural wonders by UNESCO in 1997. The Sundarbans is the oxygen supplier of entire Kolkata and protected by the Sundarban region. That's because the Sundarbans has been acting as a guard or protector of Kolkata for centuries. On the one hand, the protection of the port of Kolkata, on the other hand, the oxygen of Kolkata, on the other hand, this Sundarbans region has protected Kolkata from stormy rains. So it can be said without a doubt that Sundarbans is an important region. One thing about the Sundarbans region has been identified as a tax place to the whole world. The way of life of people here is different from the way of life of many other people. Because their life has passed through many struggles and pains and sufferings. Their lives have passed through terrible floods, terrible rains, terrible storms. Again in people's lives, those zamindars and lords who oppressed the common people for decades and centuries have passed. On the one hand, they ruled the British period, then the zamindars' rule and tyranny created a new and diverse life in the Sundarbans. The way of life of the people here is pain, suffering, hard work, these are their companions.

All the peoples folk cultures or folklores of the Sundarbans region are very important. Folk cultures are important because they are created out of some danger or problem and those cultures are still carried by the common people of Sundarbans. It can be said that Sundarbans has various pujas or worships various vows or rituals or customs or rituals which are very important. These are important because they comfort their minds and through them they think of it as a process of forgetting their suffering. Another thing they thought or the people of today thought that if all these vows or rituals or customs are followed then the peace of killing can be restored or peace can come and we can be saved from danger. That is why they have blindly believed and accepted all these folklores or folk cultures for centuries. They have observed all these folk cultures and minor pujas or customs and rituals with strict rules. Through these they have carried education. Because to live in a society, to live in a society and to maintain the order of peace, customs and rituals are needed. All these folk cultures or folklores keep the culture juicy, the culture alive. All these folklores have given a new dimension to the human mind and all these folklores have made people think to judge different moral standards. These people and cultures highlight the various aspects of people and society to people. The good and bad aspects of the society have been highlighted through these folk cultures. It can be said that these folklores and these Vows or Gajan songs, whatever they say, are each carrying on a life cycle. The way of life that wants to uncover the real truth and how to live a healthy life and they have made various statements about it through this song. Tarja song after song continues to carry a variety of healthy culture through arguments. These healthy cultures have gradually developed the education system of the Sundarbans. Mention is made of how these cultures are slowly moving people's minds towards literacy.

1.8 OBJECTIVES OF THE STUDY:

1. An attempt has been made to find out how the Sundarbans developed and the educational system developed.
2. An attempt has been made to find out how awareness was created in the minds of people in the context of literacy.
3. An attempt has been made to find out what will happen in the Sundarbans in the matter of how the education structure has been developed despite all the hardships.
4. Tried to find out, how humans began to settle there first.
5. An attempt has been made to find out how the economic structure and agricultural structure gradually developed there.
6. An attempt has been made to find out how zamindars and lotdars acquired land in the Sundarbans region.
7. Tried to find out how the forest was cleared and who took that role.
8. Attempts have been made to find out how literacy was first introduced there.

1.9 RESEARCH QUESTIONS OF THE STUDY:

- Who started the first education system in Sundarbans?
- How did the education system improve?
- How did these structures develop in the Sundarbans?

- How did the landlords acquire the land?
- How did economic development happen in the Sundarbans region?
- How did the lotdars and zamindars begin to use the land?
- How was the forest cleared?
- Who took the main role to clearing the forest?
- From where were the forest clearing workers collected?
- How did folklore help structure education?
- What was the role of folk culture in building a healthy society?
- What was the role of folk culture in keeping the society's education system running?
- What was the role of folk culture in the beginning of literacy?

1.10 DELIMITATION OF THE STUDY:

Roughly the Sundarbans range from 88° 51 minutes to 91° 30 minutes east latitude. It lies between 21 degrees 3 minutes to 22 degrees 30 minutes north latitude. Mangrove forest of Sundarbans is about 10277 sq km. The Sundarbans is located across all of these areas. Out of this total, the forest area of Khulna Division of Bangladesh is about six thousand and seventeen square km. This part belongs to Sundarban region of Bangladesh. The then Presidency Division of West Bengal is located in a total of 19 blocks across South 24 Parganas and North 24 Parganas districts. These 19 blocks cover a total of 4260 sq km of Sundarbans region. The most variety of tree species are found here, among them the beautiful trees. Besides, there are more than 290 km of bird species in the forests. There are about fifty different species of mammals, with different types. And there are about 35 to 40 species of reptiles or snakes. There are also about 450 to 500 different species of amphibians. Different types of fish are sea fish here and are famous for this reason. It can be said that the Sundarbans region is the habitat of all wildlife. All the wild animals can live here without any disturbance and it seems like they are living in peace throughout the Sundarbans region for hundreds of years.

1.11 DEFINATIONS OF THE OPERATIONAL TERMS OF THE STUDY:

- PATHSHALA: It was in ancient times that literature, grammar, logic was all taught in these places.
- TOLL SYSTEM: Informal bengali school of instructions usually in grammar law logic and philosophy.
- LOTDAR: The owner of land consisting of thousands of bighas were leased by the wealthy from the revenue department of the government.
- ZAMINDAR: The owner of land is called zamindar.
- ISLAND: A body of land surrounded by the water.
- RECLAMATION: Creating newlaw to acquired land from the forest and the sea.
- ARKATHI: Collector of labour as agent of zamindar.

2.0 REVIEW OF RELATED LITERATURE:

Sneha Ghosh (2022) conducted a study entitled "Quest for Quality Education Status of School Grading System in Basanti Community Development Block within Indian Sundarbans Delta". The place of study area is Basanti block in Sundarbans. The author uses literature review and census report as tool and talks about quality education. There is remains a great gap that the thinking of education policy makers is about how current research is achieving student outcomes. The major findings were, the concept of quality in education started to modify any established after world conference on education for all scheduled in Jomtien, Thailand in 1990. After 10 years of it all education from held in 2000 in Dhaka reshaped the problem to concept of quality education. World education forum in Dhaka again proposed the ideas of quality education which are described as the input process output model by experts and the ratio between input and output defines as quality.

Sukumar Ghosh (2002) conducted a study entitled "An Investigation into the Impact of Literacy Status on Family Planning Programmes of Tribal People of Sundarbans Area". The major objectives of the study were, to find out the knowledge about the family planning program of different literacy status groups of scheduled tribes people of Sundarbans area, to find out the attitude towards the family planning program of different literacy status groups of scheduled Tribes people of Sundarbans area, to find out the practical knowledge about different methods of family planning program of different literacy status groups of scheduled Tribes people of Sundarbans area, to find out the inter relationship among knowledge attitude methods and mental health of scheduled Tribes people towards family planning programme according to their literacy status. The place of study selected by the researcher is Sandeshkhali block of Sundarban area. The statistical tools of analysis by the author is method interview method and others. The major findings of the studies were, how the literacy and poverty is reigning in the study area and the population are growing day by day. Although the total literacy rate of Sandeshkhali block is 39.57% what literacy rate of scheduled tribes is only the total population growth rate sandeshkhali block is 25.16% in ten years where is schedule tribes growth rate of this block is 27.77% in 10 years. The situation creates and alarming and dangerous problems in the development of human like and society.

Pradip Kumar Mandal (2017) conducted a study entitled "Sundarbaner Jonojati O Loko Sanskriti Kuri Sotoker Samaj O Sanskritir Itihase Ekti Natun Drishtikon (The Tribal Groups of the Sundarbans and a New Light of the Society of the Tribal Groups In the 20th Century)". The major objectives of the study were, to study the sociology of folk culture and folk life of Sundarbans in the history of society and culture of the 20th century, to study recent regional history practice and regional history writing is particularly important in the context of how the work of real history writing has not been done. The place of the study is Sundarbans. Tools used by the author is personal interview and early literature review. Major findings of the study were, the rural society of the Sundarbans has given courage to closely distinguish the many details of people's life and to proceed with those experiences and the work of building history here, the local god and goddess and their influenced to the tribal society. Earlier several books about Sundarbans have been published in Bengali and English languages, the role of these texts in advancing the author's thinking in the current research is certainly acknowledged.

Utpal Mandal (2014) conducted a study entitled "Sundarbaner Manus O Tar Jibon Darshan (The Inhabitants of the Sundarbans and their philosophy of life)". The major objective of the study is, to study the philosophy of life of the peoples of the Sundarbans area. The place of the study is the Sundarbans, geographical location, topography and climate of each country or even a particular region specifically influences and control the history and lifestyle of the people of that country or region. Tool which questionnaires and the method used is survey method. The major findings of the study were the culture and the way of life of the people of the Sundarbans and their ancient ideas and thinking which in friends the total geographical area and the inhabitants of the area. The researcher concluded that, if we do not understand this individuality, we will not be able to fully understand the diversity of the country and the unity within diversity.

Senjuti Pal (2018) conducted a study entitled "A socio-economic appraisal in the context of embankment due to natural azards in selected parts of Indian Sundarbans". The major objectives of the study were, to understand the interdisciplinary nature of the river dynamics soil characteristics bio reserve structure of the society demography etc, to examine the status of the in bank balance and the possible alternatives of their maintenance, to SSD dropbox of the existing system of embankment protection in relation to the local environment, and to formulate a policy to sustain such a huge population so that cyclonic for storms like Aila can do no harm to the dwellers further. The place of the study is the Sundarbans. The Researcher Used statistical tools for collection of data were, personal interview, collection of maps collection of data from Census Office. The method used is survey method. The major findings of the study were, Sundarbans experience different kinds of hazards and approximately 5 million of local inhabitants just manage to survive against all odds. The reclaimed part is extremely vulnerable due to impact of climate change and increasing population density. Construction of environmental was the key to reclamation.

Suparna Bhattacharya (2021) conducted a study entitled "A History of the Social Ecology of Sundarbans the Colonial Period". The major objectives of the study the rationale behind pursuing the particular topic of research lies in understanding the importance and relevance of three most important aspects of the present work the uniqueness of the naturally resources of the ecosystem named Sundarbans understanding the philosophy of social ecology and its present day relevance with special reference to the Sundarbans and finally placing these aspects within the time theme of colonial period and era of great transformation in the history of Sundarbans. Regarding the unique region

that is Sundarbans one must realize that it is a multifaceted land in many ways. It is the objectives of the research. The place of the research is Sundarbans comprises north and south 24 parganas. Tools used by the researcher for this purpose were, colonial diaries, survey reports, district hand books, travel books and novels. Major findings of the study were, very few over the colonial time frame in chronological order when you're important developments in the Sundarbans were taking place and which had deep ramifications for the future. Even if they do cover the period there is open a brief mention of the important events during the concern period. Hence one can say that there is a lack of any form of echoes. Study covering the history of social ecology of Sundarbans during British period.

Aparna Mondal (2001) conducted a study entitled "Life and Culture in the Sundarbans 1770 - 1870". The major objectives of the study were, to study the origin of the Sundarbans which is a facility subject for studying the naturalist scientists and history, and to folk in the culture and the habitation of the or the way of life of the people of the Sundarbans area. The mystery of its urgent is equally alluring and it will ever remaining a matter of controversy. The researcher used the survey method. Major findings of the study were, as according to the researcher Sundarbans is the largest single unit luxury and mangrove vegetations of the world. Also giving some description about the Sundarbans with the help of old books and materials.

Swapan Kumar Mandal (2018) conducted study entitled "Sundarbaner Abad Bhumi O Tar Rajnaitik Prekkhapot: Prasanga Ghuasaba 1930 – 1970 (Agricultural Lands of the Sundarbans and Its Political Background: Context Guasaba 1930-1970)". The major objectives of the study were, to study local politics and the land mongers of the Sundarbans and their rules, to know about land expansion started in the Sundarbans region from the end of the 18th century on the initiative of the colonial rule, to know various experiments continued to expand the cultivated agricultural land of the Sundarbans throughout the 19th century. The place of the study is in Sundarban and specially the gosaba. The researcher used the survey method and collection of data through the interview procedure. In this way the author has discussed the period from 1930 to 1970 by dividing this trend of protest politics into two phases. The major findings of the research were from 1967 to 1970, the introductory political conflict between these two adversaries reached its final form, the rich on the one hand and the workers on the other are opposites, the discussion selects the present nine islands of Gosaba, one of the blocks of Sundarbans, as the geographical area, and the search for the reasons for this strong land-centricity of local politics is the main topic of his research.

Purnima Basu (1999) conducted study entitled "A Study of Inspection and Supervision of Primary Schools in West Bengal with special reference to the Sundarbans region". The major objectives of the study is, to emphasizes that the post-independence era of Indian education opened of a new vista mark by far reaching reforms and changes, to understand the overall directing this venture to make the educational system and heritage from the foreign rulers to free from its colonial character and to democratize it as an effective instrument for socio economic transformation, and to know the objectives of University grant commission and the Mudaliar commissions and their objectives. The place of study is the Sundarban region which comprises 19 blocks in the North 24 Parganas and the south 24 Parganas. The major findings of the study were, be a matter of great brigade that inspired a various changes and reforms undertaken in the field of education in free India. The other hand the government taken supplementary by a number of national policies on education. It is in such a background that Indian education past through a stage of reforms and changes which sort to grape with various critical probability aspects of education. This automatically accelerated and extended the field of educational investigations and research activities in a multi-dimensional way. It is in the wake up in your words that is humble research worker filled and hours within her to take up the area of educational inspection and supervision for investigation. This goes without saying that the inspection system in India owes its origin to the woods dispatch of 1854 during the British rule. The nature scope and content as well as the function of the instruction services reviving to almost and changed and hence regimented. The fearing to release the very objective which is supposed to be represent that is to maintain the quality of excellence of education.

Bansari Halder (2017) conducted study entitled "Sundarbaner Adibasi Samaj Aitihya O Adhunikata"(The Tribal Society of the Sundarbans and their Heritage and Modernity). The objectives of the study were to discuss about the indigenous communities living in the Sundarbans region, to study books on Sundarbans, to discuss about the society here, and about the tribal people living in the Sundarbans region who were not noticeable. The place of the study is the Sundarbans. Field survey method is adopted for the study. Personal interview method is used to collect the data. The major finding of the studies were two researchers have touched upon the life and livelihood of the tribal people living in the Sundarbans region in their writings. In addition, the two authors who have written about a tribal

community in their articles have very little depth of content and the purpose of the author to research about the tribal people living on the banks of the river in the Sundarbans region.

3.0 DESIGN OF THE STUDY:

The design of a piece of research called as design of the study, which refers to the practical way in which the research was conducted according to a systematic attempt to generate evidence to answer the research question. In fact, the design of the study refers not only to how or in what manner the subject will be presented, but also to how the researcher will design or method his research work. The term "research methodology" is often used to mean something similar, however different writers use both terms in slightly different ways: some writers, for example, use the term "methodology" to describe the tools used for data collection, which others (more properly) refer to as methods. But the term 'Design of the study' is most appropriate because it contains sampling techniques, source of data, procedure of data collection, tool of data collection of the study, and methodology of the study.

3.1 SOURCE OF DATA:

Secondary sources used to collect the data. Secondary data means data collected by someone else earlier by surveys, observations, experiments, questionnaire, personal interview, Government publications, websites, books, journal articles, and internal records etc. Always specific to the researcher's needs.

3.2 METHODOLOGY OF THE STUDY:

Grounded theory research design is used in Qualitative Research Method to study the Sociological Perspectives in the Growth of System of Education at the Sundarbans. Grounded theory research is an inductive approach in which a theory is developed based on data. This is the opposite of the traditional hypothesis-deductive research approaches where hypotheses are formulated and are then tried to be proved or disproved. Grounded theory is based on theoretical and epistemological concepts with the possibility of sustained use in three methodological aspects: classic, Straussian and constructivist. In the present study Constructivist grounded theory method is used. Constructivist grounded theory is a qualitative research methodology that draws comparison between the ethical principles of deontology, utilitarian and virtue ethics, and individuals seek to understand the world in which they live and work.

4.0 ANALYSIS AND INTERPRETATION OF THE STUDY:

Content analysis used to analyse the data and was interpreted by making categories, themes, and patterns. Content analysis is a research tool used to determine the presence of certain words, themes, or concepts within some given qualitative data (i.e. text). Using content analysis, researchers can quantify and analyse the presence, meanings, and relationships of such certain words, themes, or concepts.

5.0 FINDINGS OF THE STUDY:

- 1.To show how did Yatrपाला play a role in the spread of education in Sundarbans society.
- 2.To show how the journeys have helped in the socialization of culture.
- 3.It is necessary to show how Yatrपाला has worked as one of the mediums of culture.
- 4.It is necessary to show how small plays played an important role in the society.
- 5.The purpose of this discussion is to show how plays or dramas created the awareness of education in the minds of people in Sundarbans.
- 6.The purpose of this discussion is to show how the dramas sustained the culture.
- 7.The purpose of this discussion is to show how various vows and vows functioned as cultural carriers and symbols in the Sundarbans.
- 8.The purpose of this discussion is to show how Gajan Dal played a significant role in the cultural development of the Sundarbans society.
- 9.Showing how Gajan Dal has played an important role in socializing culture.

- 10.To showing how the Gajan Dal raised the then pressing issues in the society.
- 11.Showing how Pala songs highlighted problems in particular sections of society.
- 12.Show how Pala songs have been interpreted in different ways in different roles in society.
- 13.Showing how important Palagan(pala songs) is in socialization.
- 14.To showing how Bratachari kept the social culture healthy.
- 15.To showing how Bratachari strengthened the mind and body of man.
- 16.To showing how Bratachari acted as a bearer and bearer of healthy culture among the people of Sundarbans.
- 17.To showing how Bratachari taught people to exercise restraint.
- 18.To showing how Bratachari played a role in socialization in literacy.
- 19.To showing how Bratachari played an important role in socialization and culture.
- 20.To showing how small plays played an important role in culture and literacy.
21. To showing how Tarja songs highlighted social issues.
22. To showing how Tarja songs functioned as carriers and expressions of education.
23. To show how the debate of songs of Tarja, Kabial has helped in socialization of education.
- 24.To showing how Tarja songs made their appeal to the people in terms of signature and education.
25. To showing how Kabial or Kabial singers helped build and carry the structure of education within the society.

6.0 RECOMMENDATIONS BASED ON THE STUDY:

- The government has expanded the communication system through electronic means.
- Now modern transport system has been introduced and express buses are also introduced for commuting.
- Currently private buses and government buses all types of bus routes have been launched and the roads have been improved.
- At present, bridges have been constructed over the river in some cases, which has improved communication opportunities.
- Nowadays, the introduction of mechanical or mechanical boats has made or maintained more mobility in transportation.
- Currently, various small private schools have been created.
- Nursery schools are more and more schools for the little ones nowadays.
- Government free primary schools have been established in many places.
- Apart from this, various Bharat Sevashram and Ramakrishna Mission Ashram schools have been established and some Christian missionary schools have been established.
- At present high schools and higher secondary schools have been created through government efforts.
- At present some private training schools have been established.
- Currently several NGOs or private organizations are working for education and other charitable activities.
- Various health workers in the student area are monitoring the health issues by going from neighborhood to neighborhood and from village to village.
- As per the National Education Policy 2020, many pre-primary schools are being built in the Sundarban region.

7.0 CONCLUSION:

Sundarbans region is really the fastest region especially far away from Kolkata. People today have to grow up with a lot of pain and suffering. Not only that, their life struggle is very long and they have to come up through a big life struggle. From birth to death they are only busy with life struggle. Besides, they have no other way of life. Where rivers, water, land and nature making barriers, where various obstacles have been created for the development of the affected areas. From this point of view, the life pains of Sundarbans and their stories and their folk culture are revealed through these life pains. A very important contribution of these folk cultures is that they have maintained the continuity of the traditions that have been preserved in the past. In fact, the design of the study refers not only to how or in what manner the subject will be presented, but also to how the researcher will design or method his research work. In the field of education, their role is no less in the formation of the structure of education and in the creation of the education system. They are needed in every moment of life. In this Sundarban region when the British i.e. the East India Company took measures to utilize the lands i.e. for revenue collection they distributed the land to the zamindars in lot system. In order to keep the system of this song healthy and dynamic and to collect their revenue, they mainly distributed the land to the zamindars and lotdars according to the law. These acts were formed through various laws like the Permanent Settlement Act on the one hand and the Regulation Act III on the other. To achieve this objective, the zamindars and lotdars adopted new methods of utilizing their lands and collecting revenue. Their method was that they sent brokers called Arkathia or Arkathi to recruit people or recruit workers. All those people went to Manbhum, Chotanagpur, Jharkhand. From there, the tribal communities who had nothing came to the Sundarbans with various lures. With them the land or forest was cleared by clearing the forest but created an environment like human settlement. This is that the arrangement for human habitation was first cleared by tribal and other castes communities also. Whenever the forest was cleared then the number of lot or lots itself was successively installed. Belpukuria under Kulpi police station started from here, lot number one(1) is a novel history suggestion of the East India Company. But now the education system is developed in different ways. Education has been started from primary to graduation, not only that, various training colleges have been established, there has also been an improvement in education. But at that time some Brahmin community and some philanthropic society people they especially took the initiative of literacy. In other words, they are like the fathers of literacy. Pathshala, toll system was introduced at that time. At that time, some people from Midnapur or undivided Bengal, Orissa to Howrah tried to start literacy by going from neighbourhood to neighbourhood with the kerosene lantern they picked up. Later zamindars and lords distributed land and donated money to establish schools. So, today standing in the second decade of the 21st century, we are studying how the structure of education system of Sundarbans was developed and we need to do this, this history needs to be known to all.

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