

Socio-Anthropological Perspectives In The Growth Of System Of Education At The Sundarbans In West Bengal

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ABSTRACT

The Research Study is entitled Socio-Anthropological Perspectives in the Growth of System of Education at the Sundarbans in West Bengal. The researcher wanted to analyze in depth in his research paper how various small groups of scheduled castes, tribes and other communities started living there. The researcher discussed in depth how the education system progressed and the educational structure was developed, especially paving the way for literacy, as soon as he started living there. Researcher through special in-depth prepared this research paper. The basic aim and important aim of this study is to find out how the education system of Sundarbans originated and developed. For the study the source of data was secondary sources used to collect the data. Methodology of the Study was Grounded theory research design is used in Qualitative Research Method to study the Socio-Anthropological Perspectives in the Growth of System of Education at the Sundarbans. In the present study more specifically, Constructivist grounded theory method is used. Content analysis used to analyse the data and was interpreted by making categories, themes, and patterns. Not only that, what was the role of people or how people came forward in the origin and development of this education system and literacy system. This research paper shows how the Sundarbans region and its land systems developed. In the Sundarbans forest, where Sundari trees, full of deep water i.e. swamps, channel, creeks and rivers other were existed. To find out how the education literacy system was organized and developed and the structure of education was created in such a remote area. Agrarian based social system of Sundarbans aims to find out how economic development is taking place from agrarian based social status. To find out how the East India Company handed over those lands or forests to lotdars and zamindars before the land became agricultural. Those lands i.e. forest land was distributed by the East India Company through the formation of Sundarban Commissioner. Mr. Henkel and Mr. Claude Russell managed to settle the forest lands fairly and neatly during their time. The lands were disturbed in lots and distributed in various ways and each lot was owned by the lotdars and zamindars. These lotdars and zamindars adopted various methods to exploit these forest lands for the purpose of collecting revenue. Suddenly they started thinking about how to clear them and suddenly clear the forest. Thus an attempt is made to find out how this arrangement succeeded. Not only this but also an attempt has been made to find out how the lot system was formed. When agriculture started, when human settlements started, then people felt the need for education. Both literacy and education are inextricably linked to life. This has also been explored. The method used here is data collection through secondary sources and grounded theory methodology has been applied along with qualitative research method. Mainly the socio-anthropological issue has been seen through qualitative research method. Different facts or different aspects of how people in the society and their role in the society have been explored since few centuries ago. It has also been shown and traced how during that period there were a number of Brahmin communities and educated persons who were philanthropists in the society who came forward in the field of literacy. That is, they were the first to introduce literacy within the Sundarbans region. With kerosene lanterns in hand, they go from neighbourhood to neighbourhood and village to village to collect students and help them with literacy especially by literate them as philanthropists of all these societies. Later these lotdars and zamindars donated land to establish schools and the land was named or the school was named after those lotdars and zamindars. But before this all those social welfare people, philanthropic people, few started literacy activities in broken houses and club houses. As the Sundarbans are river-channel based and filled with water bodies and stands of deciduous evergreen trees, the transportation system was also very inaccessible. Where a few people in the society have been able to, a handful of social welfare seekers have come forward and done this literacy work wherever they can. It can be said that through their hard work, they have shown the future generation the light of the path of improvement. Find out how they navigated the issue of literacy through suffering. What is the role of people in these cases? It is seen what role the people took in literacy and the development of education infrastructure in

the Sundarbans. Apart from this, the Bharat Sevashram Sangh, Ramakrishna Mission and the Christian Missionaries took the initiative slowly in this discussion. In this way, formal education was started on the soil of Sundarbans. Although in 1979 Government of India started non-formal education but along with it some philanthropic people started working on Sundarbans soil in West Bengal. Later on, government efforts led to the creation of schools in a variety of forms, including free primary schools and other schools. In this way, the structure of education and literacy in Sundarbans or Sundarbans region has been gradually developed.

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

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I. INTRODUCTION:

If we look at the anthropological form of the Sundarbans region, we will surely be amazed. It will be surprising because of its antiquity and its archaeological evidence, all these find new light for us. In the 13 blocks of South 24 Parganas, we find ancient artifacts and ethnographic artifacts in almost every block. Those signs are a place of curiosity in our minds i.e. an important aspect to the entire Bengal's people. In the Sundarbans 13 Blocks of South 24 Parganas filled with swamps, jungle, tree, forest and rivers. The wonderful play of nature, the form of this wonderful earthly world that is built by her is strange. It is strange because dense forest land where there is nothing but big trees. Nature instills fear in people's minds when the neighbourhood is crowded with people, the area is full of rivers, when the darkness of the forest comes to the eyes. Then it will seem how helpless people are to nature. This helplessness makes people's minds more agitated. Nature is as beautiful as it is terrible. The deep forest of the Sundarbans which may attract the mind now but more than 100 of years ago it was far from attracting the mind of the people, it seemed as if people were dying of fear. There is nothing but extreme trembling with fear. On the other hand, six blocks within the North Twenty-four Parganas district belong to the Sundarbans. There we also find various anthropological artifacts from which we can learn and know a lot. As the anthropological patterns attract the mind, we can know the forms of this civilization in the mind. The growth and depth of this mangrove group of plants creates as much fascination in the mind as it does in fear. Different types of forests have become monotonous in nature. It would seem to be their heaven. The ferocious Royal Bengal Tiger and has spiky venomous snakes. Also, there are crocodiles in the river with their fearsome nature and form is also amazing. Currently, with the discovery of artifacts in various researches, information is available about their existence and antiquity in the Sundarbans region. For example, there are various important places such as Sagardwip, Kakdwip, Patharpratima, Namkhana, Rakkhaskhali and Raidighi etc.

But we have to remember that the tyranny of Mug and Arakanese bandits was organized on the Sundarbans. As a result of their atrocities, many people of Sundarbans were forced to move away from the Sundarbans. Not only that, they killed people in the Sundarbans and began to torture them in various ways. The Sundarbans region was never suitable for human habitation. Because the entire Sundarbans riverine wetlands large sea the Bay of Bengal on the other hand large evergreen trees and full of crocodiles, tigers and ferocious venomous snakes. Therefore, this region was never suitable for human habitation. Later, the Sundarbans were changed by the efforts of Mr. Henkel and Mr. Claude Russell, who were employed by the East India Company. It was they who handed over the forest land of the Sundarbans to the zamindars and lords through the lot system as per the Land Act. Later the forest was cleared by the tribal community and made suitable for human settlement.

1.1. SOCIO-ANTHROPOLOGICAL INTERPRETATION OF EDUCATION:

Sri Aurobindo says "The first teaching is that nothing can be taught. The teacher is not an instructor or task master, he is a helper and guide... He does not call forth the knowledge that is within, he only shows him where it lies and how it can be habituated to the surface."

Nun says, "The proper goal of human life is perfection of the individual".

Rousseau says, "Give your pupil no verbal lesson".

Herbert says, "The one and the whole work of education which is a long and complex training, maybe summed up in the concept morality".

Keith says, "The educational ideal is an adequate participation in the present life of the race and in the life of the race".

Every person in a society lives together. This is the social and innate instinct of humans. As a result of this instinct, there is unity and solidarity among people. Through this clan life people of different castes or ethnicities come together and faced their various daily problems. Their lives are spent amidst the stresses of this daily life. When people of different castes or ethnicities live together, their languages, religions, and livelihoods

become diverse. When various Scheduled Castes, small ethnic groups, and Scheduled Tribes and other ethnic groups lived together, they thought of building a united society. Not only that, they cleared the forest in its very early stages through hard work. Especially the Scheduled Tribes and some Scheduled Castes participated in this work. It can be said that all these small groups or communities, as a result of their united strength and their sincere desire, brought the light of civilization to society. They did not see society as just a place to eat and live. They felt the need for organization within society. Among those needs, education and literacy appeared to them to be one of the most important. Through that informed struggle, together they all, and with the help of helpful individuals in some communities, this great literacy campaign was developed. The researcher sheds light on that issue. If we look at it from an anthropological perspective, we can see that although each of them has their own professional differences, they have all become united for various reasons. Maybe livelihood crisis, manpower crisis, resource crisis and various crises have changed various aspects of their lives. If we think about education from this perspective of the heart, as people live together, a sense of educational connection is created between them. The current researcher is shedding light on how they become signers and how literacy is gaining in that areas. Here, as people live together, their gestures, their speech, and their mannerisms gradually evolve through imitation and learning from each other. As this mature profit grew, people began to cut down forests for their own needs and establish settlements, and after their settlement, the issue of education arose. That is, if they want to live in society and move society forward, they need to be educated. From here, the issue of literacy is born anew in their minds. In this way, literacy was slowly developed among the people in the Sundarbans region. This consciousness is developed through the unity of people, villages, and neighbourhoods, all connected by the river, through their united lives and through their mutual integration. That is, how to become literate, how to get an education, how to advance literacy in society, these issues are embedded in their minds. Another thing is how people from each community came together. Not only are they united, but even though they have been associated with different professions since then, there is a give-and-take relationship between those professional groups and a relationship of equal cooperation between each one. In this way, the web of relationships spread throughout society. Through these different relationships, that is, with different professional groups, they came together and shared their daily sympathies, pains and needs, good and bad, joy, happiness, sorrow, everything. In this way, a social, spiritual and human relationship developed between them. After this relationship was established, a sense of unity was created among them across different professional groups. Their group consciousness was created and the group began to be guided by each other through the head of the clan, and when everyone started to socialize together, everyone became one. It can be seen that the various ethnic groups discussed earlier all came together to rebuild society, even through difficult natural conditions, and unitedly brought society to a new light. Thus, every group and caste of society, and every community of people, played a key role in building society and reaching the light of education. They all came together to fulfill the basic needs of society, just as they met the needs of education. The people of the Sundarbans came together and they helped other social service groups so that they could become educated and become literate.

Basically the clearing of the Sundarbans forest started when Claude Russell took this initiative. It was during the eighteenth century that the East India Company started the land settlement system. At that time the lands were distributed in the hands of zamindars and lotdars in the lot system. When this forest or the area is leased to the zamindars and lotdars in different ways, then the zamindars and lotdars had to take a special role that is to clear the forest. The Sundarbans forest evergreen sundari trees are completely prevalent in the Sundarbans region. Along with this, the tribal community was brought by the agent of the zamindars and lotdars. Agent, 'Arkathi' or 'Arkathia' went to Manbhum, Chotonagpur and Jharkhand, who brought these tribal workers to different areas and cleared the forest with them. In return they are given a small place to live. Usually when the forest was cleared, several people from Odisha and undivided Bengal and Midnapur and started living at the Sundarbans. Just at that time when people started living in the Sundarbans, they felt after food and shelter, they felt the system of education i.e. literacy. This literacy was brought about by some of the educated people of that time and the Brahmin community who came forward started 'Pathshala' and 'Toll' system in various places like this. Basically, in all the broken houses or abandoned houses, they went from village to village, social loving educated people came forward and collected the children and taught them. Not only that, they started teaching in the evening with kerosene lanterns in their hands, thus the education system of the Sundarbans region was gradually developed. Finally, some teachers who are social philanthropists came forward with personal initiative to do this work. In this way, non-formal education started in the Sundarbans. Even then the East India Company did not think much about the education system in the Sundarbans region. The real objective of the East India Company then was simply to collect revenue and strengthen their rule. Meanwhile, some of the landlords or lotdars and zamindars also came forward and helped to build the school building library by giving some money. Not only this they also took the initiative that the light of literacy and literacy needs to reach such remote areas within the Sundarbans region. So they also came forward in this literacy work. The Sundarbans came slowly to the light of education they received in this way. But the development of the Sundarbans was an important issue as the educational structure was gradually developed. Because progress never stops, it will come forward at any stage. The real characteristic of progress is to maintain its momentum. The progress especially in

the light of education in such a situation but at that time some people who love education and love the society who came try to give the light of literacy. All the lotdars and zamindars who gave land or helped money also acted as philanthropists. It can be said that a school block is named after zamindars and lotdars ancestors or named after donor. Schools were named after zamindars or lotdars.

Humans are social creatures they cannot live alone in the society they want to start living in unity with everyone in the society. People want to live with each other's help and sympathy and want to be with each other hand in hand. But in the Sundarbans where neighbourhoods, villages are isolated by swampy rivers, the people there have formed a beautiful bond. People are social creatures and as such they are socially united. So people of different professions live in the society like that means different castes, different religions people of different professions live in the society and a bond is formed between them. These social ties are made like a web, just like cloth is woven, so are the ties of society made with all these castes of people. In the same way, it can be said that no one can live in a society with a single profession. Social bonds are formed with all these people through the needs of human life. In this way our society maintains its dynamism or dynamic character.

Articles 29 and 30 of the Indian Constitution state that education and culture should be provided to all citizens of the people. The government should ensure that all these facilities are properly provided to the citizens. According to the framers or leaders of the Constitution of India have stated in their guiding principles that education should be provided to every citizen and every child should be given free primary education. So all the leaders of India i.e. those who framed the constitution to build the educational structure, they did this work with a great intention. The preamble of the Constitution of India also mentions the great purpose and message that all citizens especially all citizens of India should get their important rights. It is with this great objective in mind that the Constitution of India has been Preamble and Directive Principles. So individuals cannot progress alone, their society needs the state and laws through which everything can develop and progress can come. Education structure can be well developed. **Swami Vivekananda** says "Education is the manifestation of perfection already in man". Not only that, he said about "man-making" education that man-made education should be given not only if it is human, but man-made education should be given. Humans as social beings come forward to fulfill greater responsibilities. Man-making education is needed to step up to this greater responsibility. Going back to **Aristotle** says "Education is the creation of a sound mind in a sound body. Therefore, education makes a person a healthy body and a healthy mind." Therefore, if you look at it from this point of view, it is not possible to improve people without education.

1.2. ETYMOLOGICAL ORIGIN OF THE SUNDARBANS:

Sundarbans literally means where there are sundari trees and its abundance, Sundarbans is named accordingly. Some say Samudraban or Sea forest (**সমুদ্রবন**) meaning life by the sea. The name Sundarbans comes from this sea forest, some would say. However, Sundarbans was originally named for the location of the sundari trees. The scientific name of this tree is *Heritiera Fomes*.

1.3. GEOGRAPHY OF THE SUNDARBANS:

The Sundarbans area includes both the Bay of Bengal and the Hooghly and the Padma river valleys in the south as well as the Brahmaputra and the Meghna especially in southern Bangladesh. Mainly forested water bodies are filled with channel clicks on the other hand. About 10,000 sq. km of forest land is located in Bangladesh with 6,517 crores. West Bengal i.e. India has an area of about 3483 sq km. This area is filled with the Royal Bengal Tigers, venomous snakes and other animals. Mainly flood prone area and sometimes drought prone area.

1.4. PHYSIOGRAPHY OF THE SUNDARBANS:

The Sundarbans region has developed its natural environment in such a way that it is full of sundari trees in the evergreen forest. India's share is about 40% and Bangladesh's share is about 60% of this area. The watery channel of the river is full of clicks etc. So many rivers and channels are filled with creeks etc. that the area becomes inaccessible. The physiography is composed entirely of plains and small deltas consisting of sand bodies surrounded by saline water clays. As full of forest as full of water. UNESCO declared the Sundarbans as a heritage site in 1997. It can be said that the Sundarbans position as Kolkata's oxygen because Sundarbans protects from pollution and supplies oxygen as Kolkata gets polluted. From this point of view, Sundarbans is considered as protector of Kolkata.

1.5. BACKGROUND OF THE STUDY:

Many people died through the atrocities committed by the 'Arakan' and 'Mug' bandits at that time and they moved away from the Sundarbans. If we think about the ethnic identity of the people they are but their views and religion were different. They were a heterogeneous group in religious matters. According to **Hutton**, all the groups, i.e. human groups, that lived in this region were mainly Negroid. Later, another race mixed here, they are the Proto-Australoids. Later came the male ethnic group which we have identified as Aryan ethnic groups. Tribal groups came from Chhotonagpur, Manbhum and Jharkhand places on the pretext of clearing forests. However, most of them are tribal groups with very few non-tribal groups living in minority. Here mainly Munda or Santal, Bhoomij and similar tribal groups started living by clearing the forest by collecting land from

the zamindars. But the connection with them was almost severed by the natives of the mainland as they migrated from there to their native places. Social religion has influenced them in various ways according to their living and environmental conditions and their socio-economic and religious lifestyle. As separate lineages have been carried by the Oraon clan, the Munda clan and the Santhal clan. As these made their habitat in forest areas, they are again identified as wild or "Buno".

However, it can be said that among the Scheduled Caste communities living in the Sundarbans region, "Poundra Kshatriya", "Mahishya", "Kaivarta", "Byagrakatriya," "Sodgope," "Ugra Kshatriya","Sutradhar", "Keorah", "Rajvanshi", "Yogi", "Blacksmith" and "Shuri" etc.

However, the number of 'Poundrakshatriyas' in this district is more, they are the ancient people of Bengal. Poundra Vardhan city was done by them cannot be denied but proved. Some of the poundrakshatriya community identified themselves as 'Padmaraj', such as those from West Midnapur and some from Baruipur. Besides, there is the 'Kaivarta' or 'Kebart' caste derived from the word 'Kaivarta.' The first use of the word Kaivarta we find in Taittiriyo Brahmana. To do the same, the community is divided into two groups, one is 'Haliya Kaivartya' and another is 'Jalia Kaivartya.' Their livelihood is mainly boating and fishing. In the Sundarbans of the district, there are also some known as 'Sodgope', who are also known as milk-burning Goala i.e. Milkman. Again, the name of a fisher folk is 'Byaghra Kshatriya'. Their job is to go to the river to catch fish and sell that fish and thus their family life is managed. They are brave because they are always in the river and go fishing in the river despite all the storms. Bagdi's own state is 'Jele' or 'Bagdi'. The Bagdis came from the Rahra region. This community is again divided into many sections. Like 'Tetulia Bagdi', 'Dule Bagdi', 'Jelia Bagdi', 'Tibor Bagdi' and 'Mete Bagdi' thus divided into many parts. On the other hand, Gosaba police station has 'Malo' community who are the majority in Gosaba police station. They came from Bangladesh and its Khulna region to deal with this, however, they remained in the undivided beautiful forest that was then undivided Sundarbans. Along with them remained the 'Rajvanshis', this Rajvanshi community also inhabited the vast area of the undivided Sundarbans since the sixteenth century. But Pratapaditya recruited many royals in his army. Basanti and Gosaba regions are mainly the origin of Rajvanshis and they have lived there for a long time. Now mentioning another special race of that is Namashudra. This Namashudra caste belongs to the Scheduled castes but their valour and courage are considerably high. Their surname are different types. Such as Pal Chowdhury, Shikdar, Mridha, Das, Mandal, Dhali, Barkandaz, Chowdhury and Talukdar etc. Their place of residence is mainly Namkhana, Gosaba, Canning, Basanti, Kultali and Sagardeep in these areas these Namashudras are more numerous. It can be seen again that Haroa, Minakha and Sandeshkhali is also present in these areas in sufficient quantity and Sandeshkhali -1, Sandeshkhali-2 Hingalganj-I, Hingalganj-II have also been seen in such areas. Their profession is mainly farming and in some cases they are employed.

CHITRAKAR:(IDOL MAKER OF GODS AND GODDESSES):

But some blocks of the Sundarbans like Sagardwip, Patharpratima, Kakadwip and Mathurapur are existed by some potters known as 'Patua' community. Also they show various pictures or tapes from village to village and tell stories of various myths. However, there are people of Hindu caste religion and there are also people of Muslim religion in this community of painters, so it is very difficult to separate them. They make idols of god or goddess made of clay and thus they have adopted the various titles of Pal and Chitrakar.

HAARI:

There is another class here this class belongs to "Hari" or "Haari" community their social life economic life and political life is not very developed. These communities or castes usually come from Rahra areas. They usually have different occupations but now they are farming without getting anything. But in the past, their occupation was to take care of the elephants that the kings and queens kept as pets. That is, they had their activities in all the places that 'Hatishal' or 'Ghorashal.' They have various sub-tribes or sub-divisions such as 'Phulhari', 'Kahar', 'Methor', 'Bhumali' and 'Kadma' etc. It is said that their profession was earlier which was professional and their work was midwifery. There are several places within the Sundarbans region and the places are named Haaripukur or Haaripukuria according to their outside occupation.

There are several communities living in Sundarbans such as Kaora, cobbler, Dom, Sankha Banik, Sutradhar, Yogi, Sapuria, Bede, Blacksmith, Modak and pottery etc.

Blocks of Sundarbans are inhabited by communities such as 'Santhal,' 'Bhumijo', 'Bedi', 'Munda', 'Mahato', 'Lodha', 'Kora', 'Kheria', 'Ghasi' and 'Turi.'

Santals are mostly found in Kakdwip, Sagardwip and Vijayanagar in Amlamethi, Kultali police station 6, Durgapur Bose Gheri. Besides, Kultali is found in the area under Katamari Canning police station. On the other hand, people from that community can be seen in Kata Mari. "Mahato" communities are found in Katamari. Mundas have many categories like "Haldi Munda", "Kharia Munda" and "Khaki Munda" etc. Also several Mundas can be found in Kakdwip and Gosaba police stations in Bhupendranagar and Sambhu Nagar. In these areas, Munda communities live together. On the other hand, living with Vedia is a little different, that is Canning-II block Sarenga except in the area where Vedia community is found. Vedia community is mainly

“Kurmi Mahato”. The “Vediya” community who are Jadav caste people who go to places to collect their way of life are known as and “Kurmis”. On the other hand, those who started life as small workers and remained as cultivators. This cultivating caste “Mahato” came from the Chotonagpur region remained as Mahatos and such clans are found. Mahato clan and Chhotonagpur are found. So now the “Vedia” community they identify themselves as “Bhumij”. They are living in the place of Sonarpur Dakshin. They live in these places. Apart from this, the people of Chatra Khali of Basanti police station and “Bhumij” community of Gosaba police station will be found. On the other hand, the Turi community lives in Madhavpur of Kultali police station, they live in groups in this area and they live in an association. The increase of the weavers are notable in the fields towards Shyamnagar and Canning police stations of Kultali police station. The “Mahato” community is found in Deoli and Boalmari in the Raidighi and nearby areas.

KORA MUDI :

They live in areas such as Bhasha Gurguri, Sonatikari, etc. except Kultali police station. It originally came from Manbhum. Santals almost all come from Hazaribagh and Kultali police station. Santals have been living scattered in different parts of the Sundarbans. On the other side, Sagardwip runs there for several days “Toto”, “Todi”, and “Ho” people of the community can be seen since 1818. On the other hand, the “Haari” community, they have been living for a long time, may be their economic status is much lower.

UGRAKSHATRIYA:

The Ugro Kshatriya community has been living in the divided Bengal for hundreds of years. Since ancient times, the profession of them are farming. These Ugra Kshatriyas are divided into several sects such as ‘Kashipuria’, ‘Bagha’, ‘Bardhamania’, ‘Sat Koti’, ‘Changu’, ‘Jana’ and ‘Suta’ etc. During this stage the Janas and Sutas consider themselves Brahmins and practice cultivation. In their case, there is a ban or taboo on sexual relations in the complaint, which can be called social barriers. They believe that they are associated with the Dakshin Ray gods who are accepted as the Dakshin Ray gods in Jayanagar, their ancestors. They have several clan (gotras) like ‘Kashyap’, ‘Shandilya’ and ‘Gautam’ etc. Their surnames are quite different Dolui, Kazi, Sarkar, Dana, De, Malhati, Sam, Samanta, Sahana, Sikdar, Som, Hazra, Hazari, Raut and Rai etc. They live in the Sundarbans region. But they live in different places of West Bengal not only Sundarbans. Among them, ‘Aguri’ community is said to be uneducated, but in West Bengal, especially Sundarbans, their number is more educated. They are in favour of marrying girls at a young age and widow marriage is prohibited in their society.

NAMASHUDRA:

However, one of the ancient castes, the Namashudra caste, is still living in different parts of the Sundarbans. But currently their number is quite high. In Sundarbans, there is a majority but their habitat is in Nadia and Malda, but it is more noticeable in North and South 24 Parganas of Sundarbans. Barisal, Dhaka, Faridpur, Jessore, Khulna, Barisal, they live in these places. It is said that they are descended from Kasyap about their clan. Their tribe is therefore Kashyapa. Among them are numerous surnames and various forms of Dharma Puja or worship of Dharma idol. Among the surnames, the accused has different Adak, Adhikari, Karan, Kayalkare, Kulu, Goldar, Kirtaniya, Kathalia, Khanra, Khan, Khamaru, Gayen, Ghora, Goha, Guha, Goswami, Ganapati, Goldar and Chowkidar etc. They are very strong. It can be said that their military profession was known. About their customs and marriage origin, it is known that they are married like Hindus. This caste has been around for hundreds of years in the Sundarbans. This caste has existed since the time of Pratapaditya. This is currently their profession behind the work but previously their profession was treating the ‘chandsi’ treatment. Sometimes it is seen that they are associated with Bengali poet songs. Those who sang poets were considered sarkar.

SANTALS:

They are originated from the “Munda” race of India, that is, ancient India. In any case these are their sons called Adivasis or tribe and Santals. Mainly they are found in Manbhum, Chotonagpur, Rajmahal and Hazaribagh these areas are also found in Midnapur in some parts. Before coming to this country i.e. before coming to West Bengal, they used to live in jungles, mountains and forests as a hill tribe. However, they are currently very few in number. Later the Santals lived scattered in different places. But they are very industrious and very enterprising in some states and they were brought in to clear forests. They are very simple and believe in living happily and peacefully. They are quite peaceful simple soft. Many oppress on them in various ways and many people take advantages of their simplicity and create various difficulties in their lives. Bhagalpur and Birbhum these places have their residence. They drink and eat and are used to various dances and songs. But their dance songs are in a rhythm, it's nice to see. The girls put on their colourful bundles and sing with flutes and dance to the beat. Men also play Tambour (Madole) and they sing and dance to similar rhythms. Widow marriage is prevalent in their society but child marriage is not. The marriage relationship is all created through

self-discussion among themselves. Divorce almost never happens in their society. It can be understood that their bond i.e. marital bond is very strong. However, if the wife is an adulterer, then only the marital relationship is not destroyed. In its action, they live in groups, they do not know how to live in isolation. He should call them where he lives, here Santal Para. Their main deities are "Shing Bonga" and "Mahrang Buru". Their god is worshiped in most villages and they think that he is a specialist in magic. They worship this deity with their horns raised, but they go out to work. They think that if they see God, they will be fulfilled. Seeing the deity is thought to be good for them that day. In any festival, young women and girls stand in a circle, dance and sing rhythmically, while men play tambour (Madol). In the Bihar Rajmahal hill and its surrounding areas were developed. At present West Bengal, Bihar, Orissa and Tripura and they have their residence. However, in the Sundarbans region, they currently have many habitats in several places. Earlier worked in mining followed by farming and other activities. Hunting is the primary livelihood of the Santals. At present, that work is no longer among them. Their mother tongue is currently "Saontali". They are very peaceful and don't break rules easily. In West Bengal, some use these methods to name them "Hembrum", "Tulu" and "Murmu".

BAGDI(FISHERMAN):

"Bagdi" i.e. those we call jeles or fisherman. Their job is fishing in the river to catch fish with nets and use and sell them in the market or neighbourhoods. The Bagdis have been living along the banks of the rivers or they can be said to live on the banks. Because their job is to catch and sell fish. They are very brave and stay in the river all the time with a small boat from which they catch fish day and night regardless of the storm. Because they are more courageous. But how many of them are there in general, apart from their different differences, they have different divisions in Bagdi. Their settlements are more common in the Sundarbans region. They live on the banks of the rivers that flow in the Sundarbans or the reservoirs that flow in them. In the center of the small huts they fished and came to the cottage overlooking the stormy water. It looks very black. The Sundarbans where they live on the banks of the river and they look very black. They carry fish in baskets and sell them from neighbourhood to neighbourhood. It can be called their main occupation. Earlier their marriage custom was a little different that first the groom means the son has to be married to the mahua tree before going to the bride's house. It is a ritual. Then the marriage is completed by going to the bride's house. But another thing is that when the groom hugs the tree and there he will apply the vermilion and then lie on the leaves of the tree and tie the thread to his wrist. Then the procession reaches the bride's house. Then the wedding ceremony started. Instead of reciting "Purohit" uttering of sacred words, many people form their marital bonds through the chanting of mantras or uttering sacred words. But these are old words, but still the custom has become very simple. Now there are romantic marriages as well as legal marriages. Now farming is more occupation than fishing. Because now other nations have joined the profession of fishing. As a result, they have faced a competition. Due to the professional competition they have lost their main occupation and now they work in farming and some fishing.

NAPIT(BARBER):

Although they are generally scattered anywhere in West Bengal, they are not less than any part of the 24 parganas of the Sundarbans region. Also their need has become daily in any part of India. However, it can be said that they do this type of shaving. They are living in different parts of the Sundarbans. It is said that they are legendary i.e. they are said to have done the work of Ramachandra and shaving and from there they got this profession. However, it can be said that they have been living in Bengal, especially in the Sundarbans for a long time, although they have lived everywhere in Murshidabad, Burdwan, Howrah, Hooghly, and Nadia. They are divided in different ways. Like "Haldar barber", "Paramanik", "Bhulua barber" and "Sandua barber" etc. Again, they have various surnames or designations such as Vaidya, Das, Khorkar, Khan, Paramanik, Shil, Biswas, Majumdar, Sarkar, Sikdar, Barik and Bhandari etc. They are always needed because professionally they work in savings, so they are constantly needed. Their role is very important on the occasion of various marriages, births and deaths. However, they are said to have two parts: "Satsudra" and "Nava Sakha".

BARUJIBI(Bettle leaf cultivator):

They mainly deal in betel leaf, and cultivate it. They lived in undivided Bengal of Bangladesh. They mainly lived in Dhaka and Khulna, but they are seen everywhere in undivided Bengal. They are more abundant in different places of 24 Parganas because betel cultivation is the most in these places. They earn their living by cultivating betel nuts and they also sell them. This is how their economic activities take place. They have adopted this type of profession for a long time. To say that this profession exists in ancestral order. The abundance of this profession is most visible in these two blocks in Kakdwip and Sagar Island region of Sundarbans. But yes, Midnapur and Howrah is another place and they are living in Midnapur currently in excess. They have been cultivating this betel for a long time. They have four parts "Barendra", "Kota", "Nathan" and "Rahri". However, they have various gotras like Bharadwaj and Gautam etc. Also their surnames are different as Bhadra, Bhowmik, Marik, Nag, Nandipal, Rakshit, Biswas, Chand, Chowdhury, Mandal, Rudra, Sarkar and

Rakshit etc. If we were to talk about their married life in the past, they would have been married at a very young age. In many cases there was a custom of marriage within their own caste. The head of the clan used various rules and regulations and based on those rules they were governed by the order of precedence. They try to keep themselves very diligent because when they have to work in the betel garden they have to enter very cleanly. Otherwise various problems are created in betel cultivation and there is infection and various diseases are created. Then the water garden can be destroyed. That's why they try to keep themselves clean with purity or devotion in various ways. They make a garden of betel leaf or "boroj" and do all the work of watering the garden constantly, giving medicine and picking leaves from it. No one else is allowed to enter this garden. They arrange to pick up this leaf. Women are prohibited from entering these betel gardens. Only men can enter this garden.

BRAHMIN:

Brahmins are said to be the superior of caste and caste. The existence of this race and their location have been noticed in various places since the ancient period and they are numerous. They are worshiped and worshiped by people. As they are considered to be the best of the castes. They are worshiped and served with divine wisdom. They are said to possess great qualities. They are heard from very ancient times that when the gods and goddesses were the state, that violence manifested itself in the form of storms, floods, epidemics, etc. Therefore, according to the explanation, they explained it like this and they were remembered accordingly. It is said that since they can appease the gods and goddesses by chanting holy "mantras", they are of the highest importance in the society. It is also said that none but Brahmins can satisfy the gods and goddesses in any way. Because Brahmins are needed to satisfy the Gods and survive the harsh conditions of nature. They appease the gods and goddesses through their "mantra" (uttering sacred words) system and the common people are freed from the wrath of the gods or goddess. Indian Brahmins can be divided into two groups one is "Panchagaur" and the other is "Panchadravidi". It is said that Brahmins are born from various munis (sages). Accordingly, they still carry the old gotra or clan of the original male of that clan. It is better to say clan here as Gotra or clan. Among these gotras are Kashyapa characteristics Shandilya, Gautama, Jaimini, Vasaki, Shrivana, Brihaspati, Augusta, Viswamitra, Parasara and Rohit etc. Again they have various divisions like Rario Brahmin, Saptasati Brahmin, Gauradaha Brahmin, Vedic Brahmin, Barendra Brahmin, Acharya Brahmin, etc. Our discussion shows that it was the Brahmins who first started the literacy campaign in the Sundarbans region and it was they who went from village to village with kerosene lanterns to educate the people. Their contribution to the act of literacy work is no less. Because they were the first when the forest was cleared, they were the ones who started going from family to family or house to house to educate the children. They were the pioneers in this regard especially in signing the Sundarbans people as the first step. All of them worshiped and obeyed and worshiped and worshiped as gods. The common assembly head people of Sundarbans still worship Brahmins as gods. According to the historical data available for our present discussion, they were the first to introduce literacy to small children in a broken house or in a small place.

MAHISHYA:

This race is considered to be an ancient race past Bengal. They live in different places and earn their livelihood in different ways. But it can be said that according to ancient information they were associated with military activities. Some of them have been living in different places in different ways, some of them are farmers, some are farmers, some are traders, some are protecting the country, some are related to the war of animal rearing.

DHOPA (WASHERMAN):

Generally the origin of this race seems to be in Bangladesh but in several parts of Bengal and Orissa also the position of Dhopa (Washerman) can be understood in both parts. It is said that according to mythology these are the sons of Dhobi Muni. Since then their name is Dhopa. Anyway, the Dhopa caste is a very ancient caste, they are located in different districts. But at present Hooghly especially in the Sundarban region has the most of them. However, they are divided into different categories. In the arrangement of which one suddenly thinks that Sita Devi's Dhopa is Lord Rama's Dhopa. They have various surnames such as Samaj Pati, Das, Mistri, Rajak Sabha, Sundar, Sakolya, etc. Their main livelihood is cleaning clothes. They do business by and through this cleaning in various ways. Also what solves all the economic problems in daily life. It is their birth profession or family profession and they have to follow this profession. It can be said that with the expansion of education, now they have come forward by seeing various unique jobs, but they are still doing their family profession. We come to know about this dhopa in our ancient Indian literature in "Manasamangal Kavya" (a book of verse). There we saw Behula carrying Lakshindar who got swept away in the waters of the Ganges and then went to Netadhapani and took shelter. We find that proof in Mansamangal Kavya (a book of verse). We also find mention of this in Ketakadas Kshemananda's "Manasar Bhasana." They have some other surnames such as Subhash, Sundar and Mistry etc. and Shukla, Shukla Das and these surnames are used.

THE POTTER:

It can be said that the potters are an ancient race. They are found in all the districts of West Bengal, but their settlement is highest in the Sundarbans area of 24 Parganas. Usually the potters in the Sundarbans region I am talking about live by the river. The reason for living by the river is that they use the soft soil or clay to make pitchers and various clay pots. These clay pots are then dried in the sun and burnt and then coloured and sold. This is their main occupation. But it can be said that waist wheel is a very important part of these potters. But modern society has shown how far the wheel of ancient society can progress and how advanced it can be. Not only that, no progress of society is possible without the wheel and no science can progress without the wheel. The waist wheel was invented in ancient times. In ancient times, with that wheel, they made clay pots, pitchers, glass and everything from clay. As a result, the waist wheel heralded the horizon or light of a new era. Potters have different names, they are also called Kulal or Kumar. These potters are living in every district of Bangladesh, there are more of them in the Sundarbans. Usually, during the summer, earthen works or mother pots are quickly prepared and dried in the sun. During the rainy season, their activities are not much and cannot be done. However, currently their pressure has taken various forms. The reason is that professional problems or competition have arisen. Population growth is one of them. So, economic inequality has created occupational problems for another difficult situation.

BLACK SMITH:

Blacksmiths have existed since ancient times. The reason for that is that all the ancient tools, especially plows, spades, sickles, hammers, nails, scissors, are made by them. Not only that their need is very important in daily life. It can be said that the spade and hammer plow are each important components for agricultural work. So from very ancient times agriculture was created by woman first scattering seeds or grains outside the house and from there the question of cultivation arose. Also from there, cutting the plants, harvesting the crops, digging the soil, throwing the crops and growing the crops, all these things are created. So blacksmith has existed and is necessary in every society since ancient times. Their existence and importance in every society is quite important. According to the ancient belief, Blacksmiths came from Vishwakarma, their original clan or Vishwakarma. Vishwakarma is worshiped by us as a god. According to the ancient scriptures, Vishwakarma was instructed by goddess Manasa to leave a hole in the house built for Behula Lakshindar. Because from there the goddess instructed Vishwakarma to pave the way to send for snake's bite to Lakhindar. So the god Vishwakarma, we know from the ancient scriptures are sure to belong to the blacksmith community. However the workers are of the Kshatriya caste and they currently produce a variety of elaborately decorated iron objects. A variety of weapons are produced and those weapons are always needed. Especially in these cases of state security.

POUNDRAKSHATRIYAS:

It is said that Pundra appears in the Mahabharata as the son of Bali Raja according to the wall scriptures. Again these descendants are cursed by Vishwamitra. On the other hand it can be said that their practice of ritual sports is very different from Vedic Brahmins. However, during the era of the Mahabharata, this caste was known as Pundra. It can be said that "Punda" or "Pundru" or "Pundra" is a corruption of the word. But they live in different places in 24 Parganas and Malda and different places. However, 24 parganas i.e. north and south twenty-four parganas Sundarban region has more population. Their main occupation is agriculture. They are known to all and earn their livelihood by doing agricultural work. But currently, maybe due to the expansion of the job field, they are working in some fields, but their main occupation is agriculture. Because among the national tribal community of scheduled caste who cut the forest in the beginning of the Sundarbans, they also initially came from Midnapur and built houses by cutting trees. The role of this community in forest clearance in the Sundarbans region is no less.

1.6. STATEMENT OF THE PROBLEM:

Later various researchers have studied in different ways. A perusal of their various writings and their various studies and important subjects shows that they have discussed important aspects of human life. They discussed higher education primary education, economic structure, social structure, discussed various issues, discussed the climate, discussed the soil. Discussed various bio-diversity issues. But none of their writings shed any light on how the structure of the education system was developed in their discussions, how it began or how it originated. But development or improvement will not stop at one place, it will always move forward, that is its dynamic trend. Therefore, showing how the social and economic trends have progressed and changed people's lives historically through the structure of the education system. A small number of ordinary people began to live through the clearing of forests through rural economic conditions. It is important how some social welfare people thought about the education system or literacy through the lack of literacy they felt through this living. So this current discussion is about how the teacher status was created or originated, how the education system was

created through that social structure, how historically it was social and financial. The content of this discussion is to show how educational structures are formed through social and economic structures. This discussion highlights how the educational structure was developed within the rural economic system or through rural isolated conditions. This discussion focuses on this aspect because all subsequent studies or discussions have not focused on this aspect. So it is shown here how the educational structure was developed through the rural economic conditions in the historical social context.

1.7. SIGNIFICANCE OF THE STUDY:

It can be said that in the social and anthropological context when man first started living, the first need of man was food shelter followed by education. A day cannot be run or a life spent on food and shelter alone. Human settlement started since the people first arrived when the East India Company through their Sundarbans Commissioner decided to clear the forest. But there is also evidence that humans have lived before that, researched by anthropologists. Their research suggests that the Sundarbans were inhabited even earlier. Anyway, when we started cutting down the forest, the tribal community brought them and slowly or gradually human settlement started. So, if seen in sociological and anthropological context then we will understand the importance that without people there is no need of education and without people there is no question of housing. Not only that, if there were no people, there would be no question of food collection. So if we consider the judgment from this side, we will understand that the human needs their housing, their food and their education. First of all, their need is during that period when people are starting to live by cutting down the forest or clearing the forest. Abundance of venomous snakes on one hand, Royal Bengal tiger on the other hand and other ferocious animals, their location seems to have taken their life or lifestyle through tough times. It has made their way of life dangerous. When people first started living in this context, there was no easy way to live a life of fear, pain, and suffering. They spent their painful lives through this struggle. Not only that, they learn by going through this painful life and they learn to appreciate the different aspects of their lives, how society can shape them.

Along with this, one more thing that needs to be mentioned is that every place of Sundarbans is spread like a net with everything from water reservoirs, swamps, channels, creeks and canals. As a result, every area has become isolated. It becomes very difficult to communicate or establish relationships with people in this isolated state. If any one wants to go from one village or from one neighbourhood to another neighbourhood, he/she has to cross a river or a canal, it is a necessary condition. So this essential condition divisions of villages and divisions of neighbourhoods. River, channels, creek, swamps reservoir divided by it the way of life goes on. Thus, the language of the people was established and with the settlement of these people the course of public life of the Sundarbans began. This trend of life in the Sundarbans started with cutting down the forest as well as their food storage and somehow building small houses. Another point to be mentioned is that when the settlers started to live through many hardships, another danger faced them was the flood. Every year there is a flood in any place in the Sundarbans region, it is a necessary condition for life in the Sundarbans. On one side, salty land, on the other, salty water, on the other, salty weather and environment, the people of the Sundarbans have developed in a healthy and natural way. Thus people's lives and journeys continue to this day through unusual circumstances. We stand today in the second decade of the 21st century, we still have to think about the Sundarbans practice and Sundarbans people, land, environment, agriculture, lifestyle, education. In the Sundarbans, the economic basis of people's life, such as the educational basis, the cultural basis, the religious basis, all these aspects need to be discussed in an anthropological context. Because if we look at the socio-anthropological context, the position and presence of the people through the clearing of the forest of the Sundarbans is the creation of their lives. So different types of people, people of different castes, people of different religions came to live in the Sundarbans. Today we can classify people with different boons, different religions, different ethnic groups. But what is the use of this religion, caste, class classification because they are the ones who formed the society by throwing their lives in dire straits through clearing the jungles. They are the builders of society, they are the bearers and bearers of society in the early stages. So the social and anthropological context of how the education system has developed within their lifestyle needs to be discussed. People have collected food shelter for their needs rightly they thought that not only can life be conducted through it but there is need of education. So some people who are educated Brahmin community and other community people who are philanthropic and social welfare people came forward. Before that came with kerosene lanterns, i.e. with kerosene light, they collected students from neighbourhood to neighbourhood and started teaching.

In this way few people started their studies by collecting few students and they spread the idea of literacy and the idea of literacy in different areas of the Sundarbans. Another thing can be mentioned that only the philanthropists or social welfare workers came forward and went with the common people. The common people who thus freed the forest and settled in the area felt that their own needs were not sufficient for food and shelter alone. Not only food or shelter, but education is also needed. Without education, no society can be dynamic, society cannot develop, society cannot develop beautifully. The civilization we call culture which is developed around the society is the life cycle of human beings and through that human life cycle the seeds of

culture civilization are sown only through education. So the common people who started clearing the forest and living in the villages also felt the need for education and the need for signature. Just at that time some special philanthropists and philanthropists came forward. This is how education was organized. But it would be incomplete if we did not mention another thing that the lotdars and zamindars of that time also provided space and money to build schools to build the educational system. As a result, their contribution was also small.

Later organizations that played an important role were the Bharat Sevashram Sangha, Christian Missionaries and the Ramakrishna Mission. As a result, the roles and parts of all these organizations were not less. They also played an important role in the development of literacy in the development of culture and civilization in the formation of society. The government has been trying to continue to play a positive leading role. But before that, the benevolent people or philanthropic people of the society came forward and snatched this lantern in different broken houses or noble houses, they took the burden of education and literacy on their shoulders. Thus the education system of Sundarbans was gradually developed at that time.

1.8.OBJECTIVES OF THE STUDY:

- To find out how the education system of the Sundarbans evolved.
- To find out who first took this initiative to create the educational structure.
- To find out how people settled in forested areas.
- To find out how the rural agricultural system was developed and the educational structure was developed in that framework.
- To find out how economic development and education were linked to the structure.
- To find out how the people from the rural economy reached the light of education and culture.
- To find out how a sense of unity and education developed in the Sundarbans region despite people living in isolation.
- To find out how lotdars and zamindars helped build educational structures.
- To find out how agrarian structures developed through land distribution.
- To find out how people settled through clearing the forest .

1.9.RESEARCH QUESTIONS OF THE STUDY:

1. Who started the first education system in the Sundarbans region?
2. How was the white structure of the Sundarbans region formed?
3. How was the awareness created to develop the educational structure in such a manner?
4. How did the education system and its structure evolve out of rural economic conditions?
5. How did literacy develop and how did this condition develop?
6. What was the role of social society behind the formation of that system?
7. How did people clear the forest to settle and build an educational structure on top of that economic condition?
8. How was the forest cleared?
9. Who took the main role to clear this forest?
10. How did they experience the lack of literacy on rural economic conditions?
11. What was the role of lords and zamindars in building educational structures?
12. What was the role of the company for human settlements?

1.10 DELIMITATION OF THE STUDY:

Relating to geographical delimitation the study was confined to the Sundarbans which consisted North 24 parganas and the South 24 Parganas. There are 19 blocks in the Sundarbans. 6 blocks from North 24 parganas and 13 blocks from South 24 parganas. Roughly the Sundarbans range from 88° 51 minutes to 91° 30 minutes east longitude. And lies between 21 degrees 3 minutes to 22 degrees 30 minutes north latitude. According to recent forestry theory, Sundarbans area is 4264 sq. km in India and 4109 sq. km in Bangladesh. In 1985, Clark mentioned the area of Sundarbans as 2000 sq. km. Another data from 1898 has 150 miles from east to west i.e. 241 km and about fifty miles from north to south in width. That is 80 km. In 1903 the area of Sundarbans was 17 thousand 500 square km. In 1957, Rao noted that 2370 square miles (667 sq. km) of Sundarbans mangrove forests are in Bangladesh and 1630 square miles (4873 sq. km) in the 24 Parganas district of West Bengal. In 1976, Champ Man stated that the area of the Gangetic Delta is 25 thousand square miles i.e. 64 thousand square km. In 1977, after the mutilation of the Sundarbans, six lakh hectares of land fell to Bangladesh and two lakh hectares to West Bengal.

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:** Owner or islands consisting of thousands of bighas were leased by the wealthy from the revenue department of the government.
- **ZAMINDAR:** In some he is the owner of land who is called zamindar.
- **ISLAND:** A body of land surrounded by the water.
- **RECLAMATION:** Creating new land from the forest and the sea.
- **ARKATHI:** Collector of labour as agent of zamindar.

II. 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 a tool and talks about quality education. she says that there remains a great gap there he says 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 programme 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 programme 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 sandesh khali 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 hazards 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 in 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 the 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 times. 10 lakhs in the focus who is the present work strives to follow.

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. And 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 Prekshapot: 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:

What we mean by research design is an outline of how a researcher will conduct their research. The researcher proceeds with his/her work according to that outline or method. In this method, his design is what method he will use, qualitative or quantitative, or how he will apply his method of questionnaires or interviews in the case of data collection. This means all of these things. 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. 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 SOURCES 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.

III. 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.

IV. FINDINGS OF THE STUDY:

- Show how different ethnic groups are involved in a system.
- Showing how the issue of socialization and education culture has come up with the people or with the difficulties of different races.
- Showing how different caste based people hold the social order and culture.
- Showing how the entire population has progressed in the context of literacy.
- Now it is showing that how common people are interacting with each other and becoming aware about education.
- Showing how people from different professions have developed their cultural ties and educational ties.
- Showing how society dynamics and culture socialization takes place within different professions.
- Showing how common people are united by education and culture despite geographical difficulties.
- It is shown that how the Brahmins and other communities came together in literacy campaign.

- Showing how the East India Company distributed the land at that time.
- Showing how the human settlement began by building and clearing forests by lotdars and zamindars through the lot system.
- It is shown how people of different communities also took initiative or co-operated with all the social welfare workers who came forward to impart literacy.
- Shows how lotdars and zamindars donated money and land to build educational institutions.
- Shows how local people took initiative in literacy.
- Shown how neighbourhood and village people were socially united for the purpose of literacy.
- It is shown how the educational structure of the Sundarbans region developed.
- Shows how education improved in mixed caste societies in the Sundarbans region.

V. 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 neighbourhood to neighbourhood and from village to village.
- As per the National Education Policy 2020, many pre-primary schools are being built in the Sundarbans region.

VI. CONCLUSION:

As explained earlier, when the forests in the Sundarbans region were cleared and gradually settled by humans, in anthropological interpretation of education In this context it can be said that at this time people had no choice but to collect food only. Along with that, people tried to protect their lives from natural calamities by making small huts. Only people at that time who wandered in different areas collected forest wood, forest honey and fruits and these were their food and economic system. The house can be said to have been inhabited by people of different types or communities at that time. For example Namashudra, Paundra Kshatriya, Weaver, Fisherman, Bagdi, Cobbler, Blacksmith, Potter, Brahmin, Namashudra and other community came and started living.

But it can be said that they tried to build an agricultural based social system at that time. Because it was certain that nothing but cards or thick powder of tree roots would be found under the soil after clearing the forest in that dense area. In that situation they started to use the soil to implement the agricultural system by excavating the soil in some way. In such a situation at that time different classes of people started working in their professional aspects. This occupation was hereditary or congenital. Also with this hereditary and birth occupation they conducted their work within the society. What happened through this is that while living in society with different classes of people, they began to exchange feelings. Not only the exchange of ideas but also the cultural exchange started. Their manners, speech, civility, politeness, etc. were shared with each other. Slowly through this they thought about how to live beyond just shelter and food gathering, something more is needed. It is necessary to say something more, that is, without education, it is not possible to survive in the society.

However, one thing I can say here is that the district lotdars and zamindars acquired the land and then gave it to the farmers and started developing the agricultural system. But Arkathi or Arkathia i.e. zamindar's agent to collect tribal workers from Singhbhum, Jharkhand and Manbhum area. They went their and brought

labourers i.e. tribal labourers from different places and with them the jungles are cleared. However, in this case, the zamindars and lotdars took a very important role in clearing the forest.

However, some of the village's social philanthropists came forward to take up the responsibility of literacy. They came up with how to get common people to sign. Not only that, they tried to educate them and bring them into the field of literacy or into the arena of education. Also some Brahmin sects and some other sects came before him. But common people irrespective of caste creed all people all community came together and they united that they get education or make their children signed. They thought that without education or without education or without the light of education, the development of society or a better society cannot be thought of at all.

The people of that time i.e. people of different communities Brahmin community Kaivarta community, Weaver community, Dhopa community, Dom community, Poundra Kshatriya community, Namashudra community, Pottery Community, Satgopa Community, Tribal Community, when people of different communities started living together their need was felt the most first in terms of shelter then food. What he needed next was education i.e. literacy. At that time, the light of education did not reach, at that time literacy was a major issue, only when literacy is reached, people will continue to learn education slowly. In some cases during that period, it has been seen that people of different communities were united, that is, from the anthropological point of view, if we look at different types of people or human groups, national groups, tribal groups they got together and got together because they understood that if he didn't live together, they would cease to exist. That is why they are various natural disasters and this dark forest has become absolutely life-risking. Whatever the odds, they came forward and they came together from all communities, national tribes, religious groups and everything, and started thinking about literacy. But it can be said that the Brahmin community and some other educated communities who came forward with its lantern in hand to collect students from neighborhood to village and teach it. Not only that, they had to endure various hardships for their literacy. Because no village or village was united or united or located in one block but was located in different blocks. When men lived in bare isolation they had no choice but to have sincerity in their hearts, and in any danger they would run to each other's bosom afterwards. In this way all the caste groups with their sense of unity and its efforts subsumed they strived for education or signification. All of them thought that without literacy the education system is not possible to improve and knowledge alone can give light to the healthy society of the society. So they felt the need for literacy and for this they all initiated together. In spite of the various fears, they were trying to figure out how to succeed and how they could advance in this campaign. At that time, all the castes and tribal communities came together and they started moving towards this literacy. Therefore, if they did not try to be able to try this initiative, then this work is probably not possible. But they may have tried, so the most important thing is that at that time, all the social welfare or social loving people came forward in the literacy campaign. At that time some people who were educated also came forward as social welfare seekers to move towards literacy. Some Brahmin communities also came forward and all together they tried to build this educational structure. So it can be said that the later lotdars and zamindars tried to develop the schools as they also donated land for the purpose of establishing schools and libraries. Therefore, the lotdars and zamindars have donated money and a plot of land or floor to each of the schools in different places or areas of Sundarbans. Not only that, it is mentioned that the school is named after their mother's name or father's name for their donation. So it can be said that in this way the educational structure of the Sundarbans was initially developed non-governmentally.

As a result of different classes of people living in the Sundarbans region, a human bond is created among them as well as a social bond is created and socialization takes place in terms of that social and human bond. What resulted was the amalgamation of all caste groups and occupational groups, resulting in an increase in social mobility after a merger. Not only this, the social situation has been mobilized and everyone has made a united effort to build the educational structure of the society. 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 become barriers Where water becomes land barriers. Where various obstacles have been created for the development of the affected areas. 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 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 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 forest was cleared. By clearing the forest they created 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 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 and Howrah tried to start literacy by going from neighbourhood to neighbourhood with the kerosene lantern. Later, zamindars and lottars 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 the Sundarbans was developed and we need to do this, this history needs to be known to all.

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