



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

***Mr. RANJAN KUMAR DAS, Research Scholar, School of Education, Adamas University. West Bengal, India.**

****Dr. Sweety Lakra, Assistant Professor, School of Education, Adamas University, West Bengal, India.**

ABSTRACT

The research study is entitled "Socio-Archaeological Perspectives in the Growth of System of Education at the Sundarbans in West Bengal". The researcher did a critical analysis to present concepts of the research paper. The major objectives of the study were, to find out how the education system in the Sundarbans developed, to find out how awareness is created among people in the Sundarbans, to find out how the education system has come forward through adversity in the Sundarbans, to find out how to own land and show that settlement has developed after adoption in the Sundarbans, to find out how the settlements developed within that socio-archaeological structure in the Sundarbans, to find out how gradually the economic system was developed, mainly showing that the agricultural system in the Sundarbans, to find out how to improve the socio-archaeological status of the Sundarbans from agricultural system in Sundarbans, to find out how zamindars and lotdars acquired land in the Sundarbans, to find out how the forest was cleared, and human settlements were established in the Sundarbans, to find out how the education system, socio-archaeological and cultural contexts are created in the Sundarbans. 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-Archaeological 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. The findings of the study were more than 100 years ago, the landlords there gave land for the establishment of the school; schools were established by those who were enthusiastic about learning at that time; at that time, some educated people who loved the people personally took initiative and went to the neighbourhood to teach; there are some humanitarian people who have taught various clubs about kerosene lanterns; some lotdars gave land to subjects and donated it to build libraries; at that time, some Brahmin communities taught in different places based on small tolls; some local, perhaps less educated, people also worked for literacy, thus leaving a signature of their work; a neighborhood or some whole houses were forcibly called by some enthusiastic people; a local wealthy person, enthusiastic about learning, established schools in the name of his father or mother. This showed how the face of the education system was gradually revealed. Later, the government took control of the education system; the government took various measures for the purpose of running the education system; at that time, various types of private institutions were also established, and they took initiative; apart from this, there are various missionary institutions that also introduce educational systems; Bharat Sevashram, Ramakrishna Mission and Christian Missionary. Each contribution was not less in any part; a new pillar of the education system of the Sundarbans was especially created when education for all started; operation Blackboard further improves the education system in the Sundarbans; the communication system was the worst, and because of that, the education

system did not improve in the beginning; and now many schools and colleges have been established, due to which the light of the education system has been exposed in all directions.

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

1.0 INTRODUCTION

The Sundarbans region was originally inhabited when land settlement took place. This land settlement was made by Mr. Claude Russell and Mr. Henkel. It can be said that the East India Company, in accordance with the law, distributed the entire forest land of the Sundarbans among the lotdars and zamindars through auctions. This is where the boundaries of the Sundarbans region begin. The forest that was roughly from Kulpi was cleared. Kulpi Police Station was in Diamond Harbour Sub-Division. Lot number (1) one started from here when the East India Company gave them the land to clear the forest and this forest was cleared by the 'Arkathi' or 'Arkathia'. Tribal communities first began to live in this place. Then different people came from different parts of West Bengal and settled in the Sundarbans. Another thing is that people gradually started settling in different places in undivided Bengal, East Midnapore, West Midnapore and Howrah. As soon as this human settlement began, their food and shelter took full shape in this dangerous and forest-covered environment. At the same time, they began to work hard to make the land suitable for agriculture. An agricultural economy gradually began to emerge, and with the beginning of this agricultural economy, consciousness was created among them. This consciousness is how to get education? How to be signed in society. So this consciousness was created by those who were socially conscious or socially welfare-minded at that time. A number of teachers, gentlemen and some lotdars and zamindars also came forward. Not only that, but according to advice of zamindars or lotdars recruited Arkathi or Arkathia for collection of tribal workers. They went to the Manbhum, Jharkhand and Chotanagpur areas for the above purpose. Some teachers and social activists carrying kerosene lanterns, started going from neighbourhood to neighbourhood in the evening and at night to collect students. Thus began the triumphant journey of the literacy campaign in the Sundarbans region. Later, however, some teachers, zamindars and lotdars donated land. The schools in the Sundarbans region were named after those lotdars and zamindars. If we analyze deeply, we will see that most of the schools in the Sundarbans region and those schools are named after the names of the lotdars and zamindars or their ancestors.

In fact, the Sundarbans began to be inhabited since the eighteenth century and since then people have felt the lack of education for their social needs, i.e. when they got shelter and food. That time People felt literacy. Some Brahmin community and educated people who were philanthropists came forward to join this literacy campaign. At that time, the system of education was started by sheltering these abundant houses or broken houses. At the time some Brahmin sects started the "Pathshala" system. In the evening, they went to the neighborhood with kerosene lanterns and gathered some people i.e. students and started their studies. Also, at that time the "Toll System" was there and the education system was practiced through the toll system, it was a very ancient education system. In fact, by the mid-eighteenth century, when the forest was gradually being cleared to make house for human habitation, there was not a lot of settlement at that time. Then the houses were built far away, and the houses were empty and the number of people was very small. At that time, several educated people in different parts of the village and some people from the Brahmin community, being philanthropic and seeking the welfare of the society, built these Pathshalas or educational centers at different places in the villages. In this way, the boys and girls of distant villages started learning and reading. In this way, the spread of both literacy and education began to turn slowly. From, a social point of view, everyone comes forward to develop literacy and education system based on their need and need of the society.

A few who were educated people took the initiative to educate the people of the society. But it is precisely those who have the light of education within them who can never sit still and tried to draw others into the arena of that light to enlighten them. There were a number of great benefactors who engaged themselves in all these works. Mainly for the benefit of the society, they have gathered students from every corner with kerosene lanterns at night. However, later on, some zamindars and lotdars gave plot of land for school building and they donated some money as grant to develop the school infrastructure. Thus, this effort gradually continued Non-formal literacy programme or Non-formal education. Thus, gradually developed the education system in the Sundarbans region. But these literacy and education issues were developed through the struggle of life, because in their way there were dangerous poisonous snakes insects, crocodiles and the Royal Bengal Tigers. The river pastures were in a terrible environment. It was not possible to go far with this horror because small rivers and small channels or canals were not possible to cross them from one place to another. At that time, what I mean by darkness is the shadow from the dense forest on one side and the darkness of the illiteracy on the other. This form of darkness prevails in the Sundarbans region for hundreds of years. But in this darkness gradually the

education system was developed by the brave people of that time. A few educated people and some Brahmin community or other people played a leading role.

1.1 SOCIO-ARCHAEOLOGICAL INTERPRETATION OF EDUCATION:

Milton says,"I call a complete and generous education that which fits a man to perform justly skillfully and magnanimously all the offices both public and private, of peace and war."

Redden says,"Education is the deliberate and systematic influence exerted by the mature person upon the immature through instruction discipline and harmonious development of physical, intellectual, aesthetic, social and spiritual powers of human being according to the individual and social needs and directed towards the union of the educand with the creator as the final end".

Indian education commission 1964 - 1966 declared,"In a world based on Science and Technology it is education that determines the level of prosperity. welfare and security of the people. On the quality and number of persons coming out of our schools and colleges will depend our success in the great enterprise of national reconstruction whose principal objective is to raise this standard of living of our people."

Goeting says,"Just as there are certain vital processes of life in a biological sense so education maybe considered as a vital process in a social sense."

The word "Education" comes from the Latin word "Educare".The word "Educare" means to reflect or attend to.In other words, if judged in this sense, education is the way to advance a child or an immature person on the path of life through appropriate care or helping him acquire useful life skills and techniques.

According to another theory, the word "Education" is derived from the Latin word "Educare", which means to extract or lead by giving instruction.Another view is that it comes from the Latin word "Educatum" comes from meaning the act of teaching.Now going to discuss the issue of Socio- archaeological interpretation of education based on the above definition.

All the archaeological artifacts that have been found have played a role in the Sundarbans region.These archaeological artifacts highlight various important aspects of the history, tradition, and society of the Sundarbans region.It can be said that the Jottar Deul, large ponds, copper plates, various items made of iron, and large water bodies are important from a natural archaeological point of view.All these objects have been scientifically examined and found to be hundreds of years old.All these things were used, which means we can understand the social system and human existence of that time.The people of that era and the objects they used all teach that the educational system of the Sundarbans proves the social system and the dynamics of human life within society.All these traditional items melt people's hearts and create the emotion and romanticism of tradition in their minds.Also these are things that ordinary people consider important today and further encourage them to learn about their ancient traditions and gain more knowledge about them.It can be said that all these ancient objects and artifacts stir and excite the human mind.Their useful clay utensils, clay pitchers, clay bowls and pottery are all examples that create interest in people and in their minds and help them learn about them.The lessons we can learn from these and the teachings they impart are all ancient objects that shape our understanding of our ancient society, ancient traditions and those values.Historical events, their artifacts, and society and social patterns can be learned from looking at these archaeological artifacts.The social system does not stop at any one place, and judging from the dynamic nature of society, the social system of the Sundarbans was also dynamic at that time.

Many people died because the Mugs and Arakanese plundered and tortured the common people of the Sundarbans.That is why the simple people of that time who lived their lives in the forests and jungles, working hard, left there.Because the Mugs and the Arakanese are so harmful that they take no time to disperse or destroy any society.They are ready to destroy any society.However, all the large ponds and idols of various gods

and goddesses have been found there, and in some places, large pitchers and pots have also been found. We can learn from these that the people of that society also lived socially.

1.2 ETYMOLOGICAL ORIGIN AND SOCIOLOGY OF THE SUNDARBANS:

The literal meaning of Sundarbans (Bengali: সুন্দরবন, romanized: Sundôrbôn) is "beautiful forest". Alternatively, it was proposed that the name is a corruption of Samudrabân, Shomudrobôn ("Sea Forest"), or Chandra-bandhe, the name of a tribe. However, the likely origin of the word is Sundari or Sundri, the local name of the mangrove species *Heritiera fomes* abundant in the area.

The history of human settlement in the Sundarbans area can be traced back to Mauryan era (4th-2nd century BCE). A ruin of an abandoned city was found in the Baghmara Forest Block that is attributed to Chand Sadagar, a pre-Mauryan semi-historical figure in Bengali folklore. Archaeological excavation at Kapilmuni, Paikgacha Upazilla, north of the Sundarbans in Bangladesh, revealed ruins of urban settlement dating back to the early Middle Ages. During the Mughal period, forest tracts were leased out by the local rulers for establishing settlements. In 1757, The British East India Company obtained proprietary rights over Sundarbans from the Mughal Emperor Alamgir II and completed mapping the area in 1764. However, systematic forest management started a century later. The first Forest Management Division to have jurisdiction over the Sundarbans was established in 1869. In 1875 a large portion of the mangrove forests was declared as reserved forests under the Indian Forest Act of 1865 (Act VIII of 1865). The remaining portions of the forests were declared a reserve forest the following year and the forest, which was so far administered by the civil administration district, was placed under the control of the Forest Department. A Forest Division, which is the basic forest management and administration unit, was created in 1879 with the headquarters in Khulna, Bangladesh. The first management plan was written for the period 1893–1898.

1.3 GEOGRAPHY OF THE SUNDARBANS:

The Sundarbans Forest lies in the vast delta on the Bay of Bengal formed by the super-confluence of the Hooghly, Padma (both are distributaries of the Ganges), Brahmaputra and Meghna rivers across southern Bangladesh. The seasonally flooded Sundarbans freshwater swamp forest lies inland from the mangrove forests on the coastal fringe. The forest covers 10,000 km² (3,900 sq mi) of which about 6,517 km² (2,516 sq mi) are in Bangladesh. The Indian part of Sundarbans is estimated to be about 3,483 km² (1,345 sq mi), of which about 1,700 km² (660 sq mi) is occupied by water bodies in the forms of river, canals and creeks of width varying from a few metres to several kilo metres.

The Sundarbans is intersected by a complex network of tidal waterways, mudflats and small islands of salt-tolerant mangrove forests. The interconnected network of waterways makes almost every corner of the forest accessible by boat. The area is known for the Royal Bengal Tiger (*Panthera tigris*), as well as numerous faunae including species of birds, chital, crocodiles and snakes. The fertile soils of the delta have been subject to intensive human use for centuries, and the ecoregion has been mostly converted to intensive agriculture, with few enclaves of forest remaining. The remaining forests, taken together with the Sundarbans mangroves, are important habitat for the endangered tiger. Additionally, the Mangroves species present in the Sundarbans area serve a crucial function as a protective barrier for the millions of inhabitants in and around Khulna and Port of Mongla against the floods that result from the cyclones. It also protects from Tsunami and soil erosion for the coastal population.

1.4 PHYSIOGRAPHY OF SUNDARBANS:

The mangrove dominated Ganges Delta, the Sundarbans is a complex ecosystem comprising one of the three largest single tracts of mangrove forests of the world. The larger part is situated in Bangladesh, a smaller portion of it lies in India. The Indian part of the forest is estimated to be about 40 percent, while the

Bangladeshi part is 60 percent. To the south the forest meets the Bay of Bengal; to the east it is bordered by the Baleswar River and to the north there is a sharp interface with intensively cultivated land. The natural drainage in the upstream areas, other than the main river channels, is everywhere impeded by extensive embankments and polders. The Sundarbans was originally measured (about 200 years ago) to be of about 16,700 square kilometres (6,400 sq mi). Now it has dwindled into about one-third of its original size. The total land area today is 4,143 square kilometres (1,600 sq mi), including exposed sandbars with a total area of 42 square kilometres (16 sq mi); the remaining water area of 1,874 square kilometres (724 sq mi) encompasses rivers, small streams and canals. Rivers in the Sundarbans are meeting places of salt water and freshwater. Thus, it is a region of transition between the freshwater of the rivers originating from the Ganges and the saline water of the Bay of Bengal.

The Sundarbans along the Bay of Bengal has evolved over the millennia through natural deposition of upstream sediments accompanied by intertidal segregation. The physiography is dominated by deltaic formations that include innumerable drainage lines associated with surface and subaqueous levees, splays and tidal flats. There are also marginal marshes above mean tide level, tidal sandbars and islands with their networks of tidal channels, subaqueous distal bars and proto-delta clays and silt sediments. The Sundarbans' floor varies from 0.9 to 2.11 metres (3.0 to 6.9 ft) above sea level.

Biotic factors here play a significant role in physical coastal evolution, and for wildlife a variety of habitats have developed which include beaches, estuaries, permanent and semi-permanent swamps, tidal flats, tidal creeks, coastal dunes, back dunes and levees. The mangrove vegetation itself assists in the formation of new landmass and the intertidal vegetation plays a significant role in swamp morphology. The activities of mangrove fauna in the intertidal mudflats develop micromorphological features that trap and hold sediments to create a substratum for mangrove seeds. The morphology and evolution of the eolian dunes is controlled by an abundance of xerophytic and halophytic plants. Creepers, grasses and sedges stabilize sand dunes and uncompact sediments. The Sundarbans mudflats (Banerjee, 1998) are found at the estuary and on the deltaic islands where low velocity of river and tidal current occurs. The flats are exposed in low tides and submerged in high tides, thus being changed morphologically even in one tidal cycle. The tides are so large that approximately one third of the land disappears and reappears every day. The interior parts of the mudflats serve as a perfect home for mangroves.

The beautiful heritage forest that is the talk of the day, the heritage Sundarbans, has been held in recent decades as the New 7 Wonders of Nature and has been ranked among the top 14 natural beauties of the world. Not only had that, but earlier in 1997, UNESCO gave the Sundarbans the status of a heritage site.

If it were not for the Sundarbans, the world's largest mangrove forest, Kolkata, and its surrounding areas would have been destroyed by natural disasters. The oxygen production capacity of the Amazon across the nine countries of South America is second only to the capacity of the Sundarbans. That's why Amazon Forest and Sundarbans Forest are world-famous. So, this is currently the most important issue that has created a stir in the discussion area as the Indian Sundarbans, and the explanation of the past of the Indian Sundarbans has become necessary even today. Many researchers have researched in different ways, but I think a lot of their thinking about cultural, educational, and social structures remains lacking. Today, I am committed to that search as a child of the Sundarbans. The Sundarbans are a diverse forest.

Along the coast of the Bay of Bengal, the Sundarbans extend one hundred miles east west and, in some places, sixty to eighty miles in width. The Bhagirathi in the west and the Meghna River in the east. Before partition, the Sundarbans included Bakarganj, Khulna, and a wide area of 24 parganas. The area was 3,089 square miles. After the partition of the country, only 1630 square miles, or 9630 square kilometers, of beautiful forest area in 24 parganas were included in West Bengal. In 1833, forest clearing, and settlement started. In 1831, the

Survey of India drew the Dampier and Hodges lines to indicate the boundaries of the Sundarbans. The order states that from the area near Basirhat in the north-east to the Hooghly River near Kulpi in the south-east, and to the east are the Kalindi and the Raimangal rivers of the Ichhamati. The Bay of Bengal to the south and the Hooghly River to the west. Then the planned settlement began. Water in most areas is saline, making it unfit for agriculture and drinking water. The highly current river flows through 54 islands in the Sundarbans. Khari has flowed more. According to the 1981 census, the total population of the Sundarbans region was 25 lakhs. If the per capita income in the state is Rs. 1000. It is only Rs. 444 in the Sundarbans region. 88.5 percent of the inhabitants depend on agriculture. This amount is 57.5% in the entire state. The ratio of Scheduled Communities to Tribals is 42 percent. This amount is 25.6 percent of the total in the entire state. At that time, 50.2 percent of the region was made up of landless agricultural laborers. This amount is 44.8% in the entire state. And 44.3% of the area is protected forest. Apart from the mainland, there are 54 islands in this area. The communication system of the region, isolated by rivers and creeks, is as complicated as life here. Forests have been cut down, and plantations have been created. A high earth embankment has been provided to protect it from the salt water of the sea.

1.5 BACKGROUND OF THE STUDY:

The archaeology of the Sundarbans region is very important. There are some special places in the Sundarbans region that have been found that have played a very important role in shaping the current society from a historical, archaeological and social perspective. It can be said that every society, every country, their archaeology or other theoretical subjects, their history, their art, sculpture, culture, etc., are the hallmarks of their identity. To understand ancient history and culture, archaeology must be understood within the context of the current social system. In the case of the Sundarbans, this archaeology or archaeological subject has played a particularly important role in bringing society forward. Among these archaeological elements, buildings, monuments, inscriptions, coins, copperplate inscriptions, sculptures, rock inscriptions, documents, bridges, earthenware, memorial objects, etc. are important. Through these, we can understand the past history of the Sundarbans and shed a clear light on how the social system of the Sundarbans region stood 100 years ago. The Sundarbans region has a vast amount of historical material at its doorstep, and the Sundarbans region is providing that fulfillment from an archaeological perspective. Through this, we can understand and know the ancient inhabitants of the Sundarbans region, their antiquity and its potential, and their existence. Hundreds of years ago, travelers who set out for India from abroad are mentioned in ancient poets and their songs and mythological texts. Along with this, various types of burnt bricks were found underground, and all the utensils used by people in their daily lives, made of clay and other metals, were also found. Various types of weapons used by Stone Age people have been found in the Sundarbans region, especially at Deulpota in Diamond Harbour and Hari narayan Pur. The opening lines of the Ramayana show Sagardeep situated on the seashore. Along with that, there is a mention of a depression on the shore of Sagar Island, and it is described as the "Paataal" (abyss) or "Rosaatol" (abyss). This Sagardeep region is called the ashram of Kapil Muni. It is also said that in the Mahabharata, the "Mlechcha" The race and their habitat cannot be denied in any way. Also it is mentioned that the reign of the Chandra dynasty at that time cannot be denied. All these elements and descriptions in the Ramayana, Mahabharata and Puranas are quite important. Similarly, important Greek and Roman writers mentioned the Gangaridae people and that is also important. On the other hand, Ptolemy has mapped the pictures and images of the lower Gangetic region on his geographical map. When Alexander invaded India in 326 B.C. and he was stopped. The reason for this is that he was afraid of the bravery and courage of the people of the Ganges and the elephant army, as Megasthenis mentions in his book "Indika."

We can still see the Adi Ganga and its existence in the Sundarbans region. It is said that King Bhagiratha of the Surya dynasty once repaired the extinct river course from the Himalayas to Sagar Island and made the Ganges

flow through this country. So another name for Ganga is Bhagirathi and we find this description mentioned in the old scriptures like Ramayana and Mahabharata. In the past, we find mention of these rivers in the Naihati copperplate of Ballal Sen. There is no reason to doubt that the Sundarbans region was transformed into a riverine civilization and that ancient settlements were established there. Because Kalighat, Baral, Baruipur, Rajpur, Barasat, Jaynagar-Majilpur, Bishnupur, Chhatrabhog, Khari and Sagardwip flow along this stream. I can make it so that Adiganga can have fun today, but his wife cannot be denied him in any way. In Mukundaram's "Shoni Mongol" poem and Vipradas Piplai's "Manasamangal" poem, we find descriptions of the Adi Ganga. In that account, we find that merchants like Dhanapati Chand Sawdagar, Srimanta, etc. went to trade along the Adiganga. Also we find details in the documents of the East India Company period that the only means of communication was by waterway or the Adiganga. It is said that this ancient Ganga road is famous for being called the Pilgrims' Truck.

Weapons made about 50,000 years ago have been found in Deulpota and Harinarayanpur in Diamond Harbour. In Harinarayanpur has found stone weapon ingots and various pottery shards. The tools of the Neolithic Age in Harinarayanpur reveal the identity of the Maurya Sanga, Kushan, Hindu, Muslim or medieval periods. Looking at all those artifacts, tool, axe shiny stone hammer nature view the Neolithic Age is identified.

All terracotta pottery or clay art, which is about 7,000 years old, can also be identified. It has also been found that there was a custom of painting clay pots in various colors and also making clay dolls. Statues, plaques, toys, pots, glass, puja cups, etc., which are many hundreds of years old, have been found in the Sundarbans region. The way that black and red clay pots have been found and terracotta pots have been found, it can be said that the early historical stage, around 400 BC, seems to have been the situation at that time.

Among the archaeological objects of South 24 Parganas, the most notable are stone weapons, terracotta objects, terracotta figurines, plaques, stone and metal sculptures, stone and metal figurines and various terracotta ornaments. However, it can be said that various items have been found at these two archaeological sites in Diamond Harbour Sub-division are Deulpota and Harinarayanpur. The finds here include axes, smooth polished stones, hammers, chisels made of bone, and stone tools made of stone. These are quite remarkable.

Several terracotta objects have been found that are understood to be many years old, such as the painting of clay pots and various items made of terracotta. On the other hand, terracotta art with various designs has been found. Some clay objects have been found that are very old. These include idols, plaques, lamps, toys, dolls, glass, puja cups, animal statues, water tanks, etc. Black and red clay pots were also found, which are believed to have been made around 400 B.C. If this is the case, then it is understood that the monuments that we see from the second or third century A.D. can be considered as belonging to the Sunga-Kusana era. It can be said that the next era was the Pala era and we can understand the traces of that era from the archaeological remains in the Sundarbans region. There are several places where soil traces from the Mauryan era have been found, such as Baral, Deulpota, Atghara and Harinarayanpur, which are particularly notable. Smooth black earthenware vessels and perforated balls and toys from the Mauryan period have been found at Atghara. On the other hand, various types of terracotta objects with handles have been found in Chandraketu. A limestone bull was found in Harinarayanpur. Again, we have found significant objects dating back to around the first century A.D., such as the Gemini statues of a man and a woman, at the bottom of the temple on Sagardwip. A few days ago, a Proto-Bengali inscription plaque or cake was found at a place called Pakurtala in Kakdwip, South Sundarbans region. In addition, a sharp piece of wood with a handmade flat blade was found, which was written in full letters. Atghara has found burnt clay baskets, pottery, copper coins, and terracotta ornaments that indicate that they are from the Sunga to the Gupta period. Clay objects and toys from the Gupta era found in a decaying temple. The signs found in the places of Bakkhali, Radhakantapur, Kashinagar, Baishata, Hogla, Sagar, Kachuberia and Kirtankhali are signs from around the 13th century.

Ancient coins have been found and are believed to be from the Greco-Persian period. Copper-alloyed coins found in Harinaranpur have various symbols on them, such as elephants, fish, wheels and the sun. In addition, copper coins cast in Harinarayanpur have also been found. Copper coins from the Maurya Sunga and Kushan periods have been found on the floor of a temple on the island of Baral, Sagar, Atghara, Sitakundo, South 24 Parganas. A gold coin belonging to Chandragupta was found on the shore of Buroburir Tot, which is part of "Plot-G" of the Sundarbans, and it is the gold coin of Chandragupta II. It is known that coins from the Muslim era were found in the village of Hatberia in Hari narayanpur. On the other hand, copper coins have been discovered at the bottom of the pond in Kakdwip. Twelve copper coins cast in a mold without any imprints on the Deulpota. More than a hundred copper coins of the Gupta era, including gold coin number 116, were found in Kultali. The Jottar Deul in Diamond Harbour and how this deul was built in the deep evergreen forest in the Sundarbans region at that time is a great surprise to people. Who thinks it was built in the Pala era? The temple undoubtedly bears evidence of the existence of a town or civilization in the past in the Sundarbans. While digging a pond in Bakultala, Lot No. 22 of Mathurapur Police Station, he found a copper plate in Majilpur and the trace of this copper plate is known as Lakshman Sen's Sundarban copperplate. There is a creature called Rakshaskhali in the "F-Plot" of the Western Sundarbans, and the Rakshaskhali copperplate inscription was found there. It can be said that probably Dommon Pala was the feudal king here.

A red stone seal with engraved letters and images of gods was also found at Sitakundo Atghara near Bakultala in South 24 Parganas. A large water reservoir has been found in the region of Raidighi. It is estimated to be about 110 B.C. A stone tablet engraved with Sanskrit characters has been found from this reservoir. Again, the existence of a large lake, which was taught to look at the drawing of Rai Dighi, was found. It was great to see that signs of ponds and brick houses were discovered there. Various ruins of ancient temples, bricks and tiles have been found lying underwater. Baish hata, Moipith, Madhabpur, Monir Tot found large water reserve, where you can also see the centuries-old big idol and thin brick bathing ghat.

A mosque of the Miyaa's has been found in the village of Purba Bellaria in Magrahat. There are many ancient mosques and seeing them reveals the existence of ancient history. The shrine of Pir Mubarak Gazi in Ghutiari Sharif in the canning line, the shrine of the Pir in Bhangar, the Gani field in Mallikpur, the shrine of the Burkha Gazi in the Khari, etc. have been found. Fragments of a domed structure have been found far behind the Sangrampur Station, where thin bricks and their presence have been observed. The architectural features of Muslim archaeological monuments have been found at the places where the pitcher found at Magrahat Police Station and the Hogla, Basanti Police Station have been reached. Domes and quadrangular minarets have been found. The domes are rectangular and the domes are placed on pillars and semicircular arches.

1.6 STATEMENT OF THE PROBLEM:

The subsequent research that was conducted discussed various important aspects of the Sundarbans, discussing everything related to lifestyle. The Sundarbans' initial education and literacy campaigns and how they came to be are highlighted, but they were not implemented. Another thing is that through in-depth and detailed analysis, the socio-archaeological issues of the Sundarbans region and their importance have been highlighted. In that sense, it sheds light on how structures and social structures have served as a means of increasing awareness and thought in the economic and educational spheres of society. How archaeological artifacts are used in historical contexts and how they play a role in education and in making people literate and educated has been discussed. It also sheds light on how all these elements created a reaction in the minds of the people of the Sundarbans and raised awareness. Thus, awareness is raised among the marginalized people and different communities and their groups in different parts of the Sundarbans and the monuments of different eras, especially the Pala era, Kushan era and Sena era, are of great importance. These monuments bear the mark of an era that has passed, the signature of the Sundarbans region, and the emperors and rulers

who were there can be identified, at what time and how they ruled. All these issues, especially the spiritual aspects and the social aspects, i.e. how socio-natural aspects played a primary role in education, are discussed.

1.7 SIGNIFICANCE OF THE STUDY:

Since various archaeological objects and artifacts have been found in different places in the Sundarbans region, they are very significant. Because all those signs are precious to the poet. It is so valuable that not only the history of a group, but also the culture of a group, is known to a nation and his history and heritage. Not only the heritage of the nation, but also how that nation or group of people was small and how those groups grew into larger forms are known. Different times or eras are identified, and through this identification of these eras or periods, one can understand the kings, emperors, and the culture and traditions of that time. From this perspective, it can be seen that the traditions and various archaeological artifacts of the Sundarbans region are very significant. Not only is it remarkable, it also teaches and gives culture, it creates a sense of wonder in the mind and it is about trying to understand that we had ancient traditions and that our ancestors lived at that time.

Not only the era, but also the identity of the people and the identity of the culture of the people can be known through yoga. By analyzing the traditions and past events of the culture and the era or period in which the king or emperor lived, we can learn about our present and future.

Through this social lifestyle, they maintained the activities of daily life and maintained mobility within society. On the other hand, it can be seen that these ancient traditions teach us how people at that time lived, their manners, the way they used things and their methods. These are very important. Through these, we can understand how objects were made and what they were used for in everyday life, teaching us about them. It can be said that the stone statues that were found at that time and the large area and high mounts that were seen Jotter Deul in the Diamond Harbour are truly amazing. Again, the mosques and churches that can be seen in Ghutiari Sharif and other places are much older. One look at it and you can see how beautifully people in those days crafted and created things with their skills. It is also known that the importance of all the domes and temples that have been found is that they are beautifully made and are worth seeing and awe-inspiring. Even at that time, their knowledge of sculpture was so beautiful, their craftsmanship so beautiful. It is very remarkable. All these traditions of that time teach us the same lessons now. It can be said that the existence and history of any nation, any people, or any place makes that nation great and makes its existence great. Behind every developed nation, every developed country, there is a history or tradition in its context. Society wants to hold on to the richness of that history. This history and tradition make people emotional because in history, the present social system and the future social system are built on the fear of tradition. Therefore, it can be said that history and tradition are an important element of every nation. Every nation, be it Western, European, or Eastern, has its own background. Because that nation or any nation that exists today in the whole world is bound to have its own history and traditions. The history and tradition that repeatedly reminds him that no matter how modern he is or how well-versed in science he is, his history reminds him. Therefore, tradition and history help human society move forward and strengthen the foundation of its current society. Every human mind and their mental strength stand on tradition. Because no nation or society can ignore its history or traditions. History and tradition help him to be cautious and pave his way or path for him to move forward. Therefore, all the archaeological artifacts or artifacts found related to the heritage and history of the Sundarbans region are very important. All these things stir the human mind and make people think more. Also from there, we learn about the social system of the people of that era, the manners of the people of that era, how the people of that era could travel from one place to another. Also, learn about how people of that era introduced or practiced economic exchange and what their farming or food and housing were like. Also not only can we learn about history in this way, but all these signs teach us. All these ancient artifacts of the Sundarbans teach the people of the Sundarbans about the archaeological artifacts that

have been found. It teaches them what the traditions were like in their history and the traditions they hold on to today and continue to guide their lives.

1.8 OBJECTIVES OF THE STUDY:

- To find out how the importance of whole objects has played a role in the Sundarbans region.
- Finding out how people became aware of ancient artifacts.
- Find out how people have discovered artifacts from different eras and periods in ancient times.
- Finding out how these ancient artifacts influenced the social system.
- Finding out the impact of these worn objects on society.
- To explore the role of whole objects in raising awareness in the minds of the people.
- To investigate the curiosity that the Puru objects have aroused in the minds of the residents of the Sundarbans region.
- Find out how ancient artifacts have helped the people of the Sundarbans in education.
- To find out the contribution of ancient objects to history.
- To explore the impact of ancient artifacts on the historical perceptions formed in the minds of the people of the Sundarbans region.
- To find out the relationship between the existence of the Sundarbans region and the history of its people.
- Discovering the history of not just the Sundarbans but a nation through artifacts.

1.9 QUESTIONS OF THE STUDY:

1. How were the archaeological artifacts found?
2. How can an archaeological object of any period be considered?
3. How can the history of the Sundarbans be known through such objects?
4. How did ancient objects help us understand the society of that time?
5. What are the reasons why many people leave the Sundarbans?
6. Why did the Mugs and Arakanese persecute?
7. Why did the Mugs and Arakanese perpetrate atrocities?
8. Where did the Mugs and Arakanese come from?
9. How ancient artifacts teach the people of the Sundarbans?
10. How do ancient objects help people understand their heritage?

1.10 DELIMITATION OF THE STUDY:

Relating to geographical delimitation the study was confined to the Sundarbans which consisted North 24 praganas and the South 24 Parganas. There are 19 blocks in the Sundarbans. 6 blocks from North 24 praganas and 13 blocks from South 24 praganas. Roughly the Sundarbans range from 88° 51 minutes to 91° 30 minutes east latitude. 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.
- **LOT DAR:** Lords 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.

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 a tool and talks about quality education. She says that there remains a great gap there, she 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 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 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 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 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 Prekhhapot: Prasanga Ghusaba 1930 – 1970 (Agricultural Lands of the Sundarbans and Its Political Background: Context Goshaba 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,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. 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 TOOLS FOR DATA COLLECTION:

A self-made standardized questionnaire consisting of 23 items, structured interview are the tools of data collection. For qualitative study researcher also collected from secondary sources: History books, Articles about Sundarbans, reports of census, and various newspapers.

3.3 POPULATION OF THE STUDY OR SAMPLE OF THE STUDY:

A non-probability sampling design more specifically convenient sampling method was used to select the sample of the study. There are 550 people were selected as sample which include: Government servant in the administration, Government servant in the teaching profession, and Government servant in the local bodies of administration, along with normal people of aged between 30 to 90 years.

3.4 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

From the data obtained from the questionnaire, structured interview, history books, articles about the Sundarbans, various newspapers, and census reports, the researcher interpreted the data as follows:

Various scientific methods have been adopted to preserve all the objects that are kept in museums. People from different walks of life, from different parts of India, are coming and showcasing them. Through these, they are better understanding their heritage and history and not only that, they have learned to appreciate the importance of the Sundarbans region. Children from different colleges and places are also coming, and apart from college students, other common people are also coming and they are getting this education about their history and heritage.

The mentality of the people towards history and tradition, the mentality of the general local people, is very sensitive. Because they are the customs of a community, it is the history and tradition of an entire nation. Because it is believed that this nation, the nation or the human race, has a system of how it existed, was created, and still exists, and its form can be learned. Therefore, through various information and interviews, one can understand the love and special attraction that people have towards history. The archaeological artifacts and objects that are attracting people's attention can be understood through interviews. They are determined to protect the archaeological sites they have, and not only that, but they also want to survive by protecting the precious stones. This is also evident from the conversations they have with them. The sentiment that archaeological objects carry for the nation and for the local people can be fully understood through interviews and conversations with them.

Not only is the preservation of archaeological objects known and their importance known, but 100 percent of people have placed their opinions on heritage. That is, they are very sensitive to archaeological artifacts, and not only that, 100% of people have expressed their opinion on the value they hold and the values they carry in the field of education.

5.0 FINDINGS OF THE STUDY:

- The architectural sculptures of that time taught the people of the Sundarbans how sculptures were made and how such beautiful artistic techniques were adopted.
- It provides spiritual or religious teachings about the water bodies or ponds that have been found and the uses they were used for by gods and goddesses.
- Various impressions or images have been found on the copper copper coins that have been found. This shows that the people of the Sundarbans were active in the economic system of the information society.
- Various idols of gods and goddesses have been found and it is said that the idols of gods and goddesses taught and taught people about the religious and spiritual thoughts that guided them.
- The various objects that have been found, such as pots, bowls, and potsherds, can be used to investigate the daily use of the people of that society. Not only that, but you can learn about their manners and learn about them.
- It also teaches about the temples and mosques that were observed during that period and the religious places that those temples and mosques were for.
- All the items that have been found are human and it creates awareness in the minds of people that they want to come forward for awareness. They tried to want to know how these were used and for what purpose.
- All these ancient artifacts enrich the culture of the people of the Sundarbans, that is, they create a beautiful idea about the practice of culture and culture.
- All these ancient traditions make people cultured and all these historical traditions have become the most effective in creating a strong culture.
- Under the influence of all these cultures, people have gained education and have come forward to become educated.
- All these objects teach us about the empire, emperor, or king of that time.

- All these traditional or archaeological objects teach people to think about and research them seriously.
- I think that all these archaeological objects create awareness in the minds of people and create enthusiasm to learn more about them.
- In this way, it has helped the people of the Sundarbans gradually move towards the field of education. Not only that, but all those ancient traditions and elements have helped us move towards literacy.

6.0 RECOMMENDATION OF THE STUDY:

- Conservation centers have been established at various locations in the Sundarbans to preserve archaeological sites.
- Museums have been created to preserve and educate the public about all the objects that have been found or recovered from the ground or from ponds.
- The government has taken over and preserved important historical sites through law.
- The government has set up museums in various blocks to protect all those important archaeological objects and to guide the public and students there.
- On the other hand, various research centers have been established regarding the Sundarbans, such as the Ganga Redae Research Center in Kakdwip.
- In addition, the Sundarbans Development Project has been adopted for the development of the Sundarbans and the development of the Sundarbans has been envisaged through that project.
- The Sundarbans Development Board has been formed for the development of the Sundarbans and various measures have been taken for the development of different areas of the Sundarbans through the Sundarbans Development Board, as per the law.
- With the development of the Sundarbans, the education of the children of the Sundarbans region has become a matter of convenience for them, with schools being a convenient place for them.
- Various roads and bridges have been built to connect with the Sundarbans. The construction of these roads has greatly alleviated the difficult conditions of travel.
- For the development of the Sundarbans, various types of improved seeds have been provided for agricultural purposes to facilitate cultivation.
- Agricultural Training Centers have been established for agricultural education. Through the Agricultural Training Centers, young men and women are learning how to cultivate better. The government has taken up various projects.

7.0 CONCLUSION OF THE STUDY:

These ancient objects and artifacts, which are of great archaeological importance, have helped educate the people of the Sundarbans. The people of the Sundarbans have been able to paint a picture of the social system in their minds by looking at all these objects. Looking at the various impressions of all the objects that were found, human emerged as one of the 300-year-old objects. The social system of that time and the dynamism of society at that time are evidenced. However, when a thing came to the attention of later generations, they wanted to know more about it, and a thirst arose in their hearts to know. Thus, the movement of people in the society of that time, the transportation system of people, the social system of people, their homes, their water bodies like ponds, their gods or goddesses, and various types of coins gave their signature. By looking at these gods and goddesses, temples, mosques, domes, we can learn about the archaeological society of that time.

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