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Journeys into the Past Historical and Heritage Tourism in Bengal

Suman Mukherjee



Suman Mukherjee is presently an Assistant Professor and Head of History Department and Co-ordinator of Internal Quality Assurance Cell (IQAC) of Turku Hansda Lapsa Hemram Mahavidyalay (West Bengal Govt. Aided General Degree College affiliated to the University of Burdwan and Assessed & Accredited by NAAC with 'B' Grade in 2016) Mallarpur, Birbhum. He obtained his UG, PG & B.Ed Degree with History from Visva-Bharati, Santiniketan (A Central University founded by Gurudev Rabindranath Tagore). He completed his M.Phil & submitted Doctoral Dissertation in *Socio-Cultural History of Bengal Tourism* from University of Burdwan under the supervision of Dr Arabinda Samanta, former Professor of History of Burdwan University. He has presented

more than 25 papers at various National & International conferences, published 20 articles and papers in various journals and edited volumes. Over the last eight years he has become deeply involved in *Social History of Tourism, Leisure & Recreation of Bengal: Colonial and Post-Colonial Experiences*. His research and publication interests include *History of Tourism, Leisure & Recreation of South Asia, History of Sports, Indian Maritime & Business History and History of Ecology & Environment*. His main area of interest is the study of Tourism, Leisure & Recreation from a colonial and post-colonial point of view. He is a life member of the Indian History Congress & *Paschim Banga Itihas Samsad*.

About the Book: Journeys into the Past: Historical and Heritage Tourism in Bengal

West Bengal, as a gateway to Eastern and North-Eastern States, has been playing a major role in promoting and developing tourism among its states and also with the rest of the country. Considering the availability of the tourism resources and the great scope of the development of the state, an academic volume of the trends and potentialities of historical and heritage tourism in West Bengal is vital. Academicians, experts, research scholars and students from different parts of the State and the Country have exchanged their knowledge and ideas on various issues related to historical and heritage tourism of Bengal. This type of volume will go a long way in bringing out the relevance of History as a discipline in the present scenario.

The chief motive of the book is:

- To open the issues related to the historical background in which the travel habits of the people have prevailed since ancient and medieval times to modern period.
- To examine the scope of development of historic and heritage tourism in Bengal.
- To understand the role of historic and heritage tourism as a potential resource of economic development of Bengal.
- To make a study of all available resources of Bengal which may be attractive to tourists and recommend measures for promoting historic and heritage tourism in Bengal.
- To promote adequate and comprehensive development of infrastructure for international and domestic tourists.
- To encourage public-private partnership for creating quality tourism infrastructure and ensuring better heritage management in historic tourism project.
- To explore the Bengal tourism from historical and heritage perspective.

The investigations and approaches of these articles no doubt contribute some original insights to the academy of Tourism Study in the context of West Bengal in particular.



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TOURISM IN BENGAL

Editor

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BIODIVERSITY CONSERVATION THROUGH TOURISM IN ALIPORE ZOOLOGICAL GARDEN, KOLKATA: A HISTORICAL SURVEY

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INTRODUCTION

Biological diversity' is a broad term which encompasses the wealth of natural ecosystems with the remarkable variety of fauna, flora and micro-organisms. Despite the variation, these forms of life are all closely connected and dependent on one another. But today biodiversity is under threat from several directions. According to United Nations Environment Program (UNEP), uncontrolled land conversion, climate change, pollution and other unsustainable human activities are causing biodiversity loss at a rate many times higher than that of natural extinction. Tourism can contribute positively to biodiversity conservation.



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DEVELOPMENT OF TOURISM IN SANTINIKETAN AND ITS SURROUNDINGS: A GEOGRAPHICAL OVERVIEW

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INTRODUCTION

Tourism is a term derived from the word 'Tour'. According to the Oxford English Dictionary (1993) the meaning of the word "Tour" is "Going or travelling from one place to another place, a round or an excursion or journey includes visiting a number of places in a circuit or sequence, often termed, as cycling, especially a circuitous journey embracing the principal places of the country or region". Tourism is the interaction between people and space through movement primarily for leisure and recreation. The essence of the tourism is the positive interaction of man being curious to know the immediate surroundings with the attributes of space.¹ Both physical and cultural environment of Santiniketan and its surroundings makes this place an attractive tourist destination to the human society.

Location of the Study Area

Santiniketan is the popular tourist spot ranked 1st in Birbhum district, 4th in West Bengal, 35th in India. Geographically, the area i.e. *Santiniketan* and its surroundings lies between 23° 38'15"N - 23° 42'45"N latitudes and 87° 37'33"E - 87° 42'51"E longitudes in northern hemisphere. *Santiniketan* and its surroundings are located in the foothill of Chhotanagpur plateau. It is situated in the inter-fluvial region of *Ajay* and *Kopai* River.² The *mouzas*, which are physically attached with *Visva-Bharati* area, are taken into consideration as region in the name of '*Santiniketan and Its Surroundings*' (As *Visva-Bharati* institution located in



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POPULARIZING THE FESTIVAL TOURISM IN WEST BENGAL: A STUDY ON SANTAL FESTIVALS OF BIRBHUM DISTRICT

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INTRODUCTION

Traditionally, the santal community is called 'hor hopon' which means child or children of human beings. Regionally they are known as Santal, Santhal, Saontar or Santoar. In the Government records they are mostly found either as Santal or Santhal. Among the tribes, the santal considered as the largest indigenous and homogeneous scheduled tribes in India. Genealogically Santals are proto-australoid and linguistically they belong to Austric language family. They have their own socio-political administrative systems in each village. These systems are governed by the unwritten customary laws. They have social rites and ritual which every santal individually have to undergo. These rites are *Janam Chatiar*, *Chaco Chatiar*, *Bapla*, *Goc gur*, and *Bandan*. By faith santals are non-idol worshiper, they have no temple and no holy books. But they hold strong religious faith which is traceable through their festivals ceremonies of rites through the tradition of their creation narratives. Their supreme power goddess are Marang Buru, Cando Bonga *Jaher era*, More ko turue ko, Gosae era etc. They have series of festivals which mark the different stages of their agriculture yeast. Festivals are clearly demonstrated the sense of dependence on and gratitude of the santals to the benevolent Bongas who are believed to enable their crop to give good yield for their survival and protect them from every evil and danger. The main festivals of santals are *Bala sim*, *Hariar sim*, *Iri gundli Namwae*, *Sohorae*, *Sakrat*, *Mag sim* etc.



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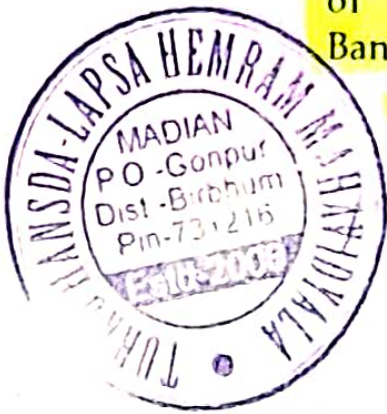
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**LABPUR IN LITERATURE TOURISM:
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IN THE BIRTH PLACE OF TARASHANKAR
BANDYOPADHYAY**

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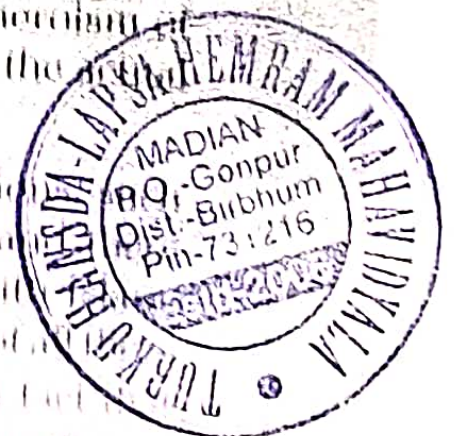
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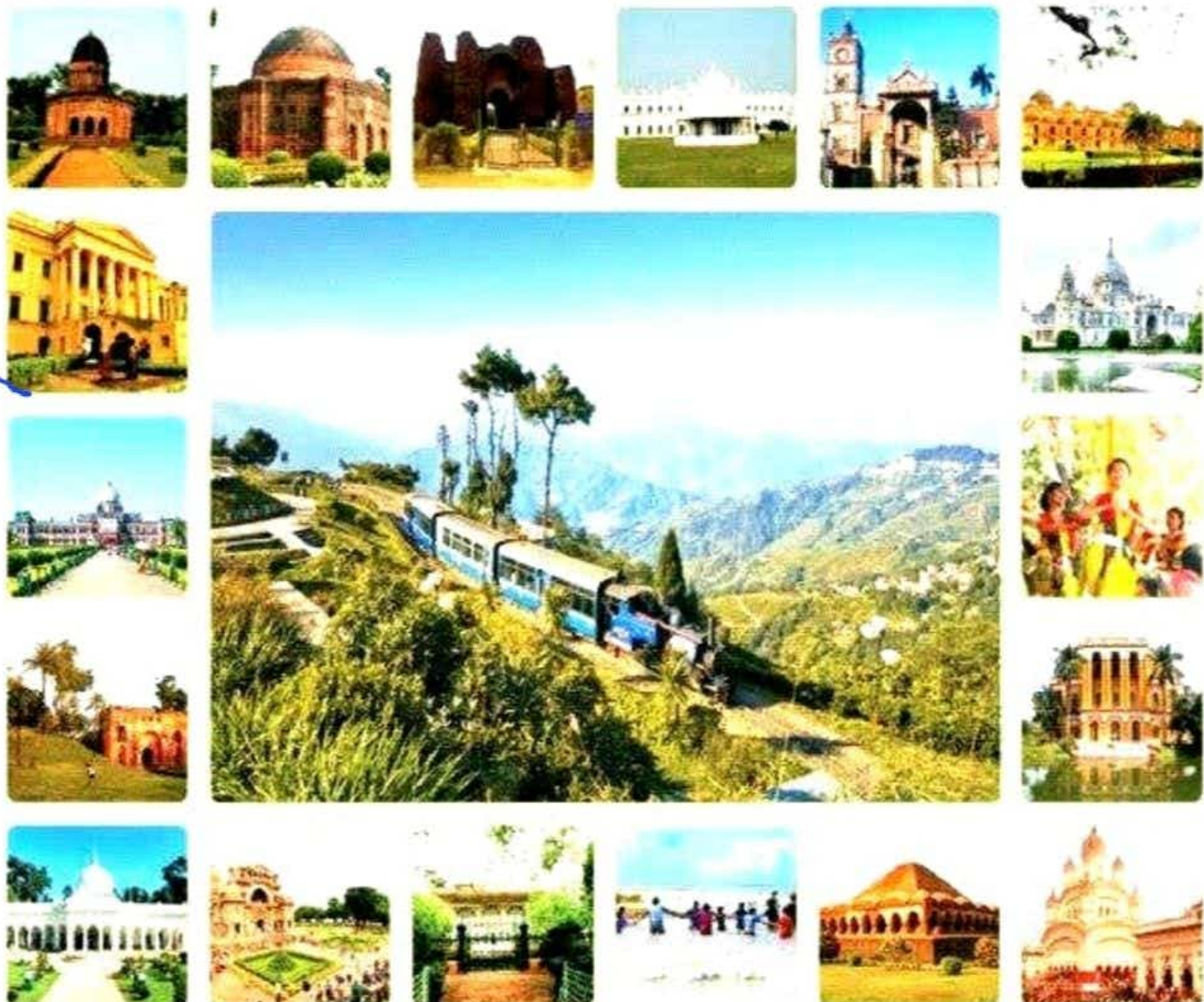
INTRODUCTION

People of Bengal generally are spiritual, cultural and fond of travelling. So they can't ignore the emotional calling of baul poet - "*deshbidesher manush go jao Birbhum ghurir*". People usually rush to Birbhum always with the hunger of cultural heritage of Bengal. Dhoyee introduces Birbhum in his '*Pawandul*'. In his description, Birbhum, which is known as forest land, is situated on the north of *Rarh*. In *Mundari* language '*He*' means forest. Following ancient history before the invasion of *Arya-dravid* civilization, it is raised and grown up on the bank of river, besides mountains and inside forest. As those people used to fight to survive in nature, they are called '*bir*', i.e. warriors. It is a Proverb that a falcon is defeated before the heron of Birbhum. So it is Birbhum, we don't know the fact but the word '*bir*' is significant anyhow.

Birbhum is that holy place where different religions as *Shakto*, *Saiba*, *Vaishnav* etc. are mingled into one and another uniqueness that Hinduism is mixed up with Buddhism, Vaishnavism and Naath religions. Pilgrims of religions have emerged on the soil of Birbhum. It is a fact that mythological and spiritual entity of Birbhum is very significant



Journeys into the Past Historical and Heritage Tourism in Bengal



Suman Mukherjee



**JOURNEYS INTO THE PAST
HISTORICAL AND HERITAGE
TOURISM IN BENGAL**

Editor

Suman Mukherjee

Assistant Professor and Head

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Turku Hansda Lapsa Hemram Mahavidyalay

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NOTES ON ISLAMIC PILGRIMAGE SITES IN SOME DISTRICTS OF WEST BENGAL

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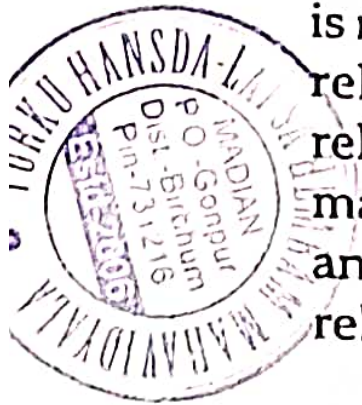
INTRODUCTION

Sponsored tourism is primarily aimed at providing a visual contact with the selected objects or site of attractions in the real space. Very often it is assumed that the visitor is equipped with a more or less detailed account of the historical importance of the object or site in question. This assumption actually hinges on the way in which sites are selected for the visit. Although the assumption holds well in respect of sites which are well known over the years, there are places of historical importance which, although not so well-known, deserve to be incorporated in the public memory on account of their ancestral value. In this paper a humble attempt is made to identify some such locations in West Bengal, basically related to the famous Chisti Order of India. These are: (1) relies of Kirmaniyah Silsillah in Khustigiri of Birbhum, (2) The mausoleum of Shaikh Akhi Siraj at Pandua in Malda, (3) tomb and shrine in the Mughaltoli area of the old Malda town and (4) relies of Naqsbandi order in Mangalkot of Burdwan.

It is important to note that the famous Chisti Order of India split up into fourteen divisions, among them, we know something of the following in Bengal:

Kirmaniyah Silsillah

Among the disciples of Khawajah Muinuddin Chisti (1142-1236 A.D.), the first to differ from him was Syed Shah Abdullah Kirmani of at Khustigiri of Birbhum in West Bengal. At first



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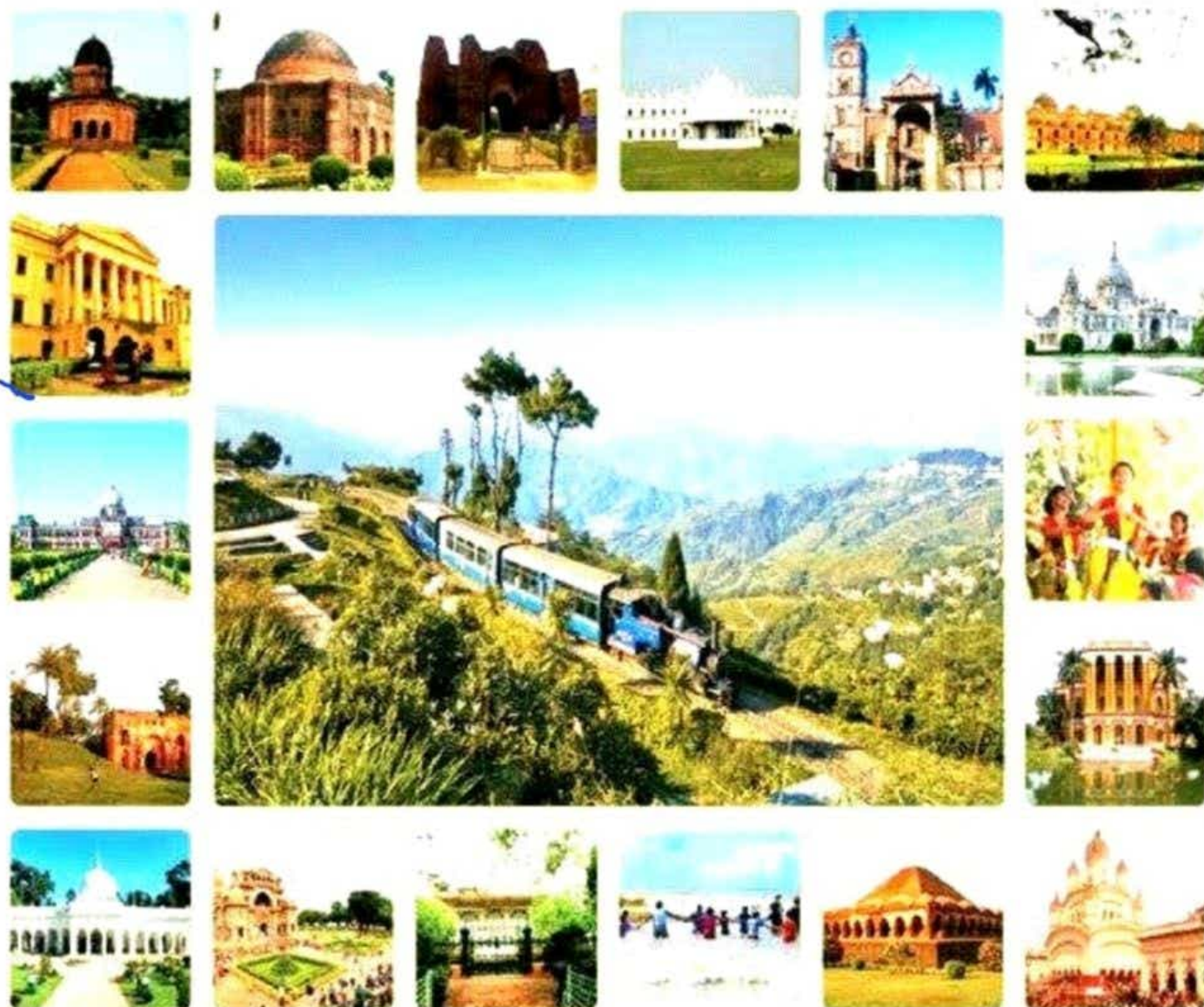
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INTRODUCTION

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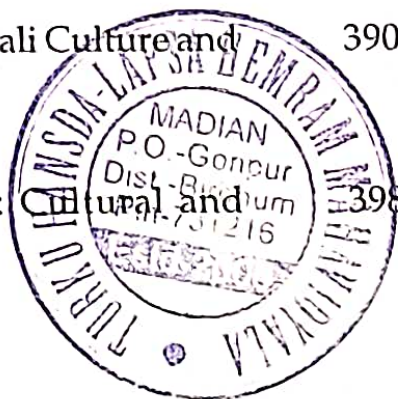
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THE SUNDARBANS AND ITS TIGERS: A ZONE OF CONFLICT BETWEEN MAN AND NATURE

Kyamalia Bairagya

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*"Tyger Tyger, burning bright
In the forests of the night"
William Blake, 'The Tyger'*

That the tiger invoked the English imagination is quite evident from Blake's use of the 'tyger' as a symbol of beauty and threat created by Nature in his poem 'The Tyger'. It had indeed captured the European imagination for its sublime beauty and immense strength from the moment of their encounter with this animal. The orient became a site for such encounters. Not only the tiger but the entire natural world of the South Asian tropical countries like India was an important point of difference for the European travellers. India, being a land of natural wonder was also a space providing the opportunity of such encounters for the colonial travellers. History of colonisation in India also deals with the aspect of imperialist advances in the natural world. The environmental history of India likewise has been involved in tracing the impact of such imperialist endeavours on the issue of environment. The English travellers consolidated their position by expanding control on the spheres of their colonies. These phenomena involved coming in contact with the 'other'. They were however received with much political resistance in most of the parts. But in certain remote places the environmental adversity of a completely different natural reality became their hindrance which resulted in a conflict between man and nature and thus disrupting the balance between the natural inhabitants, both human and non human due to this intrusion.¹ The colonisers were strongly confident in the capacity of science and technology to rule nature

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TRAVEL AS QUEST: SATYAJIT RAY'S KANCHENJUNGA (1962)

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I

The essence of a travel for leisure and vacation is the need to let go of the tiresome and monotonous 'baggage' of our daily lives and to set our souls free, though momentarily, for that much needed oxygen for replenishment and rejuvenation. The intention is to be lost in the scenic beauty of nature in order to gain some pleasure which is metaphysical. But often we cannot leave behind our diurnal worries though we may be in the midst of a vacation, and we cannot be happy.

With the above thought in mind, my paper will study Satyajit Ray's intricate interweaving of the beautiful colonial (and post-colonial) leisure destination of West Bengal, Darjeeling: the darling of especially Bengali vacation seekers, with the monotonous and mundane worries and concerns of daily life that each character carries with itself, in the film *Kanchenjunga* (1962). Though set in the mesmerising backdrop of Darjeeling, the film often appears bleak. But will hope ultimately shine down on the characters, symbolically with a glimpse of the golden peaks of *Kanchenjunga*, scintillating under a bright sunshine? Or will the lingering fog bar the characters, especially the patriarch Indranath Choudhuri (played by Chhabi Biswas), imprisoned in his grand ego, from an experience of the sublime? These are questions that need to be answered in a multilayered film like *Kanchenjunga*, which is a critique of patriarchy, colonial hangover, class snobbery, cultural elitism, materialism and at the same time deeply metaphysical. And what is most interesting is



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ECO-TOURISM IN NORTH BENGAL: RECENT TRENDS

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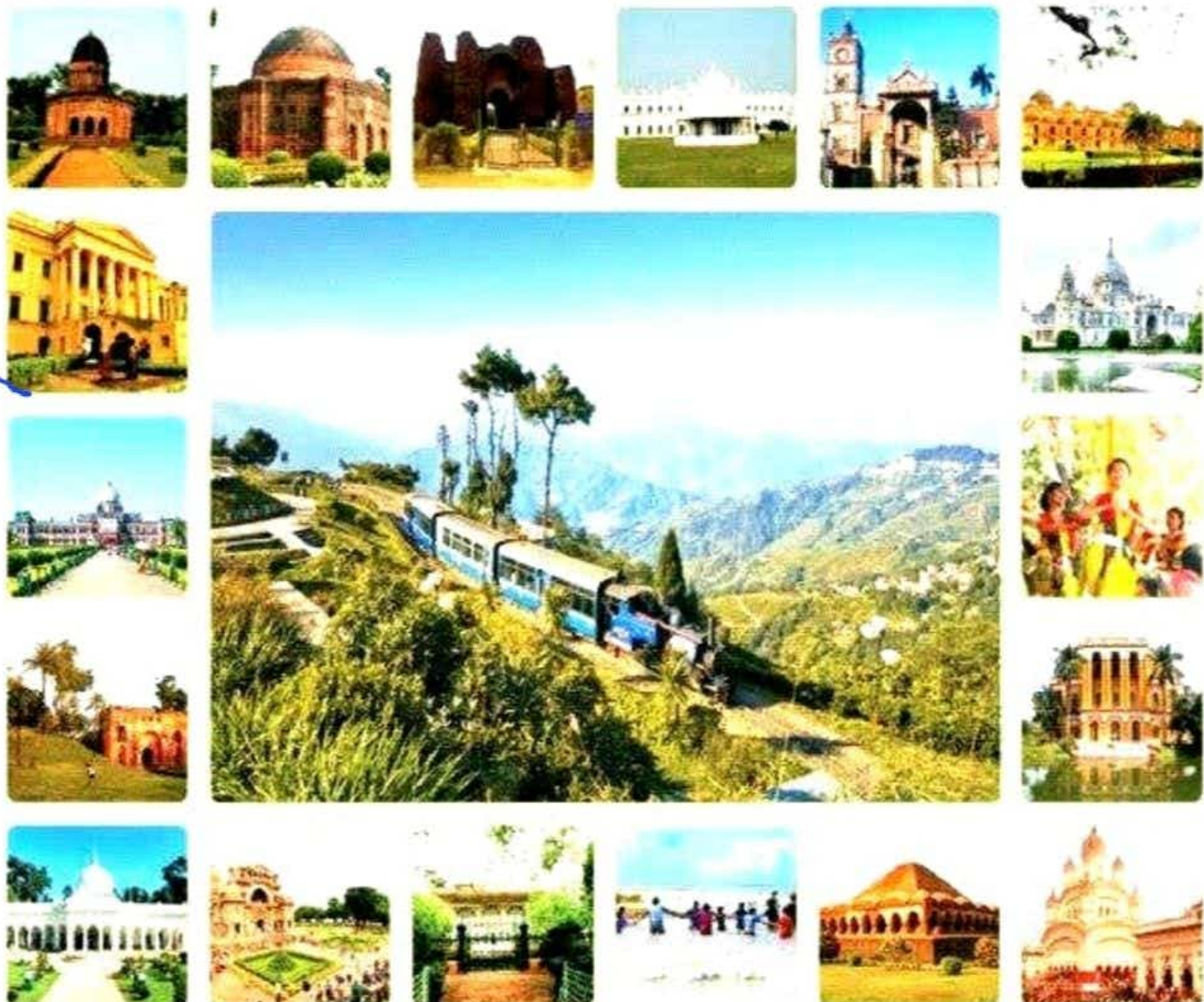
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INTRODUCTION

Environmentally responsible tourism is a new concept. The origins of present day Eco-tourism lie in the nature and indoor tourism. Eco-tourism is not simply about showing attractive landscapes. It is about inculcating a deeper appreciation for diverse nature and its mysteries through innovative and educational means while providing livelihood alternatives to people who depend on that ecosystem for a living. It is also about producing minimal impact on the environment in remote natural areas. In 1989 "Hague Declaration on Tourism" advocated rational management of tourism so that it can contribute to the protection and preservation of the national and cultural environment, keeping in view the contradicting relationship between environment and tourism. Most of the researches have found that environment friendly tourism should aim at merging the ecosystem natural as well as social. West Bengal is rich in wild life. About 13.38% of the state's total area is covered by forests. Altitudinal, physiographic and climatic variations have contributed to diverse ecosystems, habitat and wild life forms in the state. 15 wild life sanctuaries, 5 National Parks, 3 Tiger Reserves provide excellent habitats for the states varied wild life. There are two National Parks in Darjeeling-a) Neora Valley National Park, b) Singalila National Park. Jaldapara National



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DEVELOPMENT OF GEO-TOURISM IN A HISTORICAL PLACE: A CASE STUDY OF MAHAMMAD BAZAR BLOCK OF BIRBHUM DISTRICT

Sujay Dutta

*Guest Lecturer, Department of Geography
THLH Mahavidyalay, Mallarpur, Birbhum*

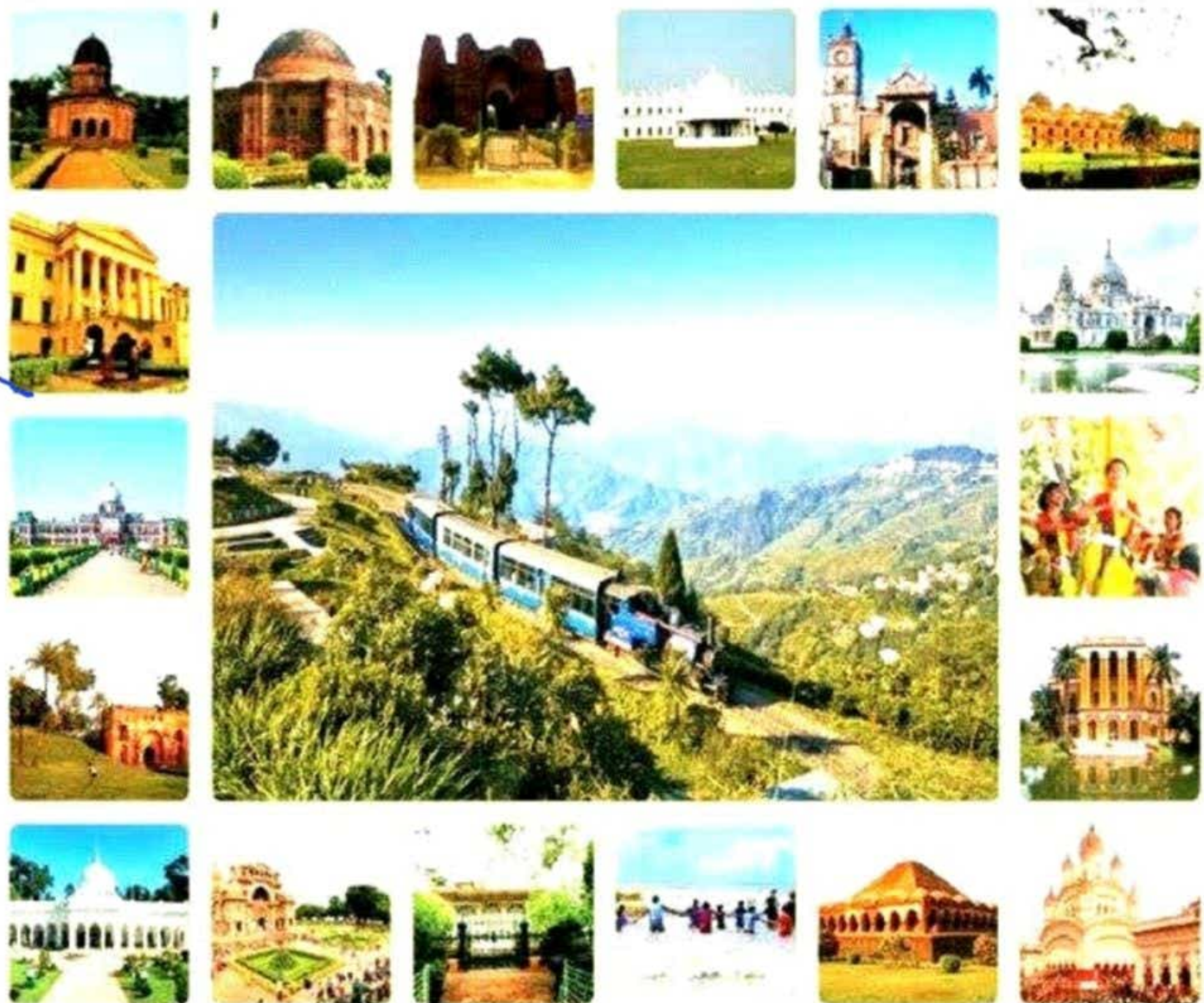
INTRODUCTION

The famous scholar James Hutton says, "No vestige of a beginning, no prospect of an end and present is the key to past." If we wish to explore an area, at first our duty is to know about the history and geography of the location. Birbhum is the land of *lalmati*, the land of *baul* and the land of realization. It was the part of Burdwan Division situated between 23°33' to 24°35' north latitude and 87°10' to 88°2' east longitude and extends over 1752 square miles. The administrative head quarter of the district is Suri beside the Mayurakshi River.

In 17th century, Mahammad Bazar was known as Loha Bazar due to the huge reserve of iron ore and iron goods. The produced materials were sold to all over India, especially to Munger in Bihar. It has been using for the making of the agricultural tools and agricultural oriented things. But due to shortage of iron as well as poor technological base, the industries were unable to carry on their production. But at present, some iron industries have been grown up in Mahammad Bazar, Deaucha and Dama localities. The famous writer Ranjan Kumar Gupta draws the colonial history in his book, 'The Economic Life of Bengal District of Birbhum (1770-1857)' which has been published in 1955. He has explained that Birbhum was the most developed district in India, because of its availabilities of *lakhha* or *lakh* of rice and mustered oil in agriculture sector, iron India



Journeys into the Past Historical and Heritage Tourism in Bengal



Suman Mukherjee




**JOURNEYS INTO THE PAST
HISTORICAL AND HERITAGE
TOURISM IN BENGAL**

Editor

Suman Mukherjee

*Assistant Professor and Head
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Monalisa Ghosh and Chandan Mondal

**LABPUR IN LITERATURE TOURISM:
REVISITING THE PROSPECTS OF TOURISM
IN THE BIRTH PLACE OF TARASHANKAR
BANDYOPADHYAY**

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INTRODUCTION

People of Bengal generally are spiritual, cultural and fond of travelling. So they can't ignore the emotional calling of *baul* poet – “*deshbidesher manush go jao Birbhum ghure*”. People usually rush to Birbhum always with the hunger of cultural heritage of Bengal. Dhoyee introduces Birbhum in his ‘*Pawandut*’. In his description, Birbhum, which is known as forest land, is situated on the north of *Rarh*. In *Mundari* language ‘*Bir*’ means forest. Following ancient history before the invasion of *Arya-dravid* civilization, it is raised and grown up on the bank of river, besides mountains and inside forest. As those people used to fight to survive in nature, they are called ‘*bir*’, i.e. warriors. It is a Proverb that a falcon is defeated before the heroism of heron of Birbhum. So it is Birbhum, we don't know the actual fact but the word ‘*bir*’ is significant anyhow.

Birbhum is that holy place where different religions, such as *Shakto*, *Saiba*, *Vaishnav* etc. are mingled into one and there is another uniqueness that Hinduism is mixed up with Islam, Buddhism, Vaishnavism and Naath religions. Pilgrims of all these religions have emerged on the soil of Birbhum. It is a fact that mythological and spiritual entity of Birbaum is very significant.



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TRADITION AND MODERNITY: SANTALI MUSIC, DANCE AND DEVELOPMENT OF HERITAGE TOURISM

Arnest Hansda

Government Approved Part-Time Lecturer, Department of Santali,
THLH Mahavidyalay, Mallarpur, Birbhum

INTRODUCTION

The Santal or saontal (also spelled as Santal, Sontal or Sonthal) are Scheduled tribes of people indigenous to Terai of Nepal and India. They live mainly in Nepal and the Indian states of Jharkhand, West Bengal, Bihar, Orissa and Assam. There are also a significant Santal minority in neighboring Bangladesh and small population in Nepal (Known as *satar* in Nepal). They are one of the largest tribal communities in India. Most of them speak in Santali, a member of Munda language family. As they are one of the most important *adivasis* of our country, they have their own age old traditional social structure, culture, thoughts and knowledge. The Santali music, songs as well as dances are considered as the heritage of any state. The present paper aims to highlight the role of Santali music, song and dance in the growth and development of heritage tourism in West Bengal.

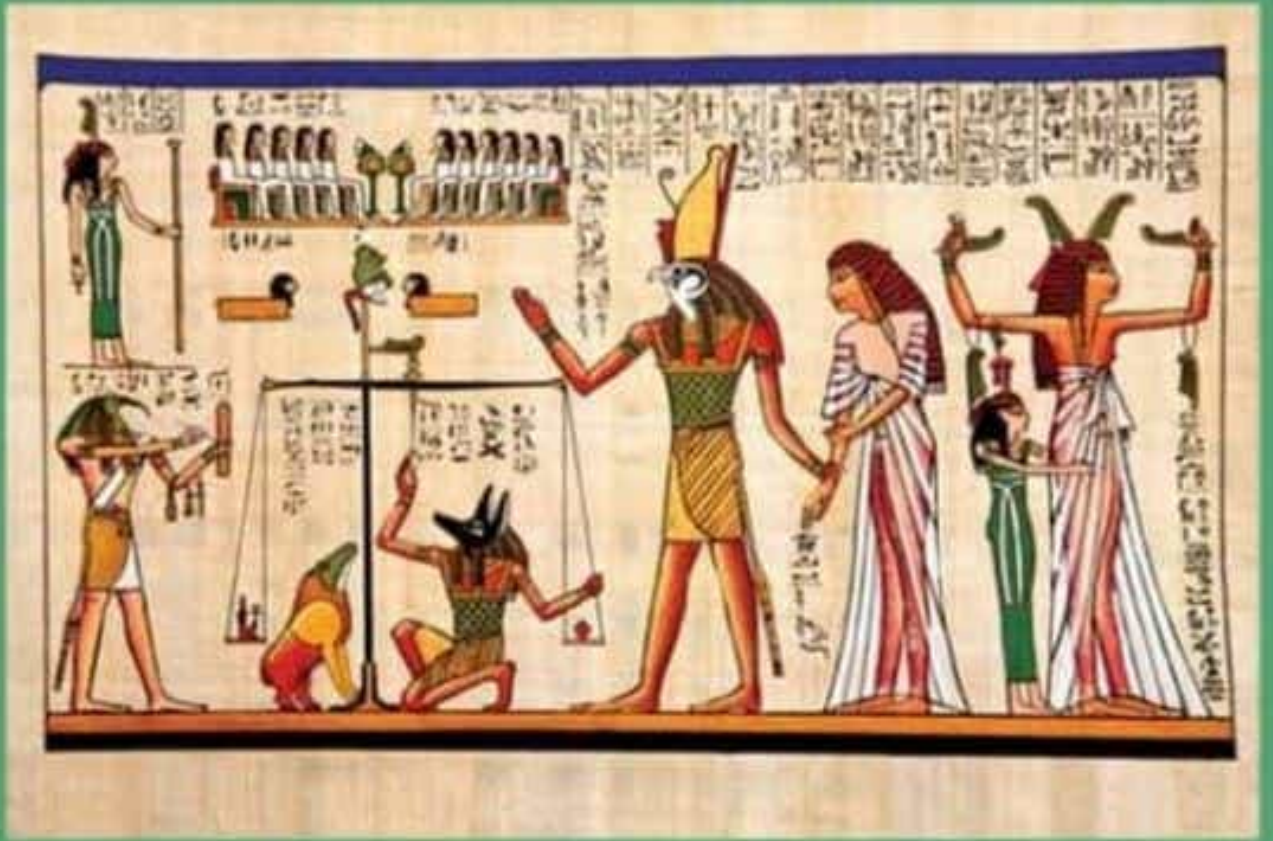
Santali Language

The Santals generally speak in Santali which belongs to the Austro-Asiatic language family. Apart from Santali, they also speak in Bengali, Oriya and Hindi. So far as the development of this language is concerned, it was Reverend J. Phillip who wrote '*An Introduction to the Santali Language*' (published in 1852), is the first this type of book in English. After several years, Lars olsen skrefsrud a Norweian missionary and a language



প্রাচীন বিশ্ব : সামাজিক গঠন ও সাংস্কৃতিক বিন্যাস

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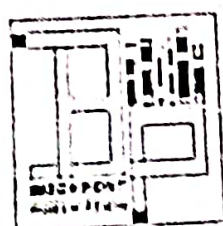
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ড: সুমন মুখার্জী

এম.এ, এম.ফিল, পিএইচডি

সহকারী অধ্যাপক ও বিভাগীয় প্রধান, ইতিহাস বিভাগ
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৪৫বি, রাজা রামমোহন রায় সরণি

কলকাতা-৭০০০০৯

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ক. মানুষের উদ্ভব ও বিবর্তন: জ্যেগোলিক, ভূ প্রাকৃতিক, আবহাওয়া এবং পরিবেশগত প্রেক্ষাপট। খ. বনমানুষ থেকে মানুষ: রূপান্তরের যাত্রাপথ

দ্বিতীয় অধ্যায়: পুরাতন ও মধ্যপ্রস্তর যুগের সংস্কৃতি

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ক. পুরাতন প্রস্তর যুগের হাতিয়ার সংস্কৃতি। খ. পুরাতন প্রস্তর যুগের শিল্পকলা। গ. মধ্যপ্রস্তর যুগ। ঘ. মধ্যপ্রস্তর যুগের শিল্পকলা। ঙ. মধ্যপ্রস্তর যুগের হাতিয়ার সংস্কৃতি

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ক. শিকারভিত্তিক অর্থনীতির সীমাবদ্ধতা ও কৃষিবিকাশের প্রেক্ষাপট। খ. কৃষির উৎপত্তি। গ. কৃষির উদ্ভবের ফলাফল। ঘ. নব্যপ্রস্তর যুগের উত্তরণ। ঙ. নব্যপ্রস্তর যুগের সভ্যতা ও নব্যপ্রস্তর যুগের বিপ্লব। চ. নব্যপ্রস্তর যুগের বিপ্লব: ইতিহাস চর্চা। ছ. নব্যপ্রস্তর যুগের সংস্কৃতি ও তার বৈশিষ্ট্যসমূহ। জ. পশুর পোষ মানানো ও প্রতিপালন

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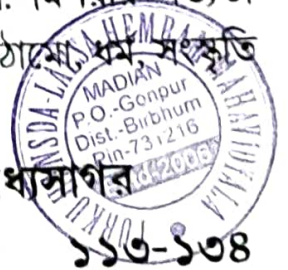
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ক. ব্রোঞ্জ যুগ: নগরবিপ্লব, নগরের বৈশিষ্ট্যসমূহ, নগর বিপ্লব সম্পর্কে চাইন্ডের মতামত, নগর বিপ্লবের সংগঠনের পটভূমি, নগর বিপ্লবের ফলাফল। খ. মেসোপটেমিয়া সভ্যতা (আকাদীয় রাজবংশ পর্যন্ত) অর্থনীতি, সামাজিক স্তরবিন্যাস, রাষ্ট্রকাঠামো, ধর্ম, সংস্কৃতি, আকাদীয় সভ্যতা। গ. মিশরীয় সভ্যতা (প্রাচীন রাজবংশ পর্যন্ত) অর্থনীতি, সামাজিক স্তরবিন্যাস, রাষ্ট্রকাঠামো, ধর্ম, সংস্কৃতি

পঞ্চম অধ্যায়: ব্রোঞ্জযুগ (দ্বিতীয় পর্ব): চীন ও পূর্ব ভূমধ্যসাগর

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ক. চীনে শাং রাজবংশের শাসন (খ্রিস্টপূর্বাব্দ ১৭৬৬-১০২৭ অব্দ): অর্থনীতি, সামাজিক স্তরবিন্যাস, রাষ্ট্রকাঠামো, ধর্ম, সংস্কৃতি। খ. পূর্ব ভূমধ্যসাগর (মিনোয়ান ও মাইসেনিয়ান): অর্থনীতি, সামাজিক স্তরবিন্যাস, রাষ্ট্রকাঠামো, ধর্ম, সংস্কৃতি



ষষ্ঠ অধ্যায়: পশ্চিম ও মধ্য এশিয়াতে যামানন গোষ্ঠীসমূহের উত্থান এবং
লৌহযুগে পৃথিবী ১৩৫-১৬০

ক. চারণভিত্তিক যামানন কৃষি ঐতিহাসিক বাণ্য। খ. চারণভিত্তিক যামাননকৃষির
বৈশিষ্ট্য। গ. মধ্য এশিয়ার যামানন গোষ্ঠী। ঘ. পশ্চিম এশিয়ার যামানন গোষ্ঠী।
ঙ. লোহার আবির্ভাব ও লৌহযুগে পৃথিবী। চ. লোহার আবির্ভাব ও ঐতিহাসিক
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ধাতুবিদ্যা ও প্রযুক্তির উদ্ভব ও বিস্তার। ঞ. লৌহপ্রযুক্তির আবির্ভাবের প্রভাব:
(ক) অসামরিক ক্ষেত্রে প্রভাব: অর্থনৈতিক, সামাজিক, সাংস্কৃতিক ও রাজনৈতিক
জীবনে পরিবর্তন, (খ) সামরিক ক্ষেত্রে প্রভাব

সপ্তম অধ্যায়: প্রাচীন গ্রীস: নগররাষ্ট্র, যুদ্ধবিগ্রহ, যুদ্ধকৌশল ও অস্ত্রচালনা
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ক. পলিশ ও তার উদ্ভব। খ. পলিশের উদ্ভবের কারণ। গ. পলিশের বৈশিষ্ট্য।
ঘ. পলিশের পতন। ঙ. সমরতান্ত্রিক নগররাষ্ট্র স্পার্টার সংক্ষিপ্ত পরিচয়। চ. গণতান্ত্রিক
নগররাষ্ট্র এথেন্সের সংক্ষিপ্ত পরিচয়, ছ. এথেন্সে গণতন্ত্র প্রতিষ্ঠা ও রাষ্ট্রনৈতিক
সংস্কার: সলোন, পিসিস্ট্রেটাস, ক্লিসথেনিস-এর সংস্কার। জ. পেরিক্লিসের সংস্কার;
এথেনীয় গণতন্ত্রের স্বর্ণযুগ। ঝ. পেলোপনেসীয় যুদ্ধ। ঞ. মিটিলিনি বিদ্রোহ-কারণ
ও ফলাফল। ট. সিসিলি অভিযান কারণ ও ফলাফল। ঠ. পেরিক্লিসের যুদ্ধকৌশল।
ড. হপলাইট

অষ্টম অধ্যায়: প্রাচীন গ্রীস: দাস সমাজ, অর্থনীতি ও সংস্কৃতি ২০০-২৪৪

ক. গ্রীসে দাস প্রথা। খ. এথেন্সের দাস সমাজ। গ. স্পার্টার দাস সমাজ। ঘ. প্রাচীন
গ্রীসের কৃষিঅর্থনীতি। ঙ. গ্রীসের ব্যবসাবাগিজ্য। চ. গ্রীসের নগরায়ণ। ছ. প্রাচীন
গ্রীসের সংস্কৃতি। জ. গ্রীক রঙ্গমঞ্চ ও নাট্যচর্চা। ঝ. গ্রীক শিল্পকলা: স্থাপত্য, ভাস্কর্য,
চিত্রকলা। ঞ. প্রাচীন গ্রীসের দর্শনচিন্তা: সফিস্ট সম্প্রদায় ও সফ্রেটিস।

নবম অধ্যায়: প্রাচীন রোম: দাস সমাজ ও অর্থনীতি ২৪৫-২৫৮

ক. প্রাচীন রোমে দাস সমাজ। খ. প্রাচীন রোমের কৃষি অর্থনীতি। গ. প্রাচীন রোমে
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দশম অধ্যায়: প্রাচীন লাতিন আমেরিকা ও আফ্রিকার সভ্যতাসমূহ

২৫৯-২৭৮

ক. প্রাচীন লাতিন আমেরিকা (আজতেক, ইনকা) অর্থনীতি সামাজিক স্তরবিন্যাস,
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সহায়ক গ্রন্থ



২৭৯-২৮৮

SEMINAR PAPERS

Law Court & Politics

**Re-Negotiating Global
and National Perspectives**

Edited By

Professor Jayanta Kumar Saha

Dr. Subir Kumar Roy

Organised by
Department of Law, Bankura University
In Association With
Indian Council of Social Science Research (ICSSR), New Delhi



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ON



**Law, Court and Politics :
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and National Perspectives**

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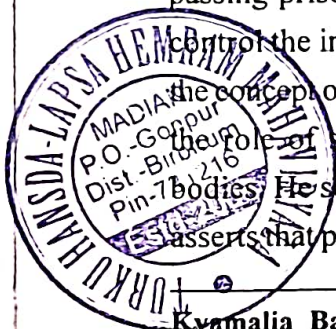


The Role of Law in Society: Foucault's concept of Surveillance and Power

Kyamalia Bairagya

Abstract

Michel Foucault has been an influential thinker in determining the direct and indirect role of law in society and governance. His later works reveal the nature and function of power. In a series of lectures he talks about how the function of power is distinct from either physical force or legal regulation. His *Discipline and Punish* demonstrates how, beginning in the eighteenth century the human body was subjected to a new microphysics of power through the various institutional spaces like the factories, hospitals, schools and lastly the prisons. Foucault particularly emphasises on the gradual transformation of the system of punishment from that of physical torture to a more 'gentle' form of punishment, which is that of passing prison sentences. The imprisonment was meant to discipline or control the imprisoned inhabitants into 'docile bodies'. Foucault borrows the concept of Jeremy Bentham's 'panopticon' in this respect and elaborates the role of surveillance in the application of power to the imprisoned bodies. He seems to challenge the concept of centralisation of power and asserts that power is rather an element that pervades almost every element



Kyamalia Bairagya : Assistant Professor in English, T.H.L.H Mahavidyalay
(Mallarpur, Birbhum).


of social life. This becomes all the more possible through the implementation of surveillance in order to maintain social order. Thus, Foucault hints at the larger implication of disciplinary power as a mechanism to affect all parts of the society. As in a panopticon, this form of power works by producing knowledge about individual's behaviour and personality in order to discipline them through social definitions of normality. The panopticon becomes an ideal space to exercise this form of surveillance to exercise control and limit individuality of the 'docile bodies' through surveillance.

The role of law in society: Foucault's concept of surveillance and power The concept of 'law' is interpreted from two perspectives by legal theorists. The normative legal theory' concentrates on the legal doctrine and the relations between rules, concepts, principles and other constructs to be practised as part of the legal procedure in courts and among lawyers engaged in the practise of law. The other aspect is the sociological approach towards the understanding of legal theory. It is the study of the impact that such legal procedures have on human beings in society under normal social conditions. The sociological account of law traces the role that law as a system of rules and regulations have on society in general. A sociological analysis of law is based on few assumptions: that law has also to be understood as a social phenomenon, as, an analysis of the legal concepts provide only a partial explanation of law and that law is merely one form of social control. Every society is based on a set of legal principles which need not be the legal intricacies involved in the practise of law. The role of law in society is perhaps more complicated than the relation between the legal practitioners, the legal institutions like the courts, prisons or rehabilitation centres and the normal human being. It need not be limited to the implementation of the legal rules on particular circumstances. The impact of law or legal procedures on the entire society is however more serious and intricate in nature which can be analysed from various perspectives. The law as an institution is one of the pillars of good governance. Law has been viewed as something produced by state in

Objective Illumination! A Study of T.S. Eliot's Prose Writings

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Saptarshi Mallick




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A Study of T.S. Eliot's Prose Writings

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Kalabati

Moti Nandy

'Competitors for the go-as-you-like please be ready.'

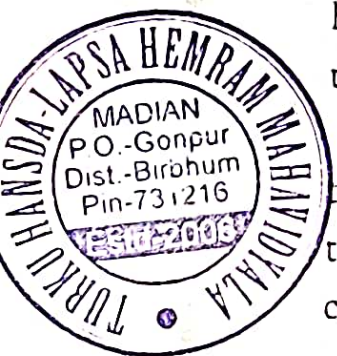
The call was blasted twice over the amplifier. On hearing it, the girls who were scattered all over the ladies' park rushed towards the marquee.

The final event of the annual sports of the Kankurgachhi Higher Secondary Girls' School—balancing race for the teachers—was about to be flagged off. This was originally supposed to be a flat race over 100 metres.

But several teachers complained that they couldn't possibly run that far. They'd run out of breath. After three days of negotiations, everyone agreed to have a 50 metres balancing race. Another four days of intense discussion followed. What were they going to balance? Was it going to be a pitcher, a pot, a plate, carried on the head, maybe books? How about a *rasogollah* on a spoon held between the teeth instead?

The country was experiencing drought. Keeping in mind the hardships of the poor and the need to cut costs, it was decided that they would be balancing a plate on their heads. Without the cushion, naturally.

A long table stood underneath the canopy. The prizes were displayed on it. Colourful plastic baskets, buckets, tiffin boxes, stainless steel saucers, trays, and so on. There were three ladies'





Timeless Tales from Bengal

An Anthology of Bangla Children's
and Young Adults' Stories

Edited by
Dipankar Roy
Saurav Dasthakar




Teacher-in-charge
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Eliot on John Davies and Samuel Johnson

Dehayan Deb Barman

Eliot on John Davies

Eliot's power of a convincing argument is perhaps in his teasing prose style. Something which William H. Pritchard defends against I. A. Richards' accusation in his article 'Eliot's Mischievous Prose' where he asserts: "...I am convinced that Eliot's greatness as a critic is inseparable from the style in which his prose operates ..." (384). Now, Eliot's focus in the essay 'Sir John Davies' (1926) is on the poetical merit of Sir John Davies, whose high public stature of Chief Justice was also a position to reckon with. Eliot muses on the possibility that King James liked Davies on the basis of his learning, but acknowledges that it is likely that Davies's poetic talent impressed the king. For Eliot, Davies's uniqueness makes him "out of place" in his own age and in ours. Davies's fame rests on his two stanzas anthologised in the Oxford Book of English Verse, from the poem 'Norsece Teipsum'. A poem about which J.R. Brink reminds that in spite of being "respected by poets like Pope, Coleridge, T. S. Eliot, and Theodore Roethke...has not fared well in modern academic criticism." For Eliot, originality of 'Norsece Teipsum' makes it considerable.

Eliot focuses on explaining Davies's philosophy in 'Norsece Teipsum' which he finds to be individualistic, not categorized, neither of 17th century nor Aristotelian. Davies, according to Eliot is concerned with the uniqueness of the soul, its distinctness from the body as an individual entity. Eliot moves through the particular to the general easily. Davies's philosophy should not bother us because in the larger social context of the sixteenth century, philosophy was not refined.

In the case of thought Eliot praises Davies's "independent mind" but emphasizes more on the technical correctness of the poem. The "perfection of the instrument lends beauty to the music." The consistency maintained by Davies maintains a uniform movement in the poem, thus preserving it from any "hyperbolic"/ "bombastic" or "ludicrous" excess.

Eliot now brings in examples from Pope and Coleridge, strange examples (off course,) to show how Davies excels without the cushion of a metaphysical conceit of his age or the "antithesis" of the Augustan. Eliot marks the precision and clarity of Davies's language, to highlight the fact that how he differs from the metaphysical, or the Elizabethans or the Augustans. Eliot now marks out Hallam, who found Davies's style more suited to prose, because of his precise reasoning capacity. Eliot dismisses Hallam's claim and reminds that Davies's aim is poetic, not philosophical. What Eliot has to say now in defence of Davies is relevant to his own poetical belief and practice as well. His emphasis on the mind on thought along with feeling, so that poetry is



ইতিহাস
অনুসন্ধান

৩৩


দক্ষিণবঙ্গ ইতিহাস অংগদ

ইতিহাস অনুসন্ধান ৩৩

পশ্চিমবঙ্গ ইতিহাস সংসদের চৌত্রিশতম বার্ষিক
সম্মেলনে পঠিত প্রবন্ধাবলী

সম্পাদনা
রঞ্জিত সেন
সভাপতি, পশ্চিমবঙ্গ ইতিহাস সংসদ




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পশ্চিমবঙ্গ ইতিহাস সংসদ

১, উডবার্ন পার্ক, কলকাতা - ৭০০ ০২০

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প্রথম প্রকাশ

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কপিরাইট

পশ্চিমবঙ্গ ইতিহাস সংসদ

প্রকাশক

আশীষ কুমার দাস

সম্পাদক

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১, উডবার্ন পার্ক

কলকাতা ৭০০ ০২০



বর্গ সংস্থাপনা ও মুদ্রণ

এস পি কমিউনিকেশনস্ প্রাইভেট লিমিটেড

৩১বি রাজা দীনেন্দ্র স্ট্রিট

কলকাতা ৭০০ ০০৯

ঔপনিবেশিক দলিলে ঢাকা, রাজশাহী ও চট্টগ্রামের বাঙালি মুসলিম নারীশিক্ষা : একটি সমীক্ষা (১৯১৫-১৯২৫) —আবুল কালাম আলি	৭৩৬
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বাঙালির 'স্বাস্থ্য উদ্ধার' ও 'হাওয়া বদল' : ঔপনিবেশিক বাংলায় চিকিৎসা পর্যটন ও অবসর

সুমন মুখার্জি*

ওধু দেশ দেখা বা তীর্থে গিয়ে ভগবানের দর্শন নয়, নিতান্ত শারীরিক কারণেই বাঙালির মনে ভ্রমণ চেতনার উন্মেষ ঘটেছিল। রেলপথের বিস্তার ঔপনিবেশিক আমলে বাঙালির ভ্রমণ মানসিকতায় বদল ঘটিয়ে দেয়। অসুস্থ শরীরকে সারানোর জন্য জলহাওয়া ভালো এমন একটা জায়গায় গিয়ে মাসখানেক কাটিয়ে আসা, 'চেঞ্জ যাওয়া'— এই ধারণার জন্ম হয়। 'হাওয়া বদল' করাটাই তখন ঔপনিবেশিকতার স্বাস্থ্যবিধি হয়ে ওঠে। ঔপনিবেশিক আমলে উত্তরের পাহাড়ি জনপদ তথা শৈলশহর দার্জিলিং এবং পশ্চিম প্রান্তের সাঁওতাল পরগনা ও ছোটনাগপুর মালভূমি অঞ্চলের ছোটো ছোটো জনপদগুলি ছিল বাঙালির 'হাওয়া বদলের' সেরা ঠিকানা। দার্জিলিং এবং বাংলা প্রদেশের পশ্চিমপ্রান্তে অবস্থিত জনপদগুলির জল ও মনোরম জলবায়ু ছিল স্বাস্থ্যকর। এর সাথে বাড়তি পাওয়া ছিল প্রকৃতির অমোঘ আকর্ষণ। বিশেষ করে পূজার ছুটির সময় কলকাতার উচ্চবিত্ত বাঙালিরা ছুটে যেতেন দার্জিলিঙে এবং 'পশ্চিমে' সপরিবারে লম্বা অবকাশ যাপনে। এই বিষয়টি 'হাওয়া বদল' নামে জনপ্রিয় হয়ে ওঠে। এই 'হাওয়া বদল' বা 'চেঞ্জ' হয়ে ওঠে বাঙালির ভিন্ন স্বাস্থ্য উদ্ধারের একটি পন্থা। বহু বিখ্যাত বাঙালি স্বাস্থ্য উদ্ধারের জন্য চিকিৎসা পর্যটন ও অবসরে शामिल হয়েছিল। এই প্রবন্ধের মূল আলোচ্য বিষয় হল— বাঙালি কেন স্বাস্থ্য উদ্ধারের জন্য ভ্রমণকে বেছে নিয়েছিল? বাঙালির ভ্রমণ মানসিকতায় কীভাবে 'হাওয়া বদলের' ধারণাটি এসেছিল? 'হাওয়া বদলের' ধারণা বাঙালির জীবন ও স্বাস্থ্যে কী কী পরিবর্তন এনেছিল? 'হাওয়া বদলের' হাত ধরে ঔপনিবেশিক বাংলায় কীভাবে চিকিৎসা পর্যটন ও অবসরের ধারণাটি বিকশিত হয়েছিল?

ঔপনিবেশিক বাংলায় চিকিৎসা পর্যটন ও অবসরের ধারণার উদ্ভব

রেলপথের বিস্তার বাঙালির ভ্রমণ ও অবসরের মানসিকতায় কিছু গুরুত্বপূর্ণ আদল বদল ঘটিয়েছিল। উনিশ শতকের শেষ থেকে বাঙালির তীর্থযাত্রায় একটা পরিবর্তন আসতে শুরু করে। কলকাতার কিছু সংখ্যক শিক্ষিত নাগরিক বঙ্গসন্তানের কাছে

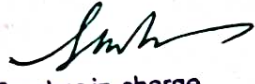
* সহকারী অধ্যাপক, ইতিহাস বিভাগ, টুরকু হাঁসদা লপসা হেমরম মহাবিদ্যালয়, মল্লারপুর, বীরভূম

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জানুয়ারি, ২০১৯

প্রচ্ছদ পরিকল্পনা

সঞ্জয়মিত্রা দাস

প্রচ্ছদ

পঙ্কজ দত্ত

প্রকাশক

বিপ্লব ভট্টাচার্য

স্কলার পাব্লিকেশনস্

করিমগঞ্জ, আসাম, ৭৮৮৭১১

বর্ণ সংস্থাপন ও মুদ্রণ

স্কলার পাব্লিকেশনস্

করিমগঞ্জ, আসাম, ৭৮৮৭১১



মূল্য : ৫০০ টাকা

প্রকাশক বা স্বত্বাধিকারীর অনুমতি ছাড়া কোনো উপায়েই এই গ্রন্থের কোনো অংশের
কোনোরূপ পুনরুৎপাদন বা প্রতিলিপি করা যাবে না। এই শর্ত লঙ্ঘিত হলে উপযুক্ত আইনি
বাবস্থা গ্রহণ করা যাবে।

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Humanism in the Baul Songs of Bengal: A Study

SK Nur Upsar

The origin of the word *Bāul* is debated. Some modern scholars, like Shashibhusan Das Gupta, have suggested that it may be derived either from Sanskrit word *Vatula*, which means (*Divinely inspired*) *insane* or from *Vyakula*, which means *impatiently eager* and both of these derivations are consistent with the modern sense of the word, which denotes the inspired people with an ecstatic eagerness for a spiritual life, where a person can realize his union with the eternal beloved - the *Maner Mānush* (the man of the heart).¹ *Bāuls* and *Faqirs* are a group of mystic minstrels from Bengal. Bengali *Baul* and *Faqir* constitute both a synergetic religious sect and a musical tradition used as a vehicle to express *Baul* thought. Bengali *Bauls* like *Faqirs* are a very heterogeneous group, with many different streams to the sect, but their membership mainly consists of Hindus and Sufi Muslim.² Their distinctive clothes and musical instruments, like the *Ektārā* (Bengali *Ek* means One, *Tār* means String), can often identify them. In origin, the *Ektārā* was a regular string instrument of wandering bards and minstrels from India and is plucked with one finger. The *Ektārā* usually has a stretched single string, an animal skin over a head (made of dried pumpkin/gourd, wood or coconut) and pole neck or split bamboo cane neck. Pressing the two halves of the neck together changes the pitch, creating an unusual sound. The *Ektara* is a one-stringed drone instrument, and by far the most common instrument used by a Bengali *Baul* and *Faqir* singer. It is carved from the apocarps of a gourd, and made of bamboo and goatskin. Other commonly used musical instruments include the *Dotara* (Bengali *Do* means Two, *Tar* means String), a two-stringed instrument made of the wood; the *Dugi*, a small hand-held



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JAYDEB SARKHEL
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Rural Festivals in Colonial Bengal : Space for Recreation and Entertainments

Suman Mukherjee

There were many means of native recreation along with the European recreation and leisure in colonial Bengal. The Bengali people had protected and enriched their own means of recreation before the arrival of the European recreation and leisure. Many rural entertainments were very popular in colonial Bengal. Puppetry, street songs, pantomimes were seen regularly. In opulent Hindu households, religious dramas based on the Ramayana and the Mahabharata were organized in the courtyards. The Brahmins recited the sacred texts of Ramayana quiet loudly in the early morning so that it is audible to the people. Many people gathered in the evenings to listen the explanations of the Mahabharata. The Ramayana was performed in the market places also. In the evening, many people used to gather with *mridanga*, *khol* and *kartaal* to listen to the Ramayana songs. *Hari Sankirtan* was the praising song of the Lord Hari i.e. the Bishnu. A group of people sang the praise of the Lord Bishnu and the sacred songs in chorus. *Raas Yatra* was celebrated in the month of October-November. The wealthy Hindus were the patrons of the *Raas Utsav*. In addition to this, fairs were also organized on the occasion of *Raas*. Different types of tasty foods like different sweets and fried foods were available. Dances and singing performance, were done. *Snan Jatra* was the ritual bath of the Lord Jagannath that was celebrated in the month of May-June. *Jhulan Jatra* or swinging festival was celebrated in the months of July-August. *Rath Jatra* or the chariot festival of the Lord Jagannath was celebrated in the month of June-July. *Rath Jatra* was one of the most popular festivals of colonial Bengal. Among all, the *Rath Yatra* of Mahesh of Hoogli was very famous. *Dol Jatra* or the festival of colours was celebrated in the month of February or March. This festival was celebrated by putting colours on each other. Worshipping the clay idols and then immersion of those were an ancient ritual of Bengal. Immersion of clay idols of Goddess Durga and Kali was a popular festival of colonial Bengal. *Jhapan*, the main festival of the snake charmer was celebrated in the

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Madhab Chandra Adhikary

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Eco-Tourism in Darjeeling, Jalpaiguri and Alipurduar District: An Environmental Study

Amitesh Roy & Suman Mukherjee

Abstract

Environmentally responsible tourism is a new concept. The origins of present day eco-tourism lie in the nature and outdoor tourism. Eco-tourism is not simply about showing tourists attractive landscapes. It is about inculcating a deeper love for diverse nature and its mysteries through innovative educational means while providing livelihood alternatives to people who depend on that eco system for a living. It is also about producing minimal impact on the environment in remote natural areas. In 1989 "Hague Declaration on Tourism" advocated rational management of tourism so that it can contribute to the protection and preservation of the national and cultural environment, keeping in view the contradicting relationship between environment and tourism. Most of the researches have agreed that environment friendly tourism should aim at merging with the ecosystem natural as well as social. West Bengal is rich in wild life. About 13.38% of the state's total area is covered by forests. Altitudinal, physiographic and climatic variations have contributed to diverse ecosystems, habitat and wild life forms in the state. 15 wild life sanctuaries, 5 National Parks, 3 Tiger Reserves provide excellent habitats for the states varied wild life. There are two National Parks in Darjeeling-a) Neora Valley National Park, b) Singalila National Park. Jaldapara National Park and Garumara National Park is situated in Jalpaiguri District. A fundamental requirement for eco-tourism to be practiced is control on access to an area. National Parks and Wild life Sanctuaries are the most amenable to regulate access and thus most suitable as eco-tourist destinations. However the present paper first provides the present status of ecotourism activity of Darjeeling and Jalpaiguri in North Bengal. Then it proceeds to summarize a critical account of the impact of ecotourism activity on the ecology and environment of the area. The present paper embraces the following



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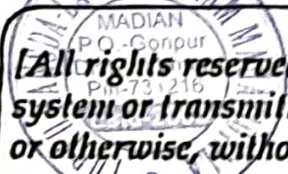
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Manojit Das



Eco-Tourism in Darjeeling, Jalpaiguri and Alipurduar District: An Environmental Study

Amlitesh Roy & Suman Mukherjee

Abstract

Environmentally responsible tourism is a new concept. The origins of present day eco-tourism lie in the nature and outdoor tourism. Eco-tourism is not simply about showing tourists attractive landscapes. It is about inculcating a deeper love for diverse nature and its mysteries through innovative educational means while providing livelihood alternatives to people who depend on that eco system for a living. It is also about producing minimal impact on the environment in remote natural areas. In 1989 "Hague Declaration on Tourism" advocated rational management of tourism so that it can contribute to the protection and preservation of the national and cultural environment, keeping in view the contradicting relationship between environment and tourism. Most of the researches have agreed that environment friendly tourism should aim at merging with the ecosystem natural as well as social. West Bengal is rich in wild life. About 13.38% of the state's total area is covered by forests. Altitudinal, physiographic and climatic variations have contributed to diverse ecosystems, habitat and wild life forms in the state. 15 wild life sanctuaries, 5 National Parks, 3 Tiger Reserves provide excellent habitats for the states varied wild life. There are two National Parks in Darjeeling-a) Neora Valley National Park, b) Singalila National Park. Jaldapara National Park and Garumara National Park is situated in Jalpaiguri District. A fundamental requirement for eco-tourism to be practiced is control on access to an area. National Parks and Wild life Sanctuaries are the most amenable to regulate access and thus most suitable as eco-tourist destinations. However the present paper first provides the present status of ecotourism activity of Darjeeling and Jalpaiguri in North Bengal. Then it proceeds to summarize a critical account of the impact of ecotourism activity on the ecology and environment of the area. The present paper embraces the following

