

## **Disappearance of Traditional games in Bengal by the imitation of Colonial Culture through the Historical parameters of Cultural Colonialism**

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### **Abstract**

*History reflects the evolution of mankind in its many facts. Culture, economy, society and polity are so interwoven together that a change in one is reciprocated by changes in the others too. Under colonial rule, political transformation had a great impact on the social and cultural life of the Bengali. Folk games, which are reflections of the cultural life of Bengal, saw a major transformation during this time. The folk games, which flourished in rural Bengal for centuries, had to give way to the more 'institutionalized' games. In Calcutta, there was little scope for the folk games to flourish and develop, as the inhabitants of Calcutta both in its early phase and in the later phase were associated with the colonial administration and colonial trade. In Calcutta, when the Colonial games were making their mark on the life of the Calcuttans in more than one way, the folk-games were eclipsed and lost. Sport is an expression of the societal and cultural manifestation, it can be consider as the mirror of any given society at a particular time. If we are to consider the world of sports in Calcutta during the early twentieth century, it will reflect some realities about its economy, society and polity.*

**Key words:** Colonial Hegemony, Cultural Displacement, Bengaliness, Communicative Space, Pathological Game.

## INTRODUCTION

Sport is an integral part of the social and cultural life of a modern society, (Groll: 2014) which represents the modern nation state as its distinct identity. From the very ancient times, sports had been the source of identity for localities, provinces and nations. Hence some of the games had been the source of entertainment as well as power of identity for a group of people associated with them. It is through the ages that games have evolved as a part of the cultural, physical and moral educators for the generation. The objective of games spread in a wider process including culture, politics, religious, economics and nationalism (Ørnulf: 2017). Since such issues are very fundamental to the identity of a race, group or nation, from the time of immemorial.

In case of Bengal, it is important to point out that the people of '*Banga*' holds a rich history, culture, and identity of their own very distinct from the others. In the pre-colonial period, they had gone through a process of acculturation, where they had assimilated new ideas and ideologies, new cultural traits from those who came to inhabit the region but they continued to hold on to their own cultural and social life. Hence, some of the games, which existed in rural Bengal during the time, were given a boost by the addition of a few more. Though in the historical documents, we do not find a clear reflection of the prevailing sports among the local people, as most of the historical writings, at that time were official documents, which gave little references to the life of the people in general. In recent times, there are some researches, which throw light on the sports and related activities of the people. Though in the recent past, the sport life of a given nation or the folk games have found some interest among the researchers yet the works of some of the scholars clearly project that the modern game and sports have replaced the traditional games, as there is a clear negotiation, in Bengal it has been promulgated by Choudhory. (Choudhory: 1969).

It is our primary concern to trace the cause of this negotiation with an important part of culture in Urban Bengal-Calcutta. During the colonial rule in India, the attempt of the colonizers was to create a class of Indian in blood and colour but English in taste, manner, etiquettes and intellectual. As the idea and institutions of the West became the way of life for this new genre of Bengali called the '*middle*

*class*' or the *Bhadralok* as they preferred to call themselves. It was the introduction of the new revenue policy, manufacturing and industries, which consolidated the colonial character of this genre of the Bengali *Bhadralok*. Nevertheless, the absentee of the landlords, stationed in Calcutta, changed their pattern of amusements, leisure and games to a more colonial pattern, making themselves much closer to their European boss both in office and in the field. Hence, the negotiation was not at a political level but at a cultural level also. From the early nineteenth century, with the acceptance of Western education and government jobs in the British bureaucracy the *bhadralok* of Calcutta used to describe themselves as a distinct group separated and cut-off from their tradition and the rural base. They were not late to even distant themselves from the rural and urban poor, as they imbibed the western life-style and games very different from the others. The *bhadralok* included the rich *Babus* (*Elite Class*) and the *Madhyabitta* (The Middle class). In the construct of the new identity or gentrification of the *Bhadralok*, the first sacrifice was made to the rural life-style and rural cultural system; the so called folk games formed an integral part of the rural life then. As a result, they were sacrificed at the altar of modernity and reform.

Folk sport is a comprehensive term for a diverse group of games, which were mostly taken up for leisure, entertainment, body and mind building. Since such games were played and patronized usually during some cultural or seasonal fair or gatherings, the game has a common element of depicting as the "*popular culture*". For such games the importance of the locality and neighbourhood was very important. In the rural society, earlier before the introduction of television and cell-phones, individual indulge in a social life. For girls the courtyard was the '*communicative space*' where girls from different household would spend considerable time. This shared space and shared-time become the source of such folk-games among a given neighbourhood. Each neighbourhood or ethnic groups develop a specific game and in the course of time, it became a part of their cultural life too. As the game moved from the position of past-time to that of entertainment for a greater audience in fair or during some festive seasons; and in no time it must have become a pride identifying a locality or a region more specific to Bengal or even a province of Bengal. If such indigenous sports and games were integral

part of a certain rural tradition, it is inevitable that when aristocracy and *Zamindar* out from such neighbourhood, they were cut off from those sports and in Calcutta. It was their desire to promote a western life-style for themselves, which nib in the bud the development of such folk-games in the neighborhood of Calcutta. At least in that part of Calcutta which was inhabited by the natives could easily patronized such folk games but the middle-class moral policing in the age of reform, cut the rural games and rural cultural from the life of the *Bhadralok*.

The foreign outdoor games, football and cricket were associated with the mind of indigenous people. It is reasonably clear that football came to India with the East India Company. Football's early pioneers were the officers and men of trading firms and regimental battalions, European professors of educational institutions and naval men who used to play the game at ports, such as Calcutta, Bombay, Madras, and Karachi (Bondhopadhyay:2015).The Bengali people adopted the football within their cultural activity. Football became like the '*pathological game*' of Bengali people. After adaptation, within limited time native team, 'Mohunbagan' won the Historical I.F.A shield by defeating the British team, and the Mohun Bagan became as the hero of the dream(Nath: 2011). The club represented their identity as the representative of nationalism (Bhatterjee: 2018). The clubs of native state started their game through imitation and became as the medium of reciprocation. From colonial India Football, Cricket and Hockey are discussing from different aspects. Only the positive aspects are describing through the writing of historians, but the negative aspect still now under the lamplight. Because through the adopted games, Bengali reflect their cultural and Social activities, on the other hand, traditional Sports culture had to face various barriers which are the signal of extinction for the near future. History of Sports gains its prosperity in the late twentieth century in Bengal as well as in India. Nevertheless, in India, writing of Sports History was started within the limited area which dealing mainly about the history of Football and Cricket. In 1988, Soumen Mitra through his M.Phil dissertation discussed firstly History of Football in Colonial Calcutta. He published his thesis as the book on the name of '*In search of an identity: History of football in Colonial Calcutta*' and discussed Sports as the aspect of nationalism.

Ramchandra Guha through his book '*A Corner of a Foreign field: the Indian History of British Sports*' discussed the sports politics from different angles another edited book is 'Cricket' deals about the cricket from a different point. After that, the prominent Journalist and historian Boria Majumdar traced on the cricket. His one of the famous book is '*Twenty-two Yard to Freedom*' and '*Eleven Gods and a Billion Indian: The on and off the field story of cricket in India and beyond*'. In Bengal, another sports Historian is Kausik Bandyopadhyay through his Bengali book '*Khela jokhon Itihas*' (When Sports is History) discussed purely how a game became a History? After, he wrote many books and published articles about Indian football and culture. All above the writers, he explains the importance about the modern game. Although, Kausik Bodhoypahy discussed the theory of evolution system, how the traditional games transferred into modern games. But, in the pages of literature folk games and its importance are totally untouched. As a result, there is not any particular documentation about the traditional game of West Bengal. Lack of documents, writing of folks games of Bengal is very tough.

Before the second half of the nineteenth century the indigenous people India followed their traditional games like *Lathi Chora* (Throw Stick), *Danguli* (Play through long pieces of wood), *Kit-Kit* (Girls famous game), *Goli* (Marbles or Glass ball), *Lattu* (Top), *Luko-Churi* (Hide and seek), *Rumal Churi* (hanky Thief), *Ghuri* (Kite Flying) and so many traditional games . But after the second half of the nineteenth century those people bending towards the foreign outdoor games. Therefore, in west Bengal especially Calcutta, history of the folk games is a major lacuna in the field of sports culture. Through this article tried to explain some of the most important extinct traditional folk games of West Bengal and its importance in our society which are *Ha-Du-Du*, *lathichora* (Throw stick), *Kanamachi*, *Rumal churi* (Hanky Thief), *Ghuri Orano* (Kite Flying) and *Kit-Kit*.

### **Ha-Du-Du:**

Growth and development are the biological processes where a child will be a future citizen crossing this stage. The child has to face various problems to become a proper citizen through the biological activities. Physical and mental fitness is the most important factors

for being a healthy child. A healthy child is the gift of a healthy nation. All the components of physical fitness and mental health are hidden within the sports. From the early life children are not associates within the organizational games, so, to associate, children have to adopt some methods through their regional traditional games. In Bengal there are many traditional games prevailing in the society, Ha-du-du is the most important among those games. In the rural area of Bengal and in Calcutta, children were involved in their folk game as the age of primary level at the time of precolonial and contemporary of colonial period. Especially this game was favorable within girls under ten to twelve ages. However, ha-du-du and kabadi is well known as the same game in Bangladesh where kabaddi is their national game. In West Bengal, Ha-Du-Du and Kabadi are different games. This game is totally unknown to the new generation who are born and brought up to town and suburban area of Bengal. Some known to this game but not in their eyes or physically practices benefited through the television. In this game boys or girls divided into two groups. Within a limited area, a fixed boundary is selected and rest of the open places where the opponent's teams members are waiting to avoid form the touch and who are in the position of games tried to touch the opponent's members to reduce one by one. It is not possible to play at least two players in each group. After being alert to the two sides, one enters within the others area in a single breath. Within this breath, if the person who entered to the other parts and touches the opponent's group, after that touch one person will be out from the game who was touched the first by the entry person. On the other side if the entry person came back without touching any opponent person the next chance will be given, in this same way they will get a limited chance, after completing this limitation opponents group will get this chance. In addition, the player who entered by touched to the opponent's group's member but cannot return to his area then he will be out from the game. Here out from the game means actually that is the time he has sent to prison. If their supporting players can out to others then the out players will be eligible to play again.

### **Kanamachi:**

*Kanamachi* is also an important folk game of rural Bengal. This game is more popular among the school children. The folk game of Bengal '*kanamachi*' is a wonderful game in the rural area. In this game a child will be thief and his or her eyes will be tied with the cloths (called as Blind Person). After that, rest of the children will stay around the blind person. At that time, the players have to sound '*kanamachi vho vho*' ( sound of flying of fly) '*jake pabi take choo*' (you touch whom you can). Then he (Theif) tries to touch the other friend. If the thief can touch any person he will be the next blind person. However, the rest of his friend touch the blind person time to time. There is no use of tool to play this game, only need a piece of cloth and an open space. Lack of proper place, this game can be playing on the roof of the house or into the room also. After tide both of the eyes, of a particular person, he is turned around several times , so that there is a problem in guiding himself. Then the blind person's work is to find out the others friend. The person or children had running around to safe themselves. The blind person has to continue his work until to touch others. To play this game minimum three players are required. Nevertheless, there are no problems in the games if more than three people. When the game is played the will be peaceful with the happy children.

### **Dangulli**

This is the one of the most popular game among the school boys in rural Bengal and in colonial period Calcutta. From the origin of the game it is clear that this game is conduct by the tools of 1-1.5 feet long piece of wood which is known as *Dang* (1-1.5 feet long wooden stick with 1-1.5 c.m breadth) and *Gulli* ( It is less than half of the Dang) which is also made of wood in cylindrical shape. '*It is sharpened from both ends like a lead pencil*'. A small omission dug on the ground. The length of this hole is about more than four inches with a little depth. Minimum Two or more than minimum boys can associate with this game where they will divide into two groups. The first player places the *gulli* across the pit and puts his *Danda*, the primary tools of this game (*Wooden Stick*) into the pit under the *gulli*, (little wooden stick) the secondary tools which will be thrown, it is secondary because if the wooden pieces are available than its alternative various type of

plastic bottle can be use and holds.. He then pushes the *gulli* off. The other player or the other group tries to catch the *gulli*; if he succeeds in catching it, the first player is out and the second player gets a chance to push the *gulli* in a similar way. However, if the other player fails to catch the *gulli*, the first player places the *danda* on the pit and the one of them (others) player throws the *gulli* on to the *danda* from the point where the *gulli* had landed. Even if he succeeds in hitting the *danda*, the first player is out and it will be the second player's turn to play. If the throw misses the target, the first player places the *gulli* on the ground but not on the pit and bounces it slightly by hitting one of its ends with his *danda*; while the *gulli* is still in the air, he tries to hit it hard with his *danda* as far as he can, away from the pit. The others player tries to catch it again. Even if the first player misses the chance to hit the *gulli* while in the air, the first player is out. The distance between the pit and the place where the *gulli* falls is measured by the length of the *gulli* and the player gets points correspondingly.(Ghosh.P. 2015)

### **Kit-Kit:**

Due to limited literature resources I am greatly thankful to Pallab Ghosh for his '*Traditional Sports and Games Culture around the West Bengal*'. This game is played with a *Guti*: a broken piece of an earthen pot, about an inch-and-a-half in diameter, or a round flat stone. A rectangle about three yards long and two yards wide is drawn. This rectangle is divided into six squares each about a foot wide. The fourth and the sixth squares are each subdivided into two and these are crossed diagonally from side to side. (Have many other formats) The first player stands before the starting line and tosses her *guti* into the first square. Then she skips the first square, hopping to square number two and continues hopping up to square six. Then she turns around and hopes back. She stops in square number two, picks up the *guti*, hops over square one and comes out. She continues playing by tossing the *guti* in square number two, three, four and so on in subsequent steps. All the hopping is done on one foot, except for those squares that are divided into two and drawn side by side. She puts both her feet down into the two squares with one foot in each of them. The player must hop over or skip the square where the *guti* has been placed. A player is declared out if the *guti* fails to land in the



appropriate (Progressively higher) square, or the player steps on a line, or loses her balance while bending to pick up the *guti*, or puts her other hand or foot down or steps into the square. This game is popular among girls. They play this game during recess at school.(Ghosh: 2015)

### **Luko- Churi (Hide and Seek) and Rumal Churi**

With the *Luko-Churi* the children are associated from their childhood age. Without any cause children hide themselves from their mother, which is has not adopted but it is their natural habits (Sengupta: 2016). This kind of habits became as *luko-churi* (Hide and seek game) (Crawford: 2006). *Luko-Churi* in bengali meaning hide from others (Here a particular person) consciously, not for any dreadful intentional purpose only for entertainment. Children start playing this game at a very early age. Two-to-three-year-old children play this game with their mothers, grandmothers or elders ( Sengupta: 2016). A child is asked to close their eyes with the palms of their hands and the mother hides somewhere. Then she calls the child to come and find her. The child runs here and there and everywhere in search of the mother. If the child finds the mother within a limited time, they laugh; if not, they burst into tears. When the mothers sees the child is crying, she comes out, or sometimes when she senses restlessness in the child she partly reveals herself so that it becomes easy for the child to find her. When a child grows up, they find that this game requires more skills when played with a group of their peers. They can be so clever at hiding themselves that the finder roams about, trying to locate the others, following the sounds they make but does not succeed (Ghosh: 2015). It is because by the time the finder reaches the place from where the sound appeared to have come from, the one hiding has already moved from one to another place. The child who covers the eyes of the finder keeps the palms tightly on the finder's eyes, until everyone has gone hiding. Usually the youngest child is chosen to find the older ones (Ghosh: 2015). It is not only for the little children but also the group of teenagers used this game by grouping.

*Rumal churi* is an outdoor game but it can also be played inside if one has enough room to run around(Thurman: 2005). This game can be played with as many members as present. Out of whom one is the chor (thief). The members playing the game sit in a circle

with their eyes closed. The players sing this song three or four times and within this period the *chor* leaves his hanky (or a small piece of cloth) behind one of the sitting players. When the singing ends, everybody opens their eyes and looks for the rumal behind them. One of them who finds the *rumal* runs following the *chor* to catch him. The *chor* runs around in circle and tries to save himself from being caught and take the vacant seat of the person chasing him or her (with the rumal); if they are caught by the person with the *rumal* before grabbing the vacant seat, they switch roles. The game turns more interesting when it is played at a fast pace and involves all the participants, so that every time the *rumal* is dropped behind a new player' (Ghosh: 2015). ( The schools girls about 5<sup>th</sup> -8<sup>th</sup> standard are associate with games. Due to proper open space and proper opportunities sports losing its glorious past.( *Das: 2016*)

### **Dari Bandha:(Rope Tide)**

It is not only a game but also an examination of physical power, Fitness, strength and confidential balance where the opposite team could disbalance. *Daribandha* is another popular game in the villages of Bengal. In this game a field as equally divided with lines keeping equal distance from each other. Players divided into two equal teams or members. To play minimum two players of both side needed to equal, no limitation of maximum players. One team stands in the starting line outside the field and each of the players of other team stands on each vertical black line facing at least on opponent player. This player can move towards the horizontal line at a limited range. Players standing outside enter into the field one by one and try to pass across the field to the finishing point and have to return to the starting position. Thus, the team wins the game. if any player in the opposite's touches anybody then the game reversed. It demands high level of physical fitness, strength and speed also. In the climax of the game, depend wins and defeats. In school of rural area maximum in the winter season two groups has arranged between teachers and students for this game, which makes a peaceful environment. ( Excel:)

**IMPACT ON THE SOCIETY:**

Not only the above games, including the others games like *Lathi Chora*(through Stick) *Goli*(Marbles or glass Ball), *Lattu*(Top), *Ghuri*(Kite Flying), *Palalpoli*, *Chara play*, *Sap-ludo* (snake lodo) more than forty regional games which are booth indoor and outdoor games. Sports and games are the integral part of its own culture of every society. The game is an important part of the contesting competitor’s intellectual skills and the main ways to show physical and mental strength and artistry. It is true that the diversity of culture, which related its traditional games, helps to conduct the organizational sports. We should develop in the division of organizational sports including to save our diverse identity through the traditional sports. Now days, we are departing from our traditional games and culture. I surveyed on two groups who are associate into sports field from one is rural area and another is urban area within the age 6 - 15 of Keshur the rural area under Paschim Medinipur District, West Bengal about their future aim about sports in near future.

Standard	Age	Associate with	Interested in	Future aims	Traditional Sports
4 <sup>th</sup> Standard	8	Football	Mobile Game	Teacher	Except <i>Luko churi</i> don't know any game
4 <sup>th</sup> Standard	7+	Cricket	Carton of Television	Business	Not interested in any Traditional sports
8 <sup>th</sup> Standard	12	Tennis	YouTube	Doctor	Not interested
9 <sup>th</sup> Standard	14+	Mobile Game	Moblie game	Pilot	Only bike racing
6 <sup>th</sup> standard	10	Watch the sports	In play	Teacher	Kite flying
7 <sup>th</sup> standard	12	Cricket	Car Racing in smart Phone	Social wprker	Cycle racing
9 <sup>th</sup> Standard	15	Football	Football	Sports person	Not interested
10 <sup>th</sup> Standard	16	Cricket	PUBG game	Cricketer	Not interested
10 <sup>th</sup> Standard	15	Badminton	Film	Administrator	Known but not interested
8 <sup>th</sup> Standard	13	Cricket	T.V Serial	Cricketer	Not interested

\*Field Survey: August, 2018.

Not only in Rural area, but in town area I surveyed on 110 boys and Girls who are the Students of Bishnupur High School and Kalipark

Girls High School, Rajarhat, New Town of Rajarhat area. According one students “My parents pressure me to read and write, in the afternoon I spend my time by watching Cartoon on the Television, and in the holy day , maximum Saturday and Sunday in the afternoon allow me to go sports ground, where I preferred the cricket”(Field Survey). Another Student of class 10<sup>th</sup> Standard claimed to his parent “what is the future in your sports? it better to send your time on computer which will associate you in your future”. Among them 56% students are not associate with any games and sports, 22% students are associated with the Cricket, football, tennis, badminton and others organizational games, 12% students watching the game protect themselves, and 10% students participate with their parents in the morning and evening walk. Though there is little interest in the rural area in traditional game, but in urban and sub-urban area that is out of range. The Sports that originated from ancient times has been elevated to the final phase (Masterson: 1976). Where sports are analyzed as one of the main sources of physical health and mental fitness ( Edmunds : 2013). The Greek city-state used the game and sports to create health and physically strong citizen but our society demands from sports economical supports for future not proper future citizen. The purpose of sports expended its area from Anixtey, love, physical and mental fitness, national identity to economics. (Australia Govt).

In the context of cultural hegemony of the colonial state over the Bengali people, it is pathetic to see the extinction of a large number of folk-games, as such games had to give way to the dominant culture of the colonizing masters. Kausik Bandhopadhyay in his much discussed book pointed out sports as the ‘*cultural weapon*’ of the emerging nation against its domination. (Bondhopadhyay: 2006). Here I would like to argue that in an age when the nationalist like Bankim Chandra Chaterjee and Vivekananda were laying the seed of nationalism among the Bhadrakok, their argument had been the importance of the nation’s history, culture and religion. The Bengal revolutionaries preached a new philosophy of nationalism which placed patriotism as a religion, where the motherland is perceive not only as the mother but also as the Supreme Deity. Service to the cause of the motherland was considered by them as the only way to salvation or *moksha*. It is important to point out that they publicly

expressed their deep faith in God and promoted the idea that God was the supreme leader behind the nationalist movement. “*The motherland is no other than Divinity itself*”, declared Aurobindo Ghose, “the Motherland in all her beauty and splendor entitled, Kali, the mother made Aurobindo view resistance from a new angle, as the play of *shakti* ( power). As early as 1893-94, Aurobindo Ghose, in his “*New Lamps for old*” also put forward a radical philosophy of politics. He demanded freedom openly as the inalienable birth right of India.( Singh: 1970) It is important to point out that he declared that the freedom of India must be won relying on her own limited inner strength and power. That the revolutionaries thought of using the indigenous ideas and indigenous belief system to build up an understanding of patriotism can be argued from the speech of Aurobindo delivered at Jhalakati in Barisal on the 19<sup>th</sup> June, 1909. He said, *Swaraj, is not the colonial form of government nor any form of government. It means the fulfillment of our national life... Our object, our claim is that we shall not perish as a nation but live as a nation... we preach the gospel of unqualified Swaraj*( Singh: 1970). Sri Aurobindo’s vision of India as a nation happens to be an important part of his social and political philosophy. He worked on the background of the 19<sup>th</sup> century Bengal Renaissance which was losing its glamour in the midst of an artificial atmosphere produced by the western educated intelligentsia.

In the ‘nation imagined’, by the use religious idioms and vocabularies, continues as an integral part of the living history and living culture of the people, here it is indeed intriguing to see how an European game like that of foot-ball can become the ‘cultural weapon’ against the European power. The revolutionaries used the *samitis* or secret societies to revive some of the traditional games to build the spiritual strength and physical power. *Akharas* were organized by them to rebuild the lost cultural spirit. To my understanding they were the ‘cultural weapon’ to fight the ever soaring domination of the colonial power and atrocities. Through those ‘*akharas*’ the youth were able to build their lost confidence and the spirit of social life which was erode by the colonial socio-political system. *Akharas*, were not only space for organizing and cultivating the lost cultural spirit of the nation or the groups but they were also communicative spaces for mobilization of political sentiments. Such *akharas* once again created

a shared cultural and public space which had become oblivion in the memory of the common man. It was not the gentry or the elites of Bengal who went out to recover their tradition, their culture and their folk-game but the lower middle class who set the tempo for the nationalist movement through the Extremist movement. Within those game rules and regulation the basic cultural ethics of the Bengali was found, as the hierarchy between the teacher and his students made possible there-establishment of the traditional moral and ethical value system. J.A Mangan judged the games, based on the fundamental but complementary relationship of imperialism and games on the question of social development in India (Bondhopadhyay: 2015). In modern society, there are many outdoors game but their replacement by our traditional games is threatening to our moral and spiritual life. As the new generation of children grew up on the high tide of western games, which install team spirit no doubt but it takes from them their natural instinct for social and cultural life. If games is part of our soft-culture than the lost of traditional games is definitely the loss of cultural and ethical values for the child. If we are to revive our traditional games and give them that organizational and institutional backing needed for any sports to survive, we are not setting the hands of the clock backward but we are actually setting the clock to work on its own natural system.

## **CONCLUSION:**

Since the establishment of British Empire to the twentieth century's first decades Calcutta was the capital as well as the main trading city of British in India. The mercantile nation tried to establish them as the ruler of India by centering the Calcutta. Slowly the merchant became as the ruler. The brilliant nation carry on homogeneous three identity when they came anywhere from their country. It was not only for the British, but the difference was there that other nations did not try to establish this three ideology as their own to the foreign, but British Established. This three concept are firstly; Their Religious, where they went they described their religious thought and its objectives, Secondly; English Language and they tried to implement their language to this particular Nations and Lastly; the most important equipment is their culture which they put into practice

where they ruled. (Choudhory: 2018; Higgins : 1962). The natives cultivated the British cultures among this sports culture was the most important. The Badralok Class associated the British culture with the Calcutta societies by imitation the British habits. The British used their sports as their medium of leisure and entertainment and the *Bhadralok* class imitated the games and culture and cultivated within themselves. According to Bondhypadhay 'Sports in colonial and post colonial era in Bengal has been closely linked to wider process that have been shaped the society and culture of the reign since twentieth century'(Bondhopadhay: 2015). But the link connected within the *Bhadralok* Societies of Calcutta and Britishers. Though all games have certain criteria such as goal, chance, competition, Collaboration, common experience equality, freedom to impact on reality, and depending on the game. (O'Keefe: 2013). *'Behind any sporting event and beyond the emotional complexities of victory and defeat lie deep currents of socio-psychological behavior and politico-ideological apparatuses that are often overlooked* (Mitra: 2006). Much of the literature on the relationship between sport and politics has been concerned with the ways in which nation states seek to promote themselves, or simply carry out their business, using sport as a useful and highly visible medium. (Bairner: 2008). To imitation the colonial games in Calcutta two angles had been emerged. It impact that a competition emerged between the natives and the colonial masters who were the driven power of the sports, and secondly was that by adopting the British Sports Culture the Bhadrakok Society limited within the limited Share Space. They neglected their traditional games due to cultural Colonialism. It was the cultural hegemony because that was the domination of culturally diverse society by the ruling Class who manipulate the culture of that Bengali society (Lears:1985). Nevertheless the Bengali native people lost their control from their traditional cultural activity, and easily within colonial Calcutta sporting culture came into the share space as *bengaleeness*. We can get a concept of culture of a nation from their traditional games, not from any organizational borrowed sports. Likewise , to realize the Bengali nation, traditional games of Bengal must comprehend. Not only the describe games but also *Golla Chut, hari vanga, chor police, bouchi, lathi chora...* those folk games extincted from the calcuttans' cultural activity. In the world communicative

space (Roxå: 2002) folks games of Calcutta were unable to erect an identity under colonial rule still now.

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