



BRATACHARI SPORTS FEDERATION

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**OFFICE ADDRESS: IIMA 45/5, S.K. DEB ROAD, 5TH BYE LANE,
LAKE TOWN, KOLKATA – 700048, WEST BENGAL, INDIA.**

Contact NO. 07031923817, 07003750003

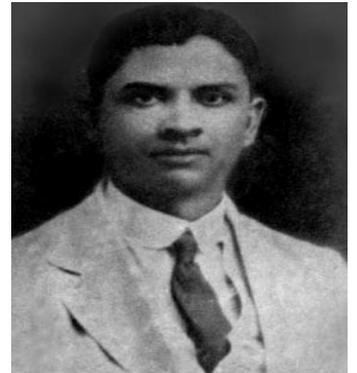
WhatsApp No: +918759567865, 09874741567

E-mail: bratacharisportsfederation@gmail.com

Let us dig with spade – forgetting all the ego

Leaving idleness – to invigorate our health

All ailments – will fly away In hunger we'll take cream and thickened milk.



The above song and the arrangements of words are closely associated with Bratachari. He who observes the specific way of vow is 'BRATACHARI'. Gurusaday Dutta was the founder of BRATACHARI. In his professional life Gurusaday also passed Bar-at-law with I.C.S. in British India. In that turbulent time at 24 only Gurusaday joined the post of S.D.O. in Arah district of Bihar. He got married with Sarojnalini, the fourth daughter of Brajendranath Dey, I.C.S. on the 23rd September, 1906. In 1909 their only son Birendrasaday Dutt was born. The nationalist movement against partition of Bengal and the support of his wife Sarojnalini had a great influence in the life of Gurusaday. The expert hunter Gurusaday left fire-arms and devoted himself to the vow of patriotism. It was a juncture of history, when the nation sowed the seeds of its powerful endeavour to nation-making. This source of unadulterated patriotism and Bengalism is the boyhood of Gurusaday.

In the year 1882, 10th May Gurusaday was born as the youngest son of Ramkrishna Dutta and Anandamoyee Debi in Birashree Village. On the bank of river Kushiara in the lap of mount Jayantia in district Sreehatta of present Bangladesh. This village Birasree was the pleasure ground of his boyhood. This environment taught him swimming, riding and climbing trees.

On one hand this bravery and on the other listening to the heroic stories of the Ramayana and the Mahabharata from his mother developed his qualities of leadership. At the age of only 14 he lost both of his parents. An indomitable spirit goaded him. He failed in class five but stood 2nd in the Entrance Examination in the education year 1898-99.

He came from Sreehatta and was admitted in Presidency College, Kolkata. The instinct of leadership, intellect, courage and talent made him different from all. Gurusaday became a favourite student of the famous scientists like Jagadischandra Basu, Acharya Prafulla Chandra Roy. In the first Congress Conference at Calcutta Gurusaday was elected as the Captain of volunteers in 1901.

Gurusaday stood 1st in the F.A. Examination in 1901. Then he left for England.

Gurusaday studied I.C.S. and Bar-at-Law with the help of Sreehatta Sammilani. Gurusaday stood 1st in the I.C.S. Examination and even achieved an outstanding result in the Bar-at-Law Examination. When he returned to the country in 1905, the people of Bengal went all out to protest against the partition of Bengal.

Rabindranath composed song.

Banglar mati Banglar jal (The soil and water of Bengal)

Surendranath was in the leadership of this movement and sister Nivedita was the inspiration of the movement.

From 1911 to 1915 Gurusaday Dutta I.C.S. was in Judicial service, sometimes in Khulna, Jessore, Faridpur, Kumilla, Dhaka and Barishal in undivided Bengal.

In fact the English administrators realised that though he was in ICS, Gurusaday was never a stooge of the British Government. He was a real Indian patriot. So the transfer in service was a regular affair for Gurusaday. But Gurusaday was not bothered by it.

In November, 1915 he joined the post of district collector of Birbhum, there he founded the Lees Amateur Musical Society on 12th December, 1916. Here he learnt the ABC of making Organisation.

From his Japan tour in 1920 he could understand that the development of Country is never possible without the waking of women.

The very next year in 1921 after he had been appointed in the post of District Magistrate of Bankura he started the Co-operative agricultural project.

Actually he was the first man who started the indigenous agricultural and industrial fair.

His wife Sarojnalini engaged herself to construct women's society for the welfare of the poor women. For this, Gurusaday had to face the rage of the Government. And he was transferred to the post of Secretary, Agriculture and Industries Department in 1923.

The sudden death of wife Sarojnalini on 19th January, 1925 created a big vacuum in the life of Gurusaday. Sarojnalini was the fountain of all of his creative activities.

After the death of his wife he founded Sarojnalini Women's Welfare Association in her memory. This association started its work to find the world of freedom through the poor women's own activities. The parting soul of Sarojnalini became the new source of inspiration to Gurusaday.

Subsequently, Gurusaday founded many women's Welfare Societies. Banglakshmi was the spokesman of these societies.

In 1926 Gurusaday was again transferred to the post of D.M. Howrah. As usual here also he showed his innovative ideas. With a target to develop the villages he published the magazine "Gramer Dak".

He said, "If you like to worship your motherland India you should respond to the calls from villages."

In this way he called everyone to serve his own country. He established the Agro-Benefactor Society of Howrah District.

The water-hyacinth swallowed up the water-bodies and became the veritable breeding grounds of mosquitoes-the vectors of malaria. Gurusaday started to eradicate the water-hyacinth with the villagers' help. He composed songs like "Let us eradicate the water-hyacinth, the demon who is strangling our Bengal."

The removal of distress from village is the absolute freedom of country, this was the fundamental concept of Gurusaday. 28th March 1928. On the demand for pay escalation the employees of Liluah Workshop of Railways started agitation in front of the Bamangachhi Loco Shed gate. In no time police pounced upon the unarmed workers and started firing, which killed four workers and thirty five survived with serious bullet injuries. Within half an hour Gurusaday reached the spot and started investigating the incident. The District Magistrate Gurusaday Dutta held the Superintendent of Police Mr. Sturgis and Captain Christie of Eastern Frontier responsible for firing. This was the first instance when the British were accused by an Indian I.C.S. Officer. At once the British Government flew into rage and to revenge Gurusaday Dutta had been transferred to Maimanshingha District.

In the year 1929 while he was travelling Rome he took part in an event organised by Save English Folk Dances and Songs, Society of England. Immediately after being the District Magistrate of Maimonsingha he established the Maimonsingha Folk dance and Folk song society.

He started using the 'Jari Dance' for communal harmony. It was an exemplary step in the history of Independence movements.

12th March 1930. The historical Dandee Movement started under the leadership of Mahatma Gandhi. That influenced Maimonsingha a great deal.

On 6th April an order was sent to Gurusaday to start lathi charge and firing to break the movement. But Gurusaday refused to obey that order.

On 12th April Gurusaday got a new telegram "Leave Maimanshing at once." Gurusaday had been transferred to Birbhum. Thus he had been transferred eight times to Birbhum only.

In Birbhum also indefatigable Gurusaday re-invented the almost extinct dance 'Raibenshe'. Inspired by this dance-form he composed a victory-song named "Raibishe".

At this time in 1931 he founded the Rural Heritage Revival Society of Bengal to keep Gurusaday started practising and preaching the folk dance assisted by a teacher of Sultanpur High School of Birbhum Nabanidhar Bandyopadhyay (Alaji), Satyakinkar Chattopadhyay (Satyajji) and many others.

In the year 1931 Gurusaday discovered the war-dance Dhali of Jessore. After that followed a series of discoveries and practices of different dance forms. 'Sari' of Chittagong, 'Dhamail' of Sreehatta, 'Kathi' of Birbhum, 'Baul' of Birbhum, 'Jhumur' of Purulia. Gurusaday revived folk songs and folk dances one after *another*.

Inspired by his works many eminent personalities of the then period like Hemlata Thakur, Dinendranath Thakur, Dinesh Chandra Sen stood by his side.

6th February, 1932 (23rd Magha, 1338 Bangabda). A folk dance camp took place in the playground of Benimadhab High School, Suri.

Gurusaday exhorted the trainees of the camp to accept life as a great vow. The BRATACHARI movement took birth through the term 'BRATACHARI.

Three oaths of the love of land were uttered: – I love and serve Bengal, India and the whole world. I am the vow-taker of Bengal, India and the whole world.

All assembled trainees heartily accepted his call and took oath to follow it. They also accepted Gurusaday Dutta as their 'Guru'. And he became 'Guruji' for all.

To make the human life complete, successful and pure Guruji spoke of five vows i.e. Wisdom, Labour, Truthfulness, Unity and Joy.

Irrespective of man and woman who will follow these five vows will be a "BRATACHARI.

As to the definition of Guruji "BRATACHARI is essentially a people's movement.'

When the freedom-movement was at its height and the whole world was rocked by turmoil, Gurusaday started the movement of a new life – an internal revolution.

With the enormous effort of Gurusaday the 'BRATACHARI education in scouting was introduced in all schools, colleges and universities of the then Bengal as a compulsory subject.

Bengal got the new incantation of harmony in the call of Gurusaday "Joy Sonar Bangla" or "Ja-So-Ba"

20th March 1932. At his own initiative and financing an open exhibition of folk arts like ancient canvas, statues of wood and stone, pitchers designs and wall-paintings, was held in the Society of Oriental Art building. Many Bengali intellectuals including Abanindranath Tagore applauded greatly.

In the year 1933 Gurusaday was sent to Delhi as a Central Assembly Member. In the same year he founded "All India Folk Dance Society" with the artistes from Birbhum.

In 1934 he was again transferred to the post of Secretary, Industries Department in Kolkata. In this year the Bengal Bratachari Samity was established and registered by Society Registration Act.

Gurusaday delivered his lecture in the International Folk Dance Festival in London as the representative of India in June, 1935. As a result a sensational interest on Bratachari grew in Europe.

In 1936 Guruji was invited to the international conference on New Education Fellowship in England.

On 15th November, 1937 in the residence of Sarat Basu, Bratachari was presented in the presence of Netaji and Gandhiji in the audience. Overwhelmed Gandhiji said "I do admit with grief, this item is absolutely new to me; though it should have been known to me long ago."

Rabindranath also said in his blessings, "I expect Bratachari should spread over entire Bengal."

Guruji did not allow their blessings to go in vain.

Guruji divided the entire practice into sixteen Aalis or sixteen vows of action.

The freedom of women from slavery was the main thing of his philosophy.

To propagate the 'BRATACHARI Movement in Europe, he wrote a song in English "If you want".

Gurusaday Dutt wrote a number of books. Most of them are not available now.

After a long service of thirty five years, on 11th December, 1940 Gurusaday Dutta retired. But he did not rest on his oars.

Eleven days after his retirement, on 22nd December he purchased a 33 acre plot of land for Rs. 31 thousand in the extreme south of Kolkata City under 'Joka' village near Thakurpukur beside Diamond Harbour Road through the State Government in favour of Bengal Bratachari Society. He named it 'Bratachari Village'. There the foundation of museum was built with the brick engraved with the name of Bratachari.

Bratachari movement

The Bratachari movement (from *vrata* in Bengali meaning vow **Bengali**: ব্রতচারী আন্দোলন) was a movement for spiritual and social improvement in India initiated by Gurusaday Dutt in 1932.^[1] The movement aimed to raise the self-esteem and national awareness of people of undivided India regardless of their religion, caste, sex or age. It was a comprehensive programme of physical, mental, and intellectual culture, based on folk traditions of physical exercise, art, dance, drama, music, singing and social service. The Bratacharis undertake to perform good deeds, strengthen fellowship and develop the mind and body through dance.

Contents

In the words of the Founder

Gurusaday Dutt, the founder of the movement, in his book "The Bratachari Synthesis"(first published in 1937) wrote:

Bratachari purports to present a complete synthesis of life, an integrated system of culture consisting of a complete philosophy of life, coupled with and expressed through a simple scheme of practical training and discipline for the building up of the inner life and character as well as the body, or in other words, for the simultaneous and harmonious cultivation of the body and soul of man.

"Brata" signifies a solemn or sacred purpose, ideal or objective which is pursued as a joyous rhythmic ritual simultaneously through an integrated use of thought, word, and physical movement, and is also used to signify the combined joyous integrated ritual itself. "Chari" denotes one who pursues a purpose, ideal or objective. According to the Bratachari, the whole of life should be regarded as a Brata and should be pursued as a complete whole and as an integrated ritual, inspired by a noble purpose which is at once spiritual and practical. The single Brata or solemn purpose and ritual of life is divided into five *bratas* representing a five-fold path in the complete realisation of life which, however, must be pursued simultaneously and not in separate compartments. The five *bratas* are: *Knowledge, Labour, Truth, Unity and Joy*. The name Bratachari thus denotes one who has solemnly undertaken the duty of building up his or her life through the systematic and integrated pursuit to the five *bratas*.

Therefore, the ultimate goal of a Bratachari is the attainment of the ideal of the complete man by attaining perfection in self-development in all spheres of life— physical, mental, moral and social; or in other words, the attainment of the ideal of a perfect citizen of the world. At the same time, it is an essential principle of the Bratachari teaching that before one can be a complete citizen of the world, one must, be a complete citizen of a particular regional unit.

The movement seeks to create in each country a nationwide discipline of common citizenship among persons of both sexes, of all castes and creeds and of all ages, by developing a high character, physical fitness in ideal and practice, the pursuit of constructive work, an observance of the dignity of labour and a joyous community spirit through common participation in national dances and songs as well as community dances and community songs.

The Movement

The movement was propagated by the Bengal Bratachari Society which was started by Gurusaday Dutt. It has its office at 191/1, Bepin Behari Ganguly Street, Kolkata 700 012, India. Bratachari societies were established in many places of undivided Bengal. The monthly magazine *Bratachari Barta* of the Bratachari movement, was published by the Faridpur Bratachari Samiti from November 1934 onwards. Subsequently, in 1936, the monthly "Banglar Shakti" started being published by The Bengal Bratachari Society. It was revived in 2003 and the present Editor is Naresh Banerjee, one of the biographers of Gurusaday Dutt.

The headquarters of the movement is in Kolkata. But it is now independently growing in Bangladesh, particularly in Sylhet and Dhaka, where Bratachari training has been incorporated into the Bangladesh Education system.

The All Bengal Bratachari Training camp is held annually at Bratacharigram in Joka, Kolkata, India. Teachers and youths from all over undergo training in the Bratachari system of education.

On the 125th birth anniversary of Gurusaday Dutt in 2006, the Bengal Bratachari Society organised a torch rally from his birthplace in Bangladesh to his workplace in West Bengal. 19 Bangladeshi Bratacharis participated in the rally. The Bangladeshi group started their rally on 19/12/2006 from Birasri in Sylhet, the birthplace of Gurusaday Dutt, and ran for the next 3 days until they reached Banapol port on the border of India. On the Indian side, 5000 Bratacharis were waiting to receive the Bangladeshi Bratacharis. Two leaders from the two Banglas, exchanged their greetings by exchanging two flamed torches. 'Md.Fahad Bin Aziz Chowdhury', a relative of Gurusaday Dutt, was the team leader in the "International Torch Rally" from Bangladesh.^[2]

Gurusaday Dutt (1882–1941)^[2] was a civil servant, folklorist, and writer. He was the founder of the Bratachari Movement in the 1930s.

Early life and education

Gurusaday was the son of the Ramkrishna Dutta Chaudhuri and Anandamayee Debi. His father was a son of the zamindar of Birasri village in Karimganj sub-division of Sylhet district, in eastern Bengal (present day Bangladesh). Members of his family were followers of Vaishnavism. He lost his father at the age of 9 and his mother when he was 14. After their death, he did not get along well with his *gyathamashai* (father's elder brother), who was then the landlord of the village.

He completed his Entrance (School Leaving) examination at Government College, Sylhet where he stood first in 1898. He stood second in the F.A. examination (prior to Graduate studies) from Presidency College, Calcutta in 1901 and was awarded the Scindia Gold Medal. Despite objection from his *gyathamashai*, who refused to pay for his further education, he went on a scholarship raised by the Sylhet Union to Emmanuel College, Cambridge, in the United Kingdom. He passed the Indian Civil service (ICS) examination in 1905. In the first part of the examination he stood seventh and in the second part he stood first. Overall he stood first in the examination in that year. He was the first Indian to have stood first in the Open Competitive Service examination. He also passed the Bar examination with a First Class, and was called to the Bar by the Honourable Society of Gray's Inn.

He removed Chaudhuri from his surname while he was at Cambridge.

He repaid the scholarship money to Sylhet Union after working for a few years, so that the Union could help another student from the same district with that money. In 1905, he returned to India and started work as an ICS officer.

He was married to Saroj Nalini Dutt (née Dé), a daughter of Brajendranath Dé. His son was Birendrasaday Dutt, who was a co-Founder and an original trustee of the Gurusaday Museum in Joka, Calcutta.

Career

He served with distinction in the Bengal cadre, which in 1905 included the present day Bangladesh and the Indian states of West Bengal, Bihar and Orissa in India. He served in various capacities in the districts of Arrah, Hooghly, Pabna, Bogra, Jessore, Faridpur, Comilla, Dacca, Barisal, Khulna, Birbhum, Bankura, Howrah and Mymensingh, before coming to Calcutta. He was District Magistrate, Mymensingh, Director, Industries and Secretary, Local Self Government and Public Health. He was also the Government Chief Whip in the Bengal Legislative Council. From 1930–1933, he was a nominated Member of the Council of State and of the Central Legislative Assembly (the erstwhile Parliament of British India).

Contributions to social work

From his youth, Gurusaday started to take active interest in social service and participated in helping fire-fighters and assisting in relief work during floods and other natural disasters. He was one of the social reformers of the first half of the nineteenth century who thought independently about various avenues of service to the rural poor. He realised that in order to establish any progressive idea on firm foundation it was necessary to educate women and make them self-reliant. Saroj Nalini Dutt, who became an eminent Social Worker in her own right, was inspired by Gurusaday to start Mahila Samitis (Women's Institutes) as early as 1913, at Pabna district in British India, where he was then the District Magistrate.

In 1918, Gurusaday started the first Rural Reconstruction Movement in India in Birbhum. He then extended the movement to several districts where he was subsequently posted, like Bankura, Howrah and Mymensingh. This movement was bold and unique, as India was under British Rule at the time. In fact, he was advised by his senior officer that he should spend time in the Club socialising with other officers rather than pursuing activities to promote rural development and social welfare.

He was the first amongst civilian officers to set an example of the dignity of labour, by manually working with a group of followers to eradicate the water hyacinth, a plant that covers ponds and makes water unusable. He would also re-excavate silted irrigation canals with a band of workers. In those days, it was unthinkable for a Magistrate to work manually with *common* people.

In 1922, he started a Society for co-operative irrigation in Bankura, which he later extended to Mymensingh and Birbhum.

He headed the Indian delegation as a representative of the British Indian Government at a meeting of the Agricultural Institute at Rome in 1924.

In 1925, he lost his wife at a very early age. He established the Saroj Nalini Dutt Memorial Association, in February 1925, as a Central Training Institute for training crafts and basic education to provide livelihood to women who had been deprived from receiving formal education in early life and lived at the mercy of relatives. He thought of *non-formal education* many years before it was officially started. His pioneering work was started when most women in India were still behind the *pardah* (veil), and would not dare to come out in the world to create a future for themselves. This organisation became the apex organisation for Mahila Samitis (Women's Institutes) in Eastern India, and was later affiliated to the Associated Country Women of the World (ACWW) and the International Alliance of Women.

In October 1925, he started *Bangalakshmi*, a monthly magazine that is still published.

In 1929, he started a magazine called *Gramer Daak* that dealt with agrarian and rural matters of concern.

It was at Mymensingh that he started a Folk Dance Revival Society. He revived the *Jaari* dance, being inspired by the secular nature of the dance and its spirit of unifying both Hindus and Muslims, at a time when communal tensions were running high.

In 1930, he discovered the *Raibeshe* folk dance, a martial dance of un-divided Bengal, in Birbhum. He studied the origins of the dance and discovered its rich cultural past and its connection with the army of Raja Man Singh of Rajasthan. Subsequently, he also revived the Kaathi, Dhamail, Baul, Jhumur, Brata and Dhali dances from different parts of un-divided Bengal.

In 1931, he met Cecil Sharp, who revived Morris dancing in England, when he visited London. He also attended All-England Folk Dance & Folk Song Festival. This inspired him to set up the Bangiya Palli Sampad Raksha Samiti (translated as Cultural Heritage Protection Society of Bengal) on his return.

In 1932, he started the Bratachari movement. In his words in *The Bratachari Synthesis*, first published in 1937,

the Movement is to bring back to humanity, in all countries, the ideal and practice of the wholeness of life which, alike in the individual, the national and the international sphere has been so grievously shattered in the modern world in every country by the fragmentary outlook on, and treatment of, life in education, science, work, play and social functioning.

In its aim to re-establish life on its fundamental unity, while preserving the inherent values of the individual and regional diversities, the Bratachari movement relies on a system of simultaneous physical, moral and spiritual culture with the threefold objectives of i) shaping of life in accordance with a fully balanced ideal comprising the five Bratas or ultimate ideals which are of universal application, and adopting a course for their pursuit for the integration of the culture of the body and the soul, and of the thought, speech, and behaviour; ii) the pursuit of rhythmic discipline for bringing about unification, harmony and joy as well as inner transformation; and iii) bringing men and women of every country in touch with the regional culture of their own soil and with the arts and crafts, dances and songs, and customs and manners of their own region, thus providing a natural cultural medium for their healthy all-round growth. By this threefold sadhana (devotion), the Bratachari system seeks to enable men and women in each land to become, simultaneously, truly national and truly international.

In 1934, the Bangiya Palli Sampad Raksha Samiti was renamed as The Bengal Bratachari Society. In 1936, he started a magazine *Banglar Shakti* for The Bengal Bratachari Society.

Gurusaday Dutt did extensive research in the field of Folk art, crafts and folk dances of Bengal. He collected objects of folk art and crafts from the countryside. He had great compassion for the artists and craftsmen who created unique art objects without any training or technical knowledge. Folk art was neglected and not appreciated in those days. He wrote in different journals about the wealth and beauty of folk art and left his collection on his death to The Bengal Bratachari Society.

Contributions to art and culture

Gurusaday Dutt was mostly known for his interest and contributions to Bengal's folk art, folk dance and folk music. He spent a lifetime collecting and studying art objects and handiwork from the remotest corners of undivided rural Bengal collecting items of folk art such as Kalighat paintings, *patuas'* scrolls, embroidered *kanthas*, terracotta panels, stone sculptures, wooden carvings, dolls and toys, moulds used for making patterns on sweets or mango-paste etc. Gurusaday Dutt also wrote extensively on folk culture. Rabindranath Tagore and C.F. Andrews wrote in the foreword of the biography of his wife, Saroj Nalini Dutt, which he wrote. Gurusaday Dutt also wrote a good deal about the Bratachari movement.

Controversies

His fearless independence and indomitable spirit of nationalism brought him into conflict with the British Government on more than one occasion. In 1928, at Howrah, in connection with the Bamangachi Firing case, he condemned the firing on a crowd of protesters by the police led by a British officer. The matter was raised in the British House of Lords and Lord Birkenhead, then Secretary of State for India in the British Government, had to answer angry questions. British Parliamentarians wanted Dutt, referred to as this Indian officer, punished for having the audacity to question a British officer's action. As a punitive measure he was transferred out of Howrah to Mymensingh.

His stay in Mymensingh was also cut short when he failed to give orders as required by him by the British Indian Government to deal with protesters against The Salt Act imposed by the Government. M.K.Gandhi had called for a satyagraha against this Act. He was transferred to Birbhum by telegram (then the fastest means of communication), which was an unprecedented way of dealing with an ICS officer in those days.

Organisations founded

- Mymensingh Folk Dance and Folk Music Society (1929)
- Pallisampad Raksha Samiti (1931)
- Bratachari Lokanritya Samiti (1932)
- South India Bratachari Society (1932)
- Sarbabharatiya Bratachari Society etc.
- In 1941 he also set up the Bratachari village(Bratacharigram) near Calcutta, and the Bratachari Janashiksha Pratishthan. The Bratachari movement founded by Gurusaday Dutt (from *vrata*, vow) was a movement for spiritual and social improvement. The movement aimed at creating a sense of world citizenship as well as national awareness among people, irrespective of caste, religion, sex and age. The movement aimed to nurture the mind and the body and to encourage people to work for national and individual improvement through encouraging traditional and folk culture, especially folk dance and folk song. The *bratacharis*, or followers of the movement, pledged themselves to build their moral fibre and serve the country on the five principles of *knowledge, labour, truth, unity and joy*. They aimed at developing the mind and body through dance as well as by undertaking to perform good deeds. The Bratachari movement did not catch on all over India and slowly died away after the death of its founder. In 2011, the Mamata Banerjee Government again made Bratachari education compulsory in Primary schools in West Bengal, after the Marxist Communist Government withdrew it from the School curriculum in 1984.
- Gurusaday Museum (1961)

Publications

Gurusaday Dutt wrote many books and articles, which are listed below. The latest book to be published is "Banglar Lokashilpa o Lokanritya" (in Bengali), which is a collection of his essays and articles on Folk Art and Folk Dances of Bengal in various magazines between 1928 and 1941(his death), that were painstakingly obtained from the old magazines at Bangiya Sahitya Parishad's library by his grandson Devsaday Dutt and granddaughter-in-law Priyadarshini Dutt. The book has been published by Subhromani De and Subhadra De of Chhatim Books in 2008.

- *Bhajar Banshi* (1922) (in Bengali) (A book of rhymes for children)
- *Palli Sangskar* (in Bengali) (1925)
- *Village Reconstruction* (1925)
- *Agricultural Organisation and Rural Reconstruction in Bengal* (1919)
- *Ganer Saji* (in Bengali) (1932)
- *Indian Folk Dance and Folklore Movement* (in Bengali) (1933)

- *Bratachari Synthesis* (in Bengali) (1937)
- *Patuya Sangit* (in Bengali) (1939)
- *Bratacharir Marmakatha* (in Bengali) (1940)
- *A Woman of India*] (1941)
- *Bratachari: Its Aim and Meaning* (1942)
- *The Folk Dances of Bengal* (1954)
- *Shrihatter Lokasangit* (in Bengali) (1966)
- *Folk Arts and Crafts of Bengal* (1990)^[3]
- *Art of Kantha* (1995)
- *Banglar Lokashilpa o Lokanritya* (in Bengali) (Calcutta: Chatim Books, 2008)
- *Goraey Golod* (in Bengali)
- *Gramer Kaajer ka kha Ga* (in Bengali)
- *Saroj Nalini*
- *Palli Sanskar O Sangathan* (in Bengali)
- *Paaglamir Puthi* (in Bengali)
- *Purir Mahathwa* (in Bengali)
- *Gaaner Saaji* (in Bengali)
- *Banglar Samrik Krira* (in Bengali)
- *Chaander Buri*(in Bengali)
- *Bratachari Shakhaa* (in Bengali)
- *Bratachari Marmakatha* (in Bengali)
- *Patua Sangeet* (in Bengali)
- *Bratachari Parichoy* (in Bengali)
- *Srihotter Lokageeti* (in Bengali)
- *Banglar Bir Jodha Raebeshe* (in Bengali)

Death and commemoration

He died at the age of 59 of cancer. After he died, his son, Birendrasaday Dutt, took the initiative in renaming Ballygunge Store Road, where he had built himself a house, after him.

His portrait adorns the walls of Mahajati Sadan, Calcutta.

Biographies have been written on his life and works in Bangladesh by Shankar Prasad De, Amitabha Chowdhury, Shaikat Azgar and Naresh Banerjee.

A Medal in his honour, known as "The Gurusaday Dutt Medal" along with a Cash prize, was endowed by his grandson, Devsaday Dutt, at the University of Calcutta, which is given to the student who stands First in the Post-Graduate Examination in Geography, from 2008 onwards.

Gurusaday Dutt Scholarships are also being awarded by the Sylhet Union(Srihatta Sammilani), Kolkata for brilliant students pursuing post-graduate studies.

His articles initially published in the 1930s in journals such as *Prabashi*, *Banglar Shakti*, *Bangalakshmi* and *Aloka* (in Bengali), have been republished in a book entitled *Banglar Lokashipla o Lokanritya* in August 2008.

Family

His daughter-in-law, Aroti Dutt, was an eminent social worker, and was the World President of the Associated Countrywomen of the World for two terms and President of the Saroj Nalini Dutt Memorial Association, Calcutta. His grandson is Devsaday Dutt, FCA (England & Wales) and his great-grandsons are Rajsaday Dutt FCA, MBA (Darden School) and Shivsaday Dutt MBA (Kelley School).^[citation needed]

History

The eminent Indian ICS officer, Gurusaday Dutt collected over 3,000 artifacts in the course of his entire career, spanning from 1905–1941. The bulk of the artifacts were collected between 1929 and 1939.

After his passing away his belongings, especially the artifacts, were collected in an estate which was placed under the supervision of a trust of which the two original trustees were his brother-in-law, Major (Honorary) Basanta Kumar De, Commercial Traffic Manager (retired),^[1] of the BNR, who was the family nominee on the board of the trust and Shri Subimal Ray, Bar-at-law, formerly Judge of the Supreme Court of India, who was the legal adviser to the trust. Dutt's son, Birendrasaday Dutt, esq.,^[2] formerly of the Burma Shell, was also closely involved in the management of these artifacts. Based on the recommendations made by the two members of the trust and his son the Bengal Bratachari Society founded the museum. Later, these artifacts were shifted to the newly established museum built in Joka, Kolkata. The museum building was formally opened in the presence of the then chief minister of West Bengal, Dr. Bidhan Chandra Ray in 1961 and the galleries were opened in the presence of the education minister of India, Professor Humayun Kabir in 1963.

The museum was administered by Dutt's daughter-in-law, Aroti Dutt, who was its long time chairperson. The historian, Barun De, was a family nominee on the board of the museum for several years.^[3] The museum is an autonomous body, which has been under the guidance of the Ministry of Textiles of the Government of India since 1984.

Collections

RAYBENSHE- the war dance of Bengal

Raybenshe dance is a genre of Indian folk martial dance popular in West Bengal. Ray means royal, kingly and bans means bamboo. This dance is exclusively performed by men who belong to the Bauris, Domes and other depressed castes of the Hindu Community. Dance is a popular pastime and integral part of these communities and this dance reflects their way of life very closely. This folk dance form of West Bengal is remarkable for its varied expressions of military energy and depiction of martial arts. These dances serve as a reminder of the military prowess of the Bengali community. The Khasi Tribe aids them by contributing rhythm to their dance along with playing the dhol also. In the earlier days, Raybenshe dance was performed by Bagdi Community, who worked as bodyguards of the landlords in medieval Bengal. Presently, Raybenshe dance is most commonly performed in the western regions of Birbhum, Burdwan and Murshidabad. Gurusaday Dutt, revived this Raybenshe folk dance in 1930. He had included this dance form in his creation of Bratachari Movement Worldwide.

**OFFICE ADDRESS: IIMA 45/5, S.K. DEB ROAD, 5TH BYE LANE,
LAKE TOWN, KOLKATA – 700048, WEST BENGAL, INDIA.**

Contact NO. 07031923817, 07003750003

WhatsApp No: +918759567865, 09874741567