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SOME BASIC OBSERVATION ON THE RABHA SOCIETY AND CULTURE

Anup Sen

ABSTRACT

The Rabha have a place with the Indo-Mongoloid gathering of individuals and have similitudes with different individuals from Bodo gathering, for example, Garos, Kachari specifically. The Rabha tribe of West Bengal by and large talks neighborhood Bengali dialect however their own particular dialect called Kochcrow has originated from Chini-Tibbeto or Kirat dialect family. A gathering of the Rabha individuals is found in Alipurduar locale of West Bengal. Furthermore, impressive populaces of the Rabha individuals are additionally occupied in the neighboring nations of India like Bangladesh, Nepal and Bhutan. They are gathered at Porobasti, Rajabhatkhawa and Chilapata of Alipurduar region. In this paper an endeavor has been made to audit the rich social convention of the Rabha tribe to speak to their diverse society and also socio-social foundation.

KEYWORDS: Social Group, Tradition, Culture, Language , Livelihood.



BACKGROUND

Doors and Northern parts of West Bengal have extraordinary land personality. The differences of scene and its stylish excellence, mumbling waterways, supporting atmosphere, colorful vegetation of the zone are the striking components. The territory has additionally multi – ethnic, multi – social and multi - lingual attributes. The social gatherings with assorted ethnic and etymological root speak to different social stocks and economic wellbeing of this zone. Entryways are heterogeneous by its fluctuated nature. The review zone being exceptional in local and social personalities has got little consideration regarding the exploration group, especially to the geographers. There is much to pursuit, look into, investigate and explore.

Various ethnic gatherings of individuals live in northern territories of India. The Rabha individuals are one of them who live in bunches principally in Assam, Meghalaya and in the District of Alipurduar of West Bengal. For their remarkable culture and character, they are so far pulled in by numerous anthropologists and geographers. The Rabha were in the previous a matrilineal tribe (Pareiral, 1911). Rabha live alongside the Rajbanshi, Mech, Santhal, Oraon, Munda, Nepalese and others. After the segment of India in 1947, an extensive number of populaces have originated from beforehand known East Pakistan (now Bangladesh) to this place. In this natural set up, the Rabha are portioned into woods Rabha and town Rabha. The backwoods Rabha are the individuals who live in the woods and town Rabhas are other people who live in the farmland (Das and Rabha, 1967). This review has been coordinated towards the comprehension of life, society and culture of the Rabha individuals living in Doors some portion of Alipurduar District of

West Bengal. The majority of the Rabha towns in this area are presently effectively congenial. The new eras are coming up in the standard and partake in the advancement procedure. Their straightforward family unit utilities and material things are sent to the business sectors. In light of their diverse working movement, Rabha can be separated into 8 sub bunches like 1) Rangdania 2) Maitoriya 3) Dahariya 4) Chunga 5) Bitaliya 6) Pati 7) Totla 8) Koch or Kocha. Among them Koch Rabhas live in Assam and West Bengal, essentially in Kokrajhar, Bongaigaon, Coochbehar, Jalpaigri and Alipurduar. Encourage Koch is sub separated into Panini Koch, Garma Koch, Jaldha Koch, Madahi Koch and so forth.

AREA OF THE STUDY

The Present review depends on the field work of Alipurduar District of West Bengal. The Rabha tribe of Porabasti, Chilapata, Rajabhatkhaoya and kamakhayguri, has been examined amid the field work. In these towns, Rabha has been going about as most vital tribal populace. The present review is limited into the changing social structure reflected among the Rabha tribe in Alipurduar area of West Bengal.

METHODOLOGY OF THE STUDY

The review depends on the recognition investigation of a couple Rabha People and creator's own particular view assembled amid field overview

AIMS AND OBJECTIVES OF THE STUDY

The main objectives of this paper are the following:

- To represent tradition bound inherited tribal life of Rabha people
- To highlight changing societal and cultural landscape of Rabha people of the study area.
- To investigate upon the changing economic status of the Rabha people living in the area under study.
- To investigate the impact of modernity upon the Rabha tribe.

SOCIAL- CULTURAL ENVIRONMENT

Just the same as that of different spots, little tribal towns have been experiencing quick changes in the present day, both in physical, financial and social situations. The reason is especially because of expanding deluge of sightseers close to the tourism focus neighboring in those towns. The villagers interact with them and acknowledge numerous behavioral matters in their general public and life which are not in fit in with their customary social legacy. Their conventional foundation has somewhat transformed from its profound attached set up because of adjustment of modernized conduct. Be that as it may, a large portion of the families still rely on upon the universal social situation. For instance, still in this present day time span, some of them make the most of their old social dresses, savoring strategies day by day life. Workmanship and specialty related to the method for houses, moving techniques amid celebrations, outlining on the patio, house sort especially in internal side still bear the engraving of their conventional culture. They likewise utilize their own particular hand made bow and bolt amid this present day time frame moreover. In any case, the reality of the matter is that some of them in the review range have moved far from their own particular social foundation. For example, some Rabha individuals of these towns don't wear their own particular conventional dresses amid celebrations periods furthermore don't take after the acquired social conduct amid uncommon events throughout their life, rather they have imitated urban way of life..

Food

The fundamental sustenance things of the Rabha individuals are to eat rice with dried fish, pork and rice lager. Like different tribes, they likewise set up a unique sort of brew which is to a great degree well known. In all celebrations and customs, Haria is the primary drink for every one of them, independent of men, ladies and youngsters. Pork is the one of the critical nourishment things. Tobacco being moved into Sal leaf is utilized for smoking privately known as Beedi. Generally, the Rabha detest bringing of drain however with the progression of time, dairy animals or goat drain has been acknowledged as nourishment thing.

Dress

Rabha has a run of the mill dressing sense. Male people regularly wear a medium bit of material around his midriff which is ordinarily known as Dhuti. At the working time, they ordinarily wear a little bit of material or Kopni. For the most part, Rabha ladies wear two sections apparel with a bigger bit of material or Saree. Be that as it may, their conventional dress is a bit of material into upper part and a different bit of long fabric at the lower partition. All these garments are made of cotton. They have an interest to improve themselves with blooms, plumes, and comparative things. The Rabha ladies jump at the chance to wear different sorts of decorations; these incorporate neckband, studs, bangles, wristlets, rings, supports and so on. These are ordinarily made of silver and nickel and metal.

Religion

Rabha individuals essentially religious and their religion measurements not bind in the midst of a specific religion, rather they have grasped Hinduism, Christianity and Buddhism as a rule. They commend a great deal of celebrations like 'Boikho', 'Merei puja', 'Koshi puja', and so forth. They likewise love various gods like Laxmi devi, Soni devi, Mahamaya devi and so on.

Language

Rabha dialects started around 500 B.C. originated from Indo-European dialects aggregate. They didn't have any script of their dialect. It is fairly to some degree like "Garó" and "Kachari" dialect. In Assam, Rabha talk in 'Rabha-Mis' dialect where as in West Bengal, they utilize Bengali dialect for training and correspondence with other individuals. Because of the effect of Globalization and expanding interest of English dialect in India and rest of the World, the neighborhood and local dialect of such a large number of tribal groups have influenced. Today's era of Rabha has been likewise encountering the same and at present Rabha youngsters can't talk their own dialect effectively.

Festivals

The Rabha has a rich convention of celebrations. The celebrations or functions can be arranged into occasional and religious. Rabha individuals generally rehearse a couple of animistic ceremonies. In any case, today they all the more frequently take after a confidence, which is a mix of some Hindu and a couple of animistic customs. There are extensive contrasts in customs honed among timberland Rabhas who still live in the backwoods towns and the Rabhas those live in the towns as cultivators. The woods Rabhas take after customary animistic practices tinged with a few ceremonies of standard Hinduism. Then again, town Rabhas have converged with neighborhood Hindus to the extent their religious practices are concerned.

Marriage

Marriage is one of most vital social marvels in any general public. No Rabha can wed inside his own particular family. The more youthful sibling can be that as it may, wed the spouse of the senior sibling, in the event of his passing. In some cases, cousins are permitted to get hitched, yet marriage is entirely disallowed for parallel cousins. The children get the father's property similarly; the little girls may come into the father's property just if the father makes courses of action before his passing. A dowager can't guarantee any bit of the dead spouse's property.

Ornament

The conventional trimmings utilized by Rabha individuals are the Chandra (accessory), Nambri or Madhuk (Ear ring), Nakpati or Namuk-standard (Nose ring), Chowsitam (Finger ring). Shan is one of the critical adornments that is utilized on the hand of both guys and females. Gold and Silver are significant trimming among them. Generally, they make their adornments in possess house with various outline.

Art and Crafts

Different traditional arts and crafts are associated with the daily life of this tribal community. Rabha individuals in this some portion of Alipurduar locale have interesting legacy of expressions and specialties. In this review region, there are some high quality ventures like cabins businesses, wood works, bamboo expressions and so on. Some of their conventional specialties and fine arts have somewhat been adjusted in the present day affected by modernization. It has been understood that in the present time, just 13% of the villagers rehearse their own particular customary expressions and specialties. Amid the field examination, it was found that generally, the general population of old era and middle-age are occupied with this work of tribal workmanship and culture; in light of the way that these developed individuals have faith in their acquired moral values and have dedication to keep up their acquired instruction of craftsmanship. Cutting edge era along these lines continuously loses their customary culture and information.

Work force and Occupational structure

Work force indicates the quality of utilized and unemployed people of a general public. Both family reliance proportion and way of life of the general population depend especially upon this variable. As much as around 56.43% of the aggregate populace of the review region acquire vocation for the family exercises of their family.

The investigation of monetary creation of individuals stays inadequate without its reference to the word related structure. The word related structure of the general public relies on both physical and financial land utilize design. It is seen that amazingly high extent of the working individuals acquire their employment as day by day work and there are both male and female tyke work in the review range. The town is still financially and socially immature. It has as of now been expressed that Rabhas are totally subject to horticulture. Since their Migration in India, they have been developing in the horticultural fields and their precursors did likewise through jhum strategy for development. Financially, Rabhas are of two sorts 'timberland Rabha' and 'town Rabha'. Woods Rabhes are connected with the work of backwoods advancement for which they are given a couple lands for development. Then again, town Rabha develop and deliver edits in their own particular land. After autonomy they needed to offer a vast bit of land to the Bengali individuals and spent their job as rural workers, despite the fact that 'Operation Barga' helped them to get record of procurement or rent of land. At beginning stage, they created just a couple edits yet today because of quick farming advancement all through the nation, they have adjusted monoculture arrangement of agribusiness, which has enhanced their agrarian efficiency and financial condition.

Problems of Rabha people

The Rabha individuals in the locale of Alipurduar are less created in light of the fact that their residences are far from the urban focus like Alipurduar town. The review territory does not have power and unadulterated drinking water offices. In the town of Porpbasti, there is an ecotourism focus which is one of the wellsprings of pay of Rabha individuals in the town. The primary control of the Rabha individuals in the area is subsistence development of paddy. Also, they are locked in to gather the kindling, and chasing. The most vital piece of this review region is identified with changing example of customary social character. Convergence of the advanced culture influences the acquired financial and conventional social life in the review zone. Initially the review zone has a remote nature-based interesting personality. Thus under the developing effect of urbanization and modernization from the close-by ranges of Alipurduar, the customary character and nature-based remote social existence of the review region have gone ahead the skirt of termination. Being connected with the overall socio-social change, the new and youthful era of Rabha in the review region has bit by bit been digressing from the customary practices and moral estimations of their tribal culture.

CONCLUSION

Accordingly, it is clear that the general public of Rabha tribe had indigenous convention with

unmistakable character and foundation which was affluent, different that they appreciated with closeness. Those sweet minutes are today's sweet recollections for them and they attempted to proceed with those, yet sadly society, culture and polish of past have been experiencing the personality emergency because of coming of advancement, even are once in a while reflected in today's era of Rabha's general public. What's more, it is found that impersonation and acknowledgment of non-Rabha Culture has gotten to be an integral part in their social life which they have acknowledged either by impulse or by goal. May it be found that the touch of advancement has made them created than before however all the while it is likewise genuine that their convention, morals, character are being jeopardized. It involves believed that when accentuation is being given on Indigenous Peoples Restoration Network for incorporating society and nature, to manage environment and custom, how far it will persevere under the effect of modernization and Globalization, if social, social and monetary power of those individuals are not appropriately ensured.

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Anup Sen

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