

Systematic Review on Education and Health of Women

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Abstract:

Women's education and health are two interdependent dimensions of human development that significantly influence individual well-being, family welfare and socio-economic progress. A substantial body of literature demonstrates that educational attainment among women contributes positively to health awareness, healthcare utilization, nutritional practices, reproductive health outcomes, and overall quality of life. This systematic review examines the relationship between women's education and health by synthesizing findings from national and international studies published across diverse socio-economic contexts. The review explores how education empowers women to make informed health-related decisions, enhances access to healthcare services, promotes maternal and child health and reduces health inequalities. The review underscores the need for integrated policies that simultaneously promote women's educational advancement and equitable healthcare access. In this article, systematic review on education and health of women were discussed.

Keywords: Education, Health, Women.

I. INTRODUCTION:

The systematic review on the education and health of women highlights the strong and multidimensional relationship between educational attainment and women's health outcomes. Education not only enhances literacy and knowledge but also empowers women to make informed decisions regarding nutrition, healthcare utilization, reproductive choices, and overall well-being. Educated women are more likely to access healthcare services, adopt preventive health practices, and contribute positively to the health and development of their families and communities. Conversely, disparities in educational opportunities continue to exacerbate health inequalities, particularly among women from socio-economically disadvantaged and marginalized populations. The objective of the study is to systematically review on education and health of women.

II. SYSTEMATIC REVIEW OF LITERATURE:

Barman, B. et al. (2024). The objective of the study was to examine the distribution, demography, and socioeconomic status of the Indigenous tribal communities in the Dinhata-II Block of the Cooch Behar District. The research identified seven Gram Panchayats from the Dinhata-II Blocks based on their significant scheduled tribe designation. This research focuses on the distribution, demography, and socioeconomic status of the Indigenous Tribal community in the Dinhata-II block of Cooch Behar District. A main survey of 120 households assessed the male-female population distribution, fertility trends, population size, caste, religious composition, income, education level, employment structure, landholding size, and other socioeconomic categories. The research indicates that the selected study area is inhabited by two different scheduled tribes: the Santal and the Oraon. This study employed both primary and secondary data sources. The secondary data was sourced from various publications and documents pertaining to the Census of India's Dinhata-II Block and Cooch Behar district. The main data was obtained from seven Gram Panchayats in the Dinhata-II Block from December 25, 2023, to February 25, 2024. They were randomly picked subsequent to the completion of a predetermined questionnaire. Utilising quotient analysis, we can ascertain the population of tribal individuals residing in each block of the Cooch Behar district, as well as the distribution among various groups within the Dinhata-II block. The demographic distribution of tribal populations by gender, sex composition, age composition, sex ratio, age-sex structure, educational attainment, social composition, religious affiliation, educational composition, and occupational structure has been illustrated by cartographic methods. The literature for this study was derived from books, papers, and governmental reports pertaining to the studied area. Many respondents indicated that cultural constraints, diminished living conditions, and traditional practices within those groups are primary factors contributing to poverty and underdevelopment, alongside insufficient education, women's awareness, and women's empowerment.

Dasi, P. & Roy, A. (2024). The Rabha, an indigenous people from Northeast India, reside in several forest settlements in northern West Bengal. Prolonged coexistence with nature has cultivated distinctive livelihood

characteristics among the Rabhas. The evolving socio-political landscape throughout time gradually altered their livelihoods, although it could never completely transform them. Recent alterations in governmental policies and initiatives have facilitated infrastructural development and the growth of civic services in isolated tribal villages. The heightened connectivity with other entities has resulted in a sudden flood of dominant culture manifested through institutionalised education, healthcare services, and forms of entertainment. All these factors influence Rabha culture, society, and livelihood, resulting in alterations to their perspective. This empirical study is undertaken in three forest settlements within the Chilapata forest of Alipurduar district. It seeks to comprehend the nature of modifications in traditional Rabha livelihoods and to elucidate the associated concerns among them.

Bishnu, P.K. (2024). Society recognises women's education as the key element for its progress. Empowerment is the principal determinant affecting women's status. The article primarily addresses the empowerment of women in India, particularly in the Cooch Behar region of West Bengal. The advancement of women's education has been significant, particularly in the Cooch Behar district. This has enabled numerous women in the realms of industry and the economy. Women from this district have made substantial contributions to the social, cultural, and economic progress of West Bengal through different initiatives and policies implemented by the West Bengal government.

Rabha, A. (2024). Apparel serves as our secondary epidermis. We don them from birth until death. Clothes play a very important part in our lives and our existence. It provides us identification and enhances our personality. Traditional attire and design possess considerable significance throughout diverse global civilisations. They are not merely articles of clothing; they embody history, identity, cultural legacy, and artistic expression. Traditional attire signifies a cultural identity and tradition that differentiates one community or group from another. It facilitates their connection to their origins, forebears, and collective history. Limited literature exists regarding traditional clothing, including its design, themes, meaning, and societal significance. This dissertation examines the Rabha tribe, a notable group from Assam in Northeast India, focusing on the significance of visual elements such as colour, theme, and design in their traditional attire within their socio-cultural framework. This dissertation intends to examine the traditional attire of the Rabha, its design, and its importance within Rabha society. The study employed both primary and secondary research methodologies. Study papers and books pertaining to the Rabha tribe are referenced for secondary study. Primary research involved field travels to locations such as Goalpara, where the Rabha community resides. Prominent figures, including the national award-winning weaver and the curator of the Rabha museum, were interviewed. Diverse museums and libraries. Conventions and shows were attended to get pertinent info. Conventional designs frequently have symbolic significances that communicate essential information within societies. Colours, patterns, and motifs can signify elements such as status, marital status, social roles, spiritual views, good fortune, protection, religious convictions, and others. These symbols provide a common language within the Rabha community and are frequently transmitted throughout generations. The paper provides a comprehensive analysis of Rabha clothing, including its design, motifs, and their meanings and significance.

Das, B. & Bhuyan, R. (2023). The Rabha group of Assam, traditionally engaged in agriculture and forestry, is among the most disadvantaged scheduled tribes in the state. The tribe is caught in a low level of living due to inadequate education, limited access to quality healthcare, and pervasive poverty. This study aims to analyse the socio-economic situation of the Rabha community and assess its human development status by creating a community-specific disaggregated Human Development Index.

Datta, C. et al. (2023). Digital technologies, such as the internet, cell phones and social media, serve as essential communication tools for sharing, creating, and disseminating information, knowledge, education, communication, and social interaction online. The swift expansion significantly augmented the digital populace in India. Their utilisation may exert a discernible impact on the nation's digital populace. The objective was to highlight the impact of social media on youthful users. The aim was to ascertain the degree of social media's impact on the young generation of indigenous Rabha tribal users and the alterations in their everyday life. The study concentrated on young Rabhas aged 18 to 30 years, as this demographic is considered the most vulnerable to the effects of social media usage. Both primary and secondary data sources were utilised. This qualitative study employed the case study method. Interview methodology utilised for executing case studies, in addition to observation. The younger Rabha generation is actively utilising the internet, smartphones, and social media platforms. It has engendered alterations and advancements in the daily lives of the youthful Rabha demographic. Social internet is facilitating the continuation of the traditional Rabha cultural identity. It simultaneously indicates a relationship between digital technologies, such as the internet, smartphones, and social media, and the contemporary younger generation of the Rabha tribe, particularly within the context of the sociology of science and digital technologies.

Datta, C. et al. (2022). The distinctive characteristic of the indigenous Rabha tribal community in West Bengal differs from that of other indigenous tribal communities in the region. The Rabha community comprises two ecological groups characterised by the peculiar coexistence of distinct social systems; one group resides in the reserve forest, while the other inhabits a rural revenue hamlet. The two Rabha communities inhabit distinct natural environments and exhibit notable cultural and linguistic variations. The objective was to highlight the ongoing trend of changes over the years among the indigenous matrilineal Rabhas of the forest in West Bengal, India. The aim was to ascertain the tendency of transformations within contemporary Rabha society in forest communities. Both primary and secondary data sources were utilised. The quantitative approach was employed. The interview method was utilised for data collecting in addition to observation. They are currently undergoing a transformative phase characterised by progress, development, and modernism. They have adjusted to substantial alterations in their engagement with the external world beyond their communities and villages; literacy and elevated educational achievements; varied economic pursuits; traditional cultural norms; traditional political structures; and the emergence of nuanced distinctions in familial status within society.

Gautam, S. (2022). The northeastern region of India is frequently perceived by the mainstream as a conflict-ridden area, characterised by disputes both among bordering states and, more commonly, inside individual states. The state of Assam is divided into various ethnic groups that have historically been marginalised, with their rights overlooked and overshadowed by the predominant Assamese people. Confronted with substantial socio-economic underdevelopment and national and domestic political dynamics, comprehending the allure and requirements of the tribal group is critically important for historical context and the formulation of modern policies and politics. The Rabha Scheduled Tribe minority in Assam has been advocating for full autonomy inside the state since the post-independence era. Consequently, the paper seeks to comprehend the historical politics that underpin the current autonomy movement of the Rabha community. Furthermore, it is apparent that the state has not been oblivious to this issue and has consistently implemented initiatives for the improvement and advancement of the community; yet, significant unhappiness persists within the Rabha population and its political affiliations. This paper will examine the causes of unhappiness and the gap that must be addressed between the state and the community. The primary emphasis of the paper is on the beneficiaries, prioritising their perspectives on the movement and ensuring their needs are addressed in practice, while avoiding the formation of prejudices and biases, as the Rabha tribal community coexists with the Assamese community in the Goalpara district of Assam, which is predominantly inhabited by both the Rabha tribal community and the Assamese community. This article addresses whether the beneficiaries will gain from a distinct state that is presently being denied or if it is merely a political agenda of those in power.

Roy, K. & Sarkar, B.C. (2022). This research seeks to explore the livelihood patterns of indigenous populations in the Koch Bihar district by analysing factors related to their socioeconomic conditions. This research examines many subjects related to the livelihoods of tribal populations in the district, considering the deficiencies in the available material for select groups within the study area. The tribal population in the district is a marginalised community confronting social, economic, and educational adversities. A primary impediment to their equitable and suitable development throughout various sectors of the district has been the regional disparity in all facets of their existence, encompassing residence, demography, literacy, gender, and economy. Consequently, utilising development blocks as the study unit, an endeavour has been undertaken to analyse regional disparities across many dimensions. This research relies mostly on observation, a literature evaluation, and secondary data sources. The paper concludes with a proposed policy recommendation and addresses the economic challenges faced by the district's tribal residents.

Datta, C., Prakash, N., Singharoy, D.K. (2022). In comparison to other indigenous tribal populations in West Bengal, the Rabha tribe possesses a unique characteristic. The Rabha society comprises two ecological groups that live in an atypical manner, each possessing its own unique social system. For instance, one group resides in a rural revenue hamlet, whilst another group inhabits a reserve forest. Besides being in different environmental habitats, these two Rabha groups also exhibit significant cultural and linguistic differences. The objective was to highlight the contemporary trend of transformations occurring over time among the indigenous matrilineal Rabhas of West Bengal, India. The objective was to ascertain the trend of transformation in contemporary Rabha society within forest communities. The information was derived from both primary and secondary sources. We utilised the quantitative methodology. We utilised the interview method, with observation, to collect data. They are presently navigating the evolving terrain of modernity, development, and progress. Adaptation has resulted from minor alterations in familial status within society, an expanded array of economic pursuits, enduring cultural norms, established political structures, elevated literacy and educational levels, and a significant increase in exposure to external influences beyond their village and community.

Mal, S. & Khatun, S. (2022). The 1950 Constitution (Scheduled Tribe) Order has designated the tribal population as scheduled since 1951. They represent India's most marginalised communities, comprising Adivasi, Aboriginal, or early settlers. This essay primarily examines the status of tribal women in comparison to their male counterparts, both in general and inside tribal communities. The status and gender inequality among tribal communities are assessed by four indicators: the sex ratio, literacy rate, general female fertility rate, and women's labour engagement rate. Kundu and Rao's (1986) adaptation of Sophor's Disparity Index (1974) was employed to assess the gender gap, while Pearson's correlation coefficient was utilised to examine the link between the indicators. Studies have demonstrated that tribal women in India, akin to their counterparts in other societies, encounter gender prejudice. Tribal households possess financial assets and engage in several economic sectors; nonetheless, they often lack access to their social rights. This paper identifies the causes of gender inequality and proposes strategies to mitigate gender discrimination.

Bora, D. & Das, B. (2022). Superstitious ideas are extensively popular throughout diverse civilisations and societies worldwide. Notwithstanding advancements in science and technology, superstitious beliefs persist in our society. Consequently, superstitions are frequently sustained by illiteracy and ignorance. This study aims to evaluate the condition of poverty and its influence on superstitious beliefs within tribal populations, specifically focusing on the Rabha community, a scheduled tribe in the plain regions of Assam, India. A total of 24 statements reflecting superstitious views have been compiled through a survey of pertinent literature, consultations with social scientists, and discussions with several local individuals in the study area. Principal component analysis was employed to factor analyse 24 statements, resulting in the selection of 18 items for the development of a household-level superstitious index. The Multidimensional Poverty Index (MPI) has been utilised to assess poverty status. The results indicate the existence of poverty within the Rabha Community of Goalpara district. Regression analysis indicates that poverty positively influences superstitious views, demonstrating a strong link between the two variables.

Sen Chowdhury, S. (2021). The lineage traced through the maternal line is termed matrilineal. A limited number of matrilineal communities exist globally. Examples include the Trobriand Islanders, Ashanti of Ghana, Bemba of Zambia (a subgroup of Bantu), and Minangkabau of Sumatra, among others. In India, matrilineal tribes such as the Khasi, Garo, Jaintia, and Rabha predominantly inhabit the northeastern states. The Rabha and Garo tribes are located in West Bengal. The aim of the study was to comprehend the traditions and transformations associated with the matrilineal elements of Rabha society. The Rabha predominantly reside in the Alipurduar district of West Bengal. The current study was conducted in a forest community located in the Alipurduar district. The research was founded on primary data obtained during fieldwork. It mostly relied on qualitative data obtained through anthropological research methods such as observation, genealogy, case studies, and interviews. Traditional matrilineal cultures are experiencing transformations primarily owing to the influence of adjacent patrilineal communities. Alterations were seen in familial, kinship, and clan configurations. The women in the Rabha family hold a distinctive status. They engage in economic activity and the local political system. However, contemporary perspectives on life, inter-caste marriage, and shifts in religious beliefs are driving the movement of the Rabha tribe from matrilineal to patrilineal structures.

Sarkar, K. (2020). The indigenous Rabha or Rava tribe resides in West Bengal, Assam, and Meghalaya. Similar to the Toto, Mech, Bodo, Garo, and Bhutias of North Bengal, they are renowned for their unique and ancient cultural history and lifestyle. In the Jalpaiguri district, the Rabhas are the second-largest tribal community among forest village inhabitants, following the Oraon. Intercommunal communication employs the traditional Rabha language; nonetheless, only a minority of Rabha individuals possess multilingual proficiency in speaking, writing, and reading. Subsequent to the establishment of the new district of Alipurduar, the Ravas in Jalpaiguri currently inhabit merely four forest villages: Gosaiarhat, Khuklung Basti, Mela Basti, and Mogalkata. Their socio-cultural characteristics and traditions are unmatched. The Rabha populations residing in forests have experienced specific social and economic transformations. The majority of the elderly population steadfastly upholds and maintains their traditions, cultural history, and other practices. The majority of the younger generation, influenced by global fashion trends and Bengali culture, freely employs their own language, attire, jewellery, and other traditions at communal events and social festivities.

Anusha V.M. & Muhammed, A.P.P. (2018). Koodakkadukudi has eight hamlets. It is located near Marayoor village. Located 9 kilometres from Marayoor town. One hundred women are chosen through systematic random sampling from a total of 478 families. To achieve three objectives. The social lives of Muthuvan women, educational conditions, and health-related statistics. Muthuvans are unaware of the detrimental repercussions of unclean drinking water. Their livelihood solely relies on natural water sources, including ponds and rivers. They possess no alternative and are oblivious to the hazardous drinking water. Ninety percent of them utilise open areas

for defecation and urination. This necessitates the installation of toilets in their locality via a government initiative among humanitarian activities from the village and self-help organisations. The establishment of self-help groups has not yet commenced.

Bala, P. & Jangu, R.P. (2018). This article examines the concerns and challenges faced by tribal women in contrast to non-tribal women in the newly established states, utilising data from the National Family Health Survey regarding standard of living, education, and other socio-demographic characteristics. A comprehensive understanding of the diverse health aspects and specific needs of tribal women is essential for the formulation and implementation of appropriate health measures. Specifically, a region-focused study on the health of tribal women is necessary to enhance the effectiveness of welfare planning for this demographic. This study examines maternal health care practices, health conditions, education, and unemployment among tribal women in comparison to non-tribal women. Education is universally recognised as a catalyst for enhancing capacity, well-being, and opportunity, particularly within marginalised populations. Low literacy rates in tribal communities persistently highlight the necessity for comprehensive help addressing the interconnected concerns of health, education, and unemployment among the non-tribal population.

Sarkar, A. & Mistri, T. (2018). Religion has significantly influenced human culture since the inception of civilisation. The Rabha are constituents of the Indo-Mongoloid ethnic group and are classified as a scheduled tribe. They predominantly established themselves in the regions of Jalpaiguri, Alipurduar, and Cooch Behar in West Bengal. The ancestral beliefs and societal traditions of the Rabha community are remarkable. The purpose of this study is to ascertain the actual nature and status of religion, together with the transitions and patterns of religious change within the Rabha group in the distinct regions of West Bengal. We will achieve this by utilising a structured questionnaire, performing a field survey, and directly interacting with community members. The fundamental principle of their traditional religious system is considered to be animism. The Rabhas' religious framework and heritage are profoundly influenced by Christianity and Hinduism. Alongside Rabha civilisation, Hinduism, Sanskritization, and Christianisation are continuous processes. These evolving trends equally affect their sociocultural, economic, political, and social structures. Understanding how religious transformations influence daily life and social interactions requires sensitivity and caution.

Roy, T. (2017). Conversely, the Rabha hamlet, located in the remote Himalayan Plateau of Terrain and Doors, presents a markedly distinct narrative. In Indian traditions, women face significant challenges to their existence, while male depravity and sexual misconduct have become commonplace. A community famous for its unique dance and music possesses a notable matriarchal social system. Rabha women occupy the paramount role inside the household; they engage in fishing, weaving, and agriculture and are responsible for significant financial decisions. Rabhas frequently oversee the family or community that honours females, despite the encroachment of industrialisation and globalisation that has compromised the sacred tradition. The extensive manifestation of their sociocultural practice is shown in Rabha music and dance. Rabha rhythm embodies the cadence of women globally, the essence of femininity, and the beat of creation.

Das, J. (2016). Women's empowerment involves equipping women with the necessary tools for financial independence, personal significance, and self-confidence to navigate any hard situation. In addition to cultivating an environment that enables women to exercise their rights both domestically and publicly, empowered women should be permitted to engage in decision-making processes. The status of women is largely the same around the globe. Historically, many women accompanied their husbands. Women migrated from rural to urban regions in Latin America, Asia, and Africa in pursuit of employment opportunities. Nevertheless, the majority were employed in unregulated sectors, earning minimal wages in unstable employment devoid of social security benefits.

Bhattacharya, D.M. et al. (2015). Nations in Southeast Asia and Northeast India exhibit notably elevated frequencies of haemoglobin E, a prevalent structural variant of haemoglobin. The Rabha tribe, classified as one of India's scheduled tribes, resides in Assam and West Bengal. Seventy percent of the Rabha population in North Bengal inhabits the districts of Jalpaiguri and Cooch Behar. Referred to as Rabha Basti, they inhabit small, isolated villages. We executed a preliminary study in a Rabha Basti within the jurisdiction of the Madarihat police station in the Alipurduar subdivision of the Jalpaiguri district, West Bengal, India, to ascertain the prevalence of the HbE trait among the Rabha tribe and to observe it.

Rabha, M.D. (2013). The Rabhas constitute a unique racial grouping within the broader Mongoloid ethnic group of Northeast India. Anthropologically, the Rabhas are classified as Mongoloid, and linguistically, they are categorised under the Sino-Tibetan group. Similar to other tribal groups and subgroups in North-East India,

particularly in Assam and Meghalaya, the Rabhas have been endeavouring to cultivate their socio-cultural identity through structured lifestyles. Consequently, numerous organisations and institutions have been established by the Rabhas since the founding of their community. The Rabhas predominantly reside in the northeastern region of India, specifically in Assam, Meghalaya, Manipur, Arunachal Pradesh, and Tripura. A segment of the Rabhas is concentrated in the Jalpaiguri district of West Bengal. A significant population of the Rabhas also resides in bordering nations of India, such as Bangladesh, Nepal, and Bhutan. Although the Rabhas reside in several regions of Assam, on both the northern and southern banks of the Brahmaputra River, they are predominantly located in Goalpara, Kamrup, Darrang, Udalguri, Baksa, Nalbari, Sonitpur, Bongaigaon, Dhubri, Kokrajhar, and others. This research aims to evaluate the extensive cultural history of the Rabha tribe to illustrate their diverse ethnicity and socio-cultural environment.

III. CONCLUSION:

The review further demonstrates that women's health is influenced by a complex interplay of social, economic, cultural, and institutional factors. Access to quality education significantly improves awareness of maternal and child health, mental health, sanitation, and disease prevention while promoting gender equality and economic participation. However, persistent challenges such as poverty, gender discrimination, early marriage, inadequate healthcare infrastructure, and unequal educational access remain barriers to achieving optimal outcomes. These challenges are particularly evident in rural and underserved regions, where women continue to experience disproportionate educational and health disadvantages. The findings underscore the need for integrated policy interventions that simultaneously address educational advancement and healthcare accessibility for women. Investments in girls' education, gender-sensitive health policies, digital literacy, community-based awareness programmes, and inclusive social support systems are essential for sustainable development. Strengthening collaboration among educational institutions, healthcare providers, policymakers, and civil society organizations can further enhance women's capabilities and quality of life. In conclusion, education and health are mutually reinforcing determinants of women's empowerment and societal progress. Promoting equitable access to both domains is fundamental to achieving inclusive development and fulfilling broader national and global commitments toward gender equality and sustainable development. Future research should continue to explore context-specific strategies and interdisciplinary approaches that can bridge existing gaps and foster holistic improvements in women's education and health across diverse populations.

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