

## Historical Identity of Malo Community

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### ABSTRACT

*The identity of any community provides the basic characteristics whatever they have own, not has borrowed from any other. This article highlights the historical identity of the Malo community and focuses on distinct features of the Malo community-like nature of habitation, location identity, housing features, original racial identity, etc. It also refers to the first source of identity of the Malo community and also has a genealogy, key features, potentiality, international phenomenon, heritage, and issues of sustainability. This article also mentions the real identity of the Malo community which can be acknowledged internationally as a history.*

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### 1. Introduction:

This article deals with the historical identity of the Malo community where they have been found in this name. It focuses on different types of characteristics of them which are regarded as the identity of the Malo community. Here, the research has highlighted the habitual identity of the Malo community and their location where they love to live continuously and want to grow up themselves. Different types of habitual individuality have been found through this research which contributes to history internationally. It also furnishes hidden features of various reasons behind their choice of location of inhabitancy. This article also supplies different types of advantages and disadvantages of the livelihood pattern of the Malo community. It also clarifies various types of knowledge about the Malo community and where they live and pass their subsistence.

The people who catch fish from different types of sources of water and pass their livelihood are called fishermen. These fishermen are called as Malo community. The pattern of livelihood does not maintain only by catching fish, they also habituated to prepare or make different types of boats. These fishermen are habituated to build up their houses or make their habitation for different types of advantages. They habituate to live very nearer place from their actual source of capturing fish or working place. Different types of advantages like saving of time, availability of their foods and to make concentration about their work, etc. These various types of advantages have made interest to prepare their habitation very nearer to their working place. The actual place of habitation of Malo community lies very nearer places where have the availability of sufficient water like streams, rivers, small ponds, big ponds, Beels, etc. The people who are habituated to find out their needful preys or who have collected foods from the paths of water or who uses water as the convenience or mood of connectivity. These types of people are called 'Margab'. These 'Margab' are identified as the Malo community. They also call as 'Nishad'. 'Nishad' are the people who are recognized as the collector of foods from ancient times.

This 'Nishad' community is identified as a primitive tribe from ancient times. This 'Nishad' is divided into sub-categories like Chandal, Dhibar, Koibarta, Byadh, etc. and later these communities are recognized later as Malo community. This Malo community has a racial identity who always likes to catch and to eat fish very much. They are able to find out their immense pleasures in their profession of catching and selling fish. They never feel any type of irritation or annoyance in their work if they work the whole day or they remain the whole day in the water. They generally like to catch fish the whole day if they get food and sufficient money from their catching of fish business. This community never takes any type of repression of any other community over them. So, they have to change their habitation or living place from one place to another new place. For this reason, this community is identified as a vagabond also. They generally like to live in places where a huge source of fish has wherever the place lies in a deep jungle or forest. So, their habitation always lies always near the river or Beels where presence huge source of water have. For these different reasons, the genealogy of the Malo community has risen in the banks of water source and their livelihood also passes over beside the source of water where sufficient availability of fish has.

The potentiality of habitation of the Malo community has been found in both the countries of India and Bangladesh. Near about more than 6, 90,000 people of the Malo community live in India and Bangladesh. Among them, more than five lakh people live in India and above one lakh people live in Bangladesh. This huge amount of Malo people is recognized as the Malo community. Though the fishermen of different places, states, and nations are recognized as different names in different places, the people of fishermen of India and Bangladesh are recognized as the Malo community. Some people of the Malo community have changed their own professions to earn money and pass their livelihood. They have deep love, attraction, and respect for the river. Now, they cannot depend only on the profession of catching fish. They are doing some other professions like the weaving of looms, agricultural laborers', service, etc. But, most of the people of the Malo community like catching fish and like to pass their

livelihood with the profession of the fishery. They love their profession from the deep core of love and like to operate from morning tonight. Even they like to catch fish from mid-night because of the chance of availability of capturing more fish.

The people of the Malo community who only pass their livelihood through the profession of catching fish, are very poor because their profession depends on the rainy season. They are able to catch fish when the season of rain has come and if the chance of rain has not come sufficiently, they are not able to catch fish more. Then, their livelihood passes with depression because they are not able to earn more money and move their lives very distressfully. In this situation, they are not able to learn their children with academic education due to the shortage of money. Then, they advise their children to help their profession of catching fish. Most of the children of the Malo community have to bond with the same profession of catching fish because of the economical and familial condition them. These types of children show their eagerness with the profession of catching fish for their helping nature to their family. For the above reasons, the children of the Malo community become more hard laborers and devote their lives to this occupation and become more attentive and respectful to their profession of catching fish.

## 2. Conclusion:

The people of the Malo community are not only connected with the profession of catching fish, but lots of

people of other communities are attached to this occupation. Though the people of the Malo community are linked with their profession of catching fish, they always not able to pass their livelihood well because of different types of reasons. The future generation of the Malo community becomes bounded to capture their own racial occupation from their childhood due to their various livelihood patterns. Though they are not able to learn their traditional profession scientifically, so; they are not able to become experts in the profession in a short time. They become able to make expert only through the gathering of experiences from the activities of capturing fish from their childhood. Though, most of the time, the people of the Malo community have not any option to change their profession and deep love for this. Different types of features and reasons bound the people of the Malo community to continue with their profession of catching fish. If the people of the Malo community will get the chance of scientific learning of their profession, they will easily able to make experts and able to pass their life very easily. The government should take some initiative action for the protection of the identity of the Malo community and pass the lives of the Malo community. Then, the identity of the Malo community will able to make success in making history not only nationally, but also internationally. And the historical identity of the Malo community will able to acknowledge with history of the world and justification of their identity will also provide justification.

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