

MAPPING THE PARTICULARLY VULNERABLE TRIBAL GROUP IN TRIPURA



LINCOLN REANG



TRIBAL RESEARCH & CULTURAL INSTITUTE
GOVERNMENT OF TRIPURA

About the Book

The book 'Mapping the Particularly Vulnerable Tribal Group in Tripura' is the outcome of the extensive research project on "Mapping with respect to PTGs in Tripura-Focusing on Habitats, Resource, Resource based livelihood pattern, Issues of land alienation and displacement, Health, Education and Housing status". The project is being sponsored by the Tribal Research and Cultural Institute, Govt. of Tripura. The report is the outcome of intensive fieldwork and data collected from answers of questionnaires and consultation carried out with the Reang (Bru) Community, the only Particularly Vulnerable Tribal Group (PvTG) of Tripura. The data was collected from 189 Reang inhabited village councils/gram panchayats covering 28 (Reang inhabited RD Blocks) out of 58 rural developmental blocks and 06 (Reang inhabited Districts) out of 08 districts of Tripura.

The book discusses the PvTG i.e., the Reangs (Bru) historical perspective along with their socio-cultural and economic structure. This book would be a perfect research document for those who intend to learn and understand more about the PvTG of Tripura i.e., the Reang (Bru) community.



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**TRIBAL RESEARCH AND CULTURAL INSTITUTE
GOVERNMENT OF TRIPURA, AGARTALA**

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Tribal Group In Tripura

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TABLE OF CONTENTS

<u>Contents</u>	<u>Page No.</u>
Preface	i
Message	iii
Foreword	v
Acknowledgement	vii
From the Director's Desk	ix
List of Abbreviations	xi
List of Table	xii
List of Maps & Annexure	xiii
Executive Summary	xiv
Bibliography	107
1. INTRODUCTION	1
1.1 Hypothesis	10
1.2 Brief profile of the Reang Community	11
1.3 Nomenclature	11
1.4 Origin and Migration	12
1.5 Social Structure	15
1.5.1 Family and Kinship	16
1.5.2 Marriage	18
1.6 Religion and Reang Society	19
1.7 Cultural Spectrum	23
1.7.1 Dress and Ornaments	23
1.7.2 Folk Songs, Music and Dance	24
1.7.3 <i>Boisu</i>	25
1.7.4 <i>Tao Toi Khangmo</i>	27
1.7.5 <i>Hodaigri</i>	27
2. OBJECTIVES, DATA BASE AND METHODOLOGY	33
2.1 Objectives of the Study	33
2.2 Methodology	33
2.3 Coverage and Sample Frame	35
2.4 Expected Output	35
2.5 Limitations	36

3. SALIENT ECONOMIC BACKGROUND/ PROFILE OF THE REANGS	37
3.1 Salient economic profile of the Reang family's	37
3.2 Economy of the Reang Community	38
3.3 Government Initiatives	44
4. RESULT & DISCUSSION	49
4.1 Economic Composition	49
4.2 Family wise Religion Status	52
4.3 Age Group wise Sex Ratio	55
4.4 Age Distribution	57
4.5 Major Occupation	58
4.6 Education Profile (6-14)	60
4.7 Educational Status	61
4.8 Status of Electricity	66
4.9 Status of Financial Inclusion	68
4.10 Loan Habit Scenario	69
4.11 Cyber and Telecommunication Status	72
4.12 IAY and RSVY Beneficiary in the RD Blocks	74
4.13 Beneficiary under MGNREGA	77
4.14 FRA Distribution Status	79
4.15 People involved with SHGs	81
4.16 Social Assistance Scenario	83
4.17 Natural Resource (Pond) in the Village-Water Bodies	85
4.18 Family involved with Rubber Plantation	86
4.19 Information of Livestock	89
4.20 Major Health Problem	91
4.21 Assets Availability	95
5. SUMMARY AND SUGGESTION	99
5.1 Important Observations from the Study	99
5.2 Specific Suggestions/Recommendations	104
5.2.1 Availability of Raw Material at Reasonable Rates	104
5.2.2 Provision for Special Fund	104
5.2.3 Infrastructural Development	104
5.2.4 Developing Educational Facilities	104
5.2.5 Health Care	104
5.2.6 Reang Tourism	105

PREFACE

Tripura is characterized by social and cultural diversity. The 19 Scheduled Tribes in Tripura comprised of the Tripura/Tripuri/Tippera, Riang/Reang (Bra), Jamatia, Noatia, Lushai, Uchoi, Mog, Kuki, Chakma, Khasi, Garo, Halam, Bhutia, Bhil, Munda, Orang, Lepchas, Santhal and Chaimal. The present book is the outcome of the Research Project on **“Mapping the PTGs in Tripura-Focusing on Habitats, Resource, Resource based livelihood pattern, Issues of land alienation and displacement, Health, Education and Housing status”**. The Research Project is undertaken by Sri Lincoln Reang, Assistant Professor, Department of History, Tripura University and the General Secretary of the Bru Socio-Cultural Organization (BSCO), Tripura. The project was sponsored by the Tribal Research & Cultural Institute, Govt, of Tripura, Agartala. The report is the outcome of extensive fieldwork undertaken from various Reang (Bru) inhabited villages of Tripura.

The book comprises of five chapters. **Chapter one** is the **introductory** chapter wherein certain general information on Tripura, its land and people are discussed. The Reangs socio-cultural and economic structure are also discussed in this chapter. **Chapter two** is based on the **objectives, data base and methodology**. The system of study design, its aims and objectives, various methodologies, sources of data and limitation of the study of the research project are based in this chapter. **Chapter three** presents **the salient economic profile of the Reang community**. The economic activities of the Reang are discussed. The socio-economic developmental strata are also being focused in this chapter. **Chapter four** is on the **evaluation/analysis of the research project**. This chapter outlined the results of the tedious field work. **Chapter five** is the **concluding** chapter wherein all the findings are summed up and analyzed with certain recommendations;

The book is also enriched with photos, data and annexure which would be a guide and help to all those policy makers and researchers interested for further research on the Reangs (Bru) community.

Baju Ban Riyan
Senior Advisor
BSCO, Tripura.



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MESSAGE

I am delighted to know that a book on '**Mapping the Particularly Vulnerable Tribal Group in Tripura**' is being published by the Tribal Research & Cultural Institute, Govt, of Tripura. Bru Socio-Cultural Organization (BSCO), Tripura has been tirelessly working on for the preservation and promoting the culture of the Bru community; especially on the development of hodaigri dance, folk songs, etc. BSCO Tripura has also been working for the upliftment of the socio-economic status of the Reang (Bru) community. BSCO had been organizing various awareness camps relating to education & literacy, economy and socio-cultural sphere.

This book on the Reangs (Bru) would be a perfect research document on their historical, sociological and anthropological point of view. I am grateful to the Tribal Research & Cultural Institute, Govt, of Tripura for the opportunity given to this organization.

I also gratefully acknowledge and appreciate the author for his commendable work. My sincere thanks to all the BSCO colleagues for their constant encouragement and support.

(Monmohan Reang)

President

**Bru Socio-Cultural Organization,
Agartala, Tripura.**

FOREWORD

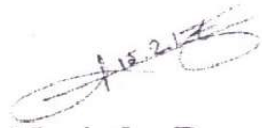
The Tribal Research & Cultural Institute, Govt, of Tripura, Agartala sponsored Research Project on **“Mapping the PTGs in Tripura-Focusing on Habitats, Resource, Resource based livelihood pattern, Issues of land alienation and displacement, Health, Education and Housing status”** is the outcome of extensive fieldwork and data collected from various sources by Sri Lincoln Reang, Assistant Professor, Department of History, Tripura University on behalf of the Bru Socio-Cultural Organization (BSCO), Tripura. The study involves the result after its consultation carried out with the Reang Community, the only Primitive Tribal Groups (PTGs) of Tripura.

The Reangs are still living with primitive agricultural practices with stagnant population and low level of literacy. 75 groups of tribal communities have been identified as Primitive Tribal Groups (PTGs) (now Particularly Vulnerable Tribal Groups or PVTG).

The vast information on the Reangs of Tripura with respect to their social, cultural and economic development is well knitted. In spite of living in hilly, inaccessible lands in the forest areas far from general developmental programmes, the Reangs are hard working and are sustaining their livelihood through various sources. In spite of insurmountable problems due to their low socio-economic conditions, poverty and unemployment, the Reangs also had to march for developmental opportunities, accessibility and awareness of the government programmes.

The Reangs having lived within the close proximity of nature has been primarily dependant on collection of foods from forest, hunting and shifting cultivation. Their dependant on forests and forest resources for their livelihood has been the main economic activity.

The book on **‘Mapping the Particularly Vulnerable Tribal Group in Tripura’** will benefit all those scholars and policy planners who intend to know much better about the Reang Community of Tripura.


Manindra Reang
Minister
TRP&PTG
Government of Tripura

ACKNOWLEDGEMENTS

In preparing this work, I on behalf of Bru Socio-cultural Organization (BSCO), Tripura is grateful to many whose knowledge and experience I have had the good fortune to freely utilize. I sincerely acknowledge my heartfelt gratitude to all the members of Bru Socio-cultural Organization (BSCO) both advisors and executive member for their constant guidance and supervision. They always inspired me through their stimulating guidance; they also provided me with every possible support necessary for the completion of the study. I also extend my particular thanks to the Director, Dy. Director and their Official Staff, Tribal Research & Cultural Institute, Govt. of Tripura, Directorate of Tribal Welfare, Govt. of Tripura and the Directorate of TRP & PTG, Govt. of Tripura. Their inspiration and support made it possible for me to overcome the task of achieving this academic venture.

I shall also remain ever grateful to the staff members of Tripura State Archives (Agartala), Birchandra State Central Library (Agartala), Tribal Research Institute Library (Agartala), Directorate of Census Operation (Agartala) and Tripura University Library (Suryamaninagar), Agartala.

This work would not have seen the light of day without the continuous moral support and understanding from the Reang (Bru) society. I owe them a debt of gratitude. I am thankful to Sri Biktorai Reang of Tongphangpara (Dasda-Kanchanpur), Tripura North, Rev. Sharan Kumar Reang, Khakhomthai (Dasda-Kanchanpur), Tripura North, Sri Surya Kumar Reang of Tuikarmaw (Birchandra Manu, Santirbazar), Tripura South, Sri Madhav Reang of Salthang Manu (Birchandra Manu, Santirbazar), Tripura South and all other elder Reang *Choudries* (Headmen) for their continuous support in providing me various useful materials.

I am also grateful to all the members of the Bru Socio-cultural Organization (BSCO), Tripura who are engaged in the tedious field work and arranging a study trip to various Reangs inhabited villages of Tripura.

Lincoln Reang

FROM THE DIRECTOR'S DESK

Tribal groups are at different stages of social, economic and educational development. **While some tribal communities have adopted a mainstream way of life at one end of the spectrum, there are 75 Primitive Tribal Groups (PTGs), at the other, who are characterized by (a) a pre-agriculture level of technology, (b) a stagnant or declining population (c) extremely low literacy and (d) a subsistence level of economy.**

Promotion of all round development of tribals inhabiting the length and breath of our country has received priority attention of the government. There are numerous government policies for ensuring the welfare and well being of tribals. **The Govts. at State as well as Central levels have made sustained efforts to provide opportunity to these communities for their economic development by eradicating poverty and health problems and developing communication for removal of isolation of their habitats.** Base line surveys are done to precisely identify the PvTG families, their habitat and socio-economic status, so that development initiatives are implemented for these communities, based on the facts and figures. The publication emphasises on the accurate demographic and socio-economic figures of the PVTGs.

The book 'Mapping the Particularly Vulnerable Tribal Group in Tripura' written by Dr. Lincoln Reang is encouraged to go forward in academic excellence and in contributing to our knowledge about the PvTG in Tripura.

05 December 2017



SUNIL DEBBARMA

Director

Tribal Research & Cultural Institute
Govt. of Tripura

ABBREVIATIONS

AD	: Anno Domini
BSCO	: Bru Socio-Cultural Organization
CBO	: Community based Organizations
CCD	: Conservation-cum-Development
CHT	: Chittagong Hill Tracts
CSS	: Central Sector Scheme
DC	: District Council
GOI	: Government of India
GSDP	: Gross State Domestic Product
ICDS	: Integrated Child Development Scheme
INPT	: Indigenous Nationalist Party of Twipra
INTACH	: Indian National Trust for Art and Cultural Heritage
ITDAs	: Integrated Tribal Development Agencies
ITDPs	: Integrated Tribal Development Projects
JICA	: Japan International Cooperation Agency
NGO	: Non Governmental Organization
NREGA	: National Rural Employment Guarantee Scheme
SHG	: Self Help Group
SCA	: Special Central Assistance
ST	: Schedule Tribe
TRIFED	: Tribal Cooperative Marketing Development Federation
TR	: Tribal Rehabilitation
TRI	: Tribal Research Institute

LIST OF TABLES

1.1	Tripura: district level area, population, literacy, sex ratio and density based on census-2011 data.
1.2	Tripura administrative set-up by districts in 2013
1.3	Reang Population of Tripura
1.4	State wise Primitive Tribal Groups (PTGs) in India
4.1	Economic Composition
4.2	Family wise religion status
4.3	Age group wise sex Ratio
4.4	Age distribution
4.5	Major Occupation
4.6	Education Profile (6-14)
4.7	Educational Status
4.8	Status of Electricity
4.9	Status of Financial Inclusion
4.10	Loan habit scenario
4.11	Cyber and Telecommunication Status
4.12	IAY and RSVY Beneficiary in the RD Blocks
4.13	Beneficiary under MGNREGA
4.14	FRA distribution status
4.15	People involved with SHGs
4.16	Social assistance scenario
4.17	Natural Resource (Pond) in the Village – Water Bodies
4.18	Family involved with Rubber Plantation
4.19	Information of Livestock
4.20	Major Health Problem
4.21	Assets Availability

LIST OF MAPS

1. Map of Concentration of Reang population in Tripura
2. Administrative Map of Tripura
3. Map of Reang Inhabited Areas in Tripura
4. Map of Economic Composition
5. Map of Family wise Religion Status
6. Map of Occupational Structure of Reang
7. Map of Educational Status of Reang
8. Map of Electricity Status
9. Map of Loan Habits Scenario
10. Map of Cyber and Telecommunication Status
11. Map of IAY Beneficiary in the RD Blocks
12. Map of RSVY Beneficiary in the RD Blocks
13. Map of Beneficiary under MGNREGA
14. Map of FRA Distribution status
15. Map of People involved with SHGs
16. Map of Social Assistance Scenario
17. Family involved with Rubber Plantation
18. Map Regarding Livestock Information
19. Map of Major Health Problem
20. Map of Assets Availability

ANNEXURES

Annexure-I	:	Coverage and Sample	-	112-116
Annexure-II	:	Questionnaire	-	117-123
Annexure-III	:	Core Project Team	-	124
Annexure-IV	:	List of Village wise Infrastructure available in the respective Block	-	125-222

EXECUTIVE SUMMARY

The Research Project on “**Mapping with respect to PTGs in Tripura-Focusing on Habitats, Resource, Resource based livelihood pattern, Issues of land alienation and displacement, Health, Education and Housing status**” is sponsored by the Tribal Research and Cultural Institute, Govt. of Tripura, Agartala. The report is the outcome of intensive fieldwork and data collected from secondary sources. The study also derives from answers of questionnaires and consultation carried out with the Reang Community, the only Primitive Tribal Groups (PTGs) of Tripura in 189 Reang inhabited village councils/gram panchayats covering 28 out of 58 rural developmental blocks and 6 out of 8 districts of Tripura.

The total tribal population of India has been estimated as 104,545,716 that constitutes about 8.6 per cent of the total population of the country (Census 2011). The tribal communities are spread over 15 per cent of the geographical areas in various ecological and geo climatic conditions varying from forest, hills, plateau and plains. They are still living with primitive agricultural practices with stagnant population, lowest literacy rates and are at the lowest rung of human index. 75 groups/sub groups of tribal communities have been identified as Primitive Tribal Groups (PTGs). PTGs are confined to far-flung inaccessible areas with precarious living conditions. By and large they have maintained their cultural group identity with their distinctive living pattern. The literacy level, income and living condition of the primitive tribes in comparison with other tribes are much discouraging.

The study is based on both quantitative and qualitative data collected from published documents of government of Tripura, eminent persons of the respective village councils/gram panchayats, etc. The secondary data were collected from published and unpublished documents of government departments and private agencies. The collected data's was then edited and analysis of data's was carried out. Major findings of the study can be summarized as below:

There are five chapters in the report including the introduction and conclusion. **Chapter one** is the **introductory** chapter. The Reangs are traditionally well knit communities, but they are also systematically marginalized. An introductory note was also written on Tripura, its land and people along with a brief note on its economy and demography.

The Reang are at different stages of social, cultural and economic development. The Reangs are the most backward indigenous ethnic groups in India. Government, Non-Governmental Organizations (NGOs) and Community based Organizations (CBOs) are working for their development since long, but the fruits of development have not been reflected among the development indicators of these communities as it was expected by the planners.

The Reang's in Tripura are having their own distinctive culture, geographically isolated and are low in socio-economic conditions. The tribal groups have remained outside the realm of the general development process due to their habitation in forests and hilly tracts for centuries. Most of the areas are hilly, inaccessible undulating plateau lands in the forest areas resulting in the bypassing of general developmental programmes. Due to this, infrastructure and development facilities for education, roads, healthcare, communication, drinking water, sanitation etc. lagged behind. In spite of many affirmative actions, the Reangs in Tripura face insurmountable problems due to their low socio-economic conditions, poverty, unemployment, lack of opportunities, accessibility and awareness of the government programmes.

Tripura with an area of 10,486 sq.km has always been a multi-ethnic state like most other northeastern states of India. It is predominantly a hilly and often inaccessible area. There are 19 Scheduled Tribes in Tripura, namely the Tipras, Reangs (Bru), Jamatias, Noatias, Lushais, Uchois, Mogs, Kukis, Chakmas, Khasis, Garos, Halams, Bhutias, Bhils, Mundas, Orangs, Lepchas, Santhals and Chaimals. According to the 2011 Census, the population of STs in Tripura is 11,66,813 and the Reang s population being 188,220.

The State of Tripura is characterized by different diversities with varied mongoloid ethnic origins, linguistic variation and religious pluralism. Political identity and cultural identity have become part and driving forces of democratization. As such managing and accommodating identity politics, including tribal identity is part of the nation building and democratization projects. There is always a quest for self-identity on the basis of its religious and cultural identity, if denied; the periphery would obviously react to such as potentially hegemonic, as the identity of those in the periphery are felt to be extremely vulnerable. Such intensifying of identity crisis is most evident in the northeast India than elsewhere in the country.

Tripura has traditionally been the home of different cultures and people. The tribal culture and their traditions and practices pervade almost all of the aspects

in the society. The distinctiveness of the tribes lies in their rituals, cultures, beliefs and above all the harmony in which they survive in unison with nature. Their custom depicts their belief in simplicity. Most of the tribes now share patriarchal cultural ties with some other tribal societies. The tribal people are clinging to their identity despite of the external influences that threatened the tribal culture. They have their own rituals, beliefs, festivals, dances, songs and ways of living. But one thing that is common in all the tribal people is that their cultures display a lot of power, joy, vibrancy and enthusiasm.

The Tribal's were the heterogeneous set of ethnic groups who claimed to be the aboriginal population of India. However, it is observed that not all the tribal communities were at the same level of development and in order to foster the same, certain groups were identified for the first time in 1975-76 who are regarded as the poorest of the poor amongst the STs and were called Primitive Tribal Groups (PTGs) by the Government of India. 75 tribal communities have so far been identified as PTGs in India. Identification of PTGs happens keeping intact the following fixed criteria:

- I. Pre-agricultural level of technology
- II. Very low level of literacy
- III. Declining or stagnant population

These Primitive tribes have distinct characteristics. They are vulnerable mainly due to their shyness and being oblivious to the outside world. The Reangs have been living in forest and mountainous regions, within the close proximity of nature. The economy of the Reangs has been primarily collection of foods from forest, hunting and shifting cultivation. More than 90% of the tribals, to a large extent depend on forests and forests resources for their livelihood. The Reangs have been facing many socio-economic problems. The forest laws have curtailed the free movement of tribals in forest regions. The tribal rights on the forestlands have severely affected. Shifting cultivation has been regulated by restrictions on the use of forests.

This chapter also narrates mainly about the historical background of the Reang as well as their cultural pattern of life. It is very difficult to ascertain the original homes of the Reangs in the absence of any documentary evidence. However, there are various opinions regarding the Reang original homeland and their migration. From the perspective of their linguistic, ethnic and physical features, the Reang are considered one of the mongoloid tribes. It is found that China, Tibet, Myanmar, whole parts of northeastern India and Chittagong Hill Tracts

(Bangladesh) have a large concentration of the speakers of these linguistic groups.

The Reangs social structure is based on the system of clan structure, kinship system, marriage pattern and family type. The Reang village is generally named after a stream, rivulet or the village head/chief. There are a number of kin groups among the Reangs known as *panji* (clan), who are of patrilineal lineage. The names of the clans are *Molsoi*, *Msha*, *Apeto*, *Tuimuiyaphaoh*, *Taumayakcho*, *Chongpreng*, *Meska*, *Chorkhi*, *Raikchaoh*, *Wairem*, *Nouhkham* and *Yakstam*.

The ethos of Reangs culture is that they have their own rituals, beliefs, festivals, dances and songs. They dance on various occasion and festivals celebrated by them, be it during the harvesting season or during a religious rituals. Their dance depicts the socio-economic activities that are followed and practiced by them and the most famous being the *Hodaigri* dance. Hunting, fishing, *huk* (slash and burn) or shifting method of cultivation, planting, weeding, harvesting, husking, offering sacrifice, etc. are more vividly represented in songs and dances. The Reangs prepare several kinds of rice beers (*arag*). In the absence of rice beers (*arag*) no rituals, ceremonies, etc. in the Reang society is complete.

Chapter two is based on the **objectives, data base and methodology** of the Study. It is based on the hypothesis of the study design, aims and objectives of the study, methodology, sources of data and limitation of the study of the research project.

Chapter three focuses on the **salient economic profile of the Reang community**. In this chapter, an effort is The Reangs economy is generally based on forests and forest resources. The economic activities of the Reang center around *huk* (slash and burn) or shifting cultivation based on *yaghu kchilaimo* (mutual exchange of labour). They also obtain different varieties of food from the roots, shoots, fruits, flowers and hunting of birds and animals from the forest. At the economic and cultural level, the family is a unit of both production and consumption. One of the feature of their economy is the use of tools which is generally crude and simple such as *da brouh* (knife), *godal* (spade), *chehkhra* (sickle) and *rua* (axe).

The spread of literacy and education opened up a new economic opportunities and easy contact between people across national and regional boundaries. This also leads to basic changes in the traditional structure of society and polity. Society becomes more open, polity more accessible and political articulation more pervasive. All this infuses into the system 'greater mobility and greater variety in the combination of class, status and power positions. The Reang

communities are at varied stages of socio-economic development. Illiteracy rates among them, especially among female, have been very high. They have been living in isolation, and a miserable life characterized by backwardness and exploitation. Education is the prerequisite for socio-economic development of any community. The Reang communities are known for their simplicity, illiteracy and backwardness and education provides an insight of one's real status and level of development. At the same time, due to this isolation, it has been possible for them to maintain their rich age-old folk culture and distinctive life style.

The Socio-economic system of the Reang has to be considered to the total cultural whole within the frame that was articulated. It is an undeniable fact that the socio-economic patterns of the Reang community display a kind of characteristic distinctiveness on account of which it constitute a significant part of the cultural fabric of Indian society. Thus, despite the fact that tribal communities are within the social field of Indian tradition, still they managed to retain a significant distinctiveness unique to them. The distinctiveness as patent in the lack of socio-economic advancement, seclusion in remote areas and ideological speciality are reflected in the primitive level of manifestation that bring them out of isolation to the mainstream of national life. The socio-economic backwardness of the Reangs manifests itself into increasing indebtedness and land alienation.

Chapter four is on the **evaluation/analysis of the research project**. This chapter mainly focuses on the analysis of results of the field work. A total of 189 (One Hundred Eighty Nine) Reang inhabited village councils are covered in the study.

In terms of family type, nuclear family is preferred over joint family in the surveyed areas. In terms of language, *Kau Bru* is spoken by all the respondents, other than that language known to them was Bengali. Out of 50567 families, 54.5 per cent belonged to BPL families, 40.7 per cent accounted to APL while 4.7 per cent belonged to Listed/Other Category.

With respect to religious practice among the Reangs in the surveyed areas, it was found out that majority (69.3 per cent) of the family's respondent's follows Hinduism, 28.3 per cent follows Christianity while 2.3 per cent follows other religion or did not state their religion.

Regarding the gender-wise age distribution, out of the total population of 2,21,220 the age group between 0-5 (male-7.9 % & female-8.1%), 6-14 (male-13.2 % & female-13%), 15-60 (male-25.5% & female-24.6%) and 60+ (male-3.7 % & female-3.7%).

Majority of the family's respondent's of the surveyed areas were engaged in both agricultural and non-agricultural work. Most of the laborers were daily wage earner. In terms of Agriculture (settled-35.2% & shifting-13.8%), Collection of Minor Forest Produce (13.1%), Agricultural Labour (19.8%), Non- Agriculture Labour (5.8%), Small Business (3.9%), Govt. Service (6.9%) and one per cent amounted to other occupational works.

The educational profile between the age-group of 6-14 was not satisfactory. Out of 45532 children, School going (male-40.9 & female-38.6%), not attending School due to work engagement either to support and help their parents is (male-5.7% & female-6.2%) while could not attending School due to either non-availability of school facilities or communication and transportation problems (male-3% & female-5.2%).

The educational status out of the total of 73024 without including those infant and kids below the age of 6 and those persons who left their studies midway due to financial or other personal problems and also those who are engaged with different economy activities (government service, Labourer, etc.) are as follows: Illiterate (male-7.7% & female-11.1%), Primary (male-20.6% & female-20.1%), Upper primary (male-11.9% & female-9.5%), Secondary (male-7.3% & female-5.4%), Higher Secondary (male-2.5% & female-1.6%), College Graduate (male-0.8% & female-0.4%), Post-Graduate (male-0.2% & female-0.1%) and Technical (male-0.07% & female-0.06%).

In terms of both traditional skill and vocational skill out of the total of 44010, traditional health practice (male-4.8% & female-2%), handicrafts (male-37.3% & female-3.1%), weaving (male-1.4% & female-50.3%), TV, Mobile, Fridge Repairing (male-0.5% & female-0.1%).

In terms of various training skills, out of the total of 1200, computer (male-6.5% & female-5.2%), Tailoring (male-11.3% & female-15.9%) and others (male-31.4% & female-29.5%).

Regarding traditional art and culture out of the total of 30689, folk dancer (male-13.6% & female-18%), folk singers (male-11.7% & female-10.4%), drum (male-13.9% & female-10%), flute (male-11% & female-0.1%). *Srenda* (male-0.5% & female-nil), *Chongpreng* (male-0.5% & female-nil) and traditional healer (*boido*) (male-6.9% & female-2.8%).

Regarding housing infrastructure, the number of families having kaccha house (23.5%), pacca (4.6%), mixed (11.5%), mud (22.9), bamboo cottage (32.6%) and IAY house (4.7%).

Regarding drinking water sources, the number of families depending on water supply (19.8%), handpump (29.2%), mark 2/3 (32.7%), stream (9.8%) and other (rain water, pond, etc.) (8.4%). Regarding sanitation, the number of families depending on pacca (30.9%), kaccha (39.8%), pit (18.5%) and open (10.7%). The number of families having electricity (66.5%), solar-light (18.9%) while (14.4%) does not have electricity.

The financial status of number of families (out of 34545) having bank account (75%), post office (18.3%) and new account created under Jan Dhan Yojana (6.6%). Regarding cyber and telecommunication status, the number of families (out of 41722) having mobile phone (67%), internet Service (2.8%), Dish TV service (13.8%), cable (1.3%) news paper (4.9%) and radio (10%).

Regarding the availability of services of natural resource in the village, out of the total of 52498, rivers & streams accounts for (4.5%), pond (50.9%), lake (27.4%) and rubber plantation (17%). Regarding the livestock, out of the total of 39878, piggery accounts for (53.8%), goatery (13.4%), dairy (2.7%), fishery (16.6%), poultry (6.3%) and apiculture (6.9%). Livestock has been an important productive asset for the Reangs for their supplementary income and an asset for food security.

Regarding major health problems, out of the total of 23855 fever (male-46.2% & female-49.1%), TB (male-0.02% & female-0.1%), typhoid (male-1.1% & female-1.1%) and jaundice (male-1% & female-1.1%). With regards to assets availability from the total of 76770, bicycle (30.3%), two wheeler (4.7%), four wheeler (0.6%), tractor (0.5%), TV (31.3%), computer (1.4%) and refrigerator (30.8%).

Chapter five is the **concluding** chapter wherein all the findings and recommendations are summed up and analyzed. The Reang have a rich social and cultural heritage. Their distinctive culture are reflected in their dance, music, festivals, management of community affairs, dress and food habit. The economy of the Reang community like that of other tribal societies is tuned to the needs of the Society. Family is the basic social unit of the Reangs and it is the foundation of their social organization. Since it is the basic unit, it controls the social behavior of the members as also the use of cultivated land and its possession. There is the predominant of nuclear family among Reangs. The head of the family takes socio-cultural decisions in consultation with other adult members of the family.

The types of irrigation found in the surveyed areas were by means of well, streams and rivers. The sources of household waters used are from well, ponds

and rivers. Agriculture also takes place regularly with the chief crops being rice and vegetables. The problem of drinking water has been a major problem in the selected villages. The numbers of tube wells as well as wells is insufficient for providing water for drinking, cooking and other uses of the people.

Animal husbandry and livestock rearing is one of the important bases for development of the Reang economy as per the present study. Livestock were kept mainly for consumption but it is also used for commercial purposes. Collection of minor forest produces is an integral aspect of Reang economy.

Primarily the Reangs thrive on shifting cultivation and forest produce collection, but with the passage of time and wide success of settled cultivation, dependency on shifting cultivation and forest produce collection has reduced to a significant extent. As a result the dependency rate on shifting cultivation and forest produces collection as primary occupation has been reduced. Household income is one of the most important indicators of livelihood. The households have multiple sources of incomes. It is because no single source of income is sufficient to provide means of survival. The study identified major sources of livelihood in the selected villages. Those are agriculture, wage labour, livestock, collection of forest products, art and craft and incomes from other sources. The other sources include small business, traditional based on division of labour work, services, etc. Agriculture is the single most important source of household income in all the villages. Inter-dependence and cooperation of male and female are based on all economic pursuits from production to consumption. The data from the survey reveals that majority households depend on collection and sale from forest for their livelihood.

In addition to food and clothing, shelter is the most essential and basic human need which denotes an important constituent of the quality of life. It is an index of the socio-economic progress of any community. Agriculture and forest produce is the mainstay of tribal economy in general and the Reangs in particular providing livelihood support to a large section of the population. And land is an essential ingredient of agriculture. Owning a house provides significant socio-economic security to an individual or household in society. All surveyed households have their own house.

Relatively few schools were opened among the Reangs and their access to education was thus limited. Low level of literacy and educational backwardness among the Reang community are due to (i) lack of positive motivation for education, (ii) lack of adequate educational infrastructure, and (iii) deficient

communication system. Health is one of the precious assets of human being and determinant of a person's quality of life. But the study reveals that poor health of PTGs is one of the critical bottlenecks. The unhygienic living condition and traditional health care practices were found mainly responsible for high maternal mortality. Existence of traditional medical practitioners and use of traditional medicine reveals that they have still preserved their traditional knowledge related to health. In spite of the modern health infrastructure being available to the community still they are the strong believer of the traditional medicine and treatment. There is a consensus agreement that the health status of the tribal population is very poor and worst among the primitive tribes because of their isolation, remoteness and being largely unaffected by developmental processes. According to the studies undertaken, it indicates that the primitive tribes have distinct health problems, mainly governed by multidimensional factors like their habitat, different terrain, illiteracy, poverty, superstition and deforestation. No significant changes were found in the intensity of diseases and households that suffered from diseases. Malaria is the most critical health issue in the area under survey.

The Reang society is no longer considered to be exclusively a traditional or conservatives as it is gradually being exposed in the modern setting to be the forces of change which have in turn brought with it a radical transformation in the socio-economic, religious and political spheres of life.

1

INTRODUCTION

India has the largest concentration of tribal population in the world. The tribal are the children of nature and their lifestyle is conditioned by the ecosystem. India due to its diverse ecosystems has a wide variety of tribal population. The prominent tribal population covers around 15% of the total geographical area of the country. Though the tribal are mainly concentrated in the north-eastern and central part of India, however they have their presence in all States and Union Territories.

There are 697 tribes notified by the Central Government under Article 342 of the Indian Constitution with certain tribes being notified in more than one State. More than half the Scheduled Tribe population is concentrated in the States of Madhya Pradesh, Chattisgarh, Maharashtra, Orissa, Jharkhand and Gujarat whereas in Haryana, Punjab, Delhi, Pondicherry and Chandigarh no community has been notified as a Scheduled Tribe. The criteria followed for identification of a community as a scheduled tribe are indication of primitive traits; distinctive culture; geographical isolation; shyness of contact with the community at large; and backwardness. Tribal groups are at different stages of social, economic and educational development. While some tribal communities have adopted a mainstream way of life at one end of the spectrum, there are 75 Primitive Tribal Groups (PTGs), at the other, who are characterized by a pre-agriculture level of technology; a stagnant or declining population; an extremely low literacy rate; and a subsistence level of economy.

The tribal population has shown a growth rate of 21.03% as against 21.35% of the entire population, in the period 1991-2001. The fact that tribal's need special attention is borne out by their low social, economic and participatory indicators. Whether it is maternal and child mortality, size of agricultural holdings or access to drinking water and electricity, tribal communities lag far behind the general population. While their percentage which is Below Poverty Line is unacceptably high (52%), what is staggering is that a full 54% have no access to economic assets related to communication and transport.

The tribal's in Tripura are having their own distinctive culture, geographically isolated and are low in socio-economic conditions. The tribal groups have remained outside the realm of the general development process due to their habitation in forests and hilly tracts for centuries. Most of the tribal areas are hilly, inaccessible undulating plateau lands in the forest areas of the country resulting in the bypassing of general developmental programmes. Due to this, infrastructure and development facilities in tribal areas for education, roads, healthcare, communication, drinking water, sanitation etc. lagged behind compared to other areas which has resulted in further widening the gaps of development between the tribal's and the general population for a long time.

In spite of many affirmative action's, tribal's in Tripura face insurmountable problems due to their low socio-economic conditions, poverty, unemployment, displacement, lack of opportunities, accessibility and awareness of the government programmes. The government and private establishments have initiated projects of hydroelectric, industry, business, roads and transport, which are leading to the loss of traditional land ownership and livelihood opportunities. The disturbances of their traditional socio-economic relationship and its implications have become an important socio-economic problem for the policy makers and government to undertake welfare and development activities.

Tripura with an area of 10,486 sq.km has always been a multi-ethnic state like most other Northeastern States of India. It is predominantly a hilly and often inaccessible area. The population of Tripura is characterized by social diversity. There are 19 Scheduled Tribes in Tripura, namely the Tipras, Reangs (Bru), Jamatias, Noatias, Lushais, Uchois, Mogs, Kukis, Chakmas, Khasis, Garos, Halams, Bhutias, Bhils, Mundas, Orangs, Lepchas, Santhals and Chaimals. The

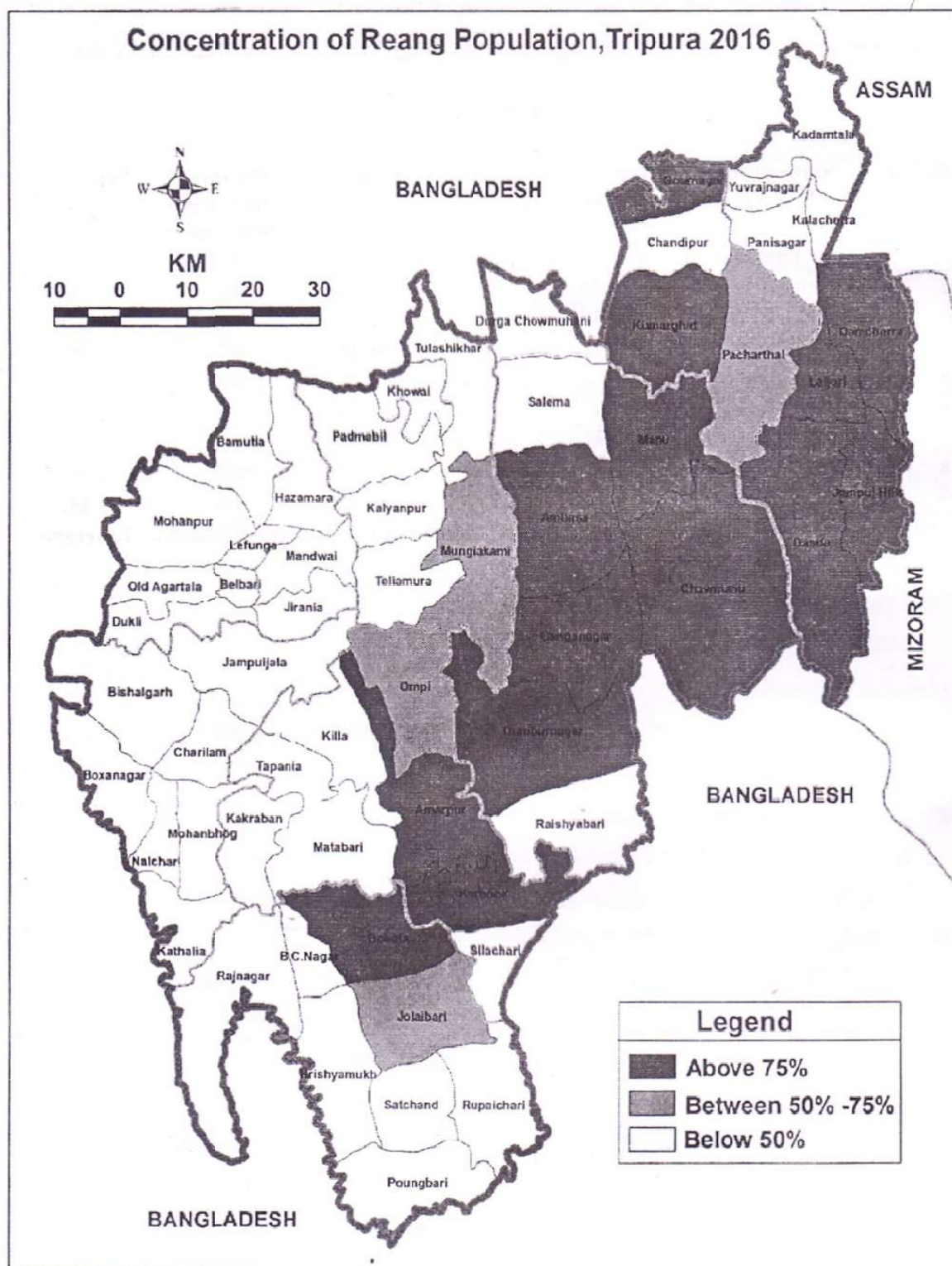
population of Tripura for 2011 was 36,73,917, out of which 18,74,376, males and 17,99,541 females. The population of Schedule Tribes in Tripura is 11,66,813 and the Reangs comprised 188,220. The following table shows district level area, population, literacy, sex ratio and density based on census-2011 data.

Table 1.1

Sl. No.	Name of the District	Area in Sq.Km	Population	Literacy	Sex ratio (females per 1000 males)	Density (per sq. km)
1	West Tripura	942.55	918200	91.31	972	973
2	Sepahijala	1044.78	483687	84.14	952	463
3	Khowai	1005.67	327564	88.37	961	326
4	Gomati	1522.8	441538	86.19	959	287
5	South Tripura	1534.2	430751	85.09	956	283
6	Dalai	2400	378230	86.82	945	157
7	Unokati	591.93	276506	87.58	966	469
8	North Tripura	1444.5	417441	88.77	968	288
9	Tripura	10486.43	3673917	87.75	961	350

Source: Economic Review of Tripura, 2011-2012, Directorate of Economics & Statistics, Government of Tripura, Agartala, p.9

1. Map of Concentration of Reang population in Tripura



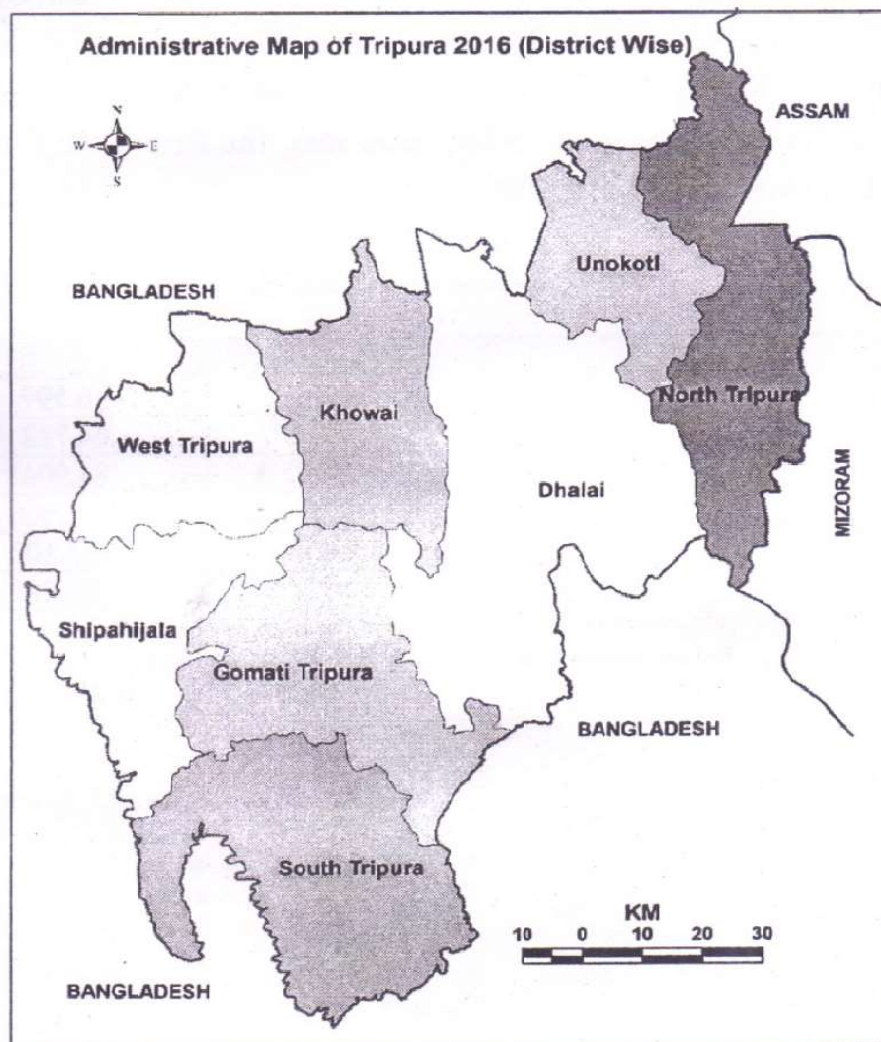
The following table shows the administrative set-up by districts of the state in 2013.

Table 1.2

Districts	Sub-divisions	RD Blocks	Panchayats	Revenue villages	Ttaadc villages
West tripura	3	9	90	96	77
Sepahijalla	3	7	112	119	52
Khowai	2	6	55	78	58
Gomati	3	8	70	134	95
South tripura	3	8	99	138	70
Dalai	4	8	41	146	96
Unokati	2	4	59	78	28
North tripura	3	8	69	89	51
Tripura	23	58	595	878	527

Source: Economic Review of Tripura, 2011.

2. Administrative Map of Tripura



MAPPING THE PARTICULARLY VULNERABLE TRIBAL GROUPS IN TRIPURA

The Reangs in terms of appearance basically belong to the mongoloid groups and speaks the tibeto-burman language *Kau Bru*. The Reangs inhabitation is found in all the districts of Tripura, but majority of them are found to settle in the districts of North Tripura, Unakoti Tripura, Dhalai Tripura, Gomati Tripura, South Tripura and Khowai Tripura.

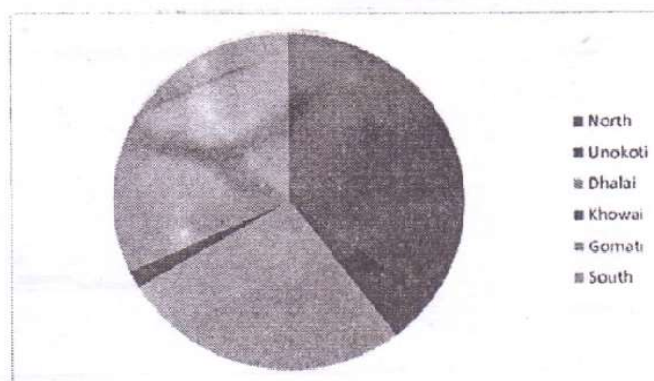
At present, the Reang communities basically are found to reside in twenty-eight out of fifty-eight blocks in eight districts of Tripura. In North and Unakoti district, they reside in Kumarghat, Gournagar, Dasda, Pecharthal, Laljuri, Damcherra, Jampui Hill, Yuvrajnagar and Kadamtala blocks. In Dhalai and Khowai district, they reside in Ambassa, Manu, Chawmanu, Dumburnagar, Ganganagar, Salema, Durga Chowmuni, Tulasikhar and Mungiakami blocks. In South and Gomati district, they reside in Matabari, Amarpur, Karbook, Ompi, Bokafa, Jolaibari, Hrishyamukh, Bharat Ch.Nagar, Kakraban and Rajnagar blocks. In Mizoram, the Reangs (Also known as Bru) reside in the district of Kolasib, Mamit, Lunglei and Lawngtlai. While in Assam, the Reang are found in the district of Hailakandi and Karimganj.

Table-1.3
Reang Population of Tripura

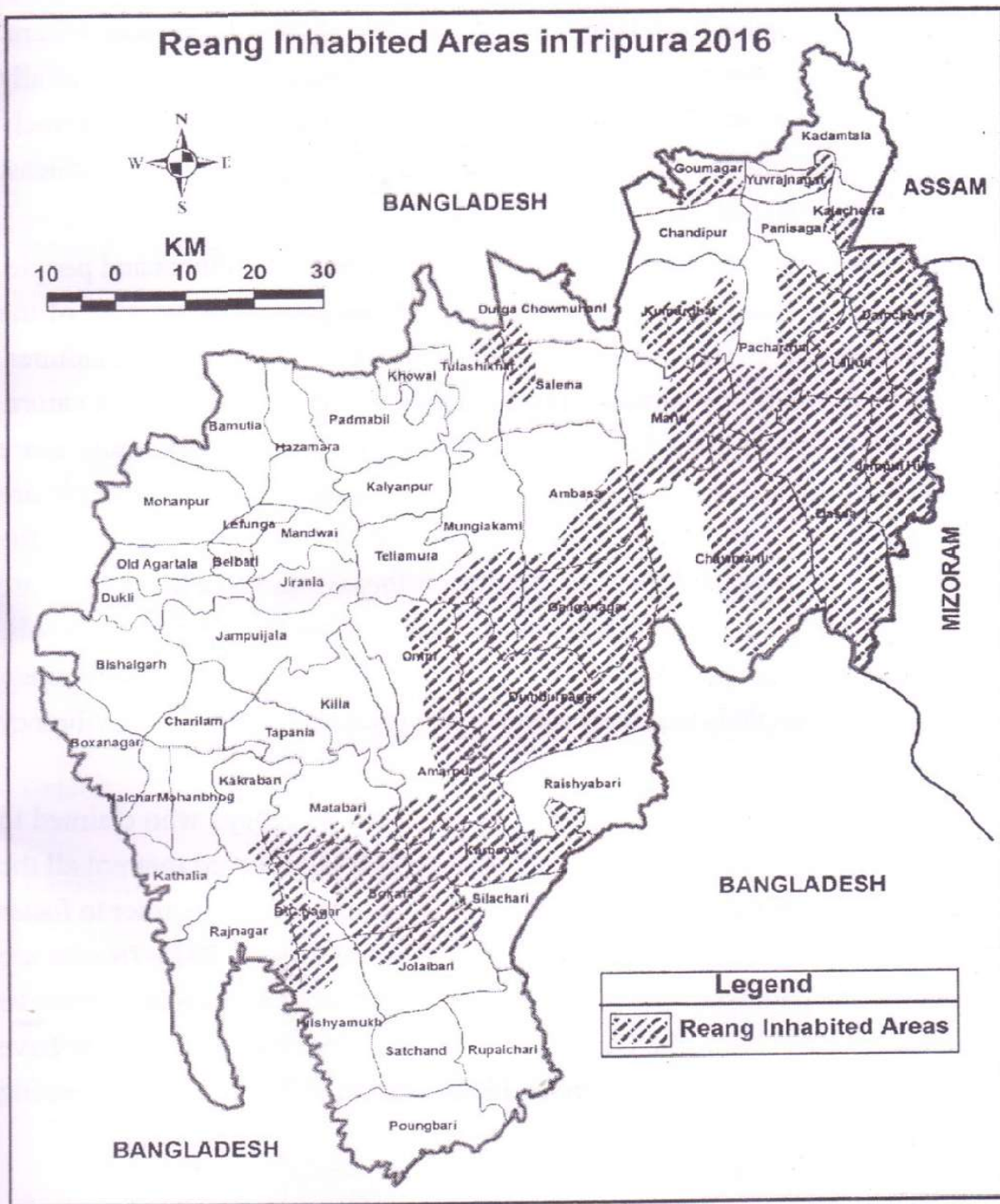
Year	No. of Population	Year	No. of Population
1901	15,115	1961	56,597
1911	22,433	1971	64,722
1921	28,959	1981	84,004
1931	35,881	1991	1,11,606
1941	40,347	2001	1,65,103
1951	48,471	2011	1,88,220

Source: Directorate of Census Operation, Govt. of India, Agartala.

Pie Chart showing Reang Population in different district of Tripura



3. Reang Inhabited Areas in Tripura



The State of Tripura is characterized by different diversities with varied mongoloid ethnic origins, linguistic variation and religious pluralism. Political identity and cultural identity have become part and driving forces of

democratization. As such managing and accommodating identity politics, including tribal identity is part of the nation building and democratization projects. There is always a quest for self-identity on the basis of its religious and cultural identity, if denied; the periphery would obviously react to such as potentially hegemonic, as the identity of those in the periphery are felt to be extremely vulnerable. Such intensifying of identity crisis is most evident in the northeast India than elsewhere in the country.

Tripura has traditionally been the home of different cultures and people. The tribal culture and their traditions and practices pervade almost all of the aspects in the society. The distinctiveness of the tribes lays in their rituals, cultures, beliefs and above all the harmony in which they survive in unison with nature. Their custom depicts their belief in simplicity. Most of the tribes now share patriarchal cultural ties with some other tribal societies. The tribal people are clinging to their identity despite of the external influences that threatened the tribal culture. Each of the tribes found in the northeast regions of the country are marked for their unique and distinguished cultures. They have their own rituals, beliefs, festivals, dances, songs and ways of living. But one thing that is common in all the tribal people is that their cultures display a lot of power, joy, vibrancy and enthusiasm.

The tribal's were the heterogeneous set of ethnic groups who claimed to be the aboriginal population of India. However, it was observed that not all the tribal communities were at the same level of development and in order to foster the same, certain groups were identified for the first time in 1975-76 who are regarded as the poorest of the poor amongst the STs and were called Primitive Tribal Groups (PTGs) by the Government of India. 75 tribal communities have so far been identified as PTGs in India. Identification of PTGs happens keeping intact the following fixed criteria:

- I. Pre-agricultural level of technology
- II. Very low level of literacy
- III. Declining or stagnant population

Table-1.4
State wise Primitive Tribal Groups (PTGs) in India

States/UTs.	Name of P.T.G.	States/UTs.	Name of P.T.G.
Andhra Pradesh	1.Chenchu	Maharashtra	41.Katkari/Kathodi
	2.Bodo Gadaba		42.Kolam
	3.Gutob Gadaba		43.Maria Gond
	4.Dongria Khond	Manipur	44.Maram Naga
	5.Kultia Khond		45.Chuktia Bhunjia
	6.Kolam		46.Birhor
	7.Konda Reddi		47.Bondo
	8.Kondasavara		48.Didayi
	9.Bondo Porja		49.Dongria Khond
	10.Khond Porja		50.Juang
Bihar (Including Jharkhand)	11.Parengi Porja	Orissa	51.Kharia
	12.Thoti		52.Kutia Khond
	13.Asur		53.Lanjia Saura
	14.Birhor		54.Lodha
	15.Birjia		55.Mankirdia
	16.Hill Kharia		56.Paudi Bhuyan
	17.Korwa		57.Saura
	18.Mal Paharia	Rajasthan	58.Saharia
	19.Parhaiya	Tamil Nadu	59.Irular
	20.Sauria Paharia		60.Kattunayakan
Gujarat	21.Savar		61.Kota
	22.Kolgha		62.Korumba
	23.Kathodi	Tripura	63.Paniyan
	24.Kotwalia		64.Toda
Karnataka	25.Padhar	Uttar Pradesh (Including Uttaranchal)	65.Riang/Reang
	26.Siddi	West Bengal	66.Buksa
Kerala	27.Jenu Kuruba		67.Raji
	28.Koraga		68.Birhor
	29.Cholanaikayan	Andaman & Nicobar Islands	69.Lodha
	30.Kadar		70.Toto
	31.Kattunayakan		71.Great Andamanese
Madhya Pradesh (Including Chhattisgarh)	32.Koraga		72.Jarawa
	33.Kurumba		73.Onge
	34.Abujh Maria		74.Sentinelest
	35.Baiga		75.Shom Pen
	36.Bharia		
	37.Birhor		
	38.Hill Korwa		
	39.Kamar		
	40.Sahariya		

Source: Ministry of Tribal Affairs, Annual Report 2004-05

These Primitive tribes have distinct characteristics. They are vulnerable mainly due to their shyness and being oblivious to the outside world. The Reangs have been living in forest and mountainous regions, within the close proximity of nature. The economy of the Reangs has been primarily collection of foods from forest, hunting and shifting cultivation. More than 90% of the tribal's, to a large extent depend on forests and forests resources for their livelihood. The Reangs have been facing many socio-economic problems. The forest laws have curtailed the free movement of tribal's in forest regions. The tribal rights on the forestlands have severely affected. Shifting cultivation has been regulated by restrictions on the use of forests.

The historical literature on the tribal's of Tripura is fairly rich but till date little attention has been given on the Reangs. The present study is intended to fill up the gap. Special emphasis and attempts of the proposed study are supposed to locate changes of this community over the ages and how they have made an effort to retain their traditional values, socio-culture, religious practices and beliefs which are also gradually fading away with the change of time. It is also pertinent to mention here that the Government of India declared the Reang as the Primitive Tribal Groups (PTG). Infact, the very scope of this study is to focus on the overall history of the Reangs in Tripura looking at the perspective with regards to their socio-cultural condition.

1.1 Hypothesis

The Reang are at different stages of social, cultural and economic development. The Reangs are the most backward indigenous ethnic groups in India. Government, Non-Governmental Organizations (NGOs) and Community based Organizations (CBOs) are working for their development since long, but the fruits of development have not been reflected among the development indicators of these communities as it was expected by the planners.

Therefore, the proposed study is intended to explore and recast the history of the Reang Community with respect to their socio-economic status. The reason behind their backwardness and the ultimate road to their progress through various governmental policies. One of the important aspects of this study is to trace the historical background and socio-economic tradition based on primary, secondary sources and field study.

1.2 Brief profile of the Reang Community

The Reangs are basically a semi-nomadic tribe who practice *jhum* (slash and burn) or shifting method of cultivation on the hill sides. This makes them to move from one place to another place after a gap of few years. The possible causes of their migration and movement lay in their traditional life patterns characterized by shifting cultivation, primitive tools, semi-nomadic settlement etc. The Reang basically belonged to the mongoloid group and speaks the tibeto-burmese language.

The Reang are an indigenous people of India, the majority of them live in the state of Tripura in northeastern parts of India with small populations in neighbouring states of Mizoram and Assam. They are also found to reside in the neighbouring country of Bangladesh in the Chittagong Hill Tracts; residing on the north of the Karnaphuli River bordering Hill Tripura. Tradition says that the Reangs resided in the hills to the south of the Matamuri River under the leadership of two brothers namely, Kilay and Manglay.

1.3 Nomenclature

The Reang are one of the tribes belonging to the Tibeto-Burman group of the Sino-Tibetan language family. The word *Bru* is the term used both for the language i.e., *Kau Bru* in particular and the Community i.e., *Bru* people in general. *Kau* means language and *Bru* stands for Community. Therefore, *Kau Bru* means 'language of the Community'. The importance of the interpretation can also be used for referring the term *Bru* from their folklore as being the descendents of Bruha. Bruha and Braiha, according to their folklore were two brothers who along with several followers reached Tripura on the course of their migration several thousand years. While moving they reached a river where both groups caught and cooked prawns for mid-day meal curry. The prawns of Braiha's group became cooked soon while that of Bruha's group took longer to be cooked. Braiha's group ate their meal soon and moved on by leaving Bruha's group behind. But they told Bruha's group that they would make a track on the path to let them come on the same route. Bruha's group too cooked their meal and proceeded on their journey. On their way they saw a plantain cut by Braiha's

group; but the plantain shoot grew quickly without showing any new sign. So they felt that they lost the tract made by Braiha's group. The *Bru* of today claim that they are the descendants of Bruha's group.

The member of the tribes consider the term *Bru* and not Reang/Riang to be the name of the tribes. There are twelve clans in the *Bru* Community, viz., *Molsoi, Meska, Msha, Raikchaoh, Apeto, Wairem, Chongpreng, Nouhkham, Tuimoi-Yaphauh, Yakstam, Chorkhyand Tauma-Yakcho*. The fact that Reang/Riang was not included in the said clan system was because the last *Kaskau* (Bru community Chief) who was also powerful and tyrant name was Rieng. Therefore he does not want the Community to use and associate his name to be part of the overall clan system.

1.4 Origin and Migration

Different tribal communities of India have different myth and legends of their origin. The mythological origin of the Reang as per the oral narratives was that, a time when no human being was created; that many Gods came together in a place called *Kangsari-Nakati Tuibu- Tuistaima* and under the leaderships of Achu Sibrai (Bura Khongtrong), Achu Hangrai, Achu Chuwaingdai, Apa Tisnagraha and Among Ganga. They decided to create human being. Among Ganga was given in charge for creating an atmosphere for the human being to live in the world. She therefore created with her universal power two-rock eggs and gave it to Achu Sibrai. Achu Sibrai later gave the eggs to sage Biyasmoni who in turn gave it to sage Kashyapa. Sage Kashyapa later gave the eggs to Biangoma and Biangopha (Biangoma refers to *Garuda*-A huge bird belonging to eagle species of the puranic era) to hatch in their nest along with their own eggs which lies at the hermitage of sage Kashyapa. Later, Biangoma and Biangopha hatched their own egg and came out Soinairao and Bonirao but the rock-eggs did not hatch. Biangoma was also becoming tired of the rock-eggs because it was not hatching. So, one day sage Kashyapa blessed Biangoma with the power to hatch the rock-eggs and came out Devtoroni and Devlaxmi. They were kept under the guidance of the Supreme God i.e., Achu Sibrai (Bura Khongtrong), who brought them up with various knowledge to live in the world. As time passed by, both Devtoroni and Devlaxmi who were in the world and with no

other soul existing in this world were living with an unsettled attitude of mind. On seeing their unsettled attitude of mind, Achu Sibrai chalked out a plan. In fact, his motive was to unite them in a social wedlock. So, one day Achu Sibrai was pretending that he was suffering from fever. He asked Devtoroni to fetch water for him or else he would die of thirst. He was given a *tui-washung/Sibrai Langkhaing* (bamboo pot) with a small hole at the bottom, which was made intentionally so that water may ooze out and drenched his head when carried on the head. Devtoroni rushed to the nearby stream and when he bent down to draw water a certain bird *taochingchong* (who was actually Among Ganga) forbid him to draw water. The bird made a condition that he could draw the water only if he marry his sister i.e., Devlaxmi. Whenever Devtoroni refused, the stream would dry-up. This incident occurred whenever he chooses other alternative streams for drawing the water. Atlast, Devtoroni had to succumb to the condition of the bird and accepted the proposal. He therefore drew water and returned to Achu Sibrai and when enquired for his delay, Devtoroni had to narrate the entire incident about the bird, the stream and the condition to marry his sister Devlaxmi. Achu Sibrai pretended to be cured of his illness after drinking the water, and then ordered Devtoroni to abide by his promise of marrying his sister. Devlaxmi and Devtoroni were therefore given in marriage and had three children namely Moinbroiha, Sengrakha and Khorgobi. Khorgobi married Kalingo and had a child name Dormojoy. Moinbroiha and Sengrak had no children but supported and provided help to the child of Khorgobi. Sengraka train him to be a brave soldier. For instances, there are many legendary Reang personels like Laimchakha, Thaiwaha, Raikchaoh and Raikshom who were equally strong and brave. While Moinbroiha train him and his offspring the art of religious rituals. For instances, there are famous Reang *Aukchai* (Priest) like Sung Thang Nung Thang *Aukchai*, Na Phohla *Aukchai*, Likhirai *Aukchai*, Amaniya *Aukchai* and Lungkati *Duari* (Female Priest).

There are various opinions regarding the Reang original homeland and their migration. From the perspective of their linguistic, ethnic and physical features, the Reang are considered one of the mongoloid tribes whose origin is somewhere in China. Grierson, while undertaking a linguistic survey of India, made an interesting observation which stated that several tribal communities

who speak the dialects of this sino-tibetan language, after leaving their original seat on the upper courses of the Yangtse and the Hwang-ho in China spreads and scattered in the northeastern region of India and the present day Chittagong Hill Tracts. It is a well-known fact that the speakers of this Sino-Tibetan language with its dialects spread to different lands as they moved. It is found that China, Tibet, Myanmar, whole parts of northeastern India and Chittagong Hill Tracts have a large concentration of the speakers of these linguistic groups. Hence, both linguistically and ethnically, the Reangs are akin to the Tibeto-Burman tribes of Northeastern India and as suggested, the original homeland of the speakers of Tibeto-Burman dialects of which the Reangs is a branch may be located in the south-west of China near the headwaters of Yangtse and the Hwang-ho River. The migration of the Reang took place a very long time from the area around North-Western China between the Hwang-Ho and the Yangtse Kiang River. They traveled into Shan state of Burma (Myanmar) and settled along the areas between the Irrawady and the Chindwin River. The Reang moved from the area near Chindwin River (now in Myanmar) and crossed Lushai hills to reach Maini Tlang. Therefore, the early habitat of the Reang is the Maini Tlang area situated at the Maini river source in the Khagrachari Hills District in Chittagong Hill Tracts (now in Bangladesh).

A version of their movement to the present state of Tripura may be gleaned during the second phase of regime of Maharaja Govinda Manikya (1667-1673 A.D.) who was at the throne of Tripura kingdom. In 1660 A.D. Maharaja Govinda Manikya took refuge at a Reang village in Chittagong. He left for Chittagong due to his conflict with his brother Chatra Manikya (1662-1667 A.D.) who enthroned him by the help of some Muslim soldiers. During the second phase of regime of Maharaja Govinda Manikya, the Reangs owing to some internal feud and vendetta in the land of the Riang *Kaskau*; eight Reang elders, namely Yongsika, Paisika, Sondokha, Mondokha, Somsaha, Paimsoha, Tuilomha, Tuikluhha and their entourage left their hearth and home and migrated through Chittagong Hill Tracts to the state of Tripura centuries ago. They even broke the sanctity of the river Gomati unknowingly where worship by the Maharaja was going on at that time. The Maharaja of Tripura used to worship the Ganga Puja with *Salang Pata* (A basket containing sacred knife, wool, plate, etc) in the river

Gomati in the area around Udaipur's Phulkumari. Now the travelling Reang elders not knowing the auspiciousness of the Puja came downwards and broke the purity of the Maharaja's ceremony. They were captured and put behind bars to be sacrificed later on the occasion of the puja. The Reang cried over their ill fate, though they were coming to seek the intervention of the Maharaja for a justice against their tyrant ruler the Riang *Kaskau* but they were arrested by the King himself and are waiting for their fate. This news somehow reached Maharani Gunoboti, who later got acquaintance with the Reangelders. The elders prayed in front of the Maharani, who after persuading the Maharaja motivated to forgive these elders of their crime, who later forgave them. Since then the Reang became very obedient and loyal to the Maharani and throne of Tripura. It is said that the Maharani Gunoboti fed these elders with her breast milk in a pan of brass, which is still intact with *Ktor Dofa* (Rai, The Reang Community Head and his Council members), which was gifted by the Maharani. The Maharani gifted many other valuable things, which were carefully preserved by Reang till date. The Maharaja also gave the Reangs the *Salang Pata* (A basket containing sacred knife, wool, plate, etc) with an assurance that they would perform the Ganga Puja only with the *Salang Pata*. The *Salang Pata* should be placed between the river Gomati and Muhuri, with river Gomati facing the north and Muhuri on the south. These assurances should be followed otherwise a famine would befall on the Kingdom of Tripura. The Maharani also assured them that they will be together forever *until the rock comes out of the water, cotton drown in the water, a buffalo horn be straightened and the river Muhuri dried up*. In this way the Reang were concentrated on the areas located between the river Gomati and Muhuri. Also to look after the welfare of the Reang a *Dolpoti* (community leader) was felt necessary. So *Rai* (community head) was constituted among the Reang community to facilitate the administration among the Reangs.

1.5 SOCIAL STRUCTURE

The tribal villages in India differ from one region to another and also from one tribe to another taking into consideration factors such as the location, size, types of houses, etc. Although, the availability of ample land for cultivation and source of water supply were the main important factor for the site consideration.

The houses of the Reang community are constructed from locally available materials and are rectangular houses on raised platforms. There is no any particular lay-out of a Reang village. The selection of a site is associated with some rituals and houses are built by means of mutual exchange of labour. The Reang prefer to live in a settlement which they exclusively form a hamlet of their own called *thai* (village). The village is generally named after a stream, rivulet or the village head. The Reang villages are also generally located near a river valley or a stream. The reason why the Reang used to select village site in low lying area is obviously due to their fondness of river and stream from where they can easily procure fish, crabs, snails etc. Also a settlement in a low place gives them a less tiresome task of carrying *jhum* (slash and burn) cultivation products and collection of daily needs like fire-wood, jungle fruits, roots and tubers.

Their frequent migration caused formation of small and new villages at various places. Sometimes a new village is formed in the *jhum* (slash and burn) site which however, consisted of a few families in the beginning and later on increased or decreased depending upon the advantages or disadvantages of the site. Normally the Reangs move to their *kairing* or *jhum* (slash and burn) cultivation temporary hut immediately after finishing its construction, say during weeding season with all their moveable properties and settle there temporarily. After harvest or sometime later they go back to their house in the village. Generally, a family stays in their *kairing* from weeding season till completion of the harvests.

1.5.1 Family and Kinship

The unit of Reang's social organization is family. It is a patriarchal society and the eldest male member is the head of the family. This family constitutes a single economic unit and its members are mutually dependent on one another for the production and consumption of food and other needs. The eldest male member is the authoritarian head of the family. The primary function of the family is to foster the spirit of integration in the social life of the members of the group. This integration is achieved through care, work, loyalty to authority and observance of family usage.

The relation between the husband and wife is based on the feeling of mutual dependence, responsibility, love and trust. The family is integrated into the village

by the headman (*choudry*), who wields authority in the village as the father in the family. The *Rai* (community head) was earlier heading the social hierarchy and political structure of all the Reangs. But there is no integrating and rallying force left amongst the Reangs after the overthrow of *Raiship* in 1942-43.

The Reang social structure is also based on clan system. There are a number of kin groups among the Reangs known as *panji* (clan), who are of patrilineal lineage. There are twelve clans and the structures are divided into two segments under *molsoi* and *meska*. The names of the clans are *molsoi*, *msha*, *apeto*, *tuimui*, *taumayakcho*, *chongpreng*, *meska*, *chorkhi*, *raikchaoh*, *wairem*, *nouhkham* and *yakstam*. The *sandai* (lineage) plays a vital role in the kinship pattern of behaviour. The *sandai* is a homogenous and patriarchal group. Therefore, the Reang kinship system embodies the concept of *sandai* along with *houchu* (affines). The *sandai* encompasses the person of the father's agnatic lineage group comprising of the two ascending and descending generations. It includes collaterals like a man's father's father and father's brother, their children and their grandchildren. The *sandai* must also be of the same clan. The *houchu* classification of relatives includes some relatives on the father's side and most of the relatives on the mother's side. The *houchu* may be of the same or a different clan. The kinship system among the Reang is therefore an extended form of family based on the principles of patrilocal residence.¹ The family property in term of inheritance passes through the males and remains confined among the *sandai* who are exclusively of male geneology. In the event of a man having no male heir, the *sandai* can bequeath a share of the property to a married daughter living permanently in the family. On widowhood, a woman is entitled to a small share of her deceased husband's family property under the care of the *sandai* and does not remarry. The core of the *sandai* relationship is the ancestral kin form which arises out of the extended family relations. There is a flexibility of family and kinship structure among the Reang community. They believed in the principle of adoption by means of *sandai hahrmo* rite (social inclusion of clan) and by performance of *songrongma* rite (worship of female deity for overall village welfare). But in the event of such adoption, the adopted son loses all socio-ceremonial ties with his biological parents.

1.5.2 Marriage

Marriage as a social institution is an arrangement that enables persons to live together and co-operate with one another in an orderly social life and institutionalized relationship. It is essentially a re-arrangement of social structure. It is a moment of continuing social process regulated by custom which is institutionalized. Marriage is solemnised as a bond of family tie.

The marriage system of the Reang society has been perpetuated by keeping a strict traditional legal system. The pouring of sacred water on the forehead of the groom is the system in the marriage ceremony of the society. The peculiarity of the Reang marriage is that only the groom is required to be present and he will be administered or blessed by the priest by pouring of the sacred water on the forehead from the bamboo pipe. Whilst all this ceremony takes place, the bride remain absent except her hand woven *rsha* (traditional upper garment of the women) where the groom has to sit.

It is often believed that a boy or girl become much more glamorous after applying the *lairima thao* (oil of glamour supplied by Goddess of Lairima). During such marriageable age, the parents are always on a look out for a perfect match for their son or daughter. Friends, relatives, elderly person of the village and *goreinda* (match-maker) are requested to find out suitable match. While making the selection, bride's and groom's health, beauty, skillfulness to weave clothes, bamboo works and hereditary diseases are taken into consideration. Marriages involving close relatives or between persons belonging to the same lineage of the father or the mother are strictly prohibited.

In arranged marriage, the parents of the groom would go to the prospective bride's house carrying four bottles of locally home brewed rice wine. Before proceeding to the bride's house, the groom parents have to confirm their counterpart's willingness for the suit through *goreinda* (match-maker) sources. Thereafter, *andra khutoimo* (date for marriage is fixed) is performed. *Wakhar kaimo* or putting of a symbol of ownership or a signal of engagement is held before the *andra khutoimo* (dates for marriage is fixed).

Marriage always takes place at mid-night or at dawn. At the outskirts of the groom's village, a ritual called *lampra* or *taotoi taingkhaomung* (breaking of

egg) is performed for the safe journey of the groom by the *aukchai* (traditional priest). A mild obstruction is created by the youth of the bride's village by closing the gate of the bride's house where the ceremony is to be held. This was done so as to collect some gifts preferably money for taking away the girl to another village.

After *sunglaimo* (social marriage through ceremonial negotiation), *andra khutoimo chamo* (dates for marriage is fixed) and *suikhemo* (marriage feast) ceremony, rejection of the proposal by the guardians of the bride is regarded as a breach of contract. Monogamy is the most prevalent type of marriage. But, polygamy is also permissible in the society.

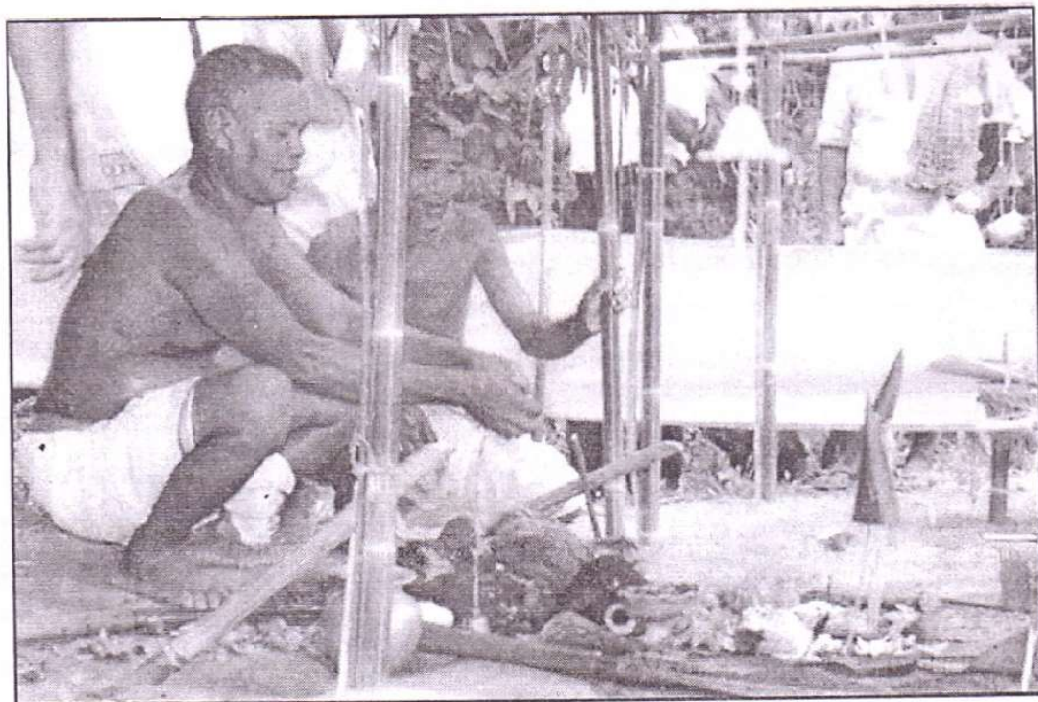
1.6 RELIGION AND REANG SOCIETY

The Reang follow their religious practices and usages or what is known as 'primal religion' for ages. In primitive and traditional societies, religion was all pervasive in the sense that religion ordained everything from birth to death. The term 'primal' is used for referring to the people who practice their original or traditional religion with their belief systems. The religious system is in essence family religion. The Reang have a belief on the malevolent (*buraha*, *longdrai*, etc.) and the benevolent (*songrongma*, *mailuhma*, *khuluhma*, etc.), spirits (*phola*), animatism (attribution of life to physical objects), animism (belief on the natural objects), beliefs in dreams/divinations and polytheism. But the faith and belief that the majority professes is animism. The belief of nature worship or animism is probably one of man's oldest beliefs.

Traditionally, the Reang religions are historically evolved. The Reang have been loosely described as animists having their own belief in spirits. In general, they see their world filled with various invisible spirits often called *phola*. In addition to belief in spirits, the Reangs believe in taboos on many objects or practices. The worship of the supernatural beings is supposed to protect them from all evils and calamities. Of all the deities, *achu sibrai*, when he becomes dead drunk, is reincarnated as *buraha*, the dreaded god of destruction. The Reangs believe that good and evil pervade the world. The idea of *rahau* (sacredness) and *haia* (profanation) are also well developed among the Reangs. Sacredness comes out of performance of prescribed rituals, cleanliness and sanctification. Cotton is also considered sacred and is used in almost all rituals. Eating without

taking a bath is considered profane. It is believed that some specified deities and evil spirits are to be regularly appeased, failure of which may cause diseases, etc. For any disease, medicine is prescribed by the *boido* (physician), but it cannot be warded off by medicine alone; rituals have to be performed by the *aukchai* (priest). Rituals can be classified as those performed by the individual family, members of the clan and community and the community chief. They aim at achieving economic, social and personal security for the person who performs it. These rituals comprise oral invocation, offerings, divination and sacrifice.

The village priest (*aukchai*) offers sacrifice on behalf of the family or the village in general by performing the required rituals. Family worship is offered to the deities on any festive and public occasion like *boisi*, *basi* (annual community welfare rituals), *para kermo* (village welfare ritual), *kati chamu* (family welfare ritual). The Reang religion as observed is both a family and community matter. However, the Reang do not have any specific place used as shrine or holy places meant for individuals or any congregational worship. Thus, Reang religion has reinforced family and social unity to which all the individual members belong.



Ritual System



Ritual System



Household activity of Reang



Household activity of Reang



A glimpse of Reang woman while working handloom activity



Reang working woman

1.7 Cultural Spectrum

Tripura has traditionally been the home of different cultures and people. Tripura encloses a rich cultural heritage of songs, dance and music. Due to its numerous and diverse ethno-linguistic groups, a composite culture has emerged on the whole in Tripura. The tribal culture and their traditions and practices pervade almost all of the aspects in the society. The distinctiveness of the tribes lays in their rituals, cultures, beliefs and above all the harmony in which they survive in unison with nature. The diversity of culture across tribal groups is reflected in the diversity of songs, music, instruments and techniques. The Reang (Bru) community has a rich and vibrant material culture. Their custom depicts their belief in simplicity.

1.7.1 Dress and Ornaments

Simplicity and plainness are the twin characteristics of the dress of the the Reang (Bru) community. Traditionally, the men wear a hand woven loin cloth and a piece of hand woven cloth '*kutai ritrauh*' as a wrapper for upper portion.

The women wear a long cloth called *rnai*, a wraparound; from the waist to down to the knees. A *rsa*, covering the chest, and *rikatouh* for covering the whole upper half of the body. These are woven by the Reang (Bru) women, which are colourful and very beautiful. The Reang (Bru) women are very fond of personal decoration and take much care for their makeup and hair-do. They love ornaments, flowers, and cosmetics. Silver ornaments especially the necklace of silver coins '*Rangbauh*' have a pride of place and status. Some of the important ornaments that the Reang (Bru) maiden adorns are *Sangai* (For Hair), *Srang* (For Hair), *Wareigh* (For Hair), *Wakhom* (For Ear), *Nabak* (For Ear), *Lukoigh* (For Neck), *Kanthi* (For hand), *Rangbak sanang* (For Neck), *Tar* (For hand), *Tro* (For hand), *Mathia* (For Hand-Male) and *Bengi* (For Leg).

1.7.2 Folk Songs, Music and Dance

Music plays a major role in Reang (Bru) society and is intimately linked with a person's ancestry. It is traditionally connected with important events such as the bringing of rain, healing, harvesting, etc. Reang (Bru) music is learnt and carried on to later generations by performing it. It is not seen as fixed but rather is something that is varied or built upon in successive performances. There is usually a large number of participants and is performed communally. Narrative verse looms large in the traditional music of Reang (Bru) cultures. This encompasses such forms which were meant originally for oral performance, sometimes accompanied by instruments. Hymns and other forms of religious music are often of traditional origin. Work songs frequently feature on call and response structures, and are designed to enable the laborers who sing them to coordinate their efforts in accordance with the rhythms of the songs. They are frequently, but not invariably, composed.

Music has been an integral part of the Reang (Bru) lifestyle. Some of the aboriginal instruments, developed in Tripura and with respect to Reang (Bru) community are *Dandu* (Musical instrument played by mouth), *Wathop* (bamboo musical instrument), *Srenda* (violen), *Kham* (Drum), *Chongpreng* (Guitar), and *Ksumu* (Flute). Be it the occasion of marriage, religious ceremony or other festival, songs and music are sung and played to commemorate each event among the community. Dance has also been a vital constituent of the Reang (Bru) way of life.

The different varieties and style of dance forms like *Dailo*, *Hodaigri* or *Menpati*, *Goroia*, *Taoktuma*, etc are exclusive to one or the other occasions.

Therefore, music and dance is a vital part of the Reang's culture. Folk songs, dance and music are a composite whole which is one of the dominant characteristics of Reang culturae. The wide variety of folk dance, songs and music has its own social importance. The folk tune conveys the feelings and sentiments of their lives and thoughts, their activities and achievements, their morals and discipline.

The Reangs have retained the rich and varied heritage of **dance and music** forming integral part of their festivals and rituals. Reang dances have some accompaniments by means of which the rhythm is maintained. This consists of clapping of hands or beating of drums or an orchestra of different instruments. Every dance is accompanied by a song which is sung by the performers. Both men and women, young and old dance and invariably sing but the accompanying orchestra or music is usually provided by the male members. Reang dance is characterized not only by its originality and spontaneity but also for its wide range of body movements. They put on colourful traditional costume during performance. They dance on various occasion and festivals celebrated by them be it during the harvesting season or during a religious rituals. Their dance depicts the socio-economic activities that are followed and practiced by them. Hunting, fishing, clearing of *jhum* field, planting, weeding, harvesting, husking, offering sacrifice, etc. are more vividly represented in dance form. The Reang generally dance in groups and their dance accompanied by the beats of drum and flute are rhythmic and exciting.

1.7.3 *Boisu*

Boisu is an important annual festival of the Reang community usually celebrated on 13th and 14th April of every year. It is an important occasion where there is a family get together, where youngsters greet elderly people with gifts in order to get blessings from them. An offer of sacrifices is made to deity *mainouhma* (goddess of paddy). The entire village community would enjoy *boisu* celebration with feasting and drinking locally brewed rice wine (*arag*). The popular ritualistic dances associated with *boisu* are the *goroia* dance and *taotui khangmo*. This

ritualistic dance is usually celebrated during the first week of April followed by a grand feast. Spear (*keda*) is wrapped by a piece of cloth, and located in the middle of the ground. The priest (*aukchai*) then sacrifices a fowl and determines the nature of the welfare of the village and the villagers by observing the intestine of the fowl. They also placed near the poles some bottle of locally brewed rice wines, cotton, rice, etc. After the rituals, the dancer danced to the beat of the drum and flute. The dancer would have to be dancing almost non-stop for seven days without sleep or rest. Another peculiarity of the Reang *goroia* is that any person who volunteered as a dancer/participant cannot leave the rituals mid-way. It was believed that if he leaves the groups then some untoward incident is sure to happen to him or his family members. There is also a belief that any participant who has participated for the first time in the rituals/dance would have to participate consecutively for at least two years without any break. The most important belief is that if any person participates in the *goroia* rituals/dance then all his problems will be over and be blessed with rich harvest. The blessing would be much more if a participant participates for the entire duration of three years consecutively. The *goroia* dance then ends on the seventh day *i.e.*, on the day of *boisu* (13th April). In the following table the various stages of *goroia* dance is mentioned:

Stages of Reang <i>Goroia</i> Dance			
Sl. No.	Goroia Stages	Sl. No.	Goroia Stages
1	Rimsi	16	Tuimoi
2	Singphaimo	17	Taochingchong
3	Hochula	18	Harongmai
4	Pagri	19	Soila
5	Samphang	20	Washog
6	Kakho	21	Taomastong
7	Oaksha	22	Nauei
8	Aataokrai	23	Mtai Karamo
9	Aabok	24	Matia Bara
10	Jama	25	Tao Pheing Khloh
11	Pharu	26	Kerang Krak Mo
12	Laiphang	27	Gobai (On Request)
13	Hamcham	28	Dailo
14	Aathuk		
15	Marsi		

1.7.4 *Tao Toi Khangmo*

Tao Toi Khangmo (collection of eggs) is another popular dance form associated with the Reang community. It is usually performed before the occasion of *boisu*. The children are the main attraction of this dance forms as they exhibits their dance skill and in return they are provided with eggs and other food stuff. In fact, the entire day belongs to the children.

Buisu celebration is a socio-cultural festive celebration bounded by and overwhelmed with religious elements of sacrifice.

1.7.5 *Hodaigri*

The most important and popular dance of the Reangs is the *hodaigri* dance. The *hodaigri* dance is usually performed on the occasion of *maikhlungmo* i.e. worship of Goddess of paddy and cotton especially during the month of September-October after the successful completion of *jhum* (shifting cultivation) harvesting. *Maikhlungmo* consist of four varieties viz. *mainokma* (goddess of paddy), *khunokma* (goddess of cotton), *maiktama* (goddess of new food grains) and *maikchamma* (goddess of old food grains). On the particular day of the worship, i.e. in the morning, three fowls would be sacrificed. Some well-to-do families like the *choudry* (village head) even sacrifice pig and buffalo, wherein all the villagers would be invited for the feast. The feast would continue throughout the day and as night approaches the *hodaigri* dance would be performed. The dance continues throughout the night. It is believed that the dance originated on the occasion of the *maikhlungmo* ritual as to receive blessing from the mother goddess. *Hodaigri* basically indicates the 'night of the feast'. All the villagers would enjoy *awaing thai* (a rice cake wrap with plaintain leaves) and drink *arag* (locally brewed rice wine).

In a *hodaigri* dance, the Reang maiden would expose their dance expertise and skills of various techniques. The dancers would start dancing by standing on the pitcher and by balancing the plate and simultaneously balancing a round shaped bamboo tray in their hands and also keeping the locally home brewed rice beer bottle attached with a burning lamp on top of their head. They would

MAPPING THE PARTICULARLY VULNERABLE TRIBAL GROUPS IN TRIPURA

dance simultaneously moving their body in a harmonious rhythm to the beats of musical instruments like drum, flute and folk songs. *Hodaigri* is also known by other names like *medol msamung* and *menpati*.

In order to preserve the tradition, the first state level *hodaigri* festival was organized in 1993 at Gachhirampara village under Kanchanpur sub-division in north Tripura district. Since then the festival is being organized at different places of Tripura by the Bru Socio-Cultural Organisation (BSCO), a Non-Governmental Organization of the Reang community in collaboration with different governmental departments and TTAADC.

<i>Hodaigri</i> Festival held in Tripura			
Sl. No.	Year	Venue	District
1	1993	Gachhirampara	North
2	1994	Bokafa	South
3	1995	Karbook	South (now Gomoti)
4	1996	Shikaribari	Dhalai
5	1997	Nepaltilla	North (now Unakoti)
6	1998	Lukhu	South
7	1999	Ananda Bazar	North
8	2000	Tuikormo	South
9	2001	Karbook	South (now Gomoti)
10	2002	Gachhirampara	North
11	2003	Bokafa	South
12	2004	Nepaltilla	North (now Unakoti)
13	2005	Tuikormo	South
14	2006	Khedacherra	North
15	2007	Lukhu	South
16	2008	Gandacherra	Dhalai
17	2009	Karbook	South (now Gomoti)
18	2010	Uricherra	North
19	2011	Nepaltilla	Unakoti
20	2012	Bokafa	South
21	2013	Upanagar	Dhalai
22	2014	Ananda Bazar	North
23	2015	Paharpur	Gomati
24	2016	Gandacherra (Proposed)	Dhalai



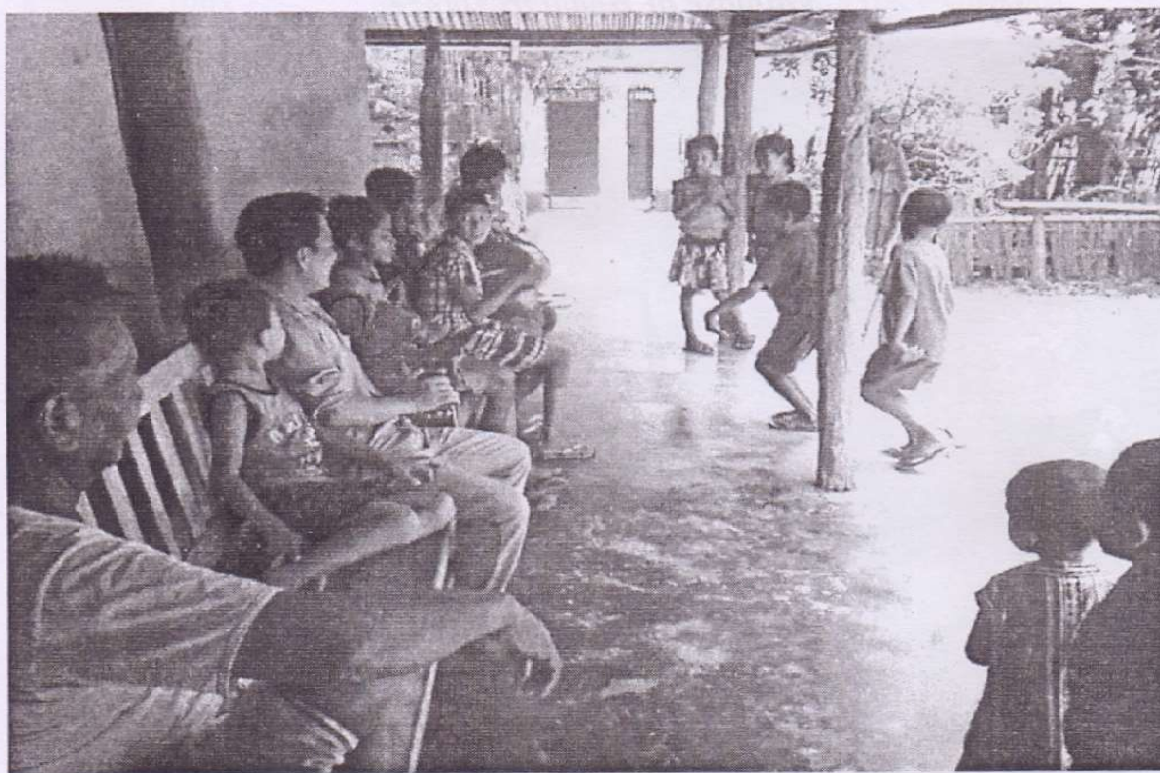
Glimpse of Hodaigri Dance



Glimpse of Hodaigri Dance



Glimpse of Goroia Dance



Glimpse of Tautoi Khangmo Dance



Glimpse of Hodaigri Dance

2

OBJECTIVES, DATA BASE AND METHODOLOGY

2.1 Objective of the Study

The purpose of the study is to evaluate the social dimensions and perceived positive and adverse impacts of the project on the Reangs. Social assessment is a participatory process that helps in integrating social information about a certain groups. It helps make the project responsive to social development concerns, including seeking to enhance benefits for poor and vulnerable people while minimizing or mitigating risk and adverse impacts. The proposed study on the Reang is to aim at highlighting their socio-economic conditions and change. It also intends to critically examine and assess the impact of various governments' developmental programmes on the Reang society in particular; and to suggest various ways and means for improving the socio-economic condition of Reangs and empower them.

2.2 Methodology

The study is carefully planned and a logical work methodology is developed. This methodology aims to provide a comprehensive profile for the study site and develop criteria for socio-economic assessment. As the number of potential impacts in a study site is usually large, socio-economic impacts is scoped to focus on the most important impacts, both direct, and indirect. The

implementations of the socio-economic study also involve a number of field work activities, which include field surveys to acquire data and information from primary sources. Depending upon the objective of the field survey, the techniques of data collection is determined. Generally, as there is a wide range of techniques for data and information collection from primary sources including personal interview, telephone interview, etc. The ultimate objective is not only to obtain the required data and information but also to get them involved in the assessment process. Thus the objectives of the field survey are clearly identified, which is the first step of conducting a successful field survey. The form of survey conducted depends upon direct interviews with the people in order to ensure high rate of response. It also helps to ensure the seriousness of the answers given by the interviewees. Also, as a result of impossibility of investigating all population, sampling method is used to acquire data and information to save time and effort. Three specific Methods are used to identify and survey the locally available physical infrastructure:

1. **Walk over Survey:** The Walk over Survey consists of the experts criss-crossing the whole impact area noting carefully various features pertaining to the topic based on the research project.
2. **Resource Mapping:** While availability of natural resources is identified in the walk over surveys, the resource mapping on the other hand concentrates on identifying other existing resources and their adequacy in the affected settlements. Resource Mapping is a method for collecting and plotting information on the occurrence, distribution, access and use of resources, etc. within the economic and cultural domain of the specific Reang community.
3. **Focused Group Discussion:** Focused group discussions in the surveyed villages on issues of local facilities existing in the villages also reveal relevant points of information.

As very little information is available on the Reang, a Primitive Tribal Group (PTG) of Tripura, field survey/visits was the main source of information. Information about Reangs was also obtained by gathering documents from the Tripura Rehabilitation and Plantation and Primitive Tribal Group (TRP & PTG)

Department, Government of Tripura at the start of the study. This study is based on an independent field investigation employing mainly techniques of participant's observation, interviews and case studies by staying along with them. To know many important aspects of the social organization of Reangs, these techniques were found to be more suitable. Genealogical method was used for collecting data on descent and alliance. Out of the fifty eight Developmental Blocks in Tripura, twenty-nine Reang inhabited Blocks were selected whereby 189 Reang inhabited village councils/gram panchayats in each Block hamlets was randomly identified and survey conducted.

The proposed study is also primarily based on the available primary and field based comparative study. The available sources from Tripura Rehabilitation and Plantation and Primitive Tribal Group (TRP & PTG) Department, Government of Tripura was also consulted and utilized to make the study a meaningful one.

2.3 Coverage and Sample Frame

The total sample size of the survey covered during the study is 189 Reang inhabited village councils/gram panchayats covering 28 out of 58 rural developmental blocks from 6 out of 8 districts of Tripura. Focused group discussion was also organized in all the Reang inhabited districts with the village community heads (*choudry*). The detailed break up of sample coverage is given in the below Table: (Attached in annexure-I)

2.4 Expected Output

The present research project seeks to explore various alternative views with reference to the developmental issues on the most Vulnerable Primitive Tribal Groups of Tripura (PTGs) i.e., the Reang community of Tripura. It will identify the Reangs problems regarding their daily livelihood and their unison with other society. The research project also expects to answer all major socio-economic hindrances befalling the Reangs of Tripura. The study will thus be an attempt to redress major questions pertaining to the Reangs of Tripura as being one of the most Vulnerable Primitive Tribal Groups of India (PTGs).

2.5 Limitations

- The research report is prepared on the basis of information provided by the various stakeholders to the team members.
- The report is written on the basis of visit to the sampled locations and interaction with sampled beneficiaries.

SALIENT ECONOMIC BACKGROUND/ PROFILE OF THE REANGS

3.1 Salient economic profile of the Reang families

Tripura with variety of eco system presents a varied tribal population throughout the length and breadth. Article 46 of the Constitution of India lays down that the state shall promote with special care the educational and economic interests of the weaker sections of the people and in particular of the scheduled tribes and shall protect them from social injustice and all forms of exploitation. In pursuance to the above mandate the rapid socio economic development of schedules tribes (STs) has been a matter of concern of the government since Independence. As many as 697 tribes (with many overlapping types in more than one state) live in isolated forest and hilly regions of the country accounted to 84.51 million, constituting 8.14 percent of the total population of the country. Their peculiar socio-cultural systems and the secluded life which they lived for several centuries with minimal change in their life style made them a distinctive segment of the population and to remain outside the mainstream of national life. A number of legal and administrative steps are being taken from to time to time for achieving the objective of equality for all as envisaged in the constitution and protect the community from all possible exploitations.

The economy of Tripura is characterized by high rate of poverty, low per-capita income, low capital formation, in- adequate infrastructure facilities,

geographical isolation and communication bottleneck, inadequate exploitation and use of forest and mineral resources, low progress in industrial field and high unemployment problem.

The economy of Tripura is agrarian. More than 50 percent of the population depends on agriculture for livelihood and contribution of agriculture and allied activities to the Gross State Domestic Product (GSDP) is 23 percent. The land available for cultivation is relatively restricted. Terrain and forest cover are such that only 27 percent of geographical area is cultivable.

3.2 Economy of the Reang Community

The economy of the Reang community is also equally distinctive since it is closed and undifferentiated characterized by adoption of primitive technology in economic pursuits. They earn their livelihood by undertaking many occupations such as forestry and food gathering, shifting cultivation, settled agriculture and industrial labor. There is substantial gap in the level of development between the scheduled tribes and the rest of the population. The work force among the scheduled tribes constituted majority of the total tribal population comprising mostly marginal and small farmers. Handicrafts and handlooms are also part of their activities forming their main occupation inherited from their forefathers.

The salient features of the Reang economy are mentioned below:

1. **Simple Technology:** The tools and implements used by the Reang are very few, crude and simple. Spade, sickle and axe are the principle elements.
2. **Dependence of Forest:** Their economy evolved round the forest where they reside. They obtain vegetables, roots, fruits, flowers, birds, animals, fire-wood materials for building, waving and preparing baskets, cage, traps, etc. from the forest.
3. **Domestic mode of consumption:** Family is the unit of production and consumption. For certain parts of economy, the system of collective and co-operative endeavour is however, well developed.
4. **Little Specialization:** Every grown-up male knows the use of tools and the techniques necessary for hunting, fishing, basketry and shifting

cultivation. All grown-up female knows the art of cooking, weaving, shifting cultivation and gathering fruits and vegetables. They have not yet developed specialization in any trade.

5. Production and Distribution: This involves little profit motives. The surplus is disposed by means of feasts, worships, gifts and hospitality. Untill recently they had no idea that land could be property. It should not, however be thought that their economy is absolutely static and they are conservative and reluctant to take efficient technology. They have shifted to a great extent from ancient mode of economy. Most of them are conversant with the present day system of exchange. Emergence of some new economic typologues among them like labourer type and white-collar job type is quite evident. Dependence on forest is waning while that on agriculture is waxing. They are getting used to plough cultivation although their economy has not changed from the old primitive mode of production.

The economy of the Reangs is basically based on forest and it's surrounding like food gathering, animals domestication, basketry and weaving. All the principle needs and requirement are found in the forest. Their principle mode of production is based on *jhum* (slash and burn) cultivation. Shifting cultivation (*jhum*) or slash and burn method of cultivation has been their traditional means of livelihood and the source of revenue. Food gathering from the forest has been the mode of pre-agricultural form of economy especially during the lean season of the year. Usually the women in small group or even individually collect bananas, bamboo shoots, fruits, wild leaves, etc. for domestic use as well as for sale in markets. They generally use bow and arrow and other means of traps to hunt and traps animals and fish. Fishing was a highly organized activity among the Reang community. Organised fishing is done by using nets and traps of various designeds. There is no any particular division of labour but every family pursues every activity to defray livelihood. Their economy is therefore self-subsistent.

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population of different ages based on age-group system on reciprocal basis. They work through the reciprocal basis in everybody's field either for helping the agricultural operation or other activities such as house construction, etc. The system of labour is based on egalitarianism.

Forest is one of the sources of livelihood of the Reang. They obtain vegetables, roots, fruits, flowers, birds, animals, firewood's, etc from the forest. It is supplemented by food production and domestication of animals and birds. Hunting of animals and birds apart from being economic activity is also a sport that includes tracking, snaring, trapping and shooting. The Reang participate in hunting individually or in small groups. Hunting and agriculture may be the main source of livelihood of the Reangs. However, it does not provide full sustenance and most of them depend on the nature of food availability in the region.

Family is the unit of production and consumption and there also exist the system of collective and cooperative endeavour. In the past, the Reangs were not accustomed to domestication of animals and birds. Their dependence on *jhum* (slash and burn) cultivation did not feel the necessity of any cattle. But the transition from *jhum* (slash and burn) to settled (plough) cultivation paved the way for domestication of animals and birds among the Reang society.

The economy of the Reang is absolutely static and people are conservative and reluctant to take efficient technology. Later, there emerge some new economic typologies like labour type and white-collar job. Dependence on forest is waning while that on agriculture is gaining. They are also getting used to the plough system of cultivation. The food production activities of the Reang center on *jhum* (slash and burn) cultivation. In Tripura, the Reangs who practice such *jhum* (slash and burn) cultivation in the remotest areas have been identified as the 'primitive group tribe'. The Reangs are laborious and hardworking people. They are purely agriculturalist and practiced the *jhum* (slash and burn) cultivation. Their competence and efficiency in various *jhum* (slash and burn) works is remarkably high. *Jhum* (slash and burn) cultivation was the only means of subsistence of the Reang. A large number of tribals in the North-East India also practiced the *jhum* (slash and burn) system of cultivation. In this cultivation, the area to be cultivated is selected by the villagers or clan authorities and then it is

left uncultivated for a number of years to enable the land to re-gain the fertility. The usual *jhum* (slash and burn) cycle in most cases used to be four to five years. As stated, a piece of forest land is selected for cultivation. *Jhum* involves arduous and comparatively hard labour practiced by means of mutual joint activity.

Jhum (slash and burn) cultivation has been an important phenomenon in the life of the tribals since centuries. In terms of selection of *jhum* land, a village *jhum* committee is usually formed by the villagers for the purpose of selection and allotment of the land to the individual families. *Jhum* cultivation is generally carried out on the Government *khas* land, reserve forest or protected forests. Both men and women participate in the *jhum* agrarian operation. Major activity of *jhum* cultivation like selection of land, cutting and clearing of forest patch, burning of woods, clearing of the debris, sowing, weeding and harvesting are done communally. An individual never owns a *jhum* land and therefore employment of labour is free. It is customary on the parts of the Reang to arrange for a team of operators before the start of the actual *jhum* process. They have the tradition of employment of labour on mutual aid basis who are not hired on the basis of payment. The villages of the Reang are usually located on the hillocks or elevated areas having patch of forests. The household is widely spaced and lies in between region covered with wildy grown vegetation. The site for *jhum* cultivation is generally located outside the village though a village does not have a stable boundary as the *jhum* field shift every year.

The area of land used per crop is also not fixed and seeds of different crops are mixed and sown simultaneously. The selection of the *jhum* site is usually done during the month of September-November. While selecting, the type of soil is an important factor. So, preference is usually given to the thickly grown forestland and also a type of land that has bamboo plantation. An ideal regeneration of *jhum* cycle usually takes ten to twelve years but because of the non availability of an ideal *jhum* land, the normal practice of cultivation is done after a gap of four or five years. The *jhum* site after its selection (*huknaimo*) is confirmed by putting the symbol of ownership with the help of an engraved bamboo (*wakharkaimo*) at the entrance of the main passage. This is done to avoid trespassing by another cultivator. This is followed by clearing of the forest

(*hukhaomo*) by means of *dao* or *takkal* (dagger). The clearing operations are performed on socialistic principles for a number of days on mutual aid basis. Thus, everyone works on everybody's land. Each labourer works in a particular field by means of rotation; and at one day he employs a person who was his onetime master in a different land.

The clearing operation of the forest ends by mid-February wherein the felled trees and bushes are allowed to dry for about two month. A ritual is usually performed by a priest (*Aukchai*) at the site of the cultivation before burning the dried woods and bushes. During the month of March-April, the dried woods and bushes are set on fire that is reduced to ashes. The soil also gets burnt to about one feet depth. It may however be noted that large and useful trees are neither felled nor put to fire, but are allowed to remain in *situ*. These standing trees also acts as a boundary marks between the adjacent individually owned *jhum* lands. A temporary hut (*kaireng*) is erected in the midst of the area under *jhum* cultivation to keep a vigil against wild animals. There is a short interval between the phases of burning the forest and sowing the seeds. At the onset of first monsoon the ashes and charred parts of the woods are cleared and the soil are made ready for tilling called *hukkhumo* wherein different varieties of crops and vegetables are sown. Weeding is done thrice during the entire duration of the *jhum* cultivation; starting from the month of May upto the month of August. The harvesting is usually done starting from the end-month of August upto October.

The process of *jhum* is labour intensive with the involvement of low technology. Despite its decrease in yield over the year, its economic non-viability and serious repercussion on soil erosion, deforestation, drying of water sources; the persistence of this system has been on account of large number of factors besides social, religious, cultural and traditional value system. Compatibility with the physical factors in which tribal community resides such as general habitation, steep and undulating topography. Community land tenure systems, lack of infrastructure facilities, remoteness and isolation have been significant in continuance of the practice of *jhum*. Therefore, the process of *jhum* cultivation reflects an arena of economic pursuit among the Reang community.

A majority of the tribals, irrespective of their occupation is living below

the poverty line. Their poverty levels are reflected in their low levels of incomes and expenditures as well as their standard of living. Lack of basic facilities and infrastructure along with secluded life cut off from the rest of the country further characterize the tribal life in the country. Tribal have been producing different handicrafts both utilitarian and decorative over centuries. Tribal economy in the earlier days was a barter system through mutual help. Lending, if any, between different members of the community is also governed by customs and interest has not been applied. Thus self sufficient economy of the tribal does not have substantial surpluses to warrant establishment of regular markets nor knew their potentialities for their handicrafts. Slowly market economies began to appear around religious festivals and demands for new items started increasing. This leads to weekly market. Traders or middlemen came on the scene and slowly these tribal artisans who display their skill, acquired through tradition, used to sell their products to these traders or middleman, unfortunately these artisans are being exploited and are paid paltry amounts. Even these systems are getting eroded due to poor marketing facility and are unable to with stand competition from manufacturing industries.

Studies have shown that there is continuous depletion of their numbers over time and, many of them have become a large body of landless agriculture labour. Their pride place in traditional craftsmanship which provided an outlet to the innate artistic talents by manifesting itself in full range of variegated shapes size and designs is at present in the state of total disarray. They gradually are moving towards extinction and the official help to market them is tardy.

In order to overcome the problems of unemployment and poverty and a higher incidence of migration of active population, the diversification of economy from subsistence to commercialized production of farm and non-farm products has been recognized among the most important alternative options and a necessary policy. But the scope for large scale diversification of economic activities is severely limited because of a number of factors.

Reangs economy is predominantly agriculture. However, their land holdings are uneconomical and unproductive. They use traditional technologies for cultivation, watering, input and harvesting. Reangs do not want diversify their

crops even though there is some scope due to inertia, lack of knowledge and input constraints. A significant proportion of households report about the migration of some members for livelihood especially male members due to job opportunities, poor recovery of harvests and poor economic conditions of the family members.

Government has launched some poverty alleviation programmes which provided job opportunities in the rural areas. The wage employment programme have been initiated in the tribal concentrated areas to provide employment to tribal households. However such programmes have not been effectively made a dent on rural poverty. This was due to lack of skills, educational and technical know-how.



Fishing at a river

3.3 Government Initiatives

Recognizing the special needs and problems of tribal several development measures were initiated under five year plans. The Five Year Plans of the Government, of India laid stress on the various development measures to be undertaken by the Central and the State Governments to improve the living standard of the tribal and make an effort to bring them on par with the other developed societies in the country.

The First Five Year Plan of India (1951-56) did not attempt to establish long range development programmes for the tribals, but concentrated more on the immediate problems that had to be solved. In the First Plan, the Union Govt. had allocated Rs. 12 crores and the various State Governments had provided another Rs. 11 crores for tribal development programmes. In this plan, much emphasis was laid on education, economic upliftment, and development of communication systems and provision of medical and housing facilities.

A variety of development programmes in the tribal area were initiated during the Second Five Year Plan 1956-61. The total amount allocated in the Second Plan for the welfare of the tribal people was to the tune of Rs. 45 crores. Under the sphere of economic upliftment of the tribal, schemes such as land settlement, land reclamation, distribution of seed and setting up of demonstration farms, establishment of service cooperatives and forest cooperatives and improvement of communication facilities were broadly undertaken.

The Third Five year plan (1961-66) undertook the policy of establishing Tribal Development Blocks on a very large scale. These blocks were set up in all the tribal areas for their development in an integrated manner. These blocks focused as the development of certain core sectors like agriculture, education health, communication, cottage industries and so on. These economic upliftment programmes gave priority to the economic rehabilitation of persons engaged in shifting cultivation, working of forests through cooperatives consisting of members of Scheduled Tribes and formulating Multi-purpose Cooperatives for meeting the credit requirements of tribal agriculturists and artisans for marketing their products.

During the Fourth Five year Plan, six pilot projects for tribal development under the name of Tribal Development Agencies were undertaken in the Central Sector in a few tribal areas located in certain states. The total outlay for these projects under the Fourth Plan (1969-74) was to the tune of Rs. 12 crores.

In the Fifth Five year Plan (1974-78) for the first time, a strategy of earmarking funds for the development of specific areas of concentration of tribal population was evolved. A land mark phase by adopting a new strategy for tribal

development. The instrument of Tribal Sub-plans was developed to ensure flow of benefits from all sectoral programmes and to provide integrated delivery of services in the tribal areas. In the tribal sub-plan areas an outlay to the tune of Rs.644 crores from State plans (including Rs.120 crores of Special Central Assistance) was made in the Fifth Plan.

The major objective of the Sixth Five-year Plan (1980-85) are to eradicate poverty and to; mobilize all latent energies for the creation of a more dynamic and more equitable society. The main thrust of the policy for the development of scheduled tribes during the Sixth Plan is four-fold, namely (i) integration of services at the delivery point to the beneficiary with a view to develop self-reliance in him; (ii) development of services from the bottom-upward instead of top-downwards; (iii) development of skills to diversify the occupations; and (iv) introduction of latest technology based on local materials and local skills to reduce drudgery of workers and also to remove the social stigma attached to their present profession.

Under the sixth and seventh plans there were substantial increases in the flow of funds for the development of STs resulting in the expansion of infrastructure facilities and enlargement of coverage. In addition two national level organizations were set up such as Tribal Cooperative Marketing Development Federation (TRIFED) and National Scheduled Caste and Tribe Financial and Development Corporation (NSCTFDC). Flow of funds rose to 5535 crores in the Sixth plan to Rs 10500 crores in the Seventh plan.

In the Eighth Plan efforts were intensified to bridge the gap between the levels of development of STs and other sections of the society and Rs 15800 crores were made available during the plan period.

The Ninth plan aimed to empower STs by creating and enabling environment conducive for them to exercise their right freely, enjoy their privileges and lead a life of self confidence and dignity with the rest of society. This process essentially encompasses three components viz. social and economic empowerment and social justice.

The Tenth plan emphasized to reduce the gaps in education, health, and economic development. Despite all efforts even after more than sixty years of planning, economic progress of tribal could not bring anywhere nearer to the main stream of the society as the gap in their socio economic status has widened. The percentage of rural tribal population below poverty line was as high as 52 percent as against an all India figure of 37 percent during 1993-94 leaving a gap of 15 percent. The corresponding figures for 1999-2000 were 46 and 27 leaving a gap of 19 percent. Tenth Plan calls for determined action to ameliorate their conditions. Their unproductive uneconomic holdings, use of traditional technologies for cultivation, watering, input use, non diversification of crops and poor harvesting techniques has been continuing.

The dwindling natural resources including forest and shrinking water and fodder supply have jeopardized their agriculture and livestock productivity. The low productivity compels the tribal for other avenues in non-farm sectors. Most of them are landless and depend upon non-farm activities and producing hereditary handicrafts and handloom clothes. Due to lack of skill, education and technical knowhow there is no perfection in these items. Even in these non-farm activities the tribals face problems due to poor marketing, lack of demand, competition from substitutes and training. Infact, land owning tribals do handicrafts during non agricultural seasons to supplement their incomes.

RESULT AND DISCUSSION

The following are the results of fieldworks undertaken during the course of the study:

Table-4.1

Economic Composition								
Sl. No.	RD Blocks	Economic Composition						Total
		No. of Family						
		BPL		APL		Listed / Other Category		
		Total	%	Total	%	Total	%	
1	Ambasa	1395	53.61	1109	42.62	98	3.77	2602
2	Bokafa	2220	49.76	2002	44.88	239	5.36	4461
3	Chawmanu	900	64.56	415	29.77	79	5.67	1394
4	Amarpur	2013	62.85	1150	35.90	40	1.25	3203
5	Damcherra	2309	47.26	2197	44.97	380	7.78	4886
6	Dasda	4670	56.20	3445	41.46	194	2.33	8309
7	Durga Chowmuni	75	61.48	37	30.33	10	8.20	122
8	Gournagar	125	54.11	95	41.13	11	4.76	231
9	Hrishyamukh	18	40.91	14	31.82	12	27.27	44
10	Jumpui Hill	850	55.41	630	41.07	54	3.52	1534
11	Jolaibari	488	52.87	398	43.12	37	4.01	923
12	Kakraban	44	46.81	39	41.49	11	11.70	94
13	Kalacherra	22	44.00	20	40.00	8	16.00	50
14	Karbook	1816	65.37	930	33.48	32	1.15	2778
15	Kumarghat	379	42.16	410	45.6	110	12.24	899
16	Laljuri	1513	51.71	1052	35.95	361	12.34	2926
17	Matarbari	896	54.34	746	45.24	7	0.42	1649
18	Mungiakami	411	58.38	243	34.52	50	7.10	704
19	Pecharthal	842	57.44	621	42.36	3	0.20	1466
20	Rajnagar	71	54.62	50	38.46	9	6.92	130

MAPPING THE PARTICULARLY VULNERABLE TRIBAL GROUPS IN TRIPURA

21	Salema	60	56.07	40	37.38	7	6.54	107
22	Tulashikar	21	75.00	5	17.86	2	7.14	28
23	Yuvarajnagar	108	38.30	142	50.35	32	11.35	282
24	Ompi	736	56.40	497	38.08	72	5.52	1305
25	Bharat Chandra Nagar	120	57.97	80	38.65	7	3.38	207
26	Manu	2127	53.28	1675	41.96	190	4.76	3992
27	Dumburnagar	1695	53.64	1207	38.20	258	8.16	3160
28	Ganganagar	1653	53.65	1333	43.27	95	3.08	3081
Total		27577	54.54	20582	40.70	2408	4.76	50567

Source: Field Survey 2015

Table-4.1 enumerates the economic composition of each RD Blocks. It shows that in an average more than half of the people belonged to BPL category. Among all the RD Blocks BPL households were found extremely high (more than 60) in Tulashikar, Karbook, Durga Chowmani, Amarpur and Chawmanu.

On the other hand APL households were found more than 40 percent in an average among all the RD Blocks. Among these RD Blocks, APL households were recorded higher (almost 45) in Bokafa, Damchera, Jolaibari, Kumarghat, Matabari and Yubarajnagar and in case of listed category, it was recorded high (more than 15) in Hrishyamukh and Kalachera RD Blocks.

Apart from BPL and APL there are some listed and other categories amongst the Reangs. Overall, the economic composition suggests the poor economic conditions of the Reang community in Tripura. It also indicates through the different variation that the economic conditions differ among the Reangs living in different RD Blocks in Tripura.

The Reangs live amidst rich natural resources, but are not able to tap these resources to their fullest advantage; hence are left economically backward. The socio-economic structure in Reang society is that they have a very simple technology which fits well with their ecological surroundings. There is no any uniform pattern in the Reang economic way of life. Their economy is of 'subsistence type'. The structure of the Reang economy is generally based on forests and its product.

4. Map of Economic Composition

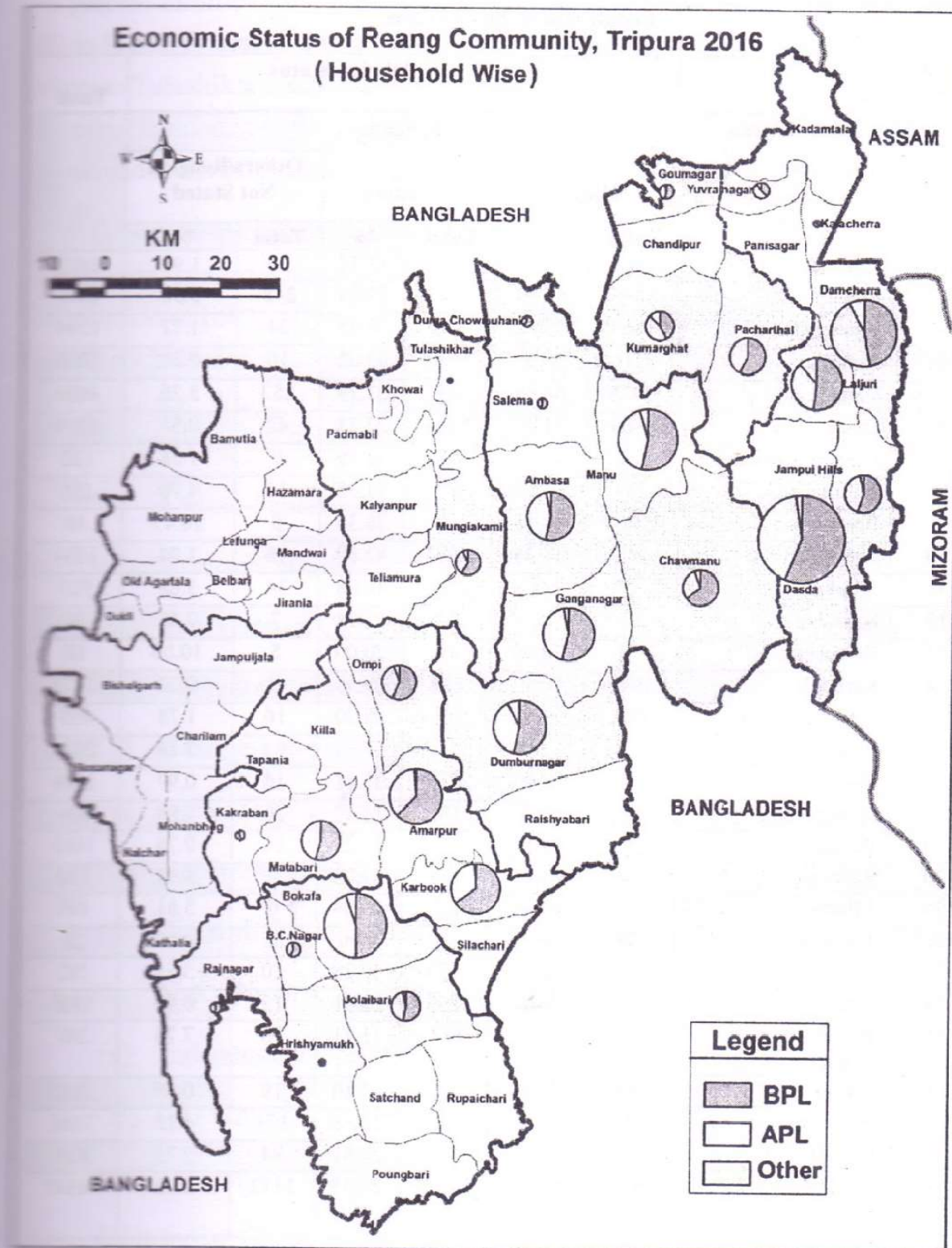


Table-4.2

Family wise Religion Status

Sl. No.	R.D. Blocks	Family wise Religion Status						Total
		Religion						
		Hindu		Christian		Others/Religion Not Stated		
		Total	%	Total	%	Total	%	
1	Ambassa	2204	84.70	348	13.37	50	1.92	2602
2	Bokafa	2998	67.20	1215	27.24	248	5.56	4461
3	Chawmanu	1057	75.82	313	22.45	24	1.72	1394
4	Amarpur	2116	66.06	1077	33.62	10	0.31	3203
5	Damcherra	2978	60.95	1651	33.79	257	5.26	4886
6	Dasda	5963	71.77	2304	27.73	42	0.51	8309
7	Durga Chowmuni	73	59.84	40	32.79	9	7.38	122
8	Gournagar	143	61.90	77	33.33	11	4.76	231
9	Hrishyamukh	19	43.18	16	36.36	9	20.45	44
10	Jumpui Hill	251	16.36	1267	82.59	16	1.04	1534
11	Jolaibari	735	79.63	154	16.68	34	3.68	923
12	Kakraban	67	71.28	20	21.28	7	7.45	94
13	Kalacherra	35	70.00	10	20.00	5	10.00	50
14	Karbook	1948	70.12	821	29.55	9	0.32	2778
15	Kumarghat	643	71.52	240	26.70	16	1.78	899
16	Laljuri	1726	58.99	1107	37.83	93	3.18	2926
17	Matarbari	1021	61.92	612	37.11	16	0.97	1649
18	Mungiakami	582	82.67	102	14.49	20	2.84	704
19	Pecharthal	1244	84.86	211	14.39	11	0.75	1466
20	Rajnagar	80	61.54	43	33.08	7	5.38	130
21	Salema	71	66.36	30	28.04	6	5.61	107
22	Tulashikar	28	100.00	0	0.00	0	0.00	28
23	Yuvarajnagar	102	36.17	170	60.28	10	3.55	282
24	Ompi	994	76.17	299	22.91	12	0.92	1305
25	Bharat Chandra Nagar	168	81.16	23	11.11	16	7.73	207
26	Manu	3450	86.42	523	13.10	19	0.48	3992
27	Dumburnagar	2012	63.67	1017	32.18	131	4.15	3160
28	Ganganagar	2362	76.66	635	20.61	84	2.73	3081
Total		35070	69.35	14325	28.33	1172	2.32	50567

Source: Field Survey 2015

Table-4.2 shows the blocks wise religion status. It was reported, average 70 percent families were Hindu and it was found significantly high (more than 80) in Manu, Bharat Chandra Nagar, Pecharthal, Mungiakami and Ambasa block, whereas Tulashikar block was listed as fully Hindu (100) dominated block. On the other hand, rest of the families were found Christian (avg. 28.33) and it was accounted remarkably high in Jumpui hill (82.59) and Yuvarajnagar block (60.28).

The Reangs belief on the malevolent (*buraha*, *longdrai*, etc.) and the benevolent (*songrongma*, *mailuhma*, *khuluhma*, etc.), spirits (*phola*), animatism (attribution of life to physical objects), animism (belief on the natural objects), beliefs in dreams/divinations and polytheism is being categorised here as a forms of Hinduism. While, Christianity refers to different Church denomination prevailing among the Reangs in particular such as:

- (i) United Pentecostal Church (1971)
- (ii) Roman Catholic Church (1977-78)
- (iii) Presbyterian Church (1982)
- (iv) Salvation Army (1982)
- (v) Evangelical Free Church of India (1998)
- (vi) Believers' Church (1999)
- (vii) Reformed Presbyterian Church (2003)
- (viii) Seventh Day Adventist (2003)
- (ix) Kuki Christian Church (2004)
- (x) Independent Church of India (2005)
- (xi) The Church of God (2005)
- (xii) Deeper Light (2007)
- (xiii) Indian Christian Mission (2008)

5. Family wise Religion Status

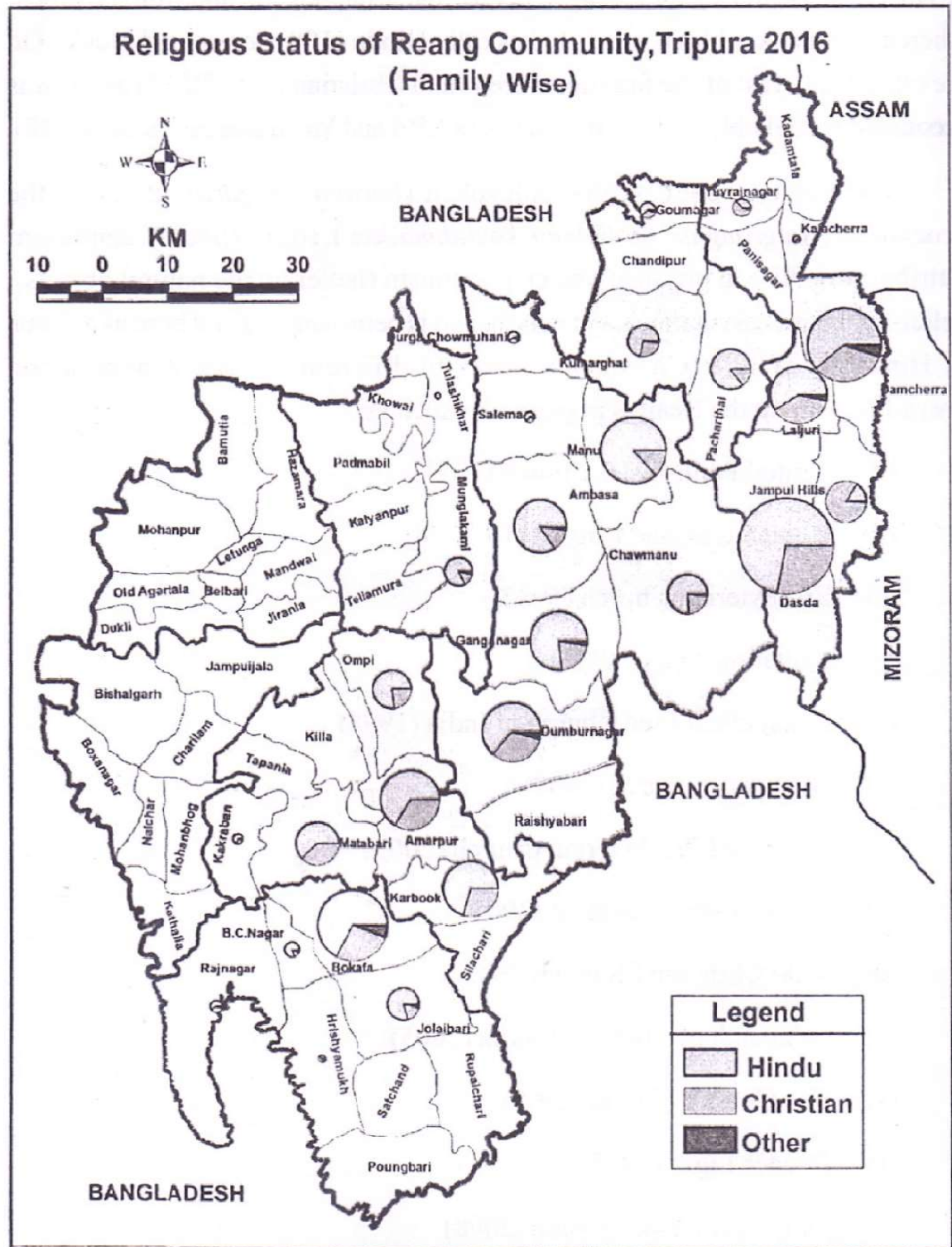


Table-4.3

Age group wise sex Ratio

Sl. No.	RD Blocks	Age group wise sex ratio				Overall
		0-5	6-14	15-60	60+	
1	Ambasa	1017	1003	979	977	981
2	Bokafa	981	965	964	988	
3	Chawmanu	971	1004	969	1088	
4	Amarpur	979	1013	944	888	
5	Damcherra	951	953	908	890	
6	Dasda	1160	1007	975	1032	
7	Durga Chowmuni	960	923	980	1333	
8	Gournagar	1125	1108	948	1150	
9	Hrishyamukh	1214	870	1044	1000	
10	Jumpui Hill	1010	1014	1024	1006	
11	Jolaibari	962	898	935	1009	
12	Kakraban	765	652	850	600	
13	Kalacherra	1125	623	1011	600	
14	Karbook	1072	920	954	947	
15	Kumarghat	1152	975	809	908	
16	Laljuri	1006	998	1005	1002	
17	Matarbari	1165	1022	1002	894	
18	Mungiakami	1295	992	1048	982	
19	Pecharthal	935	997	953	970	
20	Rajnagar	1000	2871	1041	700	
21	Salema	941	951	1031	957	
22	Tulashikar	1500	1200	1095	1250	
23	Yuvarajnagar	849	1010	796	1000	
24	Ompi	902	1001	991	755	
25	Bharat Chandra Nagar	875	1011	923	1000	
26	Manu	1001	959	958	1050	
27	Dumburnagar	1142	992	1026	1055	
28	Ganganagar	989	994	1007	1011	
Total		1022	985	965	989	

Source: Field Survey 2015

Above Table-4.3 illustrates the age group wise sex ratio among all the blocks. It indicates overall sex ratio is 981, which is considered comparatively satisfactory with the national and state average. Sex ratio is higher (1022) in the age group of (0-5) and it was recorded extremely higher in Tulashikar (1500) block, followed by Mungiakami (1295) and Hrishyamukh (1214) has secure second and third rank in sex ratio and Kakraban was identified as lowest (765) sex ratio in this category. After that (6-14) age group, sex ratio was reported 985 and it was highly remarkable in Rajnagar (2871) and Tulashikar (1200) block and it was reported lowest in Kalachera (623) and Kakraban (652). Under the age group of (15-60), sex ratio was found 965 and it was also found higher in Tulashikar block (1095) and Yubarajnagar was identified as lowest (796) sex ratio block in this age group. Lastly above 60 categories sex ratio was found 989, and it was higher (1333) in Durga Chowmuni block.

Table-4.4 explains the age distribution of villagers. It shows 4 different types of age groups. Number of Children under (0-5) age group was reported high (more than 20) in Damchera, Kakraban and Ganganagar block as well as children of age group (6-14) was reported more than 26 percent in average and it was found comparatively high (more than 30) Gournagar, Kakraban, Kalachera, Kumarghat, Tulashikar and Ompi blocks. Whereas, people age group of (15-60) were recorded more than 50 percent in average and it was found high (more than 60) in Durga Chowmohani, Rajnagar and Bharat Chandranagar blocks. On the other hand, above 60 ages of people were reported almost 7.46 percent in average and among them it was found comparatively high (more than 15) in Laljuri, Tulashikhar and Ganganagar blocks.

Table 4.4
Age Distribution

Sl. No.	RD Blocks	Age Distribution											
		0-5			6-14			15-60			60+		
		Total		%	Total		%	Total		%	Total		%
		M	F		M	F		M	F		M	F	
1	Ambassa	655	666	12.30	1279	1283	23.86	3155	3088	58.15	311	304	5.73
2	Bokafa	1180	1158	11.91	2320	2238	23.22	5806	5597	58.08	671	663	6.79
3	Chawmanu	411	399	13.65	841	844	28.39	1530	1482	50.75	205	223	7.21
4	Amarpur	807	790	12.31	1853	1878	28.77	3565	3367	53.45	375	333	5.46
5	Damcherra	3810	3625	26.58	3216	3065	22.45	7102	6452	48.45	374	333	2.53
6	Dasda	2246	2606	13.43	5245	5282	29.13	9160	8929	50.05	1315	1357	7.39
7	Durga Chowmuni	25	24	10.02	65	60	25.56	152	149	61.55	6	8	2.86
8	Gournagar	88	99	18.39	158	175	32.74	233	221	44.64	20	23	4.23
9	Hrishyamukh	14	17	14.29	23	20	19.82	68	71	64.06	2	2	1.84
10	Jumpui Hill	704	711	21.92	810	821	25.27	1520	1556	47.65	166	167	5.16
11	Jolaibari	366	352	17.63	617	554	28.76	907	848	43.10	213	215	10.51
12	Kakraban	85	65	26.55	115	75	33.63	100	85	32.74	25	15	7.08
13	Kalacherra	16	18	10.30	61	38	30.00	94	95	57.27	5	3	2.42
14	Karbook	802	860	13.51	1332	1225	20.78	3740	3569	59.41	398	377	6.30
15	Kumarghat	210	242	11.23	797	777	39.10	1002	811	45.03	98	89	4.64
16	Lajuri	956	962	16.90	1644	1640	28.94	2160	2170	38.16	907	909	16.00
17	Matarbari	443	516	14.63	952	973	29.36	1683	1686	51.39	160	143	4.62
18	Mungiakami	234	303	17.24	376	373	24.05	729	764	47.94	169	166	10.76
19	Pecharthal	464	434	14.84	790	788	26.08	1465	1396	47.29	362	351	11.79
													6050

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20	Rajnagar	26	26	9.74	31	89	22.47	169	176	64.61	10	7	3.18	534
21	Salema	34	32	15.38	61	58	27.74	98	101	46.39	23	22	10.49	429
22	Tulashikar	4	6	9.52	15	18	31.43	21	23	41.90	8	10	17.14	105
23	Yuvarajnagar	159	135	18.57	201	203	25.52	456	363	51.74	33	33	4.17	1583
24	Ompi	482	435	14.73	959	960	30.83	1493	1479	47.75	237	179	6.68	6224
25	Bharat Chandra Nagar	16	14	4.52	88	89	26.70	233	215	67.57	4	4	1.21	663
26	Manu	958	959	12.49	2310	2215	29.48	3906	3740	49.82	614	645	8.20	15347
27	Dumburnagar	1032	1179	15.98	1450	1438	20.88	3849	3949	56.37	456	481	6.77	13834
28	Ganganagar	1323	1309	20.94	1702	1692	27.00	2122	2137	33.88	1136	1149	18.18	12570
Total		17550	17942	16.04	29311	28871	26.30	56518	54514	50.19	8303	8211	7.46	2,21,220

Source: Field Survey 2015

Table-4.5

Major Occupation

RD Blocks	Agriculture		Collection of Minor Forest Produce	Agricultural Labour	Non-Agriculture Labour	Small Business	Govt. Service	Any Other	Total
	Shifting	Settled							
Ambassa	410	298	525	951	68	111	161	78	2602
Bokafa	919	1257	856	615	176	129	453	56	4461
Chawmanu	810	18	102	350	32	10	60	12	1394
Amarpur	942	353	982	266	158	63	431	08	3203
Damcheria	1439	830	781	716	616	343	130	31	4886
Dasda	3754	589	436	2100	250	321	822	37	8309
Durga Chowmuni	22	10	40	31	05	05	05	04	122

Couranagar	104	13	18	58	33	03	06	03	331
Hrishyamukh	67	13	05	08	03	03	02	03	44
Jampul Hill	940	00	97	130	102	80	160	25	1534
Jolalbari	310	80	100	180	40	93	84	36	923
Kakraban	24	15	10	19	09	06	05	06	94
Kalacherra	16	03	05	16	04	04	00	02	50
Karbook	704	990	100	557	130	93	191	13	2778
Kumarghat	344	65	60	260	55	32	60	23	899
Lajuri	1072	160	562	650	230	198	24	30	2926
Matarbari	674	300	290	217	82	20	46	20	1649
Mungiakami	300	30	74	209	25	16	36	14	704
Pecharthal	610	122	126	259	164	37	139	09	1466
Rajnagar	40	25	10	20	12	08	10	05	130
Salema	31	05	10	28	13	10	04	06	107
Tulashikar	13	00	05	04	02	03	00	01	28
Yuvarajnagar	92	16	40	50	37	35	07	05	282
Ompi	541	165	205	207	72	59	30	26	1305
Bharat Chandra Nagar	27	44	43	39	41	05	04	04	207
Manu	1274	538	526	847	391	104	297	15	3992
Dumburnagar	1218	919	283	301	66	82	268	23	3160
Ganganagar	1195	155	358	968	154	130	96	25	3081
Total	17832	7012	6649	10056	2960	2005	3531	522	50567
Percent (%)	(35.2)	(13.8)	(13.1)	(19.8)	(5.8)	(3.9)	(6.9)	(1)	(100)

Source: Field Survey 2015

Table-4.6

Education Profile (6-14)

RD Blocks	School Going		Not going to School				Total
			Working		Not Working		
	Male	Female	Male	Female	Male	Female	
Ambassa	991	938	212	203	72	62	2478
Bokafa	1548	1433	72	70	60	55	3238
Chawmanu	547	618	75	78	27	23	1368
Amarpur	1030	1063	91	114	47	39	2384
Damcherra	2509	2335	117	281	188	158	5588
Dasda	3792	3720	734	707	276	270	9499
Durga Chowmuni	18	17	55	50	25	20	185
Gournagar	79	75	15	17	04	06	196
Hrishyamukh	24	23	18	13	12	10	100
Jumpui Hill	27	29	7	4	15	21	103
Jolaibari	224	224	105	102	77	70	802
Kakraban	50	48	35	30	20	15	198
Kalacherra	18	10	14	21	23	01	87
Karbook	840	844	20	18	18	17	1757
Kumarghat	680	754	49	91	50	32	1656
Laljuri	44	40	36	32	25	22	199
Matarbari	400	386	200	150	85	80	1301
Mungiakami	310	240	23	21	01	02	597
Pecharthal	476	408	107	113	26	24	1154
Rajnagar	300	270	100	95	29	26	820
Salema	12	09	10	07	05	03	46
Tulashikar	25	20	18	16	09	06	94
Yuvarajnagar	186	91	38	68	36	44	463
Ompi	562	450	174	161	107	73	1527

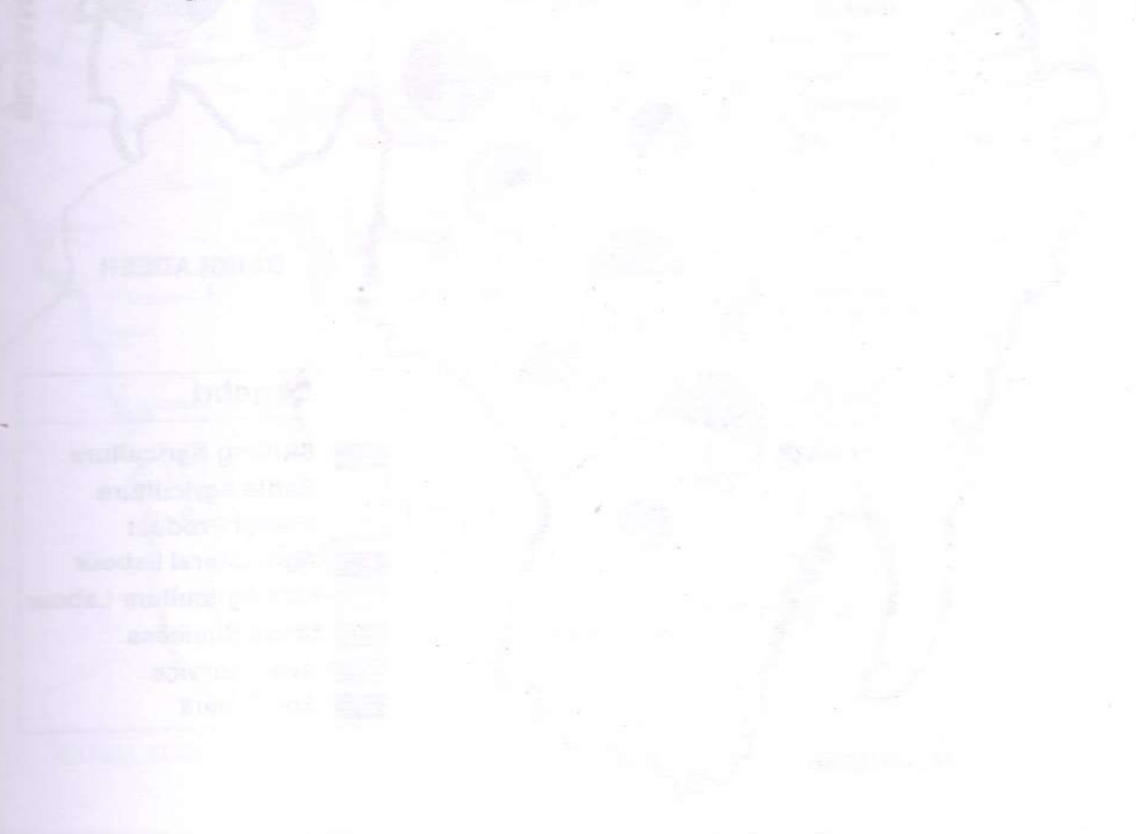
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Hrishyamukh	35	33	26	37	27	10	12	08	11	07	-	-	-	-	-	-	-	206
Jumpul Hill	12	33	25	24	32	22	08	03	04	02	08	06	03	02	02	03	189	
Jolaihari	50	47	270	233	117	182	25	08	12	03	03	02	02	-	-	-	954	
Kakraban	20	25	57	45	60	36	50	45	38	36	10	6	4	-	-	-	432	
Kalacherra	3	7	23	21	27	16	12	06	03	02	-	-	-	-	-	-	120	
Karbook	669	910	484	521	533	219	272	236	113	71	47	29	11	07	06	03	4131	
Kumarghat	95	152	475	527	434	220	141	407	24	12	12	07	03	-	04	-	2513	
Laljuri	40	30	51	72	36	40	14	14	05	07	03	02	-	-	-	-	314	
Matarbari	18	24	371	344	312	274	57	51	19	15	02	03	-	-	-	-	1490	
Mungiakami	240	372	228	158	138	73	09	03	05	01	05	02	-	-	-	-	1234	
Pedarthal	134	286	418	305	257	174	54	28	35	8	13	04	01	-	-	-	1717	
Rajnagar	70	161	262	234	213	111	247	183	72	50	15	03	-	-	-	-	1621	
Salema	75	65	17	10	09	10	07	04	03	-	-	-	-	-	-	-	200	
Tulashikar	06	05	19	12	18	21	02	02	-	-	-	-	-	-	-	-	85	
Yuvarajnagar	15	17	116	97	113	137	08	04	-	-	-	-	-	-	-	-	507	
Ompi	34	63	530	476	271	250	37	28	42	38	28	20	02	-	01	-	1820	
Bharat Chandra Nagar	274	235	291	263	256	123	36	26	07	03	-	-	-	-	-	-	1514	
Manu	111	100	1107	1056	975	908	50	19	34	40	19	11	04	01	03	01	4439	
Dumburnagar	359	633	903	833	942	796	327	192	155	68	12	08	03	02	05	02	5240	
Ganganagar	784	1348	413	389	236	201	262	136	97	36	09	03	-	-	-	-	3914	
Total	5642	8131	1510	1472	8728	6950	5337	4011	1850	1199	634	335	182	93	55	47	73024	
Percent (%)	(7.7)	(11.1)	8	2	(11.9)	(9.5)	(7.3)	(5.4)	(2.5)	(1.6)	(0.8)	(0.4)	(0.2)	(0.1)	(0.07)	(0.06)	(100)	

NB: Does not include infant and kids below the age of 6 and those persons who left their studies midway due to financial or other personal problems and also those who are engaged with different economy activities (Government service, Labourer, etc.).

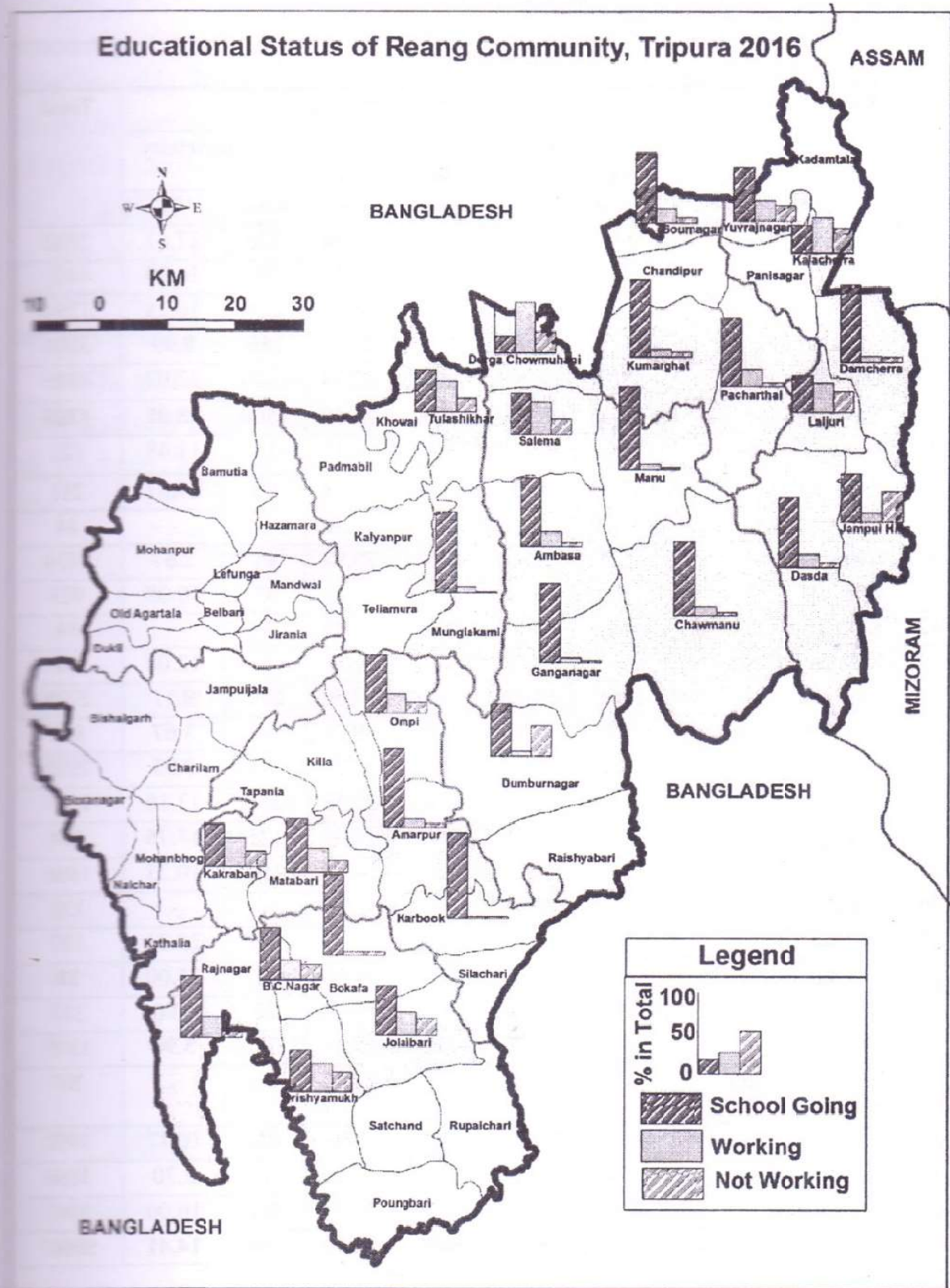
Table-4.5 suggests the economic profile of the Reang community. At the economic and cultural level, the family is a unit of both production and consumption. Majority of the Reangs in all the RD Blocks are found to be engaged with *jhum* (shifting method of cultivation). While, they also practiced settled agriculture, works as agricultural labour and engaged as small business. It was found from the table that small number of them worked in government sectors. The below maps clearly indicates the structural variation of occupational structure among the Reangs living in different RD Blocks.

Table-4.6 and 4.7 indicates the educational profile ranging from age group of 6-14 and the educational status prevailing among the Reangs in different RD Blocks. Both the tables indicate the dismal conditions among the Reangs. In the course of the interview, the greatest hindrance or obstacles in the development of education among the Reangs are found to be poverty or their poor socio-economic conditions. Lack of physical infrastructure, functional deficiency, gender discrimination, lack of resources, acute shortage of trained and highly qualified teachers and high absenteeism among teachers further worsen the situation.





7. Educational Status of Reang Community



MAPPING THE PARTICULARLY VULNERABLE TRIBAL GROUPS IN TRIPURA

Table-4.8

Status of Electricity

Electricity								
Sl. No.	RD Blocks	Number of Family						Total
		Having Electricity		Having Solar-Light		No Electricity		
		Total	%	Total	%	Total	%	
1	Ambassa	1064	40.89	818	31.44	720	27.67	2602
2	Bokafa	3071	68.84	632	14.17	758	16.99	4461
3	Chawmanu	687	49.28	480	34.43	227	16.28	1394
4	Amarpur	2174	67.87	741	23.13	288	8.99	3203
5	Damcherra	2963	60.64	603	12.34	1320	27.02	4886
6	Dasda	5031	60.55	1778	21.40	1500	18.05	8309
7	Durga Chowmuni	88	72.13	20	16.39	14	11.48	122
8	Gournagar	97	41.99	65	28.14	69	29.87	231
9	Hrishyamukh	39	88.64	5	11.36	-	-	44
10	Jumpui Hill	1034	67.41	459	29.92	41	2.67	1534
11	Jolaibari	706	76.49	124	13.43	93	10.08	923
12	Kakraban	75	79.79	17	18.09	-	-	94
13	Kalacherra	41	82.00	3	6.00	6	12.00	50
14	Karbook	1761	63.39	764	27.50	253	9.11	2778
15	Kumarghat	675	75.08	173	19.24	51	5.67	899
16	Laljuri	1926	65.82	709	24.23	291	9.95	2926
17	Matarbari	978	59.31	454	27.53	217	13.16	1649
18	Mungiakami	498	70.74	81	11.51	125	17.76	704
19	Pecharthal	1045	71.28	271	18.49	150	10.23	1466
20	Rajnagar	121	93.08	9	6.92	-	-	130
21	Salema	57	53.27	23	21.50	27	25.23	107
22	Tulashikar	-	-	7	25.00	21	75.00	28
23	Yuvarajnagar	229	81.21	31	10.99	22	7.80	282
24	Ompi	1096	83.98	132	10.11	77	5.90	1305
25	Bharat Chandra Nagar	178	85.99	29	14.01	-	-	207
26	Manu	3279	82.14	307	7.69	406	10.17	3992
27	Dumburnagar	2662	84.24	381	12.06	117	3.70	3160
28	Ganganagar	2102	68.22	486	15.77	493	16.00	3081
Total		33677	66.60	9602	18.99	7286	14.41	50567

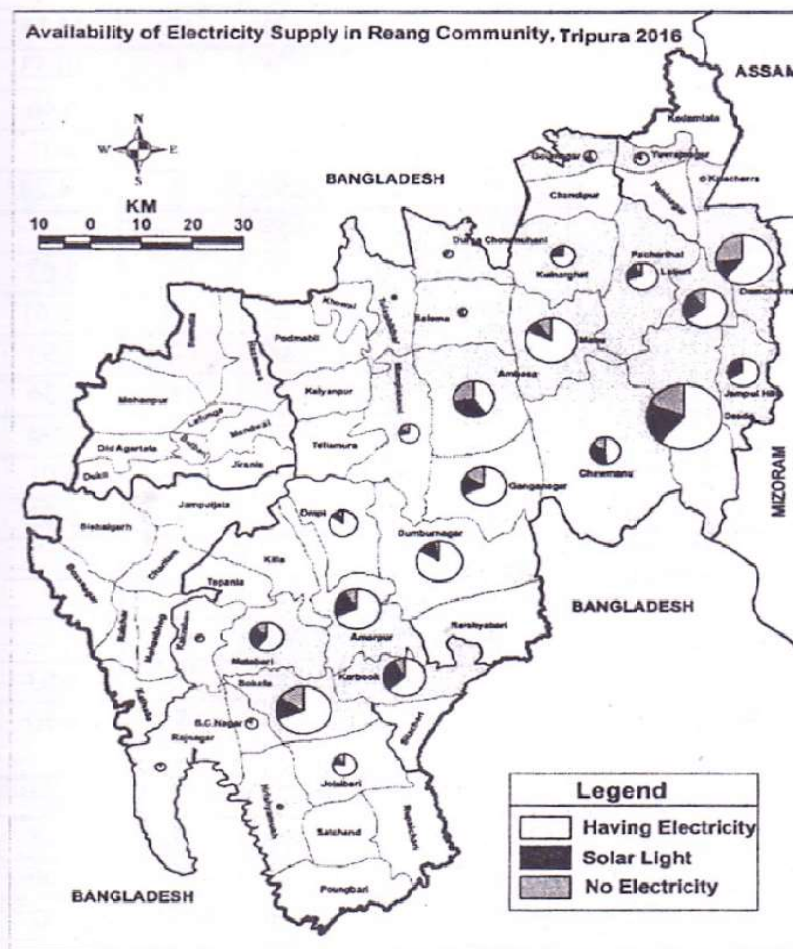
Source: Field Survey 2015

Table-4.8 represents the status of electricity users among all the blocks. It denotes, in average 67 percent families were having electricity. Whereas it was found significantly high in Rajnagar block (93.08) and some blocks namely Erishyamukh, Kalachera, Yuvrajnagar, Ompi, Bharat Chandra Nagar, Manu, Dumburnagar were able to cover more than 80 percent of family in terms of electricity users in their particular jurisdiction.

On the other hand people were still surviving very badly without electricity in Tulashikhar (75) block and it was recorded more than 25 percent in Ambasa, Damchera, Gournagar, Salema block. So it is important to focus in these blocks for improving the electricity as soon as possible.

The table also implies the number of solar light user's family. It was found comparatively high (more than 25) in Ambasa, Chawmanu, Gournagar, Jumpui hill, Karbook, Matabari, Tulashikhar block.

8. Map of Electricity Status



MAPPING THE PARTICULARLY VULNERABLE TRIBAL GROUPS IN TRIPURA

Table-4.9

Status of Financial Inclusion

Financial Inclusion								
Sl. No.	RD Blocks	Number of Family Having						Total
		Bank Account		Post Office		New account created under Jan Dhan Yojana		
		Number	%	Number	%	Number	%	
1	Ambassa	2059	85.72	257	10.70	86	3.58	2402
2	Bokafa	3074	80.37	618	16.16	133	3.48	3825
3	Chawmanu	806	71.52	265	23.51	56	4.97	1127
4	Amarpur	2241	77.30	512	17.66	146	5.04	2899
5	Damcherra	1262	62.60	534	26.49	220	10.91	2016
6	Dasda	3837	66.88	1017	17.73	883	15.39	5737
7	Durga Chowmuni	78	69.64	26	23.21	8	7.14	112
8	Gournagar	69	65.09	22	20.75	15	14.15	106
9	Hrishyamukh	22	57.89	12	31.58	4	10.53	38
10	Jumpui Hill	687	69.32	240	24.22	64	6.46	991
11	Jolaibari	648	83.61	75	9.68	52	6.71	775
12	Kakraban	32	50.79	22	34.92	9	14.29	63
13	Kalacherra	5	45.45	6	54.55	-		11
14	Karbook	1094	64.05	552	32.32	62	3.63	1708
15	Kumarghat	284	41.70	243	35.68	154	22.61	681
16	Laljuri	863	61.08	438	31.00	112	7.93	1413
17	Matarbari	1021	86.16	136	11.48	28	2.36	1185
18	Mungiakami	329	63.51	180	34.75	9	1.74	518
19	Pecharthal	1007	82.95	134	11.04	73	6.01	1214
20	Rajnagar	86	74.14	23	19.83	7	6.03	116
21	Salema	25	83.33	5	16.67	-		30
22	Tulashikar	12	63.16	7	36.84	-		19
23	Yuvarajnagar	67	71.28	27	28.72	-		94
24	Ompi	1028	89.70	42	3.66	76	6.63	1146
25	Bharat Chandra Nagar	72	78.26	12	13.04	8	8.70	92
26	Manu	2087	76.62	614	22.54	23	0.84	2724
27	Dumburnagar	1841	95.69	66	3.43	17	0.88	1924
28	Ganganagar	1274	80.68	263	16.66	42	2.66	1579
Total		25910	75.00	6348	18.38	2287	6.62	34545

Source: Field Survey 2015

Table-4.9 depicts the financial inclusion of Reang families. It indicates overall 75 percent families were having bank account and it was found higher (95.69) in Dumburnagar block. Also few blocks (Ambasa, Bokafa, Julaibari, Matabari, Pecharthal, Salema, Ompi, Ganganagar) were reported more than 80 percent in case of bank account holders. Whereas, more than 18 percent family was found those were having account in Post office and it was found significantly higher in Kalachera (54.55) and rest of the blocks (Hrishyamukh, Kakraban, Karbook, Kumarghat, Mungiakami, Tulashikar) were found more than 30 percent in terms of Post office account holder. Another important issue was reported, regarding bank account opened under *Janadhan Yojana* which was recorded almost 7 percent in an average and it was found comparatively better in Kumarghat (22.61) block.

Table-4.10

Loan Habits Scenario

RD Blocks	Number of Beneficiary access								Total
	Loan Habits								
	Bank		Money Lender		MFI		SHG		
	Number	%	Number	%	Number	%	Number	%	
Ambassa	206	64.78	17	5.35	65	20.44	30	9.43	318
Bokafa	590	79.09	5	0.67	141	18.90	10	1.34	746
Chawmanu	201	49.51	3	0.74	42	10.34	160	39.41	406
Amarpur	80	41.88	9	4.71	81	42.41	21	10.99	191
Dumcherra	931	48.79	8	0.42	109	5.71	860	45.07	1908
Desta	2338	51.52	20	0.44	180	3.97	2000	44.07	4538
Durga Chowmuni	23	50.00	6	13.04	5	10.87	12	26.09	46
Gairnagar	38	66.67	2	3.51	9	15.79	8	14.04	57
Hrishyamukh	8	66.67	2	16.67	2	16.67	-		12
Jampai Hill	25	27.17	33	35.87	14	15.22	20	21.74	92
Julaibari	18	52.94	3	8.82	5	14.71	8	23.53	34
Kakraban	18	64.29	10	35.71	-		-		28
Kalacherra	14	73.68	3	15.79	-		2	10.53	19
Karbook	669	86.88	29	3.77	6	0.78	66	8.57	770
Kumarghat	414	88.84	5	1.07	4	0.86	43	9.23	466
Laljeri	112	59.26	34	17.99	3	1.59	40	21.16	189
Watarbari	80	50.96	8	5.10	9	5.73	60	38.22	157
Wungiakami	82	75.93	3	2.78	2	1.85	21	19.44	108

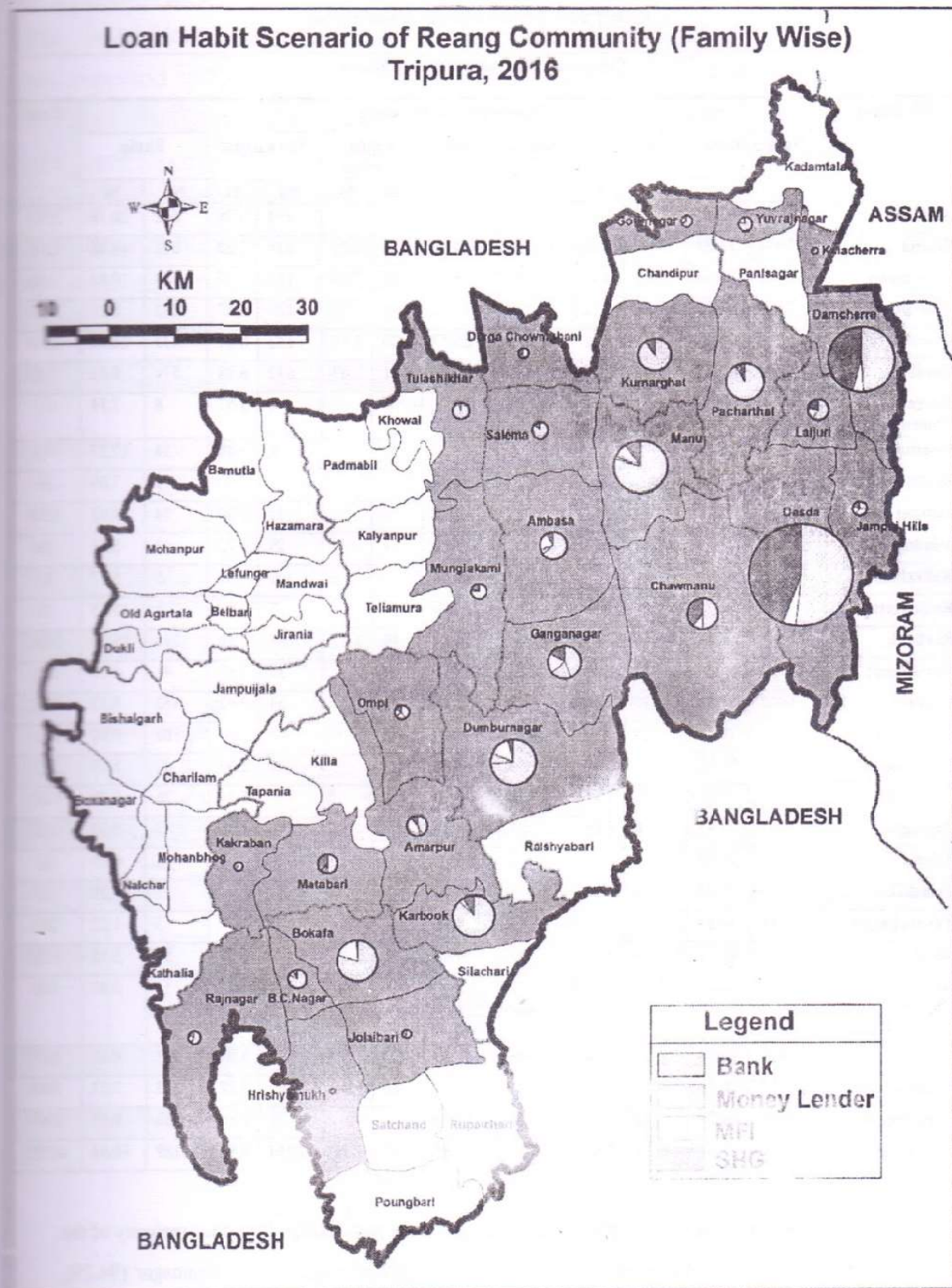
MAPPING THE PARTICULARLY VULNERABLE TRIBAL GROUPS IN TRIPURA

Pecharthal	545	90.23	9	1.49	15	2.48	35	5.79	604
Rajnagar	40	59.70	2	2.99	10	14.93	15	22.39	67
Salema	98	85.96	5	4.39	6	5.26	5	4.39	114
Tulashikar	111	94.87	6	5.13	-	-	-	-	117
Yuvarajnaragar	69	80.23	15	17.44	2	2.33	-	-	86
Ompi	40	41.24	23	23.71	16	16.49	18	18.56	97
Bharat Chandra Nagar	116	82.27	13	9.22	6	4.26	6	4.26	141
Manu	978	79.71	20	1.63	108	8.80	121	9.86	1227
Dumburnagar	675	73.69	70	7.64	130	14.19	41	4.48	916
Ganganagar	200	43.20	98	21.17	85	18.36	80	17.28	463
Total	8719	62.65	461	3.31	1055	7.58	3682	26.46	13917

Source: Field Survey 2015

Table-4.7 indicates the loan habit scenario status of the people. It shows majority (63.0) of the peoples were taken loan from bank, and it was found significantly higher in Tulashikar block (95.0) and Pecharthal block (90.23) and also few blocks (Kumarghat, Karbook, Salema, Yubarajnaragar, Bharat Chandra Nagar) were found more than 80 percent, those blocks are considering satisfactory in the same. Followed by almost 26.5 percent were reported they had taken loan from the SHG groups which was found comparatively better in Dasda (44.07) and Damchera (45.07) block. However, almost 8 percent people responded, they were received loan from MFI and it was remarkably better in Amarpur block (42.41). And lastly one important and significant finding is that, very less percentage (3.31) of people were taken loan from the money lender and it was reported quite high (almost 36.0) in Jumpui Hill and Kakraban block.

9. Map of Loan Habits Scenario



MAPPING THE PARTICULARLY VULNERABLE TRIBAL GROUPS IN TRIPURA

Table-4.11

Cyber and Telecommunication Status

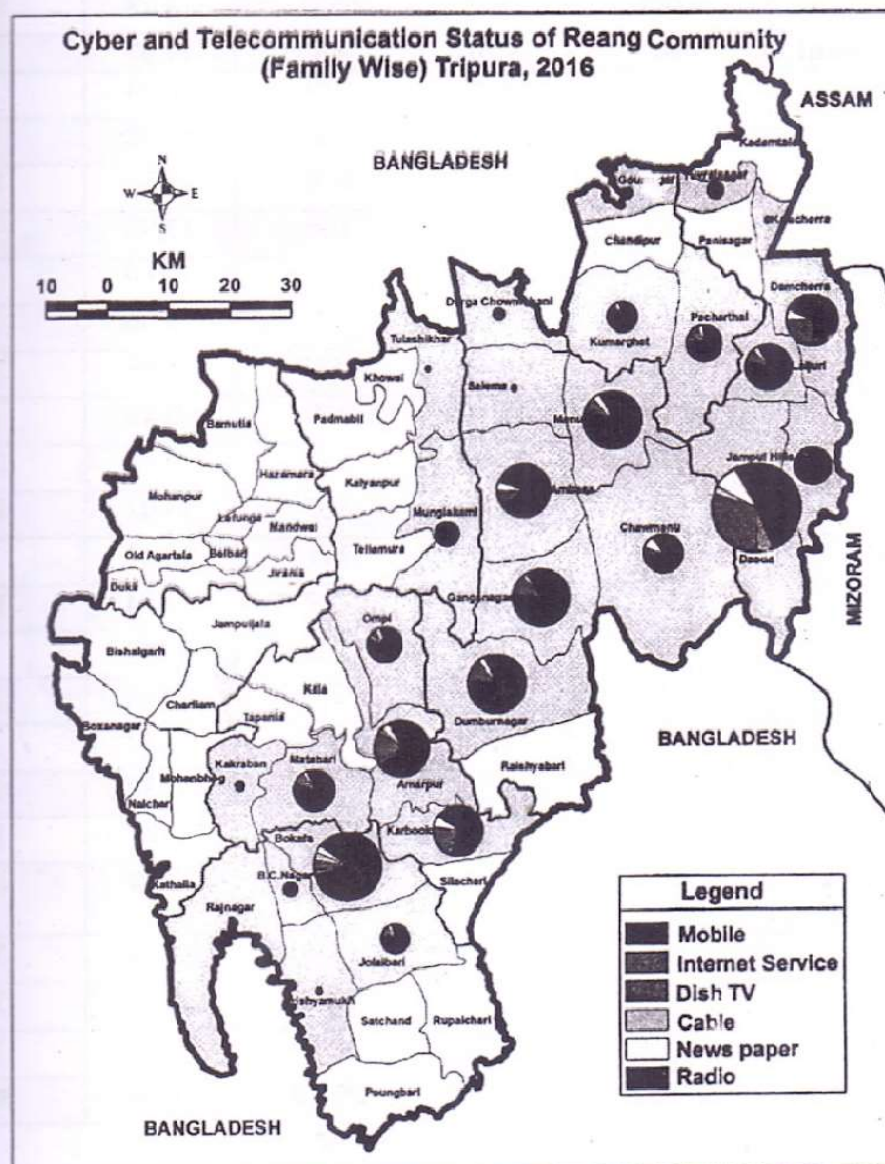
Cyber and Telecommunication Status													
RD Blocks	Number of Family using												Total
	Mobile Phone		Internet Service		Dish TV Service		Cable Service		News paper		Radio		
	No	%	No	%	No	%	No	%	No	%	No	%	
Ambassa	1607	63.27	45	1.77	201	7.91	41	1.61	134	5.28	512	20.16	2540
Bokafa	2994	71.02	92	2.18	188	4.46	179	4.25	135	3.20	628	14.90	4216
Chawmanu	945	70.63	12	0.90	88	6.58	28	2.09	131	9.79	134	10.01	1338
Amarpur	1822	64.50	88	3.12	490	17.35	64	2.27	129	4.57	232	8.21	2825
Damcherra	1047	45.31	49	2.12	614	26.57	26	1.13	142	6.14	433	18.74	2311
Dasda	3139	43.88	411	5.75	2196	30.70	191	2.67	642	8.98	574	8.02	7153
Durga Chowmuni	88	78.57	-		12	10.71	-		4	3.57	8	7.14	112
Gournagar	91	79.13	-		6	5.22	-		4	3.48	14	12.17	115
Hrishyamukh	33	84.62	-		3	7.69	-		-		3	7.69	39
Jumpui Hill	1082	88.76	44	3.61	28	2.30	-		11	0.90	54	4.43	1219
Jolaibari	616	78.97	32	4.10	60	7.69	-		29	3.72	43	5.51	780
Kakraban	55	67.90	-		15	18.52	-		6	7.41	5	6.17	81
Kalacherra	25	75.76	-		3	9.09	-		-		5	15.15	33
Karbook	1261	54.73	69	2.99	446	19.36	14	0.61	166	7.20	348	15.10	2304
Kumarghat	709	86.25	12	1.46	28	3.41	-		32	3.89	41	4.99	822
Laljuri	1462	78.18	30	1.60	162	8.66	-		64	3.42	152	8.13	1870
Matarbari	1193	78.75	24	1.58	155	10.23	-		40	2.64	103	6.80	1515
Mungiakami	441	84.32	11	2.10	16	3.06	-		13	2.49	42	8.03	523
Pecharthal	908	77.67	48	4.11	148	12.66	-		39	3.34	26	2.22	1169
Rajnagar	87	65.91	8	6.06	25	18.94	-		5	3.79	7	5.30	132
Salema	25	78.13	-		5	15.63	-		-		2	6.25	32
Tulashikar	15	71.43	-		3	14.29	-		-		3	14.29	21
Yuvarajnagar	231	94.29	-		11	4.49	-		-		3	1.22	245
Ompi	902	80.11	62	5.51	55	4.88	-		49	4.35	58	5.15	1126
Bharat Chandra Nagar	167	88.83	2	1.06	4	2.13	-		4	2.13	11	5.85	188
Manu	2438	80.78	55	1.82	163	5.40	-		119	3.94	243	8.05	3018
Dumburnagar	2357	76.38	56	1.81	323	10.47	26	0.84	101	3.27	223	7.23	3086
Ganganagar	2219	76.28	22	0.76	331	11.38	-		55	1.89	282	9.69	2909
Total	27959	67.01	1172	2.81	5779	13.85	569	1.36	2054	4.92	4189	10.04	41722

Source: Field Survey 2015

Cyber and telecommunication status is shown on the above table. It implies majority of the families (67.0) were using mobile phone and it was witnessed mostly in Yuvarajnagar (94.29),

Bharat Chandranagar (88.83), Jumpui hill (88.76). Internet user was reported only 3 percent and it was reported comparatively better (almost 6) in Rajnagar, Dasda, Ompi block. After that, dish TV user was recorded almost 14 percent and it was reported little bit high in Dasda (31), Damchera (27), Karbook (19.36), Kakraban (19), Rajnagar (19). Cable user was found very low (1.36). Whereas 5 percent were reported, they are following news paper regularly. It was comparatively more in Chawmanu (10) and Dasda block (9). And lastly more than 10 percent people were considered, till they are using radio as their telecommunication process. It was quite higher in Ambasa (20.16) and Damchera (19).

10. Map of Cyber and Telecommunication Status



MAPPING THE PARTICULARLY VULNERABLE TRIBAL GROUPS IN TRIPURA

Table-4.12

IAV and RSVY Beneficiary in the RD Blocks

RD Blocks	Number of family using				Total family
	IAY Beneficiary		RSVY/ NHIP Beneficiary		
	Total	%	Total	%	
Ambassa	967	37.16	843	32.40	2602
Bokafa	2287	51.27	2196	49.23	4461
Chawmanu	461	33.07	720	51.65	1394
Amarpur	1813	56.60	1707	53.29	3203
Damcherra	2558	52.35	3715	76.03	4886
Dasda	4467	53.76	6521	78.48	8309
Durga Chowmuni	10	8.20	24	19.67	122
Gournagar	51	22.08	129	55.84	231
Hrishyamukh	23	52.27	14	31.82	44
Jumpui Hill	82	5.35	679	44.26	1534
Jolaibari	39	4.23	166	17.98	923
Kakraban	94	100.0	94	100.0	94
Kalacherra	12	24.00	25	50.00	50
Karbook	929	33.44	1582	56.95	2778
Kumarghat	433	48.16	328	36.48	899
Laljuri	1230	42.04	858	29.32	2926
Matarbari	831	50.39	627	38.02	1649
Mungiakami	134	19.03	341	48.44	704
Pecharthal	597	40.72	779	53.14	1466
Rajnagar	30	23.08	22	16.92	130
Salema	25	23.36	25	23.36	107
Tulashikar	13	46.43	8	28.57	28
Yuvarajnagar	120	42.55	77	27.30	282
Ompi	187	14.33	120	9.20	1305
Bharat Chandra Nagar	100	48.31	43	20.77	207
Manu	1868	46.79	1668	41.78	3992
Dumburnagar	1644	52.03	1212	38.35	3160
Ganganagar	1893	61.44	951	30.87	3081
Total	22905	45.30	25479	50.39	50567

Source: Field Survey 2015

Table-4.12 shows the housing (IAY) and smart card (RSVY) holder status. More than 45 percent families were having IAY house and it was recorded higher in Kakraban (100.0) and few blocks (Bokafa, Amarpur, Damchera, Dasda, Hrishyamukh, Matabari, Dumburnagar and Ganganagar) were reported more than 50 percent in terms of IAY house holders.

On the other hand more than 50 percent families were reported they are having RSVY card. It was found significantly higher in Kakraban (100) followed by Damchera (76.03), Dasda (78.48).

11. Map of IAY Beneficiary in the RD Blocks



12. Map of RSVY Beneficiary in the RD Blocks

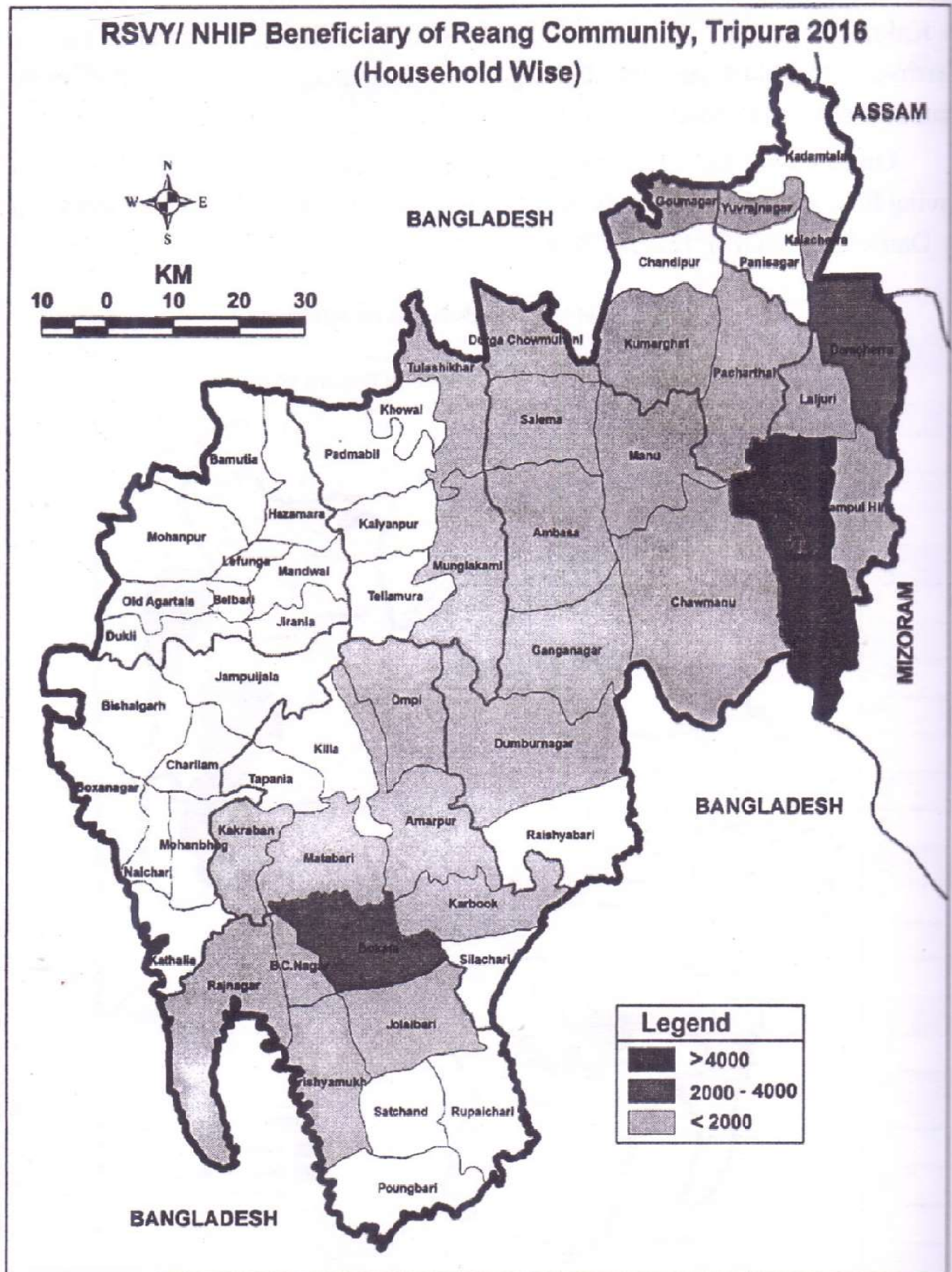


Table-4.13

Beneficiary under MGNREGA

Sl. No.	RD Blocks	Number of Beneficiary access		Total family
		MGNREGA		
		No. of Job Card		
		No	%	
1	Ambassa	1697	65.22	2602
2	Bokafa	2753	61.71	4461
3	Chawmanu	959	68.79	1394
4	Amarpur	2007	62.66	3203
5	Damcherra	2245	45.95	4886
6	Dasda	4987	60.02	8309
7	Durga Chowmuni	43	35.25	122
8	Gournagar	107	46.32	231
9	Hrishyamukh	22	50.00	44
10	Jumpui Hill	681	44.39	1534
11	Jolaibari	923	100.0	923
12	Kakraban	44	46.81	94
13	Kalacherra	25	50.00	50
14	Karbook	1352	48.67	2778
15	Kumarghat	432	48.05	899
16	Laljuri	1052	35.95	2926
17	Matarbari	1039	63.01	1649
18	Mungiakami	397	56.39	704
19	Pecharthai	1014	69.17	1466
20	Rajnagar	101	77.69	130
21	Salema	34	31.78	107
22	Tulashikar	8	28.57	28
23	Yuvarajnagar	209	74.11	282
24	Ompi	830	63.60	1305
25	Bharat Chandra Nagar	75	36.23	207
26	Manu	2921	73.17	3992
27	Dumburnagar	1103	34.91	3160
28	Ganganagar	2155	69.94	3081
Total		7262	14.36	50567

Source: Field Survey 2015

MAPPING THE PARTICULARLY VULNERABLE TRIBAL GROUPS IN TRIPURA

Table-4.13 illustrates the block wise MGNREGA beneficiary status. It was reported, job card holders were remarkably higher in Julaibari (100.0) block and also job card holder comparatively higher (more than 70 percent) in Rajnagar, Yuvrajnagar, Manu, Ganganagar block.

13. Map of Beneficiary under MGNREGA

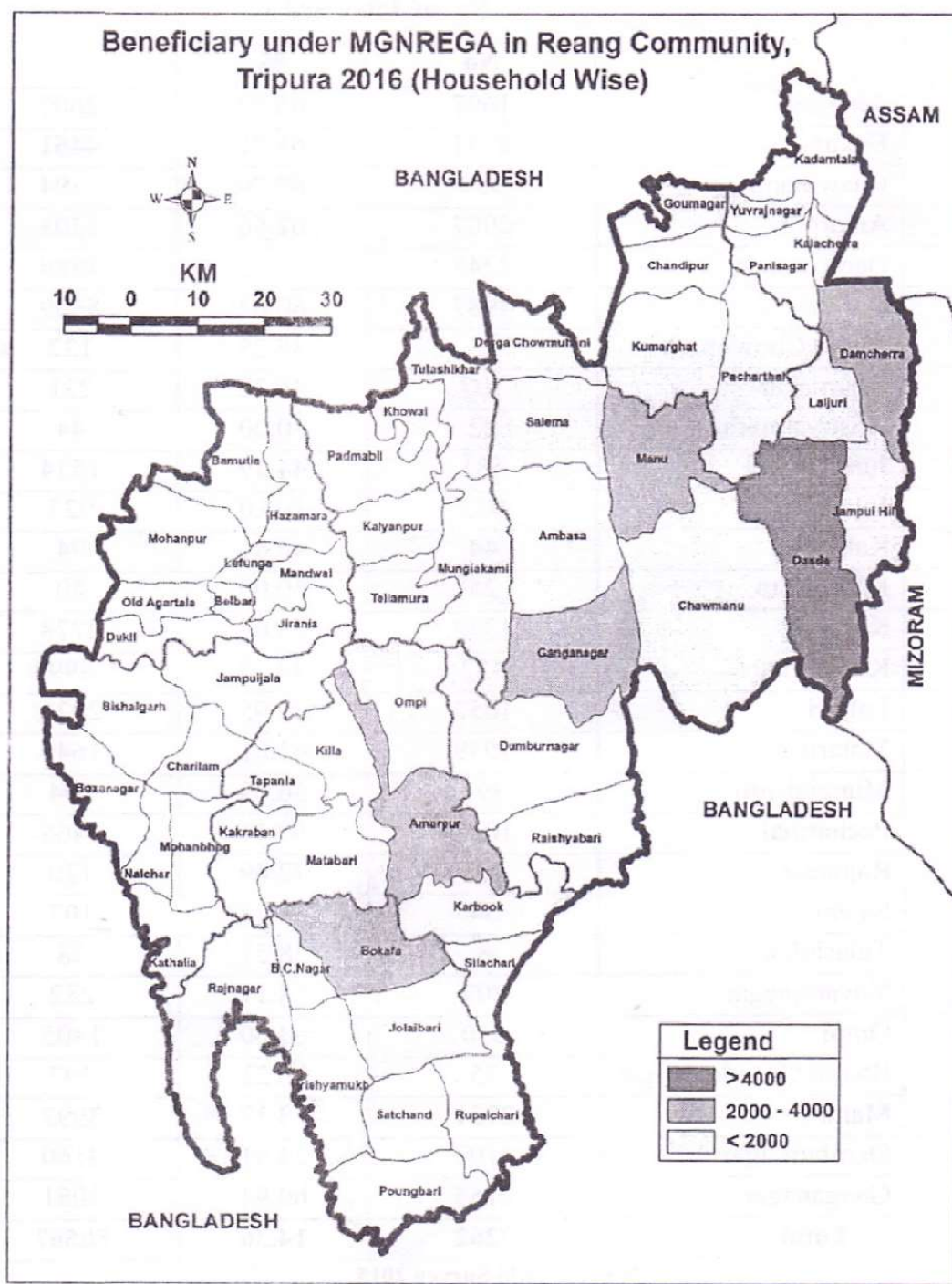


Table-4.14

FRA distribution status

RD Blocks	Number of Beneficiary access				Total
	FRA				
	Claimed		Distributed		
	No	%	No	%	
Ambassa	302	53.36	264	46.64	566
Bokafa	494	64.07	277	35.93	771
Chawmanu	368	61.44	231	38.56	599
Amarpur	267	66.75	133	33.25	400
Damcherra	347	68.99	156	31.01	503
Dasda	2149	54.43	1799	45.57	3948
Durga Chowmuni	52	71.23	21	28.77	73
Gournagar	25	67.57	12	32.43	37
Hirishyamukh	11	64.71	6	35.29	17
Jempui Hill	628	59.19	433	40.81	1061
Jalaibari	230	63.54	132	36.46	362
Kakraban	18	66.67	9	33.33	27
Kalacherra	13	72.22	5	27.78	18
Karbook	895	66.30	455	33.70	1350
Kamarghat	106	61.99	65	38.01	171
Laljuri	980	63.31	568	36.69	1548
Matarbari	409	56.03	321	43.97	730
Mungiakami	35	71.43	14	28.57	49
Pecharthal	278	69.15	124	30.85	402
Rajnagar	19	70.37	8	29.63	27
Salema	30	73.17	11	26.83	41
Talashikar	15	75.00	5	25.00	20
Yavarajnagar	78	73.58	28	26.42	106
Ompi	655	56.17	511	43.83	1166
Bharat Chandra Nagar	50	58.14	36	41.86	86
Manu	1060	54.11	899	45.89	1959
Dumburnagar	727	57.24	543	42.76	1270
Ganganagar	285	61.16	181	38.84	466
Total	10526	59.22	7247	40.78	17773

Source: Field Survey 2015

Table-4.14 shows the *patta* land holder under Forest Rights Act (FRA). It signifies 59.22 percent were claimed for FRA, whereas out of these almost 41.0 percent were received *patta* land. Most of the claim (more than 70.0) has been received from Durga Chowmoni, Kalacherra, Mungiakami, Rajnagar, Salema, Tulashikar, Yubarajnagar blocks. However, majority of the

MAPPING THE PARTICULARLY VULNERABLE TRIBAL GROUPS IN TRIPURA

beneficiary (more than 45.0) were belonging to Ambasa, Damchera and Manu R.D. Blocks, ranked higher on the basis of title distribution.

14. Map of FRA Distribution status

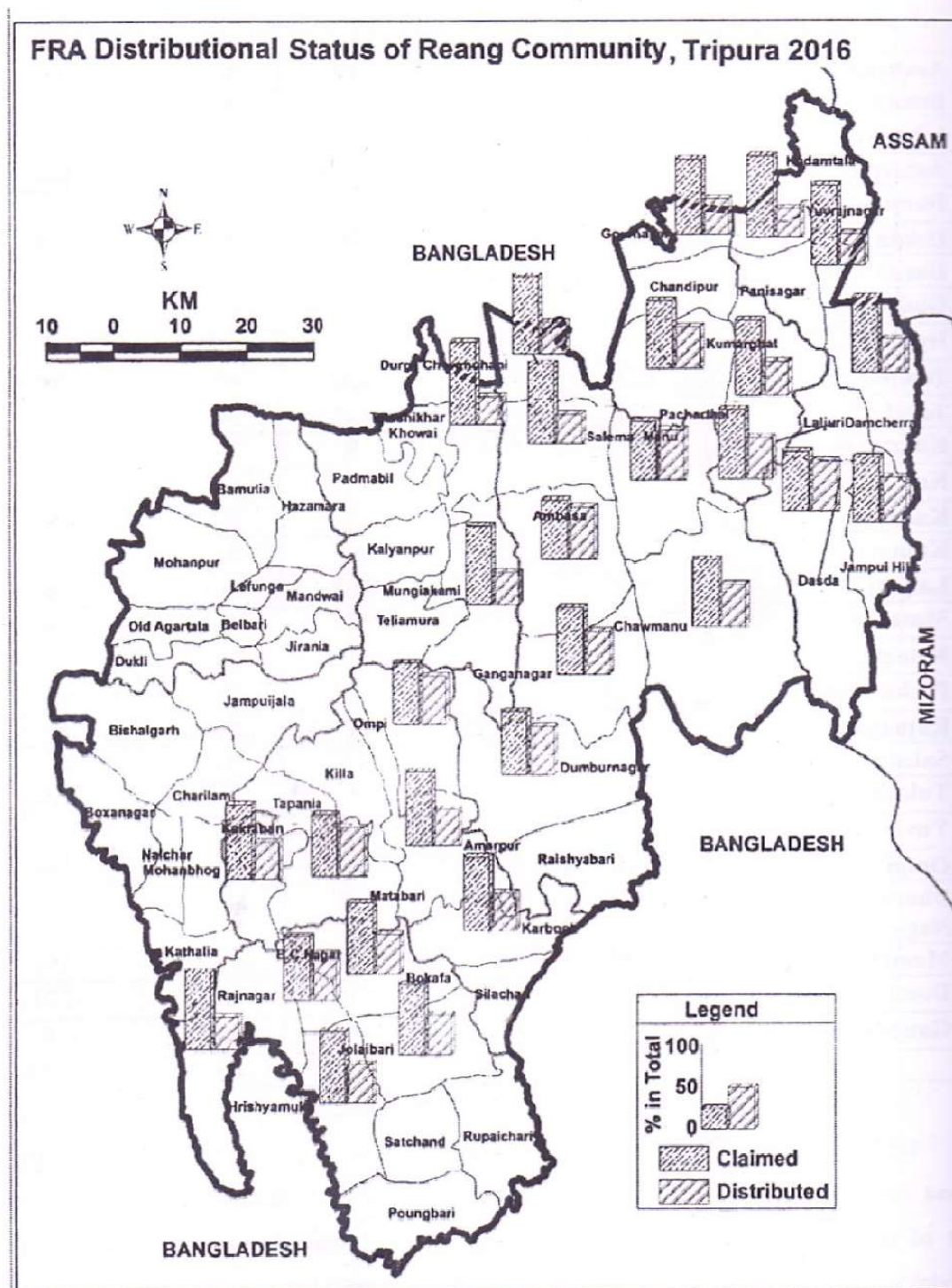


Table-4.15

People involved with SHGs

RD Blocks	Number of Beneficiary involved				Total
	SHGs				
	Active		Defunct		
	No	%	No	%	
Ambassa	87	88.78	11	11.22	98
Bokafa	115	77.18	34	22.82	149
Chawmanu	16	66.67	8	33.33	24
Amarpur	115	63.54	66s	36.46	181
Damcherra	118	76.13	37	23.87	155
Dasda	224	80.58	54	19.42	278
Durga Chowmuni	12	75.00	4	25.00	16
Gournagar	45	78.95	12	21.05	57
Hrishyamukh	8	72.73	3	27.27	11
Jumpui Hill	62	86.11	10	13.89	72
Jolaibari	105	76.64	32	23.36	137
Kakraban	36	75.00	12	25.00	48
Kalacherra	12	75.00	4	25.00	16
Karbook	61	84.72	11	15.28	72
Kumarghat	45	84.91	8	15.09	53
Laljuri	44	78.57	12	21.43	56
Matarbari	32	76.19	10	23.81	42
Mungiakami	10	62.50	6	37.50	16
Pecharthal	43	75.44	14	24.56	57
Rajnagar	19	67.86	9	32.14	28
Salema	13	61.90	8	38.10	21
Tulashikar	14	66.67	7	33.33	21
Yuvarajnagar	8	72.73	3	27.27	11
Ompi	25	92.59	2	7.41	27
Bharat Chandra Nagar	11	68.75	5	31.25	16
Manu	115	62.16	70	37.84	185
Dumburnagar	257	84.54	47	15.46	304
Ganganagar	81	83.51	16	16.49	97
Total	1733	77.09	515	22.91	2248

Source: Field Survey 2015

Above table indicates the status of SHGs, whether it was active or defunct. More than 75 percent groups were found active followed by almost 23 percent who were reported to be defunct group. Active group was reported higher in Ompi (92.59), Ambasa (88.78), Jumpui hill (86.11) blocks. Whereas, defunct group was found comparatively higher in Salema (38.10), Amarpur (36.46) and Manu (37.84) blocks.



Table-4.16

Social Assistance Scenario

RD Blocks	Number of Family getting										Total
	Pension Holder										
	Widow		Old Age		Disability		Blind		Any Other		
	No	%	No	%	No	%	No	%	No	%	
Amhesa	157	21.75	324	44.88	29	4.02	1	0.14	211	29.22	722
Bakala	160	23.32	196	28.57	15	2.19	2	0.29	313	45.63	686
Chavmanu	63	15.40	275	67.24	6	1.47	3	0.73	62	15.16	409
Amurpar	27	6.54	158	38.26	5	1.21	2	0.48	221	53.51	413
Banacherra	311	26.20	636	53.58	10	0.84	4	0.34	226	19.04	1187
Dasta	232	10.12	1519	66.27	71	3.10	18	0.79	452	19.72	2292
Darga Chavmanu	32	59.26	19	35.19	-		-		3	5.56	54
Gornagar	14	31.82	16	36.36	3	6.82	-		11	25.00	44
Hridyanukh	-		14	63.64	8	36.36	-		-		22
Jangui Hill	8	4.06	145	73.60	8	4.06	-		36	18.27	197
Jalibari	6	14.29	11	26.19	4	9.52	-		21	50.00	42
Kakraban	4	10.26	17	43.59	6	15.38	-		12	30.77	39
Kalucherra	2	15.38	7	53.85	-		-		4	30.77	13
Karbook	105	30.52	92	26.74	13	3.78	-		134	38.95	344
Kamarghat	37	41.11	35	38.89	2	2.22	4	4.44	12	13.33	90
Lajuri	24	24.24	8	8.08	2	2.02	-		65	65.66	99
Masbari	54	45.76	27	22.88	5	4.24	-		32	27.12	118
Mungakami	41	23.98	112	65.50	3	1.75	-		15	8.77	171
Nekarthal	76	51.01	32	21.48	9	6.04	-		32	21.48	149
Rajnagar	10	19.61	18	35.29	15	29.41	-		8	15.69	51
Solana	5	10.20	23	46.94	17	34.69	-		4	8.16	49
Talshikar	-		7	58.33	5	41.67	-		-		12
Twarajnagar	20	20.62	40	41.24	21	21.65	-		16	16.49	97
Ungi	75	30.49	115	46.75	13	5.28	-		43	17.48	246
Barat Chandra Nagar	5	7.69	40	61.54	11	16.92	-		9	13.85	65
Manu	147	14.22	737	71.28	37	3.58	4	0.39	109	10.54	1034
Bamburnagar	172	23.27	411	55.62	26	3.52	8	1.08	122	16.51	739
Gangnagar	63	14.93	183	43.36	33	7.82	-		143	33.89	422
Total	1850	18.89	5217	53.26	367	3.75	46	0.47	2316	23.64	9796

Source: Field Survey 2015

Above table shows social assistance getting by the people. More than 50 percent were getting old age pension among all the blocks and it was found more than 70.0 percent in Manu

MAPPING THE PARTICULARLY VULNERABLE TRIBAL GROUPS IN TRIPURA

and Jompui hill block. Almost 19.0 percent women were getting widow pension. It was found comparatively more in Durga Chowmohani (59.26) and Pecharthal (51.01) block. Almost 4.0 percent were received disabled pension and it's found higher in Tulashikar (41.67), Hrishyamukh (36.36), Rajnagar block (29.41). Very few percentage (0.47) people were getting blind pension and rest of the respondents (23.64) said that they are getting benefit under various pension scheme.

16. Map of Social Assistance Scenario

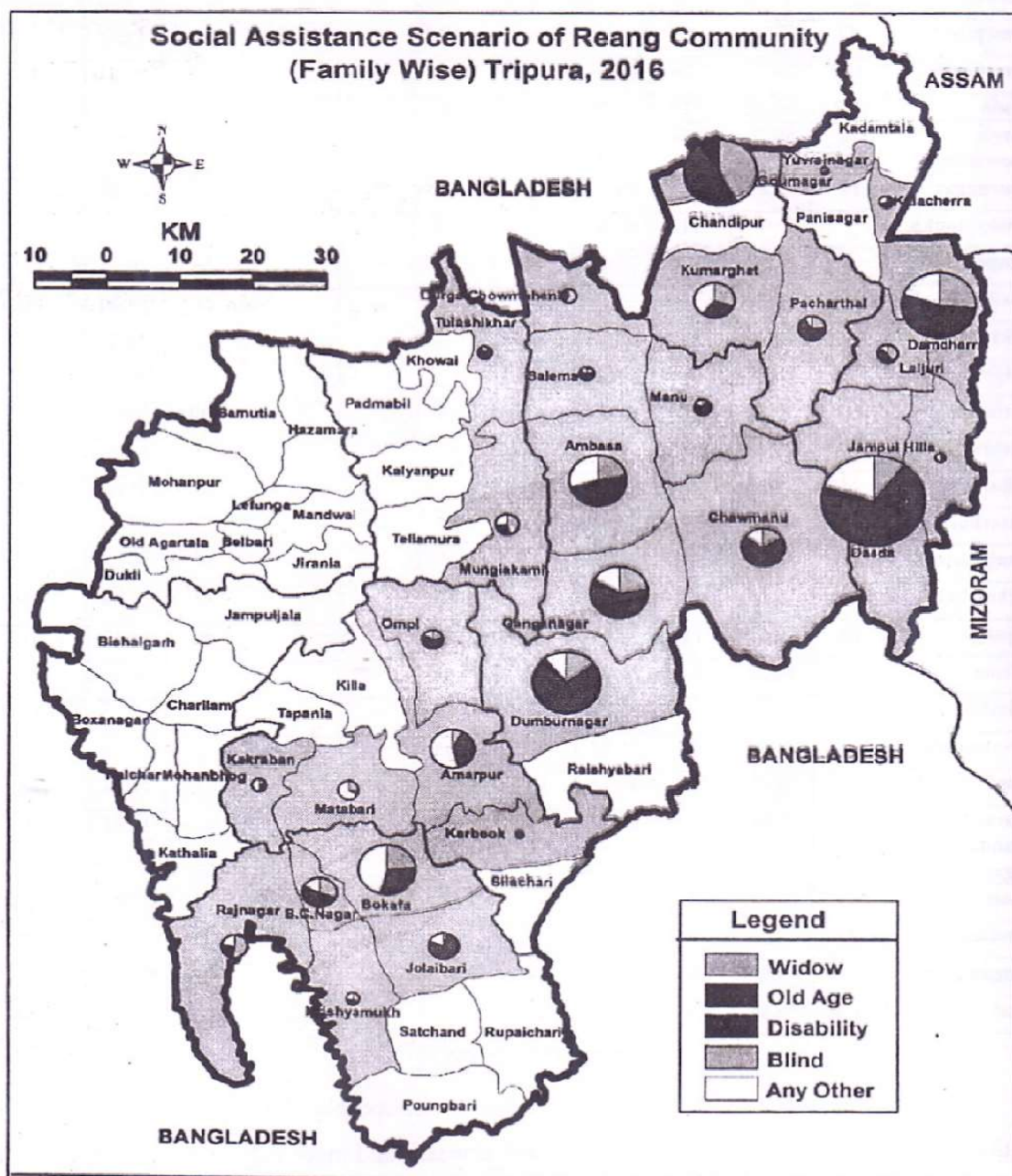


Table-4.17

Natural Resource (Pond) in the Village – Water Bodies

RD Blocks	Natural Resource in the Village		Total No. of Village
	Pond		
	No.	%	
Ambassa	1041	18.93	55
Bokafa	2184	18.67	117
Chawmanu	823	32.92	25
Amarpur	2172	26.81	81
Damcherra	1259	20.98	60
Dasda	6898	58.46	118
Durga Chowmuni	23	23.00	1
Gournagar	35	5.00	7
Hirishyamukh	12	6.00	2
Jampui Hill	2	0.08	25
Jelaibari	123	4.39	28
Kakraban	36	18.00	2
Kalacherra	21	21.00	1
Karbook	1282	19.42	66
Kamarghat	512	36.57	14
Laljuri	1231	30.78	40
Matarbari	1132	35.38	32
Mangiakami	222	10.09	22
Pecharthal	1020	42.50	24
Rajnagar	64	16.00	4
Salema	32	10.67	3
Tulashikar	-	-	2
Yavarajnagar	113	37.67	3
Ompi	830	24.41	34
Bharat Chandra Nagar	64	16.00	4
Manu	2256	38.90	58
Dumburnagar	2142	37.58	57
Ganganagar	1227	21.16	58
Total	26756	28.37	943

Source: Field Survey 2015

Table-4.17 is referring to the natural resource available in the village. shows in an average number of pond (28.37) was reported higher among all the villages of the block, Pond was listed significantly higher in Dasda block (58.4 nos.), Pecharthal (42.50 nos.), Manu (38.9 nos.) block and number of pond was found very less in Jumpui hill (0.08 nos), Julaibari (4.39 nos.). In case of lake, was located more in Chawmanu (30.44) and Manu (31.07 nos.) and number of lake was found very less in Hrishyamukh and Rajnagar block (1.0 nos).

Table-4.18

Family involved with Rubber Plantation

Rubber plantation			
RD Blocks	Rubber Plantation (Family Involved)		Total No. of Family
	Total	%	
Ambassa	336	12.91	2602
Bokafa	2196	49.23	4461
Chawmanu	610	43.76	1394
Amarpur	1272	39.71	3203
Damcherra	58	1.19	4886
Dasda	453	5.45	8309
Durga Chowmuni	-	-	122
Gournagar	-	-	231
Hrishyamukh	22	50.00	44
Jumpui Hill	-	-	1534
Jolaibari	424	45.94	923
Kakraban	46	48.94	94
Kalacherra	-	-	50
Karbook	1084	39.02	2778
Kumarghat	178	19.80	899
Laljuri	82	2.80	2926
Matarbari	729	44.21	1649
Mungiakami	63	8.95	704

Pecharthal	93	6.34	1466
Rajnagar	42	32.31	130
Salema	-	-	107
Talashikar	-	-	28
Yuvaraj Nagar	-	-	282
Ompi	229	17.55	1305
Bharat Chandra Nagar	44	21.26	207
Manu	233	5.84	3992
Dumburnagar	443	14.02	3160
Ganganagar	320	10.39	3081
Total	8957	17.71	50567

Source: Field Survey 2015

Above table signifying the number of family involved with rubber plantation. Table denotes 17.71 percent family was involved with rubber plantation and it was followed high in percentage (50.0) in Hrishyamukh and Bokafa (49.23) block. Whereas more than 40.0 percent of the family from different blocks (Chawmanu, Amarpur, Julaibari, kakraban, Matabari) has been reported, they were involved with rubber plantation. Also rubber plantation has been found very less in Damchera (1.19) and Laljuri block (2.8) under North district.

17. Family involved with Rubber Plantation

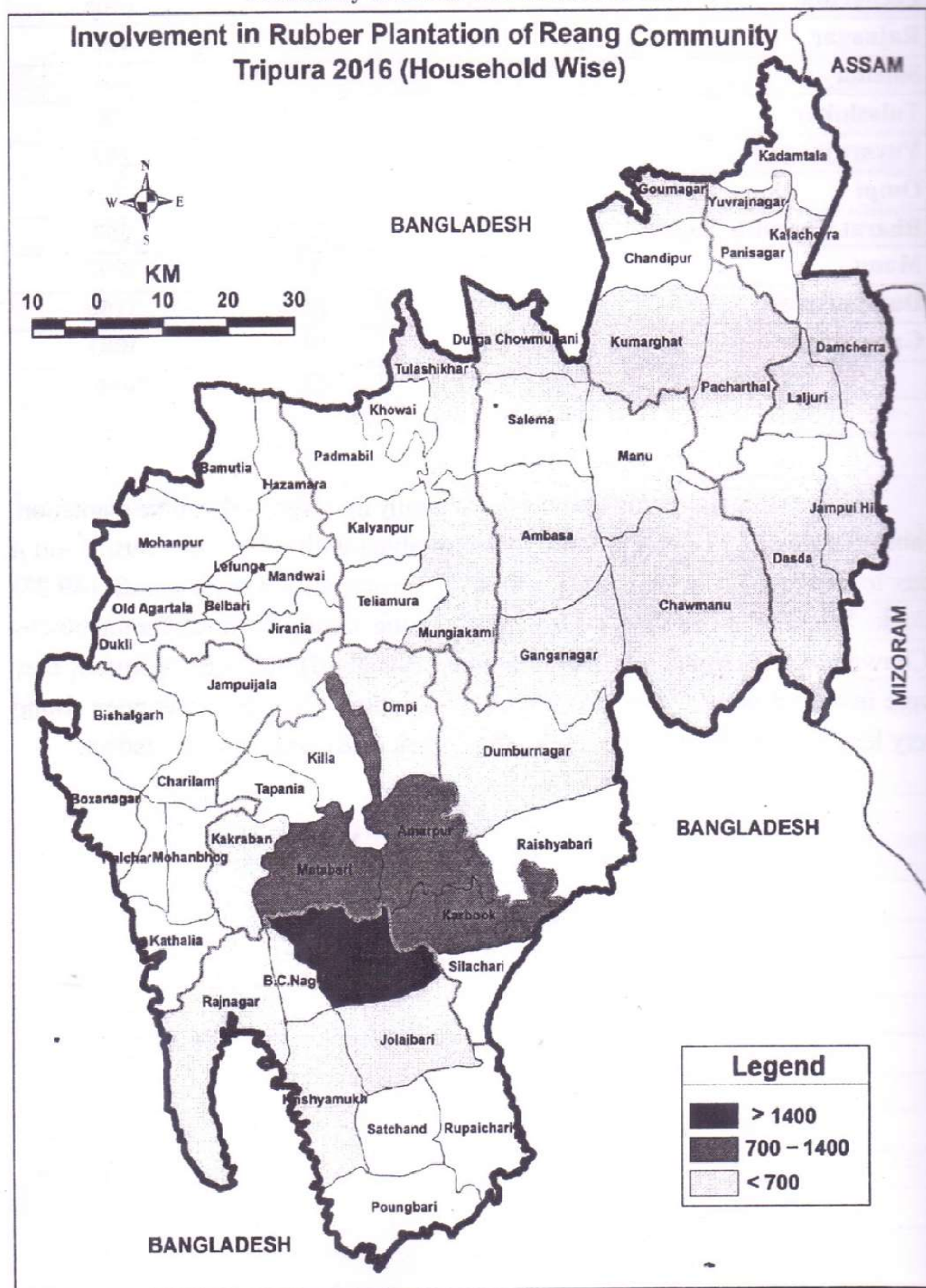


Table-4.19

Information of Livestock

Ward Blocks	Livestock												Total
	Number of Family Involved												
	Piggery		Goattary		Dairy		Fishery		Poultry		Apiculture		
	No	%	No	%	No	%	No	%	No	%	No	%	
Manu	1270	51.61	404	16.42	213	8.66	311	12.64	143	5.81	120	4.88	2461
Damch	2164	58.92	596	16.23	102	2.78	437	11.90	242	6.59	132	3.59	3673
Chavara	461	36.47	253	20.02	41	3.24	231	18.28	66	5.22	212	16.77	1264
Manjer	1193	40.88	224	7.68	153	5.24	864	29.61	141	4.83	343	11.75	2918
Damchery	1698	37.08	279	6.09	15	0.33	2088	45.60	285	6.22	214	4.67	4579
Dam	4143	55.66	907	12.18	371	4.98	686	9.22	802	10.77	535	7.19	7444
Dam	62	55.36	12	10.71	-	-	13	11.61	10	8.93	15	13.39	112
Chavara	121	52.16	21	9.05	8	3.45	22	9.48	48	20.69	12	5.17	232
Damchery	15	35.71	9	21.43	-	-	4	9.52	1	2.38	13	30.95	42
Damchery	60	23.44	43	16.80	-	-	8	3.13	10	3.91	135	52.73	256
Damchery	65	7.37	155	17.57	12	1.36	298	33.79	326	36.96	26	2.95	882
Damchery	48	53.33	24	26.67	-	-	3	3.33	2	2.22	13	14.44	90
Damchery	21	42.86	5	10.20	-	-	4	8.16	12	24.49	7	14.29	49
Damchery	1049	54.04	504	25.97	27	1.39	193	9.94	109	5.62	59	3.04	1941
Damchery	475	63.67	76	10.19	3	0.40	71	9.52	82	10.99	39	5.23	746
Damchery	860	62.41	114	8.27	8	0.58	224	16.26	60	4.35	112	8.13	1378
Damchery	1061	78.77	144	10.69	-	-	33	2.45	25	1.86	84	6.24	1347
Damchery	179	57.01	48	15.29	-	-	31	9.87	4	1.27	52	16.56	314
Damchery	402	34.63	135	11.63	4	0.34	407	35.06	87	7.49	126	10.85	1161
Damchery	86	69.92	4	3.25	-	-	2	1.63	2	1.63	29	23.58	123
Damchery	25	37.88	3	4.55	-	-	11	16.67	17	25.76	10	15.15	66
Damchery	12	50.00	2	8.33	-	-	5	20.83	-	-	5	20.83	24
Damchery	75	40.32	15	8.06	-	-	9	4.84	2	1.08	85	45.70	186
Damchery	738	76.96	140	14.60	8	0.83	27	2.82	4	0.42	42	4.38	959
Damchery	104	61.18	41	24.12	-	-	11	6.47	2	1.18	12	7.06	170
Damchery	2371	72.42	591	18.05	12	0.37	88	2.69	18	0.55	194	5.93	3274
Damchery	1597	63.27	427	16.92	4	0.16	406	16.09	14	0.55	76	3.01	2524
Damchery	1139	68.49	205	12.33	104	6.25	153	9.20	8	0.48	54	3.25	1663
Total	21494	53.90	5381	13.49	1085	2.72	6640	16.65	2522	6.32	2756	6.91	39878

Source: Field Survey 2015

Above table presents the different types of livestock availability among the people. It shows more than 50 percent people were involved with piggery as their livestock. Piggery was reported comparatively higher in Matabari (79), Ompa (77), Manu (72.42) block. After that, almost 17 percent people were reported they are doing fishery activity. It was mostly found in Damchery (45.6),

MAPPING THE PARTICULARLY VULNERABLE TRIBAL GROUPS IN TRIPURA

Pecharthal (35.06), Julaibari (34.0) block. Followed by almost 13.5 percent were involved in goattary and it was mostly found in Karaban (27.0), Karbook (26.0), Bharta Chandra Nagar (24.12) block. Almost 7 percent peoples were practiced apiculture and it was remarkably seen in Jumpui hill (53.0), Yuvrajanagar (46.0), and Hrishyamukh (31.0). Table also implies 6.32 percent peoples were engaged in Poultry farming, it was reported more in Julaiabari (37.0), Salema (26.0), Kalachera (24.49). And lastly, almost 3 percent people involved in dairy activity. Dairy was highly found in Ambasa (8.66), Ganaganagar (6.25) block. From the above table it was clear that, people mostly depend on piggery, fishery and gaottary activity as a major part of their livelihood.

18. Map Regarding Livestock Information

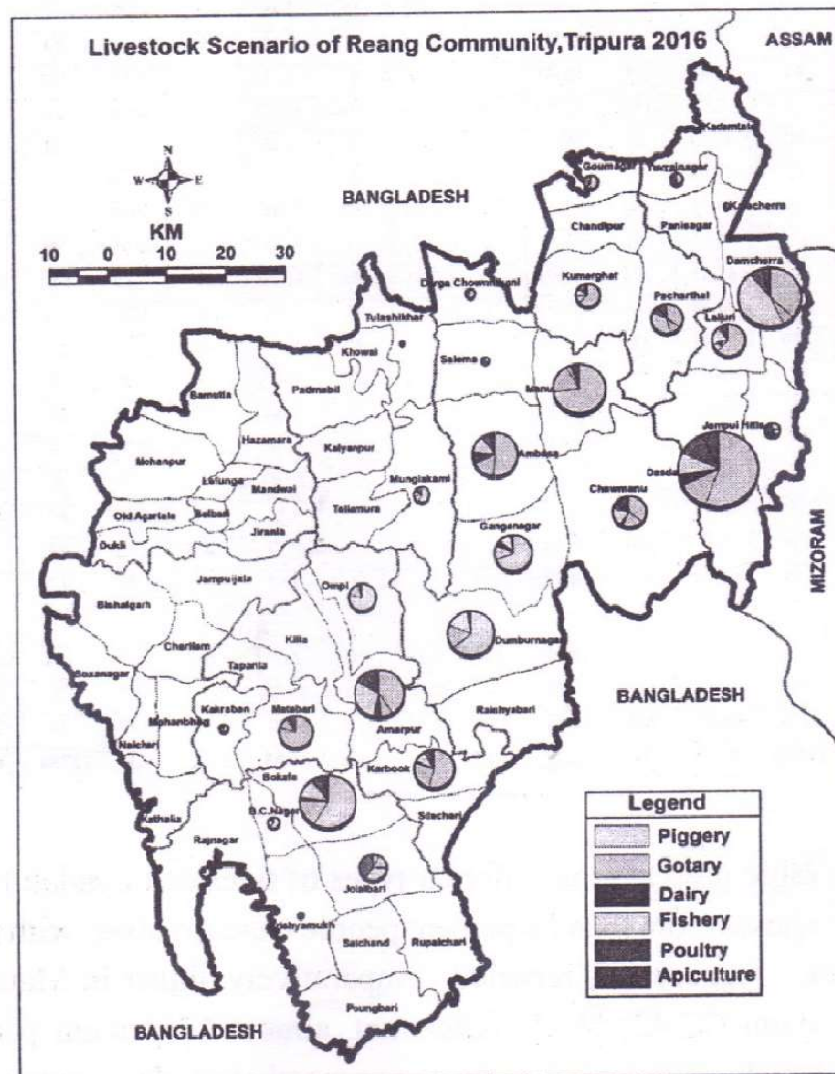


Table 4.10

Major Health Problem

RD Blocks	Major Health Problems													Total
	Fever			TB			Typhoid			Jaundice				
	Male	Female	Total & %	Male	Female	Total & %	Male	Female	Total & %	Male	Female	Total & %		
Ambassa	867	860	1727 96.91	2	1	3 0.17	7	6	13 0.73	14	25	39 2.19	1782	
Bokafa	1335	1167	2502 97.54	2	5	7 0.27	10	15	25 0.97	17	14	31 1.21	2565	
Chawmanu	467	649	1116 96.04	-	1	1 0.09	3	6	9 0.77	13	23	36 3.10	1162	
Amarpur	1056	1164	2220 96.86	-	4	4 0.17	14	4	18 0.79	24	26	50 2.18	2292	
Damcherra	1093	1172	2265 95.81	-	3	3 0.13	21	31	52 2.20	22	22	44 1.86	2364	
Dasda	2169	3067	5236 98.27	2	8	10 0.19	13	16	29 0.54	20	33	53 0.99	5328	
Durga Chowmuni	46	28	74 59.20	-	-	-	14	17	31 24.80	11	9	20 16.00	125	
Gournagar	88	65	153 87.43	-	-	-	10	12	22 0.12	-	-	-	175	
Hrishyamukh	5	5	10 0.42	-	-	-	5	9	14 58.33	-	-	-	24	
Jumpui Hill	211	112	323 0.88	-	-	-	19	24	43 0.12	-	-	-	366	
Jolaibari	27	21	48 0.74	-	1	1 1.54	2	2	4 6.15	08	04	12 0.18	65	
Kakraban	17	12	29 0.88	-	-	-	2	2	4 12.12	-	-	-	33	

MAPPING THE PARTICULARLY VULNERABLE TRIBAL GROUPS IN TRIPURA

Kalacherra	07	9	16	-	-	-	-	-	12	08	20	-	3	3	39
			0.41								0.51			7.69	
Karbook	494	694	1188	-	-	3	3	0.24	23	27	50	11	12	23	1264
			0.94								3.96			1.82	
Kumarghat	44	29	73	-	-	1	1	0.79	3	8	11	20	21	41	126
			57.94								8.73			32.54	
Laljuri	410	212	622	-	-	-	-	-	16	11	27	15	28	43	692
			89.88								3.90			6.21	
Matarbari	278	218	496	-	-	-	-	-	3	3	6	4	3	7	509
			97.45								1.18			1.38	
Mungiakami	26	40	66	-	-	-	-	-	6	8	14	2	5	7	87
			75.86								16.09			8.05	
Pecharthal	214	213	427	1	-	-	-	1	14	10	24	4	3	7	459
			93.03					0.22			5.23			1.53	
Rajnagar	24	7	31	-	-	-	-	-	9	5	14	-	-	-	45
			68.89								31.11				
Salema	36	20	56	-	-	-	-	-	6	3	9	-	-	-	65
			86.15								13.85				
Tulashikar	3	2	5	-	-	-	-	-	10	7	17	-	-	-	22
			22.73								77.27				
Yuvarajnagar	67	56	123	-	-	-	-	-	9	7	16	6	3	9	148
			83.11								10.81			6.08	
Ompi	331	130	461	-	-	-	-	-	4	7	11	16	9	25	497
			92.76								2.21			5.03	
Bharat Chandra Nagar	14	9	23	-	-	-	-	-	2	-	2	-	-	-	25
			92.00								8.00				
Manu	326	315	641	-	-	1	1	0.15	10	7	17	5	3	8	667
			96.10								2.55			1.20	
Dumburnagar	638	823	1461	-	-	3	3	0.20	13	5	18	15	11	26	1508
			96.88								1.19			1.72	
Ganganagar	741	635	1376	-	-	2	2	0.14	14	9	23	12	8	20	1421
			96.83								1.62			1.41	
Total	11034	11734	22768	7	33	40	33	(0.17)	274	269	543	239	265	504	23855
			(95.44)								(2.28)			(2.11)	

Table-4.20 shows the major health problems among the reang people. They reported most of the (95.44) people were facing fever and it was highly (more than 80.0) dominated in most of the above listed blocks except Durga Chowmoni, Hrishyamukh, Jumpui hill, Julaibari, Kakraban, Kalachera, Karbook, Kumarghat, Mungialami, Rajnagar and Yubrajnagar. Comparatively fever was found less effective (less than 1.0) in Hrishyamukh, Jumpui hill, Julaibari, Kakraban, Kalachera, Karbook block.

On the other hand very less number of people (0.17) from 13 blocks said that, they were facing TB and it was comparatively found with higher concentration in Julaibari block.

Typhoid was reported 2.28 percent in all the blocks. But it was significantly higher in Tulashikar (77.27), Hrishyamukh (58.33) and Rajnagar (31.11) blocks.

The table also indicates jaundice faced by the people (2.11) and it was reported with higher concentration in Kumarghat (32.54) and Durga Chowmuni blocks. In the same manner it was less effective in Dasda (0.99) and Julaibari (0.18).



19. Map of Major Health Problem

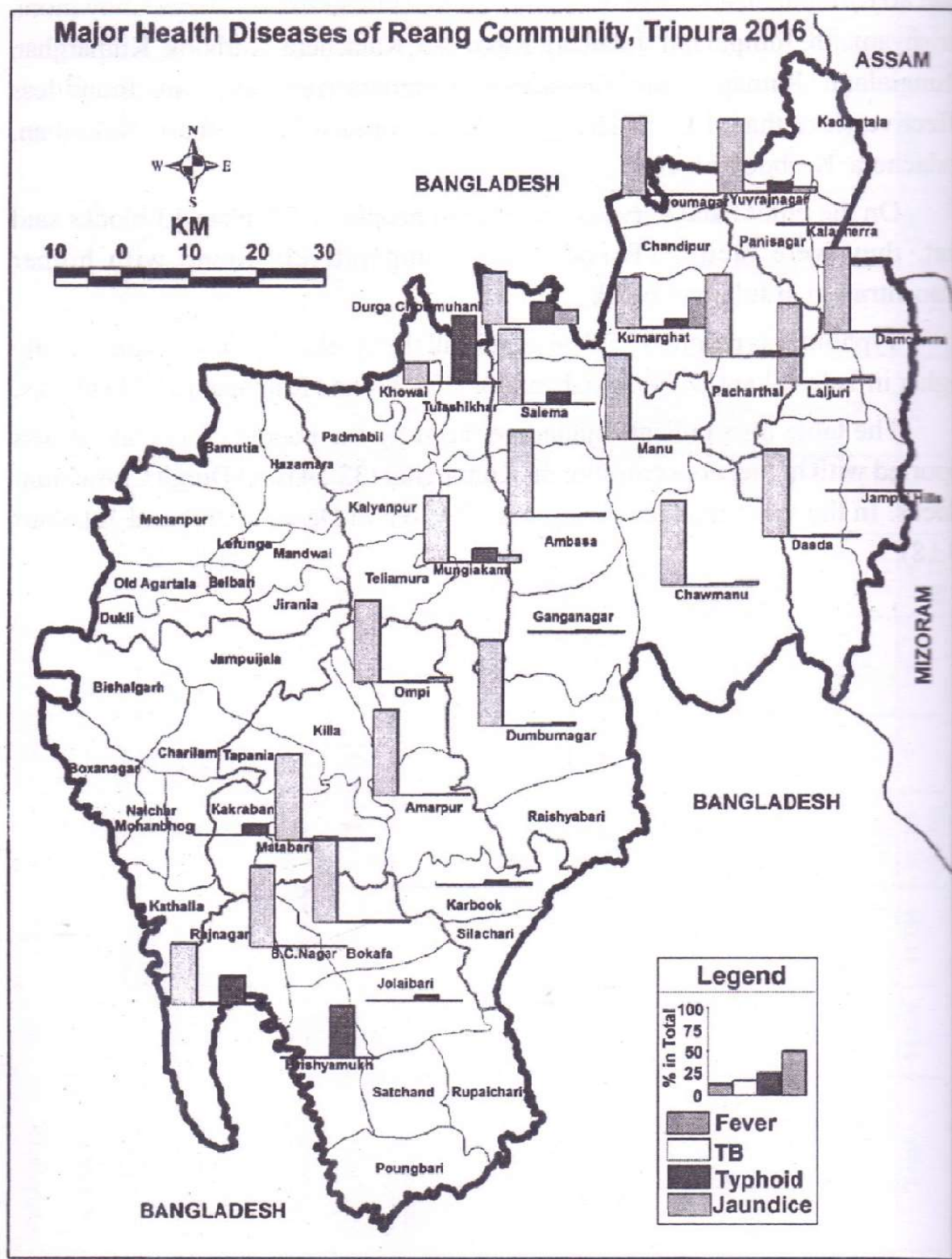


Table 4.31
Assets Availability

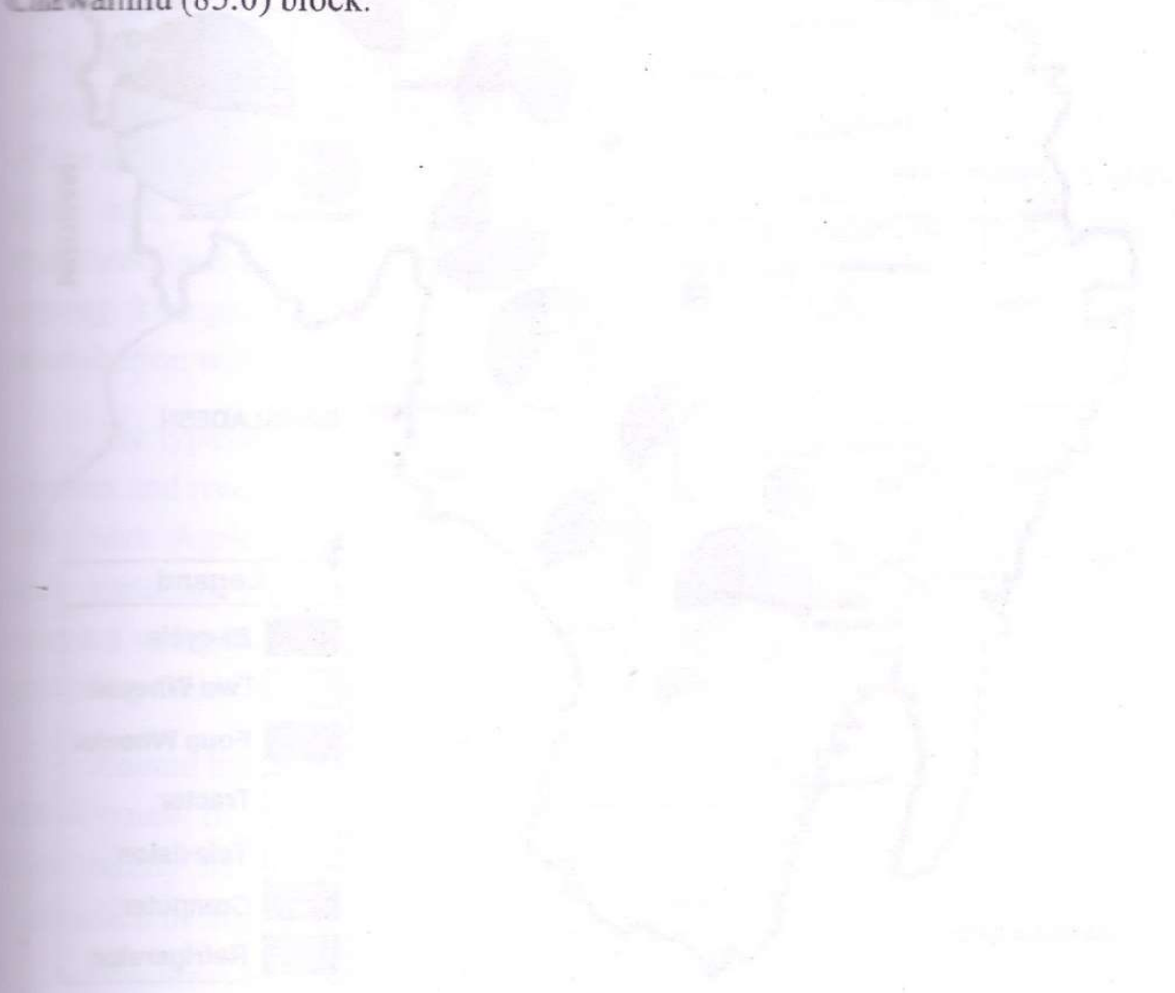
RD Blocks	Number of Family having											
	Bicycle		Two wheeler		Tractor		TV		Computer		Refrigerator	
	No	%	No	%	No	%	No	%	No	%	No	%
Ambassa	1572	60.42	271	10.42	41	1.58	26	1.00	1499	57.61	129	4.96
Bokafa	2423	54.32	533	11.95	85	1.91	41	0.92	2874	64.43	240	5.38
Chawmanu	165	11.84	46	3.30	14	1.00	12	0.86	276	19.80	26	1.87
Amarpur	1868	58.32	687	21.45	63	1.97	32	1.00	1723	53.79	119	3.72
Damcherra	1421	29.08	215	4.40	13	0.27	8	0.16	2155	44.11	102	2.09
Dasda	3200	38.51	1238	14.90	167	2.01	119	1.43	6821	82.09	281	3.38
Durga Chowmuni	70	57.38	3	2.46	-	-	-	-	55	45.08	-	-
Gournagar	41	17.75	5	2.16	-	-	-	-	22	9.52	2	0.87
Hrishyamukh	31	70.45	4	9.09	-	-	2	4.55	25	56.82	-	-
Jumpui Hill	22	1.43	18	1.17	4	0.26	-	-	648	42.24	15	0.98
Jolaibari	366	39.65	46	4.98	7	0.76	14	1.52	495	53.63	44	4.77
Kakraban	42	44.68	6	6.38	-	-	4	4.26	148	157.45	6	6.38
Kalacherra	25	50.00	1	2.00	-	-	-	-	37	74.00	-	-
Karbook	1887	67.93	126	4.54	26	0.94	25	0.90	1811	65.19	48	1.73
Kumarghat	524	58.29	29	3.23	3	0.33	5	0.56	674	74.97	10	1.11
											853	94.88
												2778
												899

MAPPING THE PARTICULARLY VULNERABLE TRIBAL GROUPS IN TRIPURA

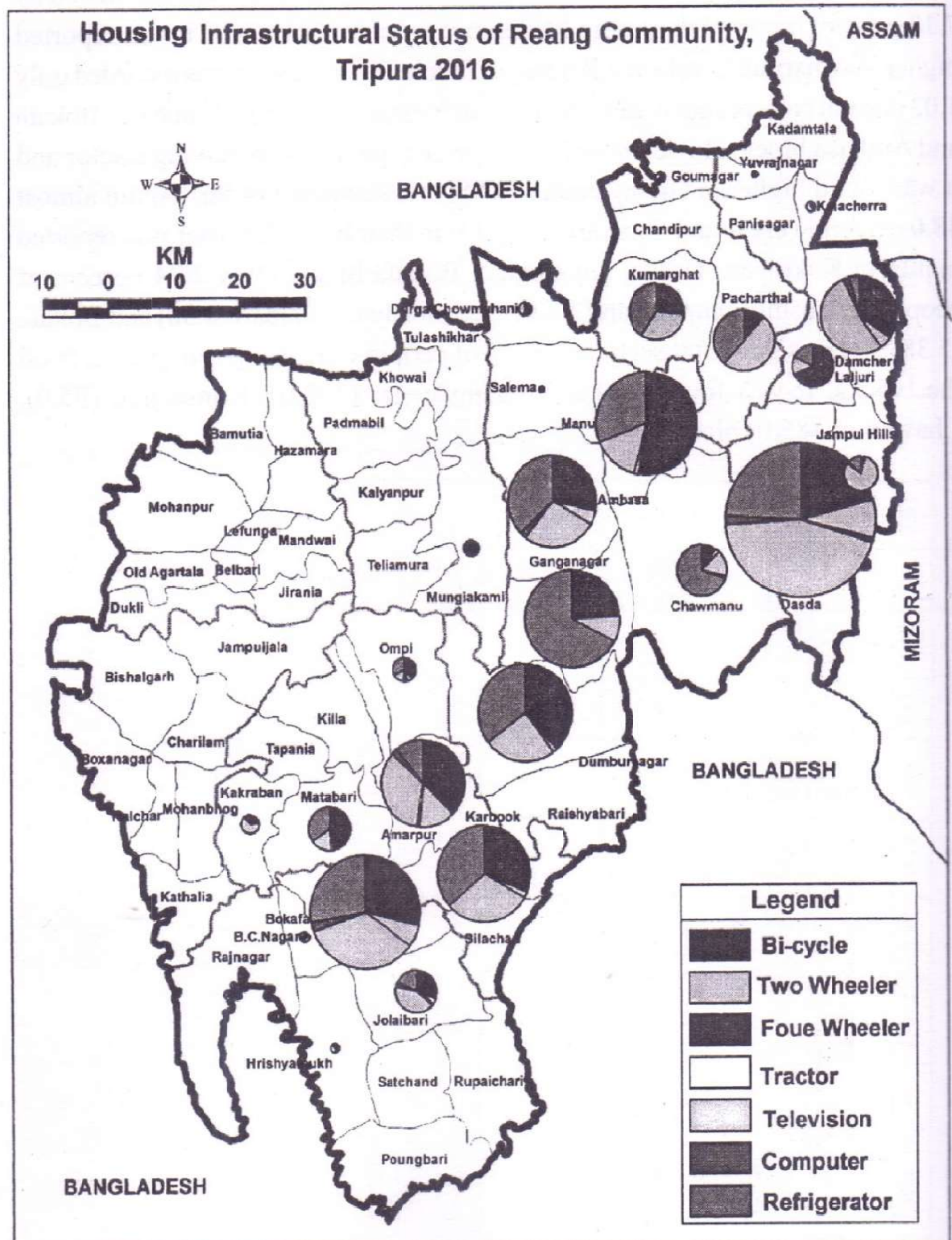
Laljuri	823	28.13	14	0.48	2	0.07	4	0.14	158	5.40	12	0.41	216	7.38	2926
Matarbari	581	35.23	29	1.76	-	-	8	0.49	197	11.95	6	0.36	430	26.08	1649
Mungiakami	146	20.74	13	1.85	-	-	-	-	12	1.70	-	-	12	1.70	704
Pecharthal	249	16.98	33	2.25	10	0.68	8	0.55	1237	84.38	13	0.89	958	65.35	1466
Rajnagar	29	22.31	17	13.08	-	-	2	1.54	13	10.00	-	-	7	5.38	130
Salema	16	14.95	4	3.74	-	-	-	-	5	4.67	-	-	1	0.93	107
Tulashikar	-	-	-	-	-	-	-	-	2	7.14	-	-	-	-	28
Yuvarajnagar	15	5.32	4	1.42	-	-	2	0.71	6	2.13	1	0.35	-	-	282
Ompi	152	11.65	26	1.99	6	0.46	13	1.00	61	4.67	5	0.38	121	9.27	1305
Bharat Chandra Nagar	15	7.25	24	11.59	2	0.97	4	1.93	9	4.35	-	-	17	8.21	207
Manu	3730	93.44	90	2.25	46	1.15	29	0.73	1077	26.98	20	0.50	2177	54.53	3992
Dumburnagar	2397	75.85	89	2.82	10	0.32	38	1.20	1530	48.42	50	1.58	2191	69.34	3160
Ganganagar	1502	48.75	58	1.88	19	0.62	15	0.49	526	17.07	5	0.16	4166	135.22	3081
Total	23312	46.10	3629	7.18	518	1.02	411	0.81	24096	47.65	1132	2.24	23672	46.81	50567

Source: Field Survey 2015

Table-4.21 demonstrates the asset availability owned by the people. It implies 46.10 percent people were having bicycle and it was recorded mostly in Manu (93.44), Hrishyamukh (70.45), Dumburnagar (75.85) block. Followed by 7.18 percent reported they were having two wheeler (bike) and it was reported higher in Amarpur, Dasda and Rajanagar block. Four wheeler was recorded only 1.02 percent and comparatively recorded high (more than 1.5) in Amarpur, Bokafa and Ambasa block. However, only 0.81 percent people were having tractor and it was found higher in Hrishyamukh (4.55) and Kakraban (4.26). Again almost 48.0 percent were found those are using TV in their home. TV user was reported highly in Kakraban, Dasda, Kumarghat, Bokafa block. Only 2.24 percent of people were using computer and it was used mostly in Julaibari (6.38) and Bokafa (5.38). And a significant section (46.81) of people were using refrigerator in all the blocks. It was found higher in Ganganagar (100.0), Kumarghat (95.0), Chewamnu (85.0) block.



20. Map of Assets Availability



SUMMARY AND SUGGESTIONS

5.1 Important Observations from the Study

The Reang have a rich social and cultural heritage. Their distinctive culture are reflected in their dance, music, festivals, management of community affairs, dress and food habit. The economy of the Reang community like that of other tribal societies is tuned to the needs of the Society. Family is the basic social unit of the Reangs and it is the foundation of their social organization. Since it is the basic unit, it controls the social behavior of the members as also the use of cultivated land and its possession. There is the predominant of nuclear family among Reangs. The head of the family takes socio-cultural decisions in consultation with other adult members of the family.

The types of irrigation found in the surveyed areas were by means of well, streams and rivers. The sources of household waters used are from well, ponds and rivers. Agriculture also takes place regularly with the chief crops being rice and vegetables. The problem of drinking water has been a major problem in the selected villages. The numbers of tube wells as well as wells is insufficient for providing water for drinking, cooking and other uses of the people.

Animal husbandry and livestock rearing is one of the important bases for development of the Reang economy as per the present study. Livestock were kept mainly for consumption but it is also used for commercial purposes. Collection of minor forest produces is an integral aspect of Reang economy.

Primarily the Reangs thrive on shifting cultivation and forest produce

collection, but with the passage of time and wide success of settled cultivation, dependency on shifting cultivation and forest produce collection has reduced to a significant extent. As a result the dependency rate on shifting cultivation and forest produces collection as primary occupation has been reduced. Household income is one of the most important indicators of livelihood. The households have multiple sources of incomes. It is because no single source of income is sufficient to provide means of survival. The study identified major sources of livelihood in the selected villages. Those are agriculture, wage labour, livestock, collection of forest products, art and craft and incomes from other sources. The other sources include small business, traditional based on division of labour work, services, etc. Agriculture is the single most important source of household income in all the villages. Inter-dependence and cooperation of male and female are based on all economic pursuits from production to consumption. The data from the survey reveals that majority households depend on collection and sale from forest for their livelihood.

In addition to food and clothing, shelter is the most essential and basic human need which denotes an important constituent of the quality of life. It is an index of the socio-economic progress of any community. Agriculture and forest produce is the mainstay of tribal economy in general and the Reangs in particular providing livelihood support to a large section of the population. And land is an essential ingredient of agriculture. Owning a house provides significant socio-economic security to an individual or household in society. All surveyed households have their own house.

Relatively few schools were opened among the Reangs and their access to education was thus limited. Low level of literacy and educational backwardness among the Reang community are due to (i) lack of positive motivation for education, (ii) lack of adequate educational infrastructure, and (iii) deficient communication system. Health is one of the precious assets of human being and determinant of a person's quality of life. But the study reveals that poor health of PTGs is one of the critical bottlenecks. The unhygienic living condition and traditional health care practices were found mainly responsible for high maternal mortality. Existence of traditional medical practitioners and use of traditional

medicine reveals that they have still preserved their traditional knowledge related to health. In spite of the modern health infrastructure being available to the community still they are the strong believer of the traditional medicine and treatment. There is a consensus agreement that the health status of the tribal population is very poor and worst among the primitive tribes because of their isolation, remoteness and being largely unaffected by developmental processes. According to the studies undertaken, it indicates that the primitive tribes have distinct health problems, mainly governed by multidimensional factors like their habitat, different terrain, illiteracy, poverty, superstition and deforestation. No significant changes were found in the intensity of diseases and households that suffered from diseases. Malaria is the most critical health issue in the area under survey.

The Reang society is no longer considered to be exclusively a traditional or conservatives as it is gradually being exposed in the modern setting to be the forces of change which have in turn brought with it a radical transformation in the socio-economic, religious and political spheres of life.

The report is the outcome of intensive fieldwork and datas collected from answers of questionnaires and consultation carried out with the Reang Community, the only Primitive Tribal Groups (PTGs) of Tripura. The datas was collected from 189 Reang inhabited village councils/gram panchayats covering 28 out of 58 rural developmental blocks and 6 out of 8 districts of Tripura.

In terms of family type, nuclear family is preferred over joint family in the surveyed areas. In terms of language, *Kau Bru* is spoken by all the respondents, other than that language known to them was Bengali. Out of 50567 families, 54.5 per cent belonged to BPL families, 40.7 per cent accounted to APL while 4.7 per cent belonged to Listed/Other Category.

With respect to religious practice among the Reangs in the surveyed areas, it was found out that majority (69.3 per cent) of the family's respondent's follows Hinduism, 28.3 per cent follows Christianity while 2.3 per cent follows other religion or did not state their religion.

Regarding the gender-wise age distribution, out of the total population of 221,220 the age group between 0-5 (male-7.9 % & female-8.1%), 6-14 (male-

13.2 % & female-13%), 15-60 (male-25.5% & female-24.6%) and 60+ (male-3.7 % & female-3.7%).

Majority of the family's respondent's of the surveyed areas were engaged in both agricultural and non-agricultural work. Most of the laborers were daily wage earner. In terms of Agriculture (settled-35.2% & shifting-13.8%), Collection of Minor Forest Produce (13.1%), Agricultural Labour (19.8%), Non- Agriculture Labour (5.8%), Small Business (3.9%), Govt. Service (6.9%) and one per cent amounted to other occupational works.

The educational profile between the age-group of 6-14 was not satisfactory. Out of 45532 children, School going (male-40.9 & female-38.6%), not attending School due to work engagement either to support and help their parents is (male-5.7% & female-6.2%) while could not attending School due to either non-availability of school facilities or communication and transportation problems (male-3% & female-5.2%).

The educational status out of the total of 73024 without including those infant and kids below the age of 6 and those persons who left their studies midway due to financial or other personal problems and also those who are engaged with different economy activities (government service, Labourer, etc.) are as follows: Illiterate (male-7.7% & female-11.1%), Primary (male-20.6% & female-20.1%), Upper primary (male-11.9% & female-9.5%), Secondary (male-7.3% & female-5.4%), Higher Secondary (male-2.5% & female-1.6%), College Graduate (male-0.8% & female-0.4%), Post-Graduate (male-0.2% & female-0.1%) and Technical (male-0.07% & female-0.06%).

In terms of both traditional skill and vocational skill out of the total of 44010, traditional health practice (male-4.8% & female-2%), handicrafts (male-37.3% & female-3.1%), weaving (male-1.4% & female-50.3%), TV, Mobile, Fridge Repairing (male-0.5% & female-0.1%).

In terms of various training skills, out of the total of 1200, computer (male-6.5% & female-5.2%), Tailoring (male-11.3% & female-15.9%) and others (male-31.4% & female-29.5%).

Regarding traditional art and culture out of the total of 30689, folk dancer (male-13.6% & female-18%), folk singers (male-11.7% & female-10.4%), drum (male-13.9% & female-10%), flute (male-11% & female-0.1%). *Srenda* (male-0.5% & female-nil), *Chongpreng* (male-0.5% & female-nil) and traditional healer (*boido*) (male-6.9% & female-2.8%).

Regarding housing infrastructure, the number of families having kaccha house (23.5%), pacca (4.6%), mixed (11.5%), mud (22.9), bamboo cottage (32.6%) and IAY house (4.7%).

Regarding drinking water sources, the number of families depending on water supply (19.8%), handpump (29.2%), mark 2/3 (32.7%), stream (9.8%) and other (rain water, pond, etc.) (8.4%). Regarding sanitation, the number of families depending on pacca (30.9%), kaccha (39.8%), pit (18.5%) and open (10.7%). The number of families having electricity (66.5%), solar-light (18.9%) while (14.4%) does not have electricity.

The financial status of number of families (out of 34545) having bank account (75%), post office (18.3%) and new account created under Jan Dhan Yojana (6.6%). Regarding cyber and telecommunication status, the number of families (out of 41722) having mobile phone (67%), internet Service (2.8%), Dish TV service (13.8%), cable (1.3%) news paper (4.9%) and radio (10%).

Regarding the availability of services of natural resource in the village, out of the total of 52498, rivers & streams accounts for (4.5%), pond (50.9%), lake (27.4%) and rubber plantation (17%). Regarding the livestock, out of the total of 39878, piggery accounts for (53.8%), goatery (13.4%), dairy (2.7%), fishery (16.6%), poultry (6.3%) and apiculture (6.9%). Livestock has been an important productive asset for the Reangs for their supplementary income and an asset for food security.

Regarding major health problems, out of the total of 23855 fever (male-46.2% & female-49.1%), TB (male-0.02% & female-0.1%), typhoid (male-1.1% & female-1.1%) and jaundice (male-1% & female-1.1%). With regards to assets availability from the total of 76770, bicycle (30.3%), two wheeler (4.7%), four wheeler (0.6%), tractor (0.5%), TV (31.3%), computer (1.4%) and refrigerator (30.8%).

5.2 Specific Suggestions/Recommendations

It has been observed that need of employment by developing the handicrafts sector through locally available resources should be the priority. Financial institutions can diversify the credit and developmental activities in the field of rural development by providing loan for activities in cottage industries. Unemployed youths could benefit from any establishment of centres for imparting training and providing intelligence about financial institutions, providing raw materials, etc. The following are some of the suggestions/recommendations for the improvement and development of the Reangs of Tripura.

5.2.1 Availability of raw material at reasonable rates

In order to make availability of raw material, a raw material depot may be set up to facilitate uninterrupted supply of raw material at reasonable rates.

5.2.2 Provision for Special Fund

Provisions for creation of special funds for establishing various income generating training centres should be undertaken.

5.2.3 Development of Infrastructure

Infrastructural development including financial infrastructure like micro finance network is necessary for the development of any areas.

5.2.4 Developing Educational Facilities

Providing and developing educational facilities will go a long way in boosting the educational level of the Reangs. Problems of illiteracy and dropouts could be minimized by means of providing quality education and organizing educational awareness campaign.

5.2.5 Health Care

It was observed during the course of fieldworks that a large number of Reangs suffer from chronic and other repeated diseases. Their dependency on tribal medicinal healers/*boidos*, unqualified village doctors, etc. and ignorance about paramedical facilities as the main reasons behind such illness.

Therefore, health sector can impart short term training in the villages to tackle certain kind of ailments. Health related awareness campaigns in sanitation, nutrition and different aspects of health including immunization should also be undertaken.

5.2.6 Reang Tourism

Tourism is one of the most innovative and economically powerful measures. Therefore, the Reangs with their rich heritage and the primitive nature of their life, Reang tourism can be very successfully exploited. Such initiative if undertaken will boost the economic stature of the Reang households and their community.

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Table 2.1: Coverage and Sample Frame

Sl.No.	Name of Districts	Name of RD Blocks	Name of Village Council/ Gram Panchayat
1	North Tripura	Dasda	Ananda Sagar
			Daincherra
			South Dasda
			South Tuisama
			Dasamani Para
			Gachhirampara
			Kalapani (Tuikchoma)
			Kangrai
			Khakchan Cherra
			Manu Chailengta
			West Bhandarima
			West Satnala
			East Bhandirama
			East Satnala
			Subashnagar
			Shakhan Serhmun
			North Tuisama
			North Dasda
2		Laljuri	Chandipur
			Jamarai Para
			Kanchan Cherra
			Kanchanpur
			Makumcherra
			Uttar Laljuri
			Shibnagar
			Ujjan Machmara
			Joymanipara
3		Jampui Hill	Santipur
			Kalagang
			Kanpui
			Longai Valley
			West Hmanpui
			Sabual
			Tlangsang
		Damcherra	Vangmun
4			Damcherra
			Damcherra R.F.
			Juri R.F.
			Kacharicherra
			Kheda Cherra

			Monacherra
			Piplacharra
			Rahumcherra
			Thumsarai Para
5		Kadamtala	Balicherra
6		Yuvrajnagar	Zoithang
			Balidhum
			Madhuban
7		Kumarghat	Demdem
			Deo - Valley
			Rajkandi
			East Raitwisa (Betchara)
8	Unakoti Tripura	Pecharthal	Dakshin Danicherra
			Dakshin Machmarra
			Nabincherra
			Purba Andhercherra
			Ramguna
9		Gournagar	Jalai
			Hiracharra
			North Unakoti
10	Dhalai Tripura	Ambassa	Bagmara
			Balaram
			Horimangal
			Jaganathpur
			Jeolcherra
			Kamalacherra
			Kathalbari
			Kulai R.F
			Paschim Nalicharra
			Shikaribari
11		Salema	Ashapura para
			Simbukcherra
12		DurgaChowmuhuni	Chhatrai
13		Ganganagar	Ganganagar
			Karnamani Para
			Kama Para
			Radharam Para
			Siddha Para
			Tetuiya
14		Dumburnagar	Bhagirath
			Dhalajhari
			Gandacherra
			Jagabandu para
			Kalajhari
			Kalayansingh
			Laxmipur
			Ramnagar

			Sarma
			Ultacherra
			Pancharatan
15		Manu	Battala
			Dalucherra
			Demcherra
			Deo R.F
			Jamircherra
			Kanchancherra
			Karaticherra
			Labancherra
			Lalcherra
			West Kathalcherra
			Paschim Maschlili
			East Karamcherra
			East Kathalcherra
			S.K Para
			Chailengta proper
16		Chawmanu	Chalitacherra
			East Gobindabari
			East Malidhar
			West Gobindabari
			West Malidhar
			Rajdhar
17	Khowai Tripura	Mungiakami	Atharamura
			Kakracherra
			Nonacherra
			North Gokulnagar
18		Tulasikhar	Badlabari
			East Rajnagar
19	Gomati Tripura	Amarpur	Bhomracherra
			Ghungia
			Kurmacherra
			Lalgiri
			Malbassa
			Paharpur
			West Duluhma
			West Sarbong
			East Duluhma
			East Sarbong
			Rajkang
			Sarbong
			North Chellagang
20		Karbook	Chellagang
			South Ekchhari
			South Karbook
			Labacherra

			Laogang
			New Gomati (Gomati ADC)
			West Ekchari
			West Manikya Dewan
			Rambhadra
			North Ekchari
			East Manikya Dewan
			West Karbook
			East Karbook
21		Ompi	Ampicherra
			Ekjancherra
			Gamaicherra
			West Taichhlong
			East Taichhlong
			North Sangoan
22		Matarbari	Chandrapur RF
			Adipur
			South Maharani
			Gamaria
			East Chandrapur RF
			East Garjeecherra
			East Mag Puskarini
			Tuinani
23		Kakraban	Dhuptali
24		Rajnagar	Jashmura
25		Hrishyamukh	(North) Sonaichari
26		Bharat Ch. Nagar	East Pipariakhola
			West Paikhola
			Kashari R.F
27		Jolaibari	Birendranagar
			East Pillak
			Kalashi
			Kalashimukh
			Srikantabari
			North Hichacherra
			Debdaru
			Tayrowma Para/Kuaifung
28		Bokafa	East Bokafa
			Kanchan Nagar
			West Kathalia
			R.K Ganj
			Bokafa
			Baikhora
			Birchandranagar
			South Takmacherra
			Debipur

			Kathaliacherra
			Lowgansom
			Laxmicherra
			Mandhya Kathalia
			Manu
			Patichhari
			Rajapur
			Salthang Manu
			North Takmacherra

Questionnaire

BRU SOCIO-CULTURAL ORGANIZATION TRIPURA

Mapping with respect to PTGs in Tripura-Focusing on habitats, resource, resource based livelihood pattern, issues of land alienation and displacement, health, education and housing status

(A Research Project sponsored by Tribal Research & Cultural Institute, Govt. of Tripura)

1. Geographical Location

Item	Name
Village/Para	
Panchayat	
Tehsil	
Sub-Division	
Block	
District	

2. Social Composition

Caste	Total Household	BPL Family	APL Family	Male	Female	Total
ST (Rang)						
SC						
OBC						
GEN						

3. Infrastructure availability in Village

Infrastructure	No.	Located within GP (Y-1/N-2)	If No, distance from GP (in km)
Health Sub-centre			
Primary Health Centre (PHC)			
Community Health Centre (CHC)			
Post Office			
Bank			
Bank with CBS facility			
ATM			
Veterinary Centre			
Electric Sub-station			
Co-operative			

LAMPS			
PACS			
PDS			
Anganwadi Centre (ANM)/ICDS			
Primary School			
Middle school			
Secondary School			
Higher Secondary school			
English Medium School			
Degree College			
ITI/Polytechnic			
Computer Institute (Govt. /Semi Govt.)			
Kishan Seva Kendra			
Common Service Centre			
Local Market/shed			
Community Water tank			
Community Hall			
Library			
Temple/ Church			
Check Dams			
Play ground			
Club			
Social Organization			

4. Major Religion

Religion	Number of family
Hindu	
Christian	
Buddhist	

5. Age distribution

Age	Male	Female	Total
0-5			
6-14			
15-60			
60+			

6. Major occupation option

Item		No. of family involved
Agriculture	Shifting Cultivation	
	Settled Cultivation	
Collection of minor forest produce		
Agricultural labour		
Non agriculture labour		
Livestocks		
Small business		

Govt. service	
Any Other	

7. Educational profile (6-14)

Education	Male	Female	Total
School going			
Not going to School-			
1) Working			
2) Not Working			

8. Educational profile (Above 14)

Education	Male	Female	Total
Illiterate			
Primary			
Upper primary			
Secondary (C.I.X)			
H.S. (+2)			
College graduate			
Post-graduate			
Technical			

9. Traditional skill, vocational skill and training skill

Traditional skill	Male	Female	Total
Traditional health practice			
Weaving			
Handicrafts			
Vocational skill			
TV, mobile, fridge repairing			
Training skill			
Computer			
Tailoring			

10. Traditional Art and Culture

Traditional art and culture	Male	Female	Name & Contact No.
Folk dances (<i>Hodaigri</i>)			
Folk Song			
Drum			
Flute			
<i>Srenda</i>			
<i>Chongpreng</i>			
Traditional Healer (<i>Boido</i>)			

11. Housing infrastructure

Types	Number of Family
Kachha	
Pacca	
Mixed	
Mud wall	
Bamboo cottage	
IAY House	

12. Drinking water sources

Sources	Located within GP (Y-1/N-2)
Water supply	
Hand pump	
Mark-2/3	
Pond	
<i>Cherra (Stream)</i>	
Rain water harvesting	
Others	

13. Sanitation hygiene

Status	Number of Family
Pacca	
Kachha	
Pit	
Open	

14. Electricity

Status	Number of Family
Household having electricity	
Household having Solar Light	

15. Account holder

Status	Number of Family
Having account at Bank	
Having account at Post Office	
New account created under <i>Janadhan Yojana</i>	

16. Telecommunication and internet availability

Status	No. of family	Name of service provider
Having mobile Phone		
Internet user		
Dish TV service		
Cable facility		
Newspaper		
Radio		

17. Issues of land alienation and displacement: (Tick)

How old is the village?				
10 Years	20 Years	50 Years	Above 100	Don't Know
No. of families displaced to other villages				
10+	50+	Above 100	No Displacement	
No. of families migrated (Out)				
10+	50+	Above 100	No Migration	
No. of families migrated (In)				
10+	50+	Above 100	No Migration	

18. Village Facility

Status	Number of Family
MGNREGA Job card holder	
Having job card	
Average Mandays	
IAY Beneficiary	
Having IAY house	
RSVY holder (Rashtriya Swasthya Bima Yojana or National Health Insurance Programme)	
Having RSVY	
FRA beneficiary (Forest Right Act)	
Claimed	
Distributed	
SHG Groups	
Active	
Defunct	
Pension holder	
Widow	
Old age	
Disablity	
Blind	
Any Other	
Loan Habits	
Bank	
Money Lender	
MFI (Micro Finance)	
SHG	

19. Village resources

Types	(Y-1/N-2)	Frequency (No./kani/hect.)
River		
Pond		
Lake		
Rubber		

plantation		
Irrigated land		
Barren Land/ <i>Tilla</i>		
Fruits plantation		
Bamboo plantation		
Timber plantation		

20. Livestock availability

Category	No. of families involved
Piggery	
Goatary	
Diary	
Fishery	
Poultry	
Apiculture	

21. Health status (Last Three Years: 2012-15)

Major health problem	Male	Female	No. of families
Fever			
T.B			
Typhoid			
Jaundice			
Malaria			
Cancer			
HIV			
Any Other			

22. Assets availability

Category	No. of family
Bicycle	
Two wheeler	
Four wheeler	
Tractor	
TV	
Computer	
Fridge	
Washing machine	
AC	
Any Other	

Signature of Interviewer:

Signature/Thumb Impression of Respondent:

Annexure-III

Core Project Team

TRI Research Project			
Sl.No.	Name of Districts	Name of RD Blocks	Field Investigator (s) In-Charge
1	North Tripura	Dasda	Charlie Reang
2		Laljuri	
3		Jampui Hill	Lemoka Reang
4		Damcherra	Niranjan Reang
5		Kadantala	
6		Yuvrajnagar	
7	Unakoti Tripura	Kumarghat	Chandra Manik Reang
8		Pecharthal	
9		Gournagar	
10	Dhalai Tripura	Ambassa	Hemendra Reang
11		Salema	
12		Durga Chowmuhuni	
13		Ganganagar	Dhirendra Reang
14		Dumburnagar	
15		Manu	
16	Khowai Tripura	Chawmanu	Charlie Reang
17		Mungiakami	
18	Gomati Tripura	Tulasikhar	Khujiram Reang
19		Amarpur	Narayan Reang
20		Karbook	Tashiram Reang
21		Ompi	Gouranga Reang
22		Matarbari	Doinaram Reang
23		Kakraban	Nakujoy Reang
24	South Tripura	Rajnagar	Brojomohan Reang
25		Hrishyamukh	
26		Bharat Ch. Nagar	
27		Jolaihari	Budhiram Reang
28		Bokafa	Denuram Reang

List of Village Wise Infrastructure Available In the Respective RD Blocks

Amarpur R.D. Block

Name of the village -->	Joy Chandra Para	NutanTh ampiray	Birman Para	santanu Para	Raibabad m Para	Puran Bankar an	Debend ra Bari	Babusai Para	Maduli ya Para	Purba dhan Para	Thana Rai Para	Rutuk Rai Para
Health Sub-centre				1		1		0	1			
Primary Health Centre (PHC)												
Community Health Centre (CHC)	1			1		1						1
Post Office												
Bank												
Bank with CBS facility												
ATM												
Veterinary Centre												
Electric Sub-station												
Co-operative												
LAMPS												
PACS												
PDS												
Anganwadi Centre (ANM)/ICDS	1	1	1	1	1	1	1	1	1	1		1
Primary School	1	1	1			1	1	1	1	1	1	1
Middle school	1		1				1			1		
Secondary School												
Higher Secondary school												
English Medium School												
Degree College												
ITI/Polytechnic												
Computer Institute (Govt. /Semi Govt.)												
KishanSeva Kendra												
Common Service Centre												
Local Market/shed												
Community Water tank												
Community Hall	1	1		1		1						1
Library												
Temple/ Church		1	2		1		1	1	1	1	1	2
Check Dams		1	3		7							
Play ground						1						
Club						1						
Social Organization		1	1	1	1	1						1

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

Ambassa R.D. Block

Name of the village ----->	Birendra para	Annyaram para	Satiram Para	Siratan Para	Dangkarai Para	Aichuk ni Pohor	Karanjoy Para	Khatunga Para	Naithao Para	Ranyae heria	Laxminda r Para	Mayna ram Para
Health Sub-centre	1	1	1	1			1		1	1		
Primary Health Centre (PHC)		1										
Community Health Centre (CHC)												1
Post Office	1	1	1		1							1
Bank			1									
Bank with CBS facility					1							
ATM												
Veterinary Centre			1									
Electric Sub-station			1		1							
Co-operative			1		1							
LAMPs												
PACS												
PDS												
Anganwadi Centre (ANM)/ICDS	1	1	1	1	1	1	1	1	1	1	1	1
Primary School		1	1	1	1	1	1	1	1	1	1	1
Middle school			1	1			1					
Secondary School												
Higher Secondary school												
English Medium School												
Degree College												
ITI/Polytechnic												
Computer Institute (Govt./Semi Govt.)												
KishanSeva Kendra					1							
Common Service Centre					1							
Local Market/shed					1							
Community Water tank												
Community Hall												
Library												
Temple/ Church							1					
Check Dams												1
Play ground		1	1									
Club					1							

[illegible]

[illegible]

[illegible]

Ampi R. D. Block

Name of the village ----->	Gadadhar Para	Kathirai Para	Ganmajo y Para	1 No Colony Para	Chailaitha Para	Raujuha Para	Tangpuiy a Para	Rejamani Para	Talbhangh a Para	Ganga Prasad Para	Debandra Para	Doctorsi ng Para
Health Sub-centre							0					
Primary Health Centre (PHC)												
Community Health Centre (CHC)							1					
Post Office							1					
Bank							1					
Bank with CBS facility							1					
ATM							1					
Veterinary Centre							1					
Electric Sub-station							1					
Co-operative							1					
LAMPS							1					
PACS							1					
PDS							1					
Anganwadi Centre (ANM)/ICDS	1	1	1	1	1		1	1	1		1	1
Primary School	1	1		1	1			1	1		1	1
Middle school		1	1	1	1			1	1	1	1	1
Secondary School							1		1			
Higher Secondary school							1					
English Medium School												
Degree College												
ITI/Polytechnic												
Computer Institute (Govt./Semi Govt.)												
KishanSeva Kendra												
Common Service Centre							1			1		
Local Market/shed							1					
Community Water tank							1					
Community Hall												
Library												
Temple/ Church										1		
Check Dams												
Play ground												
Club					1	1			1	1		
Social Organization							0					

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Bokafa R.D. Block

Name of the village ----->	Sachindrapara	KhandhalReang	Mahindrapara	RupatanPara-Anantapara	ParamMphapara	Shyamshi Rai Para	Taibong Para	Harinath Para	JantaroyReang Para	Kuthom Rai Para	Anantapara	Halam Prasad Para
Health Sub-centre	1	1	1	1	1	1	1	1	1	1	1	1
Primary Health Centre (PHC)	0	0	0	0	0	0	0	0	0	0	0	0
Community Health Centre (CHC)	1	0	0	0	0	0	0	0	0	0	0	0
Post Office	1	1	1	1	1	1	1	1	1	1	1	1
Bank	0	0	0	0	0	0	0	0	0	0	0	0
Bank with CBS facility	0	0	0	0	0	0	0	0	0	0	0	0
ATM	0	0	0	0	0	0	0	0	0	0	0	0
Veterinary Centre	1	1	1	1	1	1	1	1	1	1	1	1
Electric Sub-station	0	0	0	0	0	0	0	0	0	0	0	0
Co-operative	0	0	0	0	0	0	0	0	0	0	0	0
LAMPS	1	1	1	1	1	1	1	1	1	1	1	1
PACS	0	0	0	0	0	0	0	0	0	0	0	0
PDS	0	0	0	0	0	0	0	0	0	0	0	0
Anganwadi Centre (ANM)/ICDS	1	1	1	1	1	1	1	1	1	1	1	1
Primary School	1	1	1	1	1	1	1	1	1	1	1	1
Middle school	0	1	1	1	0	1	1	1	1	1	1	1
Secondary School	0	1	1	1	0	0	1	1	1	1	1	1
Higher Secondary school	0	0	0	0	0	0	0	0	0	0	0	0
English Medium School	0	0	0	0	0	0	0	0	0	0	0	0
Degree College	0	0	0	0	0	0	0	0	0	0	0	0
ITI/Polytechnic	0	0	0	0	0	0	0	0	0	0	0	0
Computer Institute (Govt./Semi Govt.)	0	0	0	0	0	0	0	0	0	0	0	0
KishanSeva Kendra	0	0	0	0	0	0	0	0	0	0	0	0
Common Service Centre	0	0	0	0	0	0	0	0	0	0	0	0
Local Market/shed	1	1	1	1	1	1	1	1	1	1	1	1
Community Water tank	0	0	0	0	0	0	0	0	0	0	0	0
Community Hall	1	1	1	1	1	1	1	1	1	1	1	1
Library	0	0	0	0	0	0	0	0	0	0	0	0
Temple/ Church	1	0	0	1	1	0	1	1	1	4	1	1
Check Dams	0	0	0	0	0	0	0	0	0	0	0	0
Play ground	0	1	0	1	0	0	0	0	0	1	0	0
Club	0	0	0	0	0	0	0	0	0	0	0	0
Social Organization	0	1	1	1	0	0	1	1	1	1	1	1

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Bharat Chandra Nagar. R.D. Block

Name of the village	Reung para	Sonatach owdhury Para	Keyachara (mundaria)	Kukichara					
Health Sub-centre	1	1	1	1					
Primary Health Centre (PHC)									
Community Health Centre (CHC)									
Post Office									
Bank									
Bank with CBS facility									
ATM									
Veterinary Centre									
Electric Sub-station									
Co-operative									
LAMPS									
PACS									
PDS	1		1						
Anganwadi Centre (ANN)/ICDS	1	1	1	1					
Primary School	1	1	1	1					
Middle school	1	1	1	1					
Secondary School	1	1	1	1					
Higher Secondary school									
English Medium School									
Degree College									
ITI/Polytechnic									
Computer Institute (Govt./Semi Govt.)									
KishanSeva Kendra									
Common Service Centre									
Local Market/shed									
Community Water tank									
Community Hall									
Library									
Temple/ Church	1	1	1	1					
Check Dams									
Play ground									
Club									
Social Organization	1	1	1	1					

Chawmanu R. D. Block

Name of the village ----->	Saptaram para	Sachindra I	Sachindra II	Chakbehla Para	Satiram Para	Podoch audhri para	DonoCha udhri para	Ranghan gha para	Tablajoy Para	Burdhij oy Para	Tangkarai Para	Mudhane h. Para
Health Sub-centre	1	1	1								1	
Primary Health Centre (PHC)												
Community Health Centre (CHC)												
Post Office												
Bank												
Bank with CBS facility												
ATM												
Veterinary Centre												
Electric Sub-station												
Co-operative												
LAMPS	1		1									
PACS												
PDS		1		1							1	
Anganwadi Centre (ANNM)/ICDS	1	1	1	1	1	1	1	1	1	1	1	1
Primary School	1	1	1	1	1	1	1	1	1	1	1	1
Middle school	1	1	1	1	1	1	1	1	1	1	1	1
Secondary School	1	1	1							1		
Higher Secondary school	1											
English Medium School												
Degree College												
ITI/Polytechnic												
Computer Institute (Govt./Semi Govt.)												
KishanSeva Kendra												
Common Service Centre												
Local Market/shed												
Community Water tank												
Community Hall												
Library												
Temple/ Church	1	1	1	1		1	1	2		1	1	1
Check Dams				1	1			1	1	1	1	1
Play ground				1				1		1	1	1
Club				1				1		1	1	1
Social Organization	1	1	1	1		1	1	2		1	1	1

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153

Damcherria R.D. Block

Name of the village --->	Ranjani Para	Handura i Para	Tita ram Para	Khagendra Para	Cheyarai Para	Bidyad han Para	Taron joy Para	Raichan dra Para	Natun Para	Gauranga Para	Sere chandra Para	DR Duwal Para
Health Sub-centre								1	1	1	1	1
Primary Health Centre (PHC)	1	1	1	1	1	1	1					
Community Health Centre (CHC)												
Post Office	1					1	1	1	1	1	1	1
Bank												
Bank with CBS facility												
ATM												
Veterinary Centre												
Electric Sub-station												
Co-operative												
LAMPS		1				1	1	1	1	1	1	1
PACS				1	1							
PDS			1									
Anganwadi Centre (ANM)/ICDS	2	1	1		2	1	1	1	1	1	1	1
Primary School	1	1		1	1	1	1	1	1	1	1	1
Middle school		1		1		1	1	1	1	1	1	1
Secondary School												
Higher Secondary school												
English Medium School												
Degree College												
ITI/Polytechnic												
Computer Institute (Govt./Semi Govt.)												
KishanSeva Kendra												
Common Service Centre												
Local Market/shed		1				1	1					
Community Water tank						1	1					
Community Hall		1				1	1					
Library				1								
Temple/ Chureh		1	1		1	1	1					
Check Dams												
Play ground	1	1		1	1	1	1					
Club		1										
Social Organization									1			

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Dasda R.d. Block

Name of the village ----->	BagiCh.P ara	Madhuch. Para	Subal Para	Bora Kangrai	Ino.Colony Para	Khakcha ng Para	Rambaha dur Para	Birmani Para	Khetramo hun Para	Hamlai ha para	Nabin Para	Anirani Para
Health Sub-centre	1	1	1	1			1		1	1	1	1
Primary Health Centre (PHC)			1									
Community Health Centre (CHC)												
Post Office	1	1	1	1					1	1	1	1
Bank	1	1								1		
Bank with CBS facility										1		
ATM										1		
Veterinary Centre												
Electric Sub-station									1			1
Co-operative			1									1
LAMPS			1									1
PACS			1									1
PDS	1	1	1									1
Anganwadi Centre (ANN)/ICDS	1	1	2	1	1	1	1	1	1	1	1	1
Primary School	1	1	1	1	1	3	1	1	1	1	1	1
Middle school	1	1	1			1	1	1	1			1
Secondary School		1	1				1	1				1
Higher Secondary school			1									1
English Medium School			1									
Degree College												
ITI/Polytechnic												
Computer Institute (Govt./Semi Govt.)												
KishanSeva Kendra										1		1
Common Service Centre										1		1
Local Market/shed	1		1							1		1
Community Water tank	1		1						1	1		1
Community Hall			1									1
Library	1											1
Temple/ Church	1	1		1	3	3	1	1		1	1	1
Check Dams	1	1	1				2	1		1	1	1
Play ground	1	1	1				1	1		1	1	1
Club	1	1	1				1	1		1	1	1
Social Organization	1	1	1	1			1	1		1	1	1

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Health Sub-centre																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																		
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Dumburnagar R.D. Block

Name of the village ----->	Dharmara i Para	Billaram Para	Maniram Para	Christian Para	Hanuman para	Dhalirai Para	NayabBa bu Para	Nayabab u Para	Baigojoy Para	Mungbam grai Para	Bajilla Para	Saikarai Para
Health Sub-centre												
Primary Health Centre (PHC)												
Community Health Centres (CHC)												
Post Office												
Bank												
Bank with CBS facility												
ATM												
Veterinary Centre												
Electric Sub-station												
Co-operative												
LAMPS												
PACS												
PDS												
Anganwadi Centre (ANM)/ICDS	1	1	1	1	1	1	1	1	1	1	1	
Primary School	1	1	1				1	1				
Middle school			1				1					
Secondary School							1					
Higher Secondary school							1					
English Medium School												
Degree College												
ITI/Polytechnic												
Computer Institute (Govt./Semi Govt.)												
KishanSeva Kendra												
Common Service Centre												
Local Market/shed												
Community Water tank												
Community Hall												
Library												
Temple/ Church	1	1	1	1					1			
Check Dams												
Play ground												
Club												
Social Organization	1											

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Durga Chowmuhuni R. D. Block

Name of the village -----	Sanaiya Reang Para
Health Sub-centre	
Primary Health Centre (PHC)	
Community Health Centre (CHC)	
Post Office	
Bank	
Bank with CBS facility	
ATM	
Veterinary Centre	
Electric Sub-station	
Co-operative	
LAMPS	
PACS	
PDS	
Anganwadi Centre (ANM)/ICDS	1
Primary School	1
Middle school	1
Secondary School	
Higher Secondary school	1
English Medium School	
Degree College	
ITI/Polytechnic	1
Computer Institute (Govt. /Semi Govt.)	1
KishanSeva Kendra	
Common Service Centre	
Local Market/shed	
Community Water tank	
Community Hall	
Library	
Temple/ Church	
Check Dams	
Play ground	
Club	
Social Organization	

Ganga Nagar R. D. Block

Name of the village	LochandraReam	DeoraCherra	Shibbari	Shivbari Para(School Para)	UjjanNuncherra	Nuncherra	Pabanjoy para
Health Sub-centre	1	1	1	1	1	1	1
Primary Health Centre (PHC)							
Community Health Centre (CHC)							
Post Office	1		1	1	1	1	
Bank							
Bank with CBS facility							
ATM					1		
Veterinary Centre	1						
Electric Sub-station	1						
Co-operative			1				
LAMPS			1	1		1	
PACS			1			1	
PDS	1		1	1	1	1	
Anganwadi Centre (ANM)/ICDS	1	1	2	1	1	1	
Primary School	1	1	1	1	1	1	
Middle school	1		1	1	1	1	
Secondary School	1				1	1	
Higher Secondary school					1	1	
English Medium School	1		1	1			
Degree College							
ITI/Polytechnic							
Computer Institute (Govt./Semi Govt.)							
KishanSeva Kendra	1						
Common Service Centre	1						
Local Market/shed			1	1	1	1	
Community Water tank	1				1		
Community Hall			1	1			
Library							
Temple/ Church	1		1	1	1		
Check Dams	1						
Play ground			1	1	1	1	
Club	1		1	1	1	1	
Social Organization	1	1	1	1	1	1	

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Hrishyamukh R.D. Block

Name of the village ----->	Reang Para	Killamura
Health Sub-centre	1	1
Primary Health Centre (PHC)		
Community Health Centre (CHC)		
Post Office		
Bank		
Bank with CBS facility		
ATM		
Veterinary Centre		
Electric Sub-station		
Co-operative		
LAMPS		
PACS		
PDS	1	
Anganwadi Centre (ANM)/ICDS	1	1
Primary School	1	1
Middle school	1	1
Secondary School	1	1
Higher Secondary school		
English Medium School		
Degree College		
ITI/Polytechnic		
Computer Institute (Govt. /Semi Govt.)		
KishanSeva Kendra		
Common Service Centre		
Local Market/shed		
Community Water tank		
Community Hall		
Library		
Temple/ Church	1	1
Check Dams		
Play ground		
Club		
Social Organization	1	1

Jampui R.D Block

Name of the village	Darkhuan g	Jhongsang	Banglabari	Behlimgangthh ip	Vangum Para	South Simlong	Katholba ri	Jharna Para	Bamboo Para	Sailut I	Sailut II	Khantuan
Health Sub-centre	1			1	1				1			1
Primary Health Centre (PHC)	1			1	1							
Community Health Centre (CHC)												
Post Office	1		1	1	1							
Bank				1	1							
Bank with CBS facility				1	1							
ATM				1	1							
Veterinary Centre	1			1	1							
Electric Sub-station				1	1							
Co-operative	1			1	1							
LAMPs				1	1							
PACS												
PDS	1	1	1	2	1							
Anganwadi Centre (ANM)/CDS	1	3	1	2	1	1	1	1		1	1	2
Primary School	1	1	1	1	1	1	1	1	1	1		
Middle school	1	1	1	1	1	1	1	1		1		1
Secondary School		1		1	1							
Higher Secondary school				1	1							
English Medium School	1	2		1	1			1				
Degree College												
ITI/Polytechnic												
Computer Institute (Govt./Semi Govt.)				1								
KishanSeva Kendra				1								
Common Service Centre												
Local Market/shed	1	1		1								
Community Water tank	1	1	1	1								
Community Hall	1	1	1	1								1
Library												
Temple/ Church	1	4	3	4	3	1	1	1	1	4		2
Check Dams			6			1	1				3	2
Play ground	1	2	1	1		1	1		1			1
Club	1	2	1	1			1		1			
Social Organization	1			1	1	1	1		1			1

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Name of the village	Sabhal
Health Sub-centre	1
Primary Health Centre (PHC)	1
Community Health Centre (CHC)	
Post Office	1
Bank	
Bank with CBS facility	
ATM	
Veterinary Centre	1
Electric Sub-station	
Co-operative	
LAMPS	
PACS	
PDS	1
Anganwadi Centre (ANM)/CDS	3
Primary School	1
Middle school	1
Secondary School	1
Higher Secondary school	
English Medium School	1
Degree College	
IT/D/Polytechnic	
Computer Institute (Govt./Semi Govt.)	
KishanSeva Kendra	
Common Service Centre	
Local Market/shed	
Community Water tank	1
Community Hall	1
Library	
Temple/ Church	4
Check Dams	3
Play ground	1
Club	2
Social Organization	1

Jolaibari R.D. Block

Name of the village ----->	Lankajoy Para	Saptarai Para	Brikharum Para	Sisarai Para	Usham Roy Para	Panji rai Para	Krishna ram Para	Pitarai Para	Puipalha Para	Najirai Para	Malendra Para	Suriyapr asad Para
Health Sub-centre	1	1		1	1	1		1	1	1		1
Primary Health Centre (PHC)					1							
Community Health Centre (CHC)												
Post Office												
Bank												
Bank with CBS facility												
ATM												
Veterinary Centre												
Electric Sub-station												
Co-operative												
LAMPS					1							
PACS												
PDS												
Anganwadi Centre (ANM)/CDS	1	1		1	1			1	1	1	1	1
Primary School	1	1		1				1	1	1	1	1
Middle school	1	1		1				1	1	1	1	1
Secondary School		1		1				1	1	1	1	1
Higher Secondary school												
English Medium School												
Degree College												
ITI/Polytechnic												
Computer Institute (Govt./Semi Govt.)												
KishanSeva Kendra												
Common Service Centre												
Local Market/shed												
Community Water tank						1						
Community Hall												
Library												
Temple/ Church	1	1		1				1	1	1	1	1
Check Dams												
Play ground												
Club												
Social Organization												

Name of the village ----->	Nabaram bari	Sakhyathi ha para	Putrahum Para	Gangajoy Para
Health Sub-centre	1	1	1	1
Primary Health Centre (PHC)				
Community Health Centre (CHC)				
Post Office				
Bank				
Bank with CBS facility				
ATM				
Veterinary Centre				
Electric Sub-station				
Co-operative				
LAMPS				
PACS				
PDS	1	1	1	1
Anganwadi Centre (ANM)/ICDS	1	1	1	1
Primary School	1	1	1	1
Middle school	1	1	1	1
Secondary School				1
Higher Secondary school				
English Medium School				
Degree College				
ITI/Polytechnic				
Computer Institute (Govt. /Semi Govt.)				
KishanSeva Kendra				
Common Service Centre				
Local Market/shed				
Community Water tank				
Community Hall				
Library	1			
Temple/ Church		1	1	1
Check Dams				
Play ground				
Club				
Social Organization				

Kakraban R.D. Block

Name of the village ----->	DuptaliNutan Reang Para	Duptali Colony Reang Para
Health Sub-centre	1	1
Primary Health Centre (PHC)		
Community Health Centre (CHC)		
Post Office		
Bank		
Bank with CBS facility		
ATM		
Veterinary Centre		
Electric Sub-station		
Co-operative		
LAMPS		
PACS		
PDS		1
Anganwadi Centre (ANM)/ICDS		1
Primary School	1	1
Middle school	1	1
Secondary School	1	1
Higher Secondary school		
English Medium School		
Degree College		
ITI/Polytechnic		
Computer Institute (Govt. /Semi Govt.)		
KishanSeva Kendra		
Common Service Centre		
Local Market/shed		
Community Water tank		
Community Hall		
Library		
Temple/ Church		
Check Dams		
Play ground		
Club		
Social Organization	1	1

Kalachara R.D Block

Name of the village ----->	KhuliCherra
Health Sub-centre	1
Primary Health Centre (PHC)	1
Community Health Centre (CHC)	
Post Office	1
Bank	
Bank with CBS facility	
ATM	
Veterinary Centre	
Electric Sub-station	
Co-operative	
LAMPS	
PACS	
PDS	
Anganwadi Centre (ANM)/ICDS	2
Primary School	1
Middle school	1
Secondary School	
Higher Secondary school	
English Medium School	
Degree College	
ITI/Polytechnic	
Computer Institute (Govt. /Semi Govt.)	
KishanSeva Kendra	
Common Service Centre	
Local Market/shed	
Community Water tank	
Community Hall	
Library	
Temple/ Church	1
Check Dams	
Play ground	
Club	
Social Organization	1

Karbook R.D. Block

Name of the village	New Baidyachari	Jaladhar para	Mangalsing para	Daneswar Para	Durgaram Para	Gapaka	Galiram Para	Beta cherra/Quilong	Chaitra hum Para	Gonahar Para	Budharam Para	Durparai Para
Health Sub-centre		1	1		1		2		1			
Primary Health Centre (PHC)			1									
Community Health Centre (CHC)			1									
Post Office			1									
Bank			1									
Bank with CBS facility			1									
ATM			1									
Veterinary Centre												
Electric Sub-station												
Co-operative												
LAMPS	1		1									
PACS												
PDS												
Anganwadi Centre (ANM)/ICDS	1	1	1	1	1	1	1	1	1	1	1	1
Primary School	1	1	1	1	1	1	1	1	1	1	1	1
Middle school	1	1	1	1	1	1	1	1	1	1	1	1
Secondary School	1		1									
Higher Secondary school			1									
English Medium School			1									
Degree College												
ITI/Polytechnic												
Computer Institute (Govt./Semi Govt.)												
KishanSeva Kendra												
Common Service Centre												
Local Market/shed												
Community Water tank												
Community Hall												
Library												
Temple/ Church	1	1	1									
Check Dams												
Play ground					1	1	1		1			
Club												
Social Organization												

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Name of the village	Silarai Para	Dhananjay Para	Ranchland Para	Khuri Para	Railong Para	Matarai Para	Railong Bongsirai Para	Alindra Para	Khumlong Para	Bhormatula	UjongChellagang	Majra Para
Health Sub-centre		1		1	1				1			
Primary Health Centre (PHC)												
Community Health Centre (CHC)										1		
Post Office												
Bank												
Bank with CBS facility												
ATM												
Veterinary Centre												
Electric Sub-station												
Co-operative												
LAMPS												
PACS												
PDS				1								
Anganwadi Centre (ANM)/ICDS	1	1		1	1	1	1	1	1	1	1	1
Primary School					1				1	1	1	1
Middle school				1	1	1			1	1	1	1
Secondary School												
Higher Secondary school												
English Medium School									1	1	1	
Degree College												
ITI/Polytechnic												
Computer Institute (Govt./Semi Govt.)												
KishanSeva Kendra												
Common Service Centre												
Local Market/shed												
Community Water tank												
Community Hall						1		1				
Library												
Temple/ Church						1	1			1		
Check Dams										1		
Play ground												1
Club												
Social Organization						1				1		

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Laluri R.D. Block

Name of the village ----->	Lugathu m Para	Puspojoy Para	Mathura Para	Balanalcherr a	Joymani para	Dhananj oy Para	Brikshab ari	Singhara mbari	Sadaithu m Para	Hamsu kila Para	Nandiram Para	Lugathu m Para
Health Sub-centre		1	1		1	1	1	1	1		1	
Primary Health Centre (PHC)												
Community Health Centre (CHC)												
Post Office												
Bank												
Bank with CBS facility												
ATM												
Veterinary Centre												
Electric Sub-station												
Co-operative												
LAMPS												
PACS												
PDS	1					1	1		1	1	1	1
Anganwadi Centre (ANM)/CDS	1	1	1	1	1	1	1	1	1	1	1	1
Primary School	1	1	1	1	1	1	1	1	1	1	1	1
Middle school	1		1	1	1	1	1		1	1	1	1
Secondary School												
Higher Secondary school												
English Medium School												
Degree College												
ITU/Polytechnic												
Computer Institute (Govt./Semi Govt.)												
KishanSeva Kendra												
Common Service Centre												
Local Market/shed												
Community Water tank												
Community Hall	1											1
Library												
Temple/ Church		1	1	1	1	1	1	3	1	1	1	
Check Dams	2		1	1		1	1		1	1	1	2
Play ground	1		1	1		1	1		1	1	1	1
Club			1									
Social Organization	1		1	1		1	1		1	1	1	1

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Manu R. D. Block

Name of the village ----->	Lalkuma Para	Pushihum Para	Puspuram Para	Gangumola n Para	Padmaram Para	Kachari cherra	Laldingb ari	Basaila Para	Tuichand ra Para	Bijoy Master Para	Fanguram Para	Hazradh an Para
Health Sub-centre												
Primary Health Centre (PHC)												
Community Health Centre (CHC)												
Post Office												
Bank												
Bank with CBS facility												
ATM												
Veterinary Centre												
Electric Sub-station												
Co-operative												
LAMPs												
PACS												
PDS												
Anganwadi Centre (A.N.C)/ICDS												
Primary School												
Middle school												
Secondary School												
Higher Secondary school												
English Medium School												
Degree College												
ITI/Polytechnic												
Computer Institute (Govt./Semi Govt.)												
KishanSeva Kendra												
Common Service Centre												
Local Market/shed												
Community Water tank												
Community Hall												
Library												
Temple/ Church												
Check Dams												
Play ground												
Club												
Social Organization												

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Matarbari R. D. Block

Name of the village	3No.Dha nkathi Para	1no. Tamani Para	2 No. Tamani para	3 No. Tamani para	Parenta para	Gurubh akta para	Dalhum Rai para	Akurai para	Barabari Para	Mayap uri	Naidobari Bari	Hachu Para
Health Sub-centre	1	1	1	1	1	1	1	1				1
Primary Health Centre (PHC)												
Community Health Centre (CHC)							1					
Post Office												
Bank												
Bank with CBS facility							1					
ATM												
Veterinary Centre												
Electric Sub-station												
Co-operative												
LAMPS												
PACS												
PDS	1											1
Anganwadi Centre (ANM)/ICDS	1	1	1	1	1	1		1	1	1	1	1
Primary School		1	1	1	1	1		1	1	1	1	1
Middle school		1	1	1	1	1		1	1	1	1	1
Secondary School		1	1	1	1	1		1	1	1	1	1
Higher Secondary school												
English Medium School							1					
Degree College												
ITI/Polytechnic												
Computer Institute (Govt./Semi Govt.)												
KishanSeva Kendra												
Common Service Centre												
Local Market/shed												
Community Water tank												
Community Hall												
Library												
Temple/ Church		1	1	1	1	1	1	1				
Check Dams												
Play ground												
Club												
Social Organization												

[illegible]

MAPPING THE PARTICULARLY VULNERABLE TRIBAL GROUPS IN TRIPURA

ANNEXURE - IV

Mungiakami R.D. Block

Name of the village ----->	Kanya ram para	Hom faula para	Nabajoy Para	Bikai Ham Reang Para	Tirihmani para	Boeigan sing para	Dirhama ni Para	Uasuk para	Nandhak umar para	Kachan ami para	Shapong Roy Para	Rangran ha para
Health Sub-centre												
Primary Health Centre (PHC)												
Community Health Centre (CHC)												
Post Office												
Bank												
Bank with CBS facility												
ATM												
Veterinary Centre												
Electric Sub-station												
Co-operative												
LAMPS												
PACS												
PDS												
Anganwadi Centre (ANM)/ICDS												
Primary School												
Middle school												
Secondary School												
Higher Secondary school												
English Medium School												
Degree College												
ITI/Polytechnic												
Computer Institute (Govt./Semi Govt.)												
KishanSeva Kendra												
Common Service Centre												
Local Market/shed												
Community Water tank												
Community Hall												
Library												
Temple/ Church												
Check Dams												
Play ground												
Club												
Social Organization												

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Pechertal R.D. Block

Name of the village	Colony Para	Rangacher Para	Kalamjaj Para	Sanaram Para	Gavinda Para	Sebacha Para	Joyafa Para	Khetrojo Para	Kapaiva Para	Khelaj Para	Tularam Para	Parbajoy Para
Health Sub-centre	1	1	1	1	1	1	1	1	1	1	1	1
Primary Health Centre (PHC)												
Community Health Centre (CHC)												
Post Office	1	1	1	1				1				
Bank		1										
Bank with CBS facility												
ATM												
Veterinary Centre	1	1	1	1	1							
Electric Sub-station												
Co-operative	1	1	1									
LAMPS	1											
PACS	1											
PDS	1	1	1	1	1	1	1	1		1	1	1
Anganwadi Centre (ANM)/CDS	1	1	1	1	2	1	1	1	1	1	2	2
Primary School	1	1	1	1	1	1	1	1	1	1	1	1
Middle school	1	1	1	1	1	1	1	1	1	1	1	1
Secondary School		1	1	1	1							
Higher Secondary school												
English Medium School			1							1		1
Degree College												
ITI/Polytechnic												
Computer Institute (Govt./Semi Govt.)												
KishanSeva Kendra												
Common Service Centre												
Local Market/shed	1	1	1	1	1		1					
Community Water tank	1	1	1	1	1							
Community Hall	1	1	1	1	1	1		1	1	1	1	1
Library												
Temple/ Church	1	1	1	1	1	1		1			1	1
Check Dams	1	1	1	1	1	5		2	5	2	2	2
Play ground	1	1	1	1	1	1		1	1	1	1	1
Club	1	1	1	1	1			1	1	1	1	1
Social Organization	1	1	1	1	1	1		1	1	1	1	1

[illegible]

Rajnagar R.D Block

Name of the village >	ManaiReang Para	Chikanthali	Chanpur Para	Bodya Kr. Para
Health Sub-centre	1	1	1	1
Primary Health Centre (PHC)				
Community Health Centre (CHC)				
Post Office				
Bank				
Bank with CBS facility				
ATM				
Veterinary Centre				
Electric Sub-station				
Co-operative				
LAMPS				
PACS				
PDS				
Anganwadi Centre (ANM)/ICDS	1	1	1	1
Primary School	1	1	1	1
Middle school	1	1	1	1
Secondary School				
Higher Secondary school				
English Medium School				
Degree College				
ITI/Polytechnic				
Computer Institute (Govt./Semi Govt.)				
KisanSeva Kendra				
Common Service Centre				
Local Market/shed				
Community Water tank				
Community Hall				
Library				
Temple/ Church	1	1	1	1
Check Dams				
Play ground				
Club				
Social Organization	1	1	1	1

Salema R.D Block

Name of the village	Ramguna	Janturai para	East Hechuria
Health Sub-centre			1
Primary Health Centre (PHC)			
Community Health Centre (CHC)			
Post Office			
Bank			
Bank with CBS facility			
ATM			
Veterinary Centre			
Electric Sub-station			
Co-operative			
LAMPS			
PACS			
PDS			
Anganwadi Centre (ANM)/CDS	1		
Primary School	1		
Middle school			
Secondary School			
Higher Secondary school			
English Medium School			
Degree College			
ITI/Polytechnic			
Computer Institute (Govt./Semi Govt.)			
Kishan Seva Kendra			
Common Service Centre			
Local Market/shed			
Community Water tank			
Community Hall			
Library			
Temple/ Church			
Check Dams			1
Play ground			
Club			
Social Organization	1		1

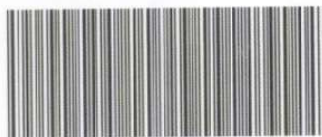
Tulasikhar R. D. Block

Name of the village >	Falkabari	Petra
Health Sub-centre	1	
Primary Health Centre (PHC)		
Community Health Centre (CHC)		
Post Office		
Bank		
Bank with CBS facility		
ATM		
Veterinary Centre		
Electric Sub-station		
Co-operative		
LAMPS		
PACS		
PDS		
Anganwadi Centre (ANM)/ICDS		
Primary School	1	1
Middle school	1	1
Secondary School	1	
Higher Secondary school		
English Medium School		
Degree College		
ITI/Polytechnic		
Computer Institute (Govt. /Semi Govt.)		
KishanSeva Kendra		
Common Service Centre		
Local Market/shed		
Community Water tank		
Community Hall		
Library		
Temple/ Church		
Check Dams		1
Play ground		
Club		
Social Organization	1	

Yuvrajnagar R. D. Block

Name of the village >	Tongcherra	Tapihan Para	Telpoi Cherra
Health Sub-centre	1	1	
Primary Health Centre (PHC)	1		
Community Health Centre (CHC)			
Post Office	1	1	
Bank			
Bank with CBS facility			
ATM			
Veterinary Centre	1		
Electric Sub-station	1		
Co-operative			1
LAMPS	1		
PACS			
PDS			1
Anganwadi Centre (ANM/ICDS)	1	1	1
Primary School	1	1	1
Middle school			
Secondary School			
Higher Secondary school			
English Medium School			
Degree College			
ITI/Polytechnic			
Computer Institute (Govt./Semi Govt.)			
KishanSeva Kendra			
Common Service Centre			
Local Market/shed	1		
Community Water tank	1		
Community Hall	1		1
Library			
Temple/ Church	1	1	
Check Dams			
Play ground	1		
Club	1		
Social Organization	1	1	

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