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on
Tribal Life & Culture



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Govt. of Tripura
Agartala

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A BRIEF WRITE UP ABOUT 25-POINT TRIBAL DEVELOPMENT PACKAGE

**Banamali Sinha I.A.S.
Secretary Cum Commissioner (T.W.)**

Hon'ble Chief Minister, Govt. of Tripura, announced a 25-point Tribal Development Package on 26th January, 1999. This development package aimed at overall development of tribal dominated areas as well as the people of tribal communities of the State in listed items by 2002. The listed items covered education, economic development, infrastructure development, socio-cultural development and Health Services development. One Booklet containing the 25-target items is enclosed.

1. During last 3 years and a half, considerable progress has been achieved against most of the targets. A report showing the progress up to 31st July, 2002 is enclosed.

2. However, the major achievements under 25-point Tribal Development Package are as follows :-

- i) 434 nos. of Junior Basic Schools in ADC area have been provided with pucca buildings against the target of 500 J.B. Schools. 216 nos. more school buildings are under construction and shall be completed by March, 2003.
- ii) 6 nos. of Residential Schools for Tribal students have been taken-up at Khumulwng, Ambassa, Kumarghat, Kanchanpur, Birchandra Manu, and Karbook, Residential School at Khumulwng has already been started with 65 tribal children and construction of Ambassa and Kanchanpur Residential Schools also are nearing completion.
- iii) 4 nos. of college Hostels at Agartala, Udaipur, Kamalpur and Dharmanagar already constructed for tribal students.
- iv) 8 nos of Vocational Training Centres, against the target of 7 nos, are being run at Dharmanagar, Kulai, Tulasikhar, Mandai, Bishramganj, Udaipur, Bagafa and Rupaichari.
- v) Special intensive Coaching Centres for Madhyamik drop out tribal students had been opened in all the four Districts. Out of total 4,442 drop-out students provided coaching, 2,187 passed the Madhyamik examination. The pass percentage is 49.23%. This innovative new scheme was highly appreciated by Shri S. K. Nayak, Ex-Secretary, Ministry of Tribal Affairs during his visit to Tripura in March, 2002.

- vi) 15 Special Area Based Development Projects have been taken up for comprehensive development of backward tribal areas. Special Project reports have been prepared by D.Ms. and implementation already started. The main object is to provide basic infrastructure facilities like roads, electricity, irrigation and safe drinking water in the project areas.
- vii) Total 8049 Hect. irrigation potentials have been created in tribal areas against the target of 4000 Hect.
- viii) 1122 Tribal paras have been covered by way of providing safe drinking water sources.
- ix) 8 nos. new Primary Health Centres had been established in tribal areas and 4 more shall be opened shortly.
- x) Against the target of constructions of 10,000 nos. dwelling houses, 23,460 nos. already constructed under IAY.
- xi) Construction work of one tribal Museum at Khumulwng is in good progress.
- xii) Old original names of 95 tribal villages rivers etc. have been revived.

● **Block Rubber Plantation Scheme :**

The success of rubber cultivation in the State led the State Govt. to think for a more concerted, coordinated and integrated approach for socio-economic rehabilitation of the shifting cultivators through rubber plantation.

As a result a project called "Tripura Block Plantation Project" was formulated in 1992 as part of economic settlement of the Jhumia tribals with rubber plantation.

The Scheme envisages raising plantations in the lands where the beneficiary enjoys clear title (allotment made by Govt. of Tripura). The beneficiaries are engaged in their own land as wage earners for raising the plantation by the Rubber Board and at the end of the gestation period the plantation will be handed over to the beneficiaries after equipping them to manage the plantation on their own.

The strategy of Block Plantation is to take up Rubber Plantation in a specific area in cluster basis (40-50 ha.) in one Block on integrated approach covering various services viz. village link roads, ICDS, Balwadi, Health, Drinking water etc. Community participation is ensured through empowerment of groups viz. Rubber Producers' Society.

According to the MOU signed between the Rubber Board and the Govt. of Tripura, 50% of the total cost of plantation is to be borne by the State Govt. and balance 50% by the Rubber Board. The funds to the scheme are provided by the State Govt. in the form of grant and from GOI through Rubber Board in the form of subsidy for raising plantations. The administrative and technical infrastructure of the Rubber Board is responsible for implementation the scheme.

The physical target set for raising block rubber plantation, under phase I (1992-1996) was 1500 hectares, with a total financial outlay of Rs. 858.85 lakhs for 1500 tribal families. The scheme was further extended to another 1000 ha. under phase II and was formulated with a total financial outlay of Rs. 797.30 lakhs to benefit 1,000 families i.e. total of Rs. 1656.15 lakhs for 2500 families.

a) Target and achievement for 1992-2001 :

Year of planting	Target (Extent in ha.)	Achievement (extent in Ha.)
Phase I		
1992	250.00	122.00
1993	300.00	294.00
1994	500.00	189.22
1995	300.00	401.53
1996	150.00	152.00
Phase II		
	1000.00	
1997	—	257.00
1998	—	466.00
1999	—	171.00
2000	—	126.00
2001	—	411.00
Grand Total	2500.00	2589.75

During 2002 at the closure of the planting session it is expected that a total area under Block Planting would be to the extent of 2714.75 ha. registering an additional coverage of 125 ha.

An integrated approach is attempted in the scheme to cover socio-economic aspects too. Health care, special Nutrition programme, Balwady, providing drinking water etc. are also extended to the beneficiaries of the plantations. Infrastructure like providing internal roads with brick soling, development of approach road etc. are also undertaken.

As on date there are 41 Block Plantation Centres raised in the State of which 27 is in West Tripura district, 10 in South Tripura and 4 in North Tripura District covering an area of 2714.75 ha.

Plantations raised in 1992 & 93 at Laxmandepha Rangmala, N. C. Nagar and Kanchani Colony were brought under tapping during 2001. Prior to this, required training in tapping and processing were imparted to the beneficiaries in their plantations as well as in Tappers' Training School at Amtali. Necessary tapping implements and processing equipments were also supplied to the beneficiaries prior to commencement of tapping.

61 (ST) growers from Laxmandepha, 66 (ST) from Rangmala, 43 (SC) from N. C. Nagar & 73 (ST) beneficiaries from Kanchani Colony had undergone training.

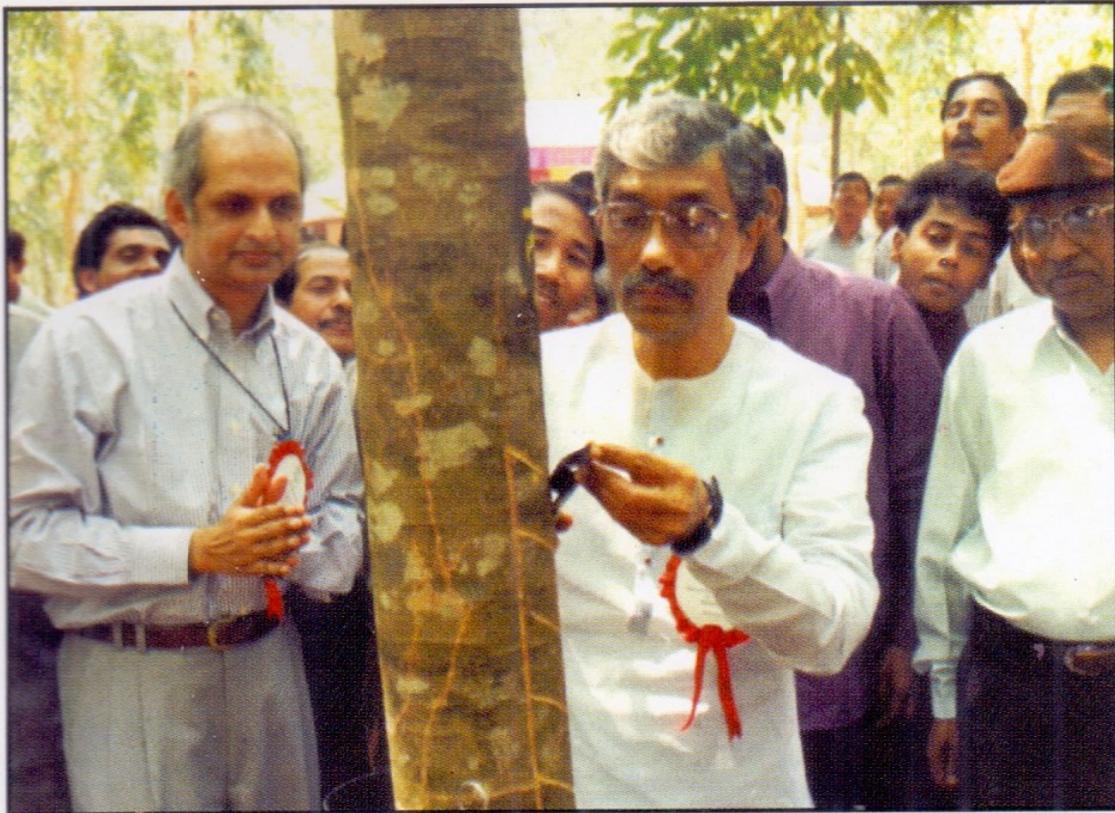
Common processing facility and smoke houses were set up in Laxmandepha, Rangmala and N. C. Nagar at a cost of 1.25 lakhs each, Construction of additional Processing centre with motorized rollers etc, at a cost of Rs. 6 lakhs at Laxmandepha and Rangmala Block Planting Units have been completed. Processing facilities are established at Kanchani Colony at a cost of Rs. 5.50 lakhs. Beneficiaries were organized under Rubber Producers' Societies. Bank accounts in the name of RPSs and individual beneficiaries were opened to transact the business. It has been observed that during last one year the beneficiaries of Laxmandepha, Rangamala and Kanchani have earned the following amount only by way of selling latex.

Sl. No.	Name of Block Plantation	Income Realized (Rs.)
1.	Laxmandhepa	620013
2.	Rangamala	445628
3.	Kanchani Colony	262160

Plantation raised in 1993 at Promodnagar & Sastriroy Para also are now ready for tapping. Beneficiaries are imparted training on tapping and processing. The works of construction of Community Processing Unit inc. Smoke House, Bio-gas plant etc. at Promodnagar have been completed.

During 2002-03 steps are being taken for construction of Community Processing Unit with all the facilities at the following Block Plantation Centres.

1. R. S. Para	-	31 ha.
2. Konaban	-	51 ha.
3. Santaram Para	-	35 ha.
4. Hrishidas Colony	-	24 ha.
5. Sastriroy Para	-	28.22 ha.



Hon'ble Chief Minister inaugurating tapping of rubber in a Block Plantation of Rangmala in West Tripura.



Sri S. K. Nayet, Secretary, Ministry of Tribal affairs GOI attended inauguration of Rubber Processing Centre at Laxmandepha in West Tripura District.



Tribal Rubber Growers Waking in a processing unit



Students assembled before the newly constructed building for coaching Madhyamik failed tribal students of Kamalghat, West Tripura

Production data of various Block Planting Units under tapping during 2001-02 (April '01 to December '02) is furnished below :

Sl.	Name of Block Plantation	No. of Beneficiaries	Extent (Ha.)*	No. of Trees tapped	No. of Tapping days obtained	Yield (Kg)		Income Realized (Rs.)
						Sheet	Scrap	
4.	Laxmandhepa	53	84	13010	174	18490	4925	620013
5.	Rangamala	70	60	21000	219	16603	4110	445628
6.	Kanchani Colony	60	51	18000	107	13750	900	262160
7.	N. C. Nagar	40	24	8550	147	8798	1273	208058

*Effective area under tapping @ 350 trees per ha.

Marketing of the crop is presently undertaken by M/s Manimalayar Rubber Pvt. Ltd., Kottayam. Their branch at Rubber Board Complex, Agartala is offering the price at Kottayam market rate for sheet and scrap. The sale proceeds is paid by cheque / DD to the RPS who in turn transfer it to the respective individual account of the growers.

The distribution of the income amongst the growers is governed and regulated by the decision of the concerned RPS who monitors the tapping, processing and marketing activities of the Block Plantation.

The Block Plantation has provided wage employment opportunities both on and off farm till maturity of rubber. From 1st to 6th year the total employment generated per ha. is 1068 mandays. To sustain the families during the immaturity period of rubber the families are encouraged to generate income through non-rubber economic activities like piggery, fishery, weaving and other farm activities. The income from these enterprises able to sustain the families till maturity of the plantations.

Unique features of Block plantation is that it has adopted integrated approach, converged various services at village level, created community level institutions, empowered women, provided continuous wage employment, ensured additional sources of income, productive use of unutilized tillage lands and building up social, technical and industrial infrastructure.

The substantial flow of income from the Block Plantation of Rubber made not only the socio-economic rehabilitation of the tribal jhumias a success but added a new horizon in the quest for sustainable development of the tribals.

SHAMANISM : AN APPRAISAL

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Shamanism is believed to be the earliest form of religion of mankind, possibly dating back to 100,000 years or more (furst, 1972 : viii-ix). It was the religion of the Neanderthal man and their hunting gathering way of life. At the beginning of last glacial period, that was Würm, the climatic condition of the world became cooler and thus the Neanderthal man had to settle their life inside the cave. They were unique in hunting performances. Recently it has come to knowledge that they had to depend on some magical performances. But due to lack of evidences it can not be ascertained that they had any magical performer. As they did not get their game regularly, the uncertainty or the mercy of nature were forced on them to believe the presence of something hidden matter behind the nature and they began to try to control the supernatural power. So they performed some shamanistic attitude in very crude form.

Sarkar (1995:285) described that the Neanderthal man practiced hunting magic. A cave *Grotto della Basua* was discovered in Italy, which is known as 'cave of witch'. About 1550 ft. inside the cave there was a stalagmite; on witch Neanderthal men threw some clod. Scientists believed that they did it as a magical practice. Beside this, in 1970, scientist Solecki discovered a special 'deer ceremony' of Neanderthal man, in a cave of Lebanon. (op.cit) It is believed that 50,000 years ago, the Neanderthal man dispersed a deer, and the body was smeared with red ochre. Solecki believed that this magical performance might be related with death (*ibid*).

The excellent example of magical practices of Neanderthal man was 'deer cult'. Emil Bachler, a German archaeologist, discovered a cave at Alps Mountain in Switzerland during 1917 to 1923, where the Neanderthal people left a lot of evidences. There he discovered a chamber, which had stonewall. It was three and a half feet long and was covered with another large stone slab. Inside the chamber, he discovered seven skulls of bear facing towards the entrance. Another six skulls were discovered from another recess of the cave wall.

The Neanderthal had the conception about the other life after death and this sense insisted them to give food and weapons inside the burials. Most of the burials were discovered beside the hearth; as it was believed that dead person might live in comfortable condition during the bitter cold weather.

So from these evidences it is clear to all that the magical practices or activities were started during the period of Mousterian or middle Palaeolithic paloe. But it is not

proved that any specialist or headman of that nomadic hunter-gatherer group carried on all these activities or not. So it may be assumed that during the middle palaeolithic time, there might not be any concept of magical specialist. But during the upper palaeolithic period, specially during the stage of Magdalenian culture, we have found such type of cultural evidences by which we can assume that probably there was a group leader or a magical specialist of nomadic hunting gathering *Homo sapiens sapiens* group. The horn and the bone of rein deer were so popularly used at that time, that the upper palaeolithic culture is termed as 'reindeer age'. Different types of meaningful engravings and decorations were found in different articles.

One of the remarkable cultural evidences was *baton de commandment*, by which we can easily prove that upper palaeolithic people were commanded and controlled by the leader. In French *baton de commandment* means 'rod of authority'. It is made of a long bone, towards the head of one or sometimes two holes have been made. The rest of the shaft and head is engraved with animal motifs. Though there are a lot of controversies among the pre-historians over the function of the implements, the probable functions, according to Bhattacharya (1972:66) are :

a) It is believed that these rods acted as some kind of proto - safety pin. The shaft was passed through the edges of the skin to be pinned while a vegetable thong used to be tied on the top at the two ends of the rod.

b) It is believed that these batons were used to straighten arrow shaft. It is still practiced among the contemporary Eskimo people.

c) The third view ascribes to this implement a non-utilitarian function. According to this view, the large number of engravings usually found on these batons signifies their use in a magico-religious performance. Further, probably as a means of exercising magical power and religious authority, the leader of the horde or tribe employed this to play upon the superstitions and weaknesses of his people and thus retain his leadership and command. Since in contemporary primitive societies such royal scepters with magical power are still known, the baton can be taken to be, indicative of a similar use. It is needless to emphasize that this kind of use is decidedly indicative of an organized group in which pre-historic men of this period lived. In other words, the baton as a pre-historic material manifests the emergence of some sort of socio-religious life on the horizon of the pre-historic mankind.

So it may be assumed that though the first appearance of shamanism cannot be found properly but we can get the clear and first evidence of shamanism from a remote past that is from the stage of upper palaeolithic period.

● DEFINITION AND FEATURES OF SHAMANISM :

The word 'shaman' is derived from the Tunguz or Russian word 'shaman (Xaman)'. The Encyclopaedia of Religion cites that '... a theory was put forward in the nineteenth

century that the word is derived from the Pali SAMANA (Sanskrit *Sramana*) and Chinese Sha-man' (Eliade 208:1987). However, 'shaman' means a special type of magico-religious specialist in general, who can control the supernatural force. A number of social/cultural anthropologists have suggested to formulate a definition of shaman in different point of view. Herskovits defined the term shaman as 'an individual endowed with supernatural power to heal or one who can call his spirit to find out what is beyond time and space' (Harskovits 1974:288). Curdy defined shaman as 'a religious specialist who controls supernatural power' (Mc.Cardy 1975:450). But he did not mention about trance situation and about spirit controlling power of a shaman. Harner (1973) defined shaman as 'a man or woman who is in direct contact with the spirit world through a trance state and has one or more spirits at his command to carry out his bidding for good or evil'. Howard (1996) said that 'the shaman's status is highly personalistic for it depends on ability to contact and influence the spirit world rather than knowledge of sacred lore or ritual'. Hoebel suggested 'the shaman derives his presumptive power directly from a supernatural source' (1958:479). Hence, shaman is a specific magico-religious specialist, who acts as a mediator during his trance period to control or direct the supernatural force to obtain a desired result, who have a specific role and function for his community members. In reverse the community members give him a specific status in their society.

Shamanism is the behaviour or activities associated with a shaman. The reflective psychological and cultural ritualistic states of a shaman are known as shamanism. 'Shamanism is itself not, however, a religion but rather a complex of different rites and beliefs surrounding the activities of the shaman connected with very different religious system. Shamanism is founded on a special technique for achieving ecstasy by means of witch the shaman enters an altered state of consciousness, and on the idea that the shaman is accompanied by helping spirits who assist him in this state' (*Encyclopaedia of Religion*, Vol.-13, 1987:208).

Shaman and shamanism are widely spread phenomena. Different terms are used to denote shamanism in different communities of the world.

But these have some common characteristic features, such as :

1. Shaman works as a mediator and controller of the supernatural forces.
2. In a community the post of shaman may be hereditary or by election. According to *Encyclopaedia of Religion* '...there are also cases of individuals who become shamans of their own farewell (as for example among the Altic Turkei people) or by will or the clan (as with Tunguz) but these self-made shamans are considered less powerful than those who have inherited the profession or who have obeyed the call of the Gods and spirits'.
3. Persons of both sexes can make a shaman. But sometimes it is found that in some communities only males become a shaman such as the Santal or The

Munda tribe of eastern India whereas among the Saora, Koya and Khond both man and woman become shaman. In Japan almost exclusively women practice shamanism.

4. Shaman must have the ability to possess spirit. At the trance situation spirits obey the command of the shaman. In the *Encyclopaedia of Religion* it is that '... not every magician can properly be termed as a shaman....the shaman 'specialized' in the trance state during which his soul is believed to leave his body and to ascend to the sky or descend to the underworld and... the shaman controls his helping spirits in the sense that he is able to communicate with the dead, demons, and nature spirits without thereby becoming their instrument' (*Encyclopaedia of Religion*, Vol.-13 1987:202).
5. In most of the cases the shaman acts as controller of anti-evil spirits and plays a role as witch doctor. During spirit possession or trance state shaman detects the evil power or witch who performs anti-social activities.
6. Shamans have some hidden formulae and methods, which distinguishes them from a priest or a religious specialist. 'The important distinction between a shaman and another religious specialist such as a priest is that the shaman is not himself the actor but is merely the medium for the supernatural spirit that performs the acts' (Pfeffer 1977:440).
7. Some time a shaman acts as the physician and he/she can cure the patient. The main cause of the disease is loss of soul. Among the Nagas of the North Eastern India it is believed that the each person has more than one souls and if one of them is lost, then he/she will be seriously ill, until the shaman brings back the lost soul to the patient. 'Several conceptions of the cause of illness are found in the inner Asia, but that of the "rape of the soul" is by far the most widespread. Disease is attributed to the soul's having strayed away as has been stolen and treatment is in principle reduced to finding it, capturing it, and obliging it to resume its place in the patient's body (*Encyclopaedia of Religion*, Vol.-13 1987:206)
8. As shaman serves himself as a vehicle for communication with the supernatural, the people of the community dose not pay respect with love, but they have the feeling to of fearful respect or awe. This reverential fear or wonder keep away the shaman from the general people.
9. Shamanism is not a mental disorder, 'because on the one hand, it is not true that shamans always are or always have to be neuropathies, on the other hand those among who had been ill become shamans precisely because they had succeeded in healing themselves' (*Encyclopeadia of Religion*, Vol.-13 1987:203).
10. He must have some specific status in his community for performing his role and function skilfully.

11. The training period is very much important in the cases of shaman and shamanism. Though the process of initiation ceremony differs in different societies but a shaman, has to begin his work through a public or hidden initiation.
12. Shamanism is to be founded on the animistic concept because it is believed that every shaman has more than one soul, and the second soul has the ability to fly for connecting the supernatural world. According to this belief shaman has one soul confined to the body and a second soul or part soul, capable of leaving the body freely during sleep, trance or sickness. Sometime during trance period a shaman uses himself as a container of another soul, who comes, stays, and tells about future happenings or about the disease of a patient. '...a striking feature of northern and western shamanistic complexes had led scholars to regard a dualistic concept of the soul as the ideological basis of shamanism' (*Encyclopaedia of Religion* Vol. 13 1987:208).

The above discussion is not merely an overview of the subject but it has been contemplated here to appraise of the concept of shamanism that exists in human societies, particularly in pre literate societies. In India too, among many tribal societies, the practice of shamanism is prevalent, which has not at all been in the process of oblivion. The nature and extent of shamanism may have differential picture but the concept remains the same in almost all the societies. Further empirical findings may enrich the very concept of the practice of shamanism in different societies with a microscopic focus on the aspect either at the territorial level or at the community level.

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Select Novels Of Thomas Hardy and Sudhanna Deb Barma - A study in Parallels Hachuk Khurio Vol III And Tess

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Hachuk Khurio may be termed as epistolary novel because much of the action in the novel is carried out by the letters. Volume III of Hachuk Khurio begins with a letter from Naren addressed to his sister stating that it would not be possible on his part to meet with his ailing mother at home as he had not been granted leave by the authority... In his letter, Naren entrusted his lady-love Mita with the task of nursing his mother well which she had been successfully doing. Because of Mita's care and devotion, Naren's mother recovered from her illness.

By profession, Naren is a doctor and he tried to gather first hand experience of the quality of life lived by his people in the hills. He could see with his own eyes the ills that have long plagued the lives of the tribes who live marginally far away from the benefits of the modern life. The novel can thus, profitably be studied on the basis of race, class and gender. Gradually, Naren realises that the tribals, as racial group should embrace an appropriate political ideology. He comes across many friends from among the tribals who are political activists. It dawns upon him that a substantial change in the lives of his people can only be achieved through collective participation and action. Individual can never think of his/her fulfilment in isolation from the Community.

Left Political parties, since the time of Independence and even before, have remained active in the hills and have pioneered popular movements for amelioration of the quality of life of tribal folk. There are four major characters who have been propagating the Marxist ideology among the people. They are Radhamohan, Surya, Harinath and Sumanta. Naren's residence at Kamalpur becomes the hub of political discussion and debate. The topics of discussion are mainly the issues emanating from the partition of the country into India and Pakistan and also the question of the uplift of the tribals of Tripura. The act of merger of the princely state of Tripura with the Indian Union bears significant consequences. Tripura is a small state with a border with East Pakistan on three sides and, hence immediately after the partition this small state experiences large scale migration of mostly Bengali Hindus from East Pakistan. People who thus migrate to Tripura are farmers, artisans, barbars, traders and such other professionally skilled workers. As a result of the migration there appears a turmoil in the tribal society which is otherwise static. There results much tension and apprehension

in the minds of the tribals regarding the fate of the indigenous people of Tripura in the days to come. Discussions across the table Veer round this burning topic of the day, namely the influx of the refugees. Issues are debated as to whether the people who have migrated from East Pakistan into Tripura after 1949 should leave the state. These issues are political in nature and such issues regarding the influx of the refugees and the resultant demographic changes have started crossing the minds of the activists who usually gather at Naren's residential quarters at Kamalpur. The sub-continent was divided on the basis of religion and, hence religious and sectarian views constituted the major argument of the day.

Leftists also had partially been influenced or blinded by the storm and hence topics like clannish sanctity, group interests sometimes appeared in the minds. That the real struggle for existence is very much there, both for the migrant people and also for the indigenous, is obvious. Everyone is seriously engaged in the struggle for life but little attempts are there to translate all such struggles into a collective proletarian struggle cutting across race, linguistic or other affinities.

Prakash Roy is a tribal youth much interested in the welfare of the tribals. He attends meetings at Naren's residence and discusses things with Naren. A dialogue ensues: Prakash – “Dr. Naren! Do you support this kind of migration of the Bengali Hindus from East Pakistan? If this is allowed to happen without a stop, who knows movements like ‘Drive out Bengali’s’ as are witnessed in Assam, may take place herein Tripura too.”

□ **Naren** – “It's a fact that the Hindus have migrated into Tripura because of the partition of the country. But there must be a limit to the migration of people of a particular Community. This small state of Tripura can hardly bear such a heavy burden on his soil.”

□ **Prakash** – “It is not proper for the Bengali Hindus to come into the land of others. The Congress and the Muslim League are responsible for the act of partition. It is they who can solve this problem. The refugees should be distributed among other states of the country.”

□ **Naren** – “Since the time when Tripura was ruled by the Kings, the Congress leaders of Tripura have been opposed to the interests of the tribals. The Tribals do not confide in the Congress Party. The Congress has encouraged migrations of Bengalis to swell their ranks. The Kings have reserved some forests for the tribals but some such reserved forests are dereserved to accommodate the refugees”. (Hachuk Khurio - 10:11)

What follows from this discussion is that there appears to be no meeting point between the interests of the indigenous people and the migrant Hindus who constitute mostly the traders and skilled farmers. Kalicharan is a member of the group and occasionally visits Naren's house and takes part in discussions. He believes in revolutionary

method and opines that the tribals do not possess right kind of information regarding political affairs and hence, they are being cheated even by the leftists. All the political parties including the left swear by the constitution. May be the constitution guarantees the rights of the tribals at least in print but Kalicharan is of the opinion that the 'tribals should build up right kind of agitation to realise their rights and privileges'. (Hachuk - **Khurio** : - 16:17). Unless there are agitational programmes, there is no hope of implementation of the clauses enshrined in the Constitution. It appears, Kalcharan is the harbinger of the present day IPTA group who appear to stress more on action-oriented plans.

Local newspapers have come up with articles on the programmes of political parties. These newspapers are read and discussed in the meetings at Naren's residence. One such newspaper carries a headline "উপজাতিনি সংবিদান অদিকার উদাসিন সি.পি.আই. (এম)"

(**Hachuk - Khurio :- 48**). There is an opinion that the party is more interested in the parliamentary politics and vote-Bank considerations than in the real uplift of the tribals. Hence the opinion gathers strength to the effect that the rights and privileges of the tribals will ever remain written in the Books of the Indian Constitution and articles on the rights of the tribals will shine in the pages of the newspapers and pious pledges will be made in the election rallies for all the time to come but the plight of the tribals will remain the same. Naren listens to all shades of opinion and his confusion deepens. He decides to dedicate his life for the real uplift of the fellow tribals. He rises above the considerations of the self and suspends the idea of marriage and happy-home notwithstanding the messages from his parents requesting him to marry Mita, a suitable urban girl.

Naren has no time to think about his private life. During Postpartition days public meetings were usually held around the hills. Naren attends many such meetings. Speakers proclaim the need of ideological training for the tribals. The lot of the tribals can improve if they work unitedly. Collective action is emphasized. Some are of the opinion that the political parties profession election to the assemblies can do precious little for the uplift of the tribals. Tribes in Tripura are at a special stage of development. Tribal society is, to some extent, egalitarian. There is no caste-system among the tribals. They do not have a priestly class, no commercial skill or business enterprise, no professional acumen. It is observed that exclusive parliamentary politics and electioneering may not deliver the goods in respect of the Tribal Society Electioneering and the shouting of slogans like Marxism or internationalism etc. will have only a distant relevance for the tribals who are at a backward stage of cultivation. Their women-folk also are lagging behind. Some tribal leaders observe that a nation is judged by the standard of the women folk. If women are educated, a nation becomes educated too. So it is resolved

that" men and women belonging to all the tribes living in the hills must unite under common platform". (Hachuk - Khurio :- 76:77). Tribals are at the margin of the nation. Air is thick with propaganda. There is much energy among the leaders who are self-less and dedicated to the cause of the uplift of their own people. Political discussions occasionally become heated. Socialism and other ways are discussed in detail and sometimes these political ideologies are found to be wanting.

“বুইদে সিনি রাজনীতি তত্ বুজগানু সমাজতনতর মারক্সসিজম বুজগানু অবতুই কক্ বাই তৌমা অংনায়।”

(Hachuk - Khurio :- 76).

More and more Naren is absorbed in these thoughts, he moves far away from the dreams of his parents. Though himself a Medical Practitioner, Naren understands that he has promises to keep. If the way of salvation can be found in politics, Naren inwardly desires to be a political activist. He becomes aware that the left political party or Ganamukti Parisad have confined their activities within the framework of Parliamentary arena. He is told that the rights and privileges of the tribals will be routinely and conveniently discussed and debated at various platforms but these organisations are not so much interested in launching agitational programmes or adopting violent methods, if necessary, to realise the objective. Kalicharan is opposed to such conciliatory practices, hence, he is a sort of revolutionary. He airs his political opinion in the pages of the newspapers which are liked and appreciated by Naren.

Main argument of the novel proceeds through a process of thesis, anti-thesis and synthesis. Radhamohan is another activist who supports the role of Ganamukti Parisad in the hills. He is of the opinion that but for the activities of the Ganamukti Parisad and Jana Siksha Samiti, the tribals of Tripura would have remained ignorant and superstitious as they had been before. That these organisations are instrumental in the spread of Education and political consciousness among the tribals is universally recognised. Naren himself and many other young persons are beneficiaries of the popular movement pioneered by these organisations. Naren's exposure to a better vision of life makes him a complex character. He has intimacy with the Bengalis, he loves a Bengali girl. But he is aware of his own heritage. He does not favour the deliberate attempts of neo-elite tribals to ape or mimic the Bengali way in matters of food or dress. The values he cherishes come to control even inter-familial relationships. Much of the action is carried on by letters. Naren & Mita, Malina, Naren's sister and Naren develop epistolary friendship. The letters give a view of the inner workings of the minds of the characters, male and female. Female characters in Hachuk-Khurio may be read as a testament to the author's belief in feminism. Malina, a girl of the hills is deprived of formal education but she is allowed to possess cultural accomplishment. She is also allowed to choose her marriage partner. Naren arranges birth-day party

(Unknown to the tribals) for his sister which gives Malina a chance to meet with the would-be groom before marriage is solemnised. Malina, can sing, read novels, write letters. She may pass for a cultured lady. The author prescribes education for the women of the hills because education only can pave the way for liberation. Similarly Mita, Naren's lady. love, belongs to a literary variant of the feminist heroine which became fashionable in English fiction after the first performance in England of Ibsen's *Hedda Gabler* in 1891 and which came to be known as *New woman*, Mita, a shy Bengali girl of feudal parents of Agartala town desires personal freedom which is denied to the females of the class because of personal weakness and the laws of patriarchy. Her love for Naren matures into self-less love. Her love transcends narrow domestic walls. She embraces the role of a nurse and involves herself in the activities of the larger world and becomes a part of the social milieu. In the process she outgrows her passion for Naren. She learns to share the agony of Naren and his commitment. An emancipated woman as she is, she plays in a bigger role. She becomes successful both in the private and public sphere of activity. Unknowingly she treads the path of new woman in her world.

Madhabi, a girl of the hills, engages herself in the popular movement for the welfare of the tribal women and that, against the wishes of her parents. The author does not celebrate these new women as figures of purity. Madhabi's relationship with Promode, a tribal youth who leads a life of luxury, is found to be dictated by an urgency which is at odds with the existing order of patriarchy. Madhabi is deprived of the benefits of higher education. But she has social and political awareness. A simple girl of the hills, she, at the impressionable age had fallen prey to the temptation and trickery of a Bengali urban boy. But she does not have the tragic potential as Hardy's heroine Tess possesses. Madhabi overcomes her personal tragedy by turning to her real background for a meaningful life. Author places her in her milieu and Madhabi takes the role of a new woman. She becomes an activist in the hills championing the cause of the illiterate tribal women. In the process, Madhabi finds her freedom. she joins issues with male political activists like Promode, Kalicharan and others. Malina and Madhabi are presented as representative girls of the hills in the early part of the 20th Century. who are opposed to those customs and prejudices of the tribal society which retard progress. Hence the novel *Hachuk - Khurio* may profitably be seen in terms of the larger context of feminist literature at the beginning of 20th Century by relating it briefly to a feminist text of Thomas Hardy, a British novelist, namely *Tess*.

The form of the novel *Tess* as well as Hardy's other major novels like *Jude the Obscure*, *Far from the Madding Crowd* is determined by an exploration and exposition of the flaws of social reality. It is the very terms of the structures of reality and their ideological base that a Hardy novel interrogates, "Learning, Labour, and Love". (Seturaman : 1989 : 408) The three human activities on which the bourgeois ideology bases its progress are denied to Hardy's women by something external. *Tess*, the

heroine of the novel Tess is allowed to pass through these stages and is left free finally to love. But the external reality is too much for her. It does not matter whether the external reality is nature's inexorable law or social oppression. Even the external reality may be God. There is no way to stop Tess from seeking to propitiate this external with the mortification of the terrible flesh.

Hardy creates a female figure in Tess, a girl so young that she is yet a child. The son that Tess bears after her first violation is indeed 'a child's child' (Tess : 124). But then while Hardy makes Tess innocent, he also gives her a distinct sexual attractiveness. Tess is docile, meek and innocent, the model of a young girl under patriarchy. She has the double disadvantages of being a shy girl and also belonging to a backward class of small agricultural workers. Her father John Derbyfield, the haggler lives at a place called Marlott situated in the valley of Blackmoor within four hours journey from London. Tess is placed against some concepts of womanhood as cherished by Victorian males. Hardy has created in Tess a pure woman. Sudhanna Deb Barma depicted life of women in the hills and he was under no compulsion to create pure women in Mita or Malina or Madhabi. Victorian Contradictions were yet to reach the terrains and hills of Tripura. Tribal girls were given to a simple way of life. Mita or Malina are not the chief characters in the story who move the action of the novel but they can assert meaningfully their personality. They remain Indian nonetheless. Tess is the subject of the novel that makes her inevitably an object of the reader's consumption. She is the centre of the novel and is essentially vulnerable in being susceptible to human joys and gratifications. Tess does not escape the undeserved suffering in her life. She does not give up the inherent will to enjoyment as that would mean giving up one's claim to human status. Tess's valient and spirited assertion of her vitality and liveliness are not easy for her to sustain vis-a-vis human betrayal and cruelty of the world of Victorian patriarchy.

The chief human causes of Tess's tragedy are the two men in her life, Alec D'urberville and Angel Clare. Alec desires Tess, seduces her, is left by her, reforms himself and returns to propose marriage to her and then supports her and her family till she kills him. Punishment is in store for her for such an unwomanly act. Angel has higher devotion, marries her, rejects her and returns so late to claim her back that she pays for her release with her life. Both the men are attached to Tess in their own ways and both ill-treat her and make her miserable. Tess's mother recognizes this essential similarity and invokes a plague equally on the heads of both the men, "Nation seize such husbands as you seem to get, say I" (Tess : 294). Tess is destructive because she utters herself whereas in the ideology of sexism, the woman is an image to be uttered that is to say, woman achieves her womanliness at the point at which she is silent, and therefore can be inserted as 'love' into the world of patriarchy. Kate Millett in sexual politics has adequately demonstrated the scope of the politics of sex.

One reason why both Alec and Angel end up ruining Tess in their different ways is that each begins by seeing her not as she is but in terms of his own self-centred pre-conceptions. To Alec, she is just another country girl for him to play with, whose innocence is but an item of trick or deceit. "That's what every woman says"; he casually tells her when she claims she did not know his intentions until it was too late. (Tess : 105) Angel similarly forces Tess into the very stereotypes of natural countrybred innocence. She is to him so pure, so sweet and virginal. Alec begins by treating Tess as a sex-object (my Beauty etc.). Angel subjects her to a dehumanisation even more dreadfully.

Tess outgrows the image of woman-hood as understood by her men and she proves her men wrong. She so astounds Alec by turning out to be a far finer and nobler woman than he had bargained. And she so exposes and shatters Angel and all his pre-conceptions that he must flee and hide his head in what is virtually the furthest corner of the globe until suffering purges his soul and flesh – he returns a skeleton.

Tess is allowed to remain a pure-woman even after her fall and her role in the novel is balanced against Alec's villainy and Angel's hypocrisy. Alec has marriage licence in hand, pressed his proposal of marriage upon Tess in terms that will constitute one of the most radical sexual role – reversal even depicted in English fiction, pleading with her to make an honest man of him. 'You will not marry me, Tess and make me a self respecting man? (Tess : 357)

All the same Tess is a maiden of the Wessex as Madhabi in Hachuk-Khurio is a maiden of the hills. Alec and Angel imping on Wessex as on Tess in a manner equally alien and intrusive. This is the fate of Madhabi too. In Hachuk-Khurio, the heart of Wessex is Tess's country. Its hills and valleys, river and lanes are made vivid to the reader as the locale where action takes place. Wessex is to Tess her natural element as are Tripura Hills to Madhabi and, its people innately her people, as are the people of the hills, Madhabi's own people. The sense of belonging together, of community is evident in such annual highlights as the May-Day dance at Marlott or the ritual of drinking and other festivities in the hills of Tripura which have gone on for hundreds of years and also, recreation through a common fund of good-humoured conversation and time honoured tales.

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SOCIO-ECONOMIC PROFILE OF A TRIBAL DOMINATED VILLAGE – DEORACHERRA

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● Infrastructure :

Deoracherra is situated in Unakoti range of Kailashahar Sub-Division. The village is a prominent village of Tripura Tribal area Autonomous District Council. Deoracherra Village Panchayat comprises with Muraibari, Deoracherra, Deora Bengali para, Debasthal, Sachindra Debbarma Para, Bagacherra, Chinibagan, Kalacherra, Bhuiapara, hamlets.

● Historical background :

Deoracherra is named after the stream flows through the village Deoracherra. Exact history of village settlement is untraceable, but it is carried till date that the village was initially inhabited by the Darlong community, 25 to 30 generations ago few families of the Darlongs came from Eastern Burma to Unakoti range and settled down in this village. They came via Mizo hills where there is a range called *Darlong Tlang* (hill)—approximately 30 km north of Aizawl on a straight way. Besides Darlongs, presently the village has Muslim community, Reangs and immigrant tribe Oraon and many others.

According to the observation of Omesh Saigol, author of *Tripura*, Kailashahar was previously known as *Kulasor*. It was named after *Kula*—the son of the chief of Darlong *Lal*, and Kailashahar town was also inhabited by only Darlongs, there being only 2 or 3 Bengali families.

Darlongs are dominated in Deoracherra and Muraibari villages. In Debasthal village, the immigrant tribes i.e. Munda, Oraon are dominated due to the tea estate situated at this village. Besides them, there are many immigrants settled here as tea garden labourer i.e. Baori, Tanti, Rabidas, Rajgar, Dharkar etc.

They have migrated mainly from Chotanagpur region and some part of Orissa, when the tea estates were established at Kailashahar during the early part of last century. They have an identity as tea garden labourers or commonly known as *Chabagan coolie*. Nowadays some of them are engaged with the work in Brick kiln factory and in farm and a very limited person are working as Government employee.

Historically more than 300 years old this village still deprived of mainstream development due to its remoteness. Village history is not much known and reliable

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information and reference material of this region is not available.

● **General profile :**

□ **Location :**

Deorachherra Village is situated around 10 km away from the main road, which is passing through Kailashahar to Dharmanagar. The nearest road-head is at Bhagabannagar, which is 5 km. away from the village. A Jeepable carpeted road connects Deorachherra to the main town Kailashahar through Bhagabannagar. Thus the entire connectivity and logistical scenario has changed for the area. Road connecting had always been a critical factor in the hilly region. During the tenure of Durga Prasad Gupta (first Incharge of Kailashahar Bibhag) 3 miles road from Kailashahar town to Muraicherra was constructed. Prior to that no such road was available. The village is connected through pedestrian track from Murai to Depacherra, from Depacherra to Baburbazar, and another brick solling road connects Murai with Serthlangbari under Hiracherra Gram Panchayat (ADC).

□ **Climate :**

The climate of Deorachherra is sub-tropical, which is the same as of the other part of that region. It is characterized by moderate temperature. The south-west monsoon arrives in the state by the month of May-June. During the summer the temperature rises up 25-34 degree Celsius, while on the winter's temperature dips up 8-12 degree Celsius in the month of December-January, May to August is the peak of the rainy season of the area. Humidity is generally high throughout the year. In the summer the relative humidity is between 55 to 75%, while in the south-west monsoon it is over 85%

● **Administrative support and logistic details :**

Nearest motor road	-	at Bhagabannagar, 5 km from the village
Nearest Post office	-	in the village itself.
Nearest Ration Shop	-	in the village itself.
Nearest Government Hospital	-	Kailashahar 10 km from the village
Nearest Health Sub-Centre	-	in the village itself.
Nearest Primary School	-	in the village itself.
Nearest High School	-	in the village itself.
Nearest Class-XII School	-	Kailashhar 10 km from the village
Nearest Railway Station	-	Kumarghat 25 km from the village
Block headquarter	-	Gournagar 5 km from village
Tehsil	-	Kailashahar 10 km from village

Beside these, some other services are also available in the village. There is one Agricultural store, a Panchayat Office, Office of the Assistant Inspector of Schools under ADC. in the village.

● **Domographic profile :**

There are 558 families in the village Panchayat with total population of 2982. (Panchayat record-2001).

Table :- Familywise population in Deoracherra ADC village.

<i>Category</i>	<i>Number of families</i>	<i>Number of population</i>
Schedule Tribe	367	1876
Schedule Caste	5	20
Others	186	957
Total	558	2982

Table : Caste / religion composition in the village

<i>Caste/religion</i>	<i>Population</i>
Muslim	582
Schedule Caste	20
OBC	250
Schedule Tribe	1876
Others	254
Total	2982

Total 637 numbers of ration cards were issued in this Gram Panchyat, among them 397 are designated as APL, 205 are designated as BPL and 35 cards are identified for Antodyaya Yojana.

● **Social status of the people :**

The village is inhabited mainly by the weaker section of the society. Almost 91% of the people belong to minorities, Schedule Caste, Schedule Tribe and Other Backward Class as specified by the Government. Amongst 71% of the total village population belong to Schedule Tribe. The Schedule Tribe has 367 families in the village, mainly Darlong community, there are families of Tripuri, Oraon, Reang and Marak. All the people of Darlong community are Christians. Christianity has brought great changes in the outlook as well as in their socio-cultural life. The other backward class people include Nath, Debnath, and others. The schedule Caste has only 5 families. Darlongs being privileged community among the villagers have most safest hamlet location on the village. They dominate in Murai, Deoracherra, and at Chinibagan. The main

occupation of the people is agriculture. Felling of trees in the forest and selling firewood, manual labour, fishery, animal husbandry are the other sources of income for the people. Some are in government service. Some are engaged with the skill job like carpentry; masonry etc. Animal husbandry is the traditional profession for Muslim community and the tribal people traditionally keep pigs as domestic animal. Pigs roaming around the villages are common picture in this village. Pork is served at all public ceremony. These are also of economic importance for these people, as additional income could be generated through the livestock population. The piggery and goattery schemes of Tribal Welfare Department, Government of Tripura is also very popular among the tribal of this region.

● **Habitation pattern :**

Table :- The hamlets of the Deoracherra ADC village.

<i>Hamlet</i>	<i>Community dominates.</i>
Deora Bengalipara	Muslim community
Murai	Darlong community
Deoracherra	Darlong community
Bagacherra	Muslim community
Kalacherra	Muslim community
Debasthal	Immigrant tribes
Bhuiapara	Bengali Hindu community
Debbarmapara	Tripuri community
Chinibagan	Darlong Community

Deoracherra Panchayat can be divided broadly on nine different hamlets within the Panchayat area. The above table shows the scattered habitation pattern within the village as usual dominated by Darlong community has best locations and are compact and dominated in Deoracherra and Murai. Muslims have their houses at a little distance based on Deora Bengalipara, Bagacherra and Kalacherra hamlets. Immigrant tribes mainly tea garden tribes are dominated at Debasthal and Sachindra Debbarmapara is dominated by Tripuri community.

● **Socio-Economic Profile :**

Agriculture is the premier income generating activity for the villagers. The villagers cultivate paddy twice in a year in *Lunga* and Jhumming cultivation is done in a hilly places. Total 35 persons are working in government service. This clearly reflects the high awareness of the villagers towards jobs and services. The villagers also point out the frustration of the young community for not having government jobs. The village

youth is also oriented towards the private sector job or some entrepreneurship work, but most of the male members working in their own field and involved in horticultural activities. The villagers has started tea plantation in small scale in their own land. Large-scale pine-apple and areca nut plantation has been popularized among the youths for income generation. Besides, teak plantation, betel leaf, banana plantation are also started in the villages by the youths. Improvement in infrastructure facilities such as communication, better education facilities can lead to more service opportunities. But horticultural and agricultural programs along with marketing linkages and education could balance the sustainable growth of the area, which is most desired factor for improvement of the area.

Rising popularity of horticultural activity and the road connectivity have helped the village youths to earn a decent livelihood. Some persons from this village own jeep and autorickshaw and plying them to Kailashahar, the Deora to Kailashahar route offers an opportunity for the profession of drivers and owners of the vehicles for transportation.

● Employment opportunities :

In village survey, total 35 persons are found working in Government service. Among them 32 are in State Government Service and 3 are working in different departments under Central Government. Among 32 state Government employees, 4 are Gazetted Officers.

Table :- Job distribution.

<i>State Government</i>	<i>Central Government</i>
32	3

Table :- Family income profile*

<i>Income in rupees</i>	<i>Number of families</i>
Up to 4,000/-	36
4,001/- to 6,000/-	88
6,001/- to 8,500/-	104
8,501/- to 11,000/-	82
11,001 & above.	58

*Source - NIC.

The above table shows average income categories v/s number of families. The table shows the average income of 428 families. At present, the total family of the village is 558 and the above data has changed, but no accurate information could be gathered from the village.

● Education :

The Darlongs did not have the tradition of education both in the family and society. The importance and efficacy of education, considered to be the foremost and vital factor of social change, was very keenly felt by the Kuki Rajas of this region in the later part of nineteenth century. Some of the famous Kuki Rajas being the pioneer for the advancement of education initiated to open *Pathshala* at their houses were Banbampai Raja, Laljoy Chaiya Raja, Murchunga Raja, Labungdhama Raja. Education of women was unknown. The local tribal women were totally illiterate. Christianity among the tribal has brought great changes in social life. Presently Deoracherra Panchayat has three junior Basic schools at Bagacherra, Kalacherra, and at Muraibari. The Senior Basic School is at Depacherra while the only High School is at Deoracherra. For continuance of further education one used to go to Kailashahar. Today the importance of education is well understood by the Darlong community. The literacy rate and the percentage of higher education among the Darlongs are much better in comparison to other tribes. As literacy level in the village is quite high and education level has improved, more and more younger population is drifting towards job-oriented service sector after going for higher studies in nearby township mainly in Shillong. About the literacy level of the Darlong community, Letthuama Darlong, author of *The Darlongs of Tripura* observes, there is one Gazetted Officer per 348 persons and one Class-I Gazetted Officer per 390 persons in Darlongs. By this time, the figure of Gazetted Officers and Class I Officers has increased. From this data, one can easily understand the importance given by the Darlongs on mass education.

For Muslim community, there is a *Moqtab* at Deoracherra run under the grant-in-aid scheme. Besides this *Moqtab*, the Muslim children also go to Primary schools for education but the overall education status is poor in the village. Though villagers now understand the importance of education and its linkages to avail better job opportunities in service sector, but still level of education is far beyond the expected criterion. The over-burden female population does not have either time or knowledge to guide or to encourage their children for education. This is also supported by the fact that very high percentage of drop-outs among the village children in this area.

Table No. 1 :- Literacy Group*

	<i>Literary</i>	<i>Illiteracy</i>
Male	1000	400
Female	733	440

*Source - NIC.

Table No. 2 :- Illiterate in age group (6-11) years.*

Age group	ST	SC	General	Total
(6 to 11 years age)	28	-	05	33

*Source-NIC

Table no 1 & 2 describe the literacy group out of total population 2573, among them 1683 population belong to ST community and 65 population belong to SC community. Currently literacy level is increased, male & female literacy has gained considerable momentum during past, but no accurate information could be gathered from the village.

● **General problems of this village :**

- There are cases of land degradation due to run off during the rain as the slope is high.
- Deforestation in the forest area has resulted in soil erosion and ecological imbalance.
- The *joom* (shifting) cultivation is a traditional method of cultivation. As felling of trees is involved in this method and the output is meagre, it has resulted in big economic loss.
- Drinking water is an acute problem in this area. Although the annual rainfall is high, moisture and water conservation management has not done properly and the people face problem of drinking water especially during the dry season.
- Due to shortage of irrigation facilities, many land remain unutilised in the medium upland and low land.
- The people, especially the woman has to work hard as they have to travel long distances for collecting firewood from the forest. The hardship is more as they have to travel along the high slopes.
- There is dearth of capital and expertise for initiation any income generating activity.
- The students especially children face difficulty as they have to travel long distance for schooling.
- The asset on animal husbandry is very meagre.

● **Proposal :**

The total area of Deoracherra village can be classified into four category:- hills, upland, medium upland and low land. The area receives annual rainfall of about 225 centimeter per annum. The forest in the hill area and the flora and fauna are controlled by the local people only. It is rich in plants like *sal*, *segun*, *gamar*, *nim* and *bamboo*. Pineapple, jackfruits, mango

and fodder grow in the area. The upland has betel, jackfruit, mango and other trees. The medium upland is used for vegetable cultivation though in limited spaces. Both upland and medium upland are used for inhabiting and homestead purpose. The low land is used mainly for paddy cultivation. Jhumming cultivation is done in hilly places. Generally paddy is cultivated twice in a year. There are a few water bodies like well, ponds and tanks. There is a possibility for enhancing livelihood generating opportunities for poor rural people of Deoracherra village and surrounding through **integrated watershed development**. The area to be covered under the watershed treatment has got undulated landscape. the slope is more than 10% in place. The proposed watershed area has common outlet, a stream locally called Deoracherra.

● **Objective of the proposal :**

- To check the degradation of soil, forest, water resources in the project command area.
- To manage the availing natural resources to utilise them up to optimum limit.
- To generate better livelihood opportunities for upliftment of the poor.
- To create awareness about the importance of land and water management.
- To create eco-friendly environment where people take initiative to preserve the ecological balance.
- To create gender sensitisation and give economic opportunities to the women by promoting women' self help groups (SHGs) as grass root institutions.
- To demonstrate a sound watershed impact in the locality.
- To improvise the prevailing entrepreneurship in the area.

The other villages which can be included in this Watershed are Srinathpur, Hiracherra, Deoracherra villages. The people of these areas will be benefited by this project.

● **Area of actions :**

Land conservation activities

Terracing in the upper catchment area of the watershed.

- Rehabilitation of the degrade land.
- Afforestation on the regenerated lands and other suitable lands.
- Gully plugging and other vegetative soil preservation measures, which will include construction of bund, check dam etc.

● **Water management**

- Construction of earthen bund, diversion bund and contour bund for better soil and water management.
- Excavation of well, pond, tank and other water body for better crop management, hygienic care and domestic purpose.
- Renovation of existing water bodies.

- Installation of irrigation system, both lift and flow for better crop production.
- In situ moisture conservation measures by 5% model and 30-40 model in the land with slope of 2.5-5%.
- Roof water harvesting tanks in the upper reaches of the watershed.
- **Horticulture**
 - Introducing horticulture practices in the command area.
 - Starting tea plantation in the suitable land.
 - Popularising large-scale pineapple and areca nut plantation for income generation.
 - Betel leaf plantation.
 - Large-scale bamboo production and starting bamboo based small-scale industries in the project villages.
 - Promotion of vegetable and fruit co-operatives for enhancing income from horticulture.
- **Agriculture**
 - Introducing new high yielding variety (HYV) of crops for better agricultural practice.
 - Converting the prevailing paddy based agriculture to cash and vegetable cropping.
- **Agro-forestry**
 - Cultivating new varieties of grass on the suitable land for fodder.
 - Introducing sloping area land technology (SALT) for hedge-row plantation in the areas affected by *jhum* cultivation.
- **Non-farm activities**
 - Promoting piggery, goattery and fishery for income generation.
 - Formation of women savings and credit group for making them access to credit and starting income generating activities.
- **Networking**
 - Collaboration with the local available market and creating suitable marketing network.
 - Collaboration with mainstream institutions like bank, district authority, block, research centre, educational centre, NGOs etc.
- **Strengths of the project :**
 - The area has got very good potential for natural resource improvement. The upper reaches face acute shortage of water while the lower reach is absolutely devoid of alternative income generation opportunities.
 - People will be interested to make the project successful as other options like migration and working in other sector is meagre.

- People are habituated in growing trees, betel, pineapples, oranges, areca nut etc.
- In villages most of the people fall in the same affinity group as per caste, economic status etc. It will be easier to organise them for successful implementation of the project.
- There is good opportunity of networking with the mainstream institutions like District Rural Development Authority (DRDA), Panchayet, Bank and NGOs.
- The local Institutions like Panchayati Raj, Village Council are functioning for quite long time. Collaboration with such institutions will make the programme more people oriented.
- A sound demonstration on watershed development intervention will create awareness not only in the adjoining areas but to the entire constituency.
- The implementing team has to get manpower with experience of implementing such project.

● **Weaknesses in the project :**

- As the people are accustomed to specific method of cultivation for example, shifting cultivation, it may take time to make changes in those methods.
- As the entire state is linked to the country by only one road, natural interventions in form of flood, landslide (which are common features in the state) may hamper the progress of the project to a great extent.
- Fund flow problem, improper monitoring and group conflict may hamper the smooth progress of the project.

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TRIBAL SONGS, MUSIC & NATIONAL INTEGRATION

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India as a concept, as a civilization and a legend has lived in the vision of her sages. Spirituality is the essence of India's composite culture. The composite nature of India's culture has often brought her into focus. India has great variety in Geography, Climate, Soil and Economic conditions. Therefore though the trends of culture throughout the India is same, then also its presentation, style etc. differs region to region. But till then we are agreed that our culture on the whole has been continuous. In this aspect we should pay our attention and respect to the heritage of its excellency. Tripura is also not behind that with the famous heritage of Tribal culture, which is rare but glorious and already been attracted by the people of the world.

In present age the Tribes are developed by utilizing the facilities provided by Govt. and other welfare societies, but basically they were surviving all depending on cultivation. The unrest situation and insurgency problem are the real inhibitors for progression of Tripura. In this condition it is very much necessary to present the Tribal songs, music with its originality openly to the society, which may bring the peace as before it was, as the respect and obey to the ancient people—sages/saints draw the attention & revolution of knowledge of unity of National Integration.

Culture is total man-made part of man's environment. The part of that are material in nature are tangible and readily discerned while non-material are not always detected, examined and understood. It is the continuously changing pattern of learned behaviour and also partial determinant of what will be perceived and how. It encompasses the common people and their activities ranging from their social organisation and economic pursuits to religious ideas and moral principles. Tribal people are very much conformed with their culture and cultural traits in every spheres of their life ranging from household work to farming operations, to earn their livelihood and pattern maybe of consciously spread through deliberate effort while Hoebel (1949) viewed it as irreducible unit of learned behaviour pattern.

Society changes with changing specially its techno-economic aspect. The role of traditional system of norms and values in stimulating or resisting technological changes and simultaneously integrating new technological ideas and practices. Social structure and cultural pattern have induced socio-cultural change.

The cultural and the social aspects are inextricably intertwined. Human society without the common modes of life is unknown. The culture performs several important functions in group. life : (1) It provides a series of behaviour patterns, whereby the

biological demands (Primary drives) of the group members can be met for sustenance, shelter and reproduction and the group itself is thereby maintained. (2) It provides a set of rule to ensure co-operation of the individual members of a group in adjusting to the environmental situation. The group is thus able to act in certain situations as a unit. (3) the culture provides channels of interaction for the individuals within the group, then preserving a certain minimum of unity and preventing the group from being torn apart by conflicts. (4) It creates acquired drives or needs and provides for their satisfaction among the members of society — those with special aesthetic, moral and religious interests. The culture thus provides methods of adjustment of the group to its external and internal needs.

Cultural traits can be distributed in two forms; (i) Material culture and (ii) Non-material culture. Material culture includes food & food habits, songs and music, houses, dresses, domestic appliances, social & civil marriage, festivals, traditional beliefs, taboos (i.e. purchasing of materials after death, taking dowry in marriage, worshipping God during pregnancy, cleaning houses during hunting etc.) and folk-culture. Non-material culture includes way of welcoming & greetings, obey-respect, hospitality-entertainment of guests & friends and socially desired conducts & manners.

In total, Tripura is the land of Bengali, Manipuri, Hindus, Muslims, Buddhists, Christians and 19 tribes. Constitutionally the tribal communities of Tripura are numerated to be 19. Out of 19, only the Tripuris are found to inhabit all over the state. The Tripuri community is divided into two groups, viz, the old (puran) and the new (Nutan or Noatia). Though the former is taken to be separate ethnic group by many writers, the Noatia community belongs to puran Tripuri group. The close proximity of socio-cultural traits of the old and new affirms that they belong to same stock. Other than Tripuris the rest are not found to live all over the area of the state. The main tribal groups of the state are Tripuri (Hindu by religion), Nutan Tripuri (Hindu by religion) Jamatia (Hindu by religion), Reangs (Hindu, but now a greater section comprises Ghristian converts), Chakmas (Buddhist by religion), Halams (Christian converts), Garos (Christian converts), Kukis (Christian converts), Lushais (Christian converts), Garos (Christian converts), Kukis (Christian converts), Lushais (Christian converts, Moghs (Buddhist), Munda (Hindu by origin, now Embraced Christianity), Oraons (originally animist, now Embraced Christianity), Santals (Hindu) and Uchais (Originally Hindu).

● TRIPURA

Rabindranath Tagore on his visit gave vent to his feelings saying “.....the wood of Tripura have sent out invitation to their floral through their courier of the south wind and I have come here as friend.....”. the state of Tripura a land locked hilly state in the north-eastern India is surrounded on the north, west and south by Bangladesh. It is accessible to the rest of the country only through the Cachar district

of Assam and Aizawl district of Mizoram in the east. In a beautiful climatic condition (Temperature : summer - max. 36.6°C, min. 17.9°C, winter max. 28.9°C min 7.7°C) Tripura welcomes the rest of the world with its population of 31,91,168 (2001 census), 60% of the total area is under hills and forests, pollution free ecofriendly environment and pleasant weather of this panoramic tiny state is inhabited largely by 19 tribes, Bengali and Manipuri etc, communities. The state extends between 22°56' and 24°32'N latitudes and 90°09' and 92°10'E longitudes. Its maximum stretch measures about 184km. from north to south and about 113km. from east to west. With an area of 10,492 sq. km. or 0.32% of the total geographical area of India, Tripura is the third smallest state of the country. It has an international land frontier with Bangladesh of about 839km., which constitutes nearly 84% of the total perimeter of the state. On the other hand, the land frontier with Cachar district is only 53km. and that of Mizoram 109 km. Administratively, the state is divided into four districts and further in 14 sub-division. The districts are Dhalai, North Tripura, South Tripura and West Tripura. The headquarters of these four districts are — Ambasa, Kailashahar, Udaipur and Agartala respectively. With an area of about 2,997sq. km. the West Tripura is the largest of state.

Tripura has a long historic part, its unique tribal culture and a fascinating folk-lore. the history of Tripura can be studied from the Rajmala chronicles of the Tripura kings and writings of other Mohammedan historians. There are references of Tripura even in Mahabharata and Purans. The origin of the name Tripura is a highly debated issue. According to Rajmala, Tripura was once ruled by king Tripura after whom the state has been named. The opinion has been challenged by many historians and scholars as well. they claim that the king Tripura was an imaginary figure and no historical basis can be ascribed to this fact. Some writers have observed that the name Tripura derives from the Goddess Tripura Sundari — the presiding deity of the land. Hunter in his book— “A statistical Account of Bengal”— observed that the name Tripura was probably given to the state in honour of the temple at Udaipur which was dedicated either to Tripuradana, “The sun god”, or to Tripureswari,— “The mistress of the three worlds.” The idea has also been supported by Browne. But this appears to be incorrect in the sense that the state had been known as Tripura even before the installation of the deity which occurred during the rule of Maharaja Dhanyamanikya in the first half of the sixteenth century. Another opinion is that the name Tripura originated from the two words “Tui” means water and “pra” means near. Together it conveys the meaning of Tripura as a land adjoining the water. This version seems to be relevant as the hill people of tripura still call the state as Tipra and not Tripura. Some scholars hold the opinion that the name Tripura was a Sanskritised version of Tripura a hill tribe to what the then ruling family belonged.

The history of Tripura dates back to the Mahabharata, the Purans and pillar inscription of emperor Ashoka. There are no historical records, available of Tripura

except Rajmala which is the chronicle history of the rulers of Tripura. According to it early rulers were known by the surname "Fa" meaning "father". There is a reference of rulers of Bengal helping Tripura kings in the fourteenth century. Kings of Tripura had to face frequent Mughal invasions with varying successes. They defeated the Mohammedan Sultans of Bengal in several battles. The nineteenth century marked the beginning of the modern era in Tripura when king Maharaja Birchandra Manikya Bahadur modeled his administrative set-up on the British India pattern and brought in various reforms. His successor ruled over Tripura till 1947 when it was annexed to the Indian Union on August 13, 1947 though the final integration was effected on October 13, 1949 as a part of "C" category state. The Tripura Territorial Council, a body of elected representatives of the people was first formed on August 15, 1957 under the provision of the Territorial Act, 1956, Tripura became a centrally administered Union Territory of India on 1 July 1963 and on the 21 January, 1972, it attained the status of a full-fledged state and late Shri Shachindra Lal Singh was the first chief Minister of the state.

● CULTURAL TRAITS :

Tripura has a rich cultural heritage of music, fine-arts, handicraft and dance. The royal house of Tripura was always a great source of inspiration for fine-arts and literature. Most of the royal dignitaries were endowed with the facility of creativity in the field of art and culture. According to Rajmala the cultivation of fine arts began towards the end of the first quarter of the 19th century during the reign of Krishnokishore Manikya (1830-1849). The period of reign of Maharaja Birchandra Manikya Bahadur, who ascended the throne in 1870 was a landmark in the history of Tripura, a neighbouring state have had a spiritual contact with Bengal for well over a few centuries and this contact became all the more significant during this period due to Tagore's continued association with the rulers of the state and his benign influence over them. Birchandra Manikya Bahadur was a genius of the highest order. He was a great lyricist, painter and musician for which Gurudev Rabindranath Tagore was highly enamoured of the Maharaja throughout his life time. The Maharaja was the author of six books of which four are poetical works; namely — Uchhavas, Akalkusum, Sohag and poem Marichika. Birchandra was the first ruler in Tripura who advocated the cause of western education and made an arrangement of English education of the princes. He also set up a free vernacular school at Agartala and made an arrangement for teaching Bengali, particularly to the Kukis.

Radhakisore Manikya, the worthy son of Birchandra was an ardent crusader for the cause of scientific research and expansion of education not only in Tripura but also outside the state. It was Radhakishore who donated a huge sum of money to Sir J. C. Bose when the latter was about to abandon his path breaking scientific research in

London. He also contributed a handsome amount at the time of construction of the Bose Institute, Calcutta. Radhakishore, who used to write by the name of Brindaban Chandra, was also a noted composer of Vaisnava lyrics. His son Maharaja Birendrakishore Manikya was an eminent painter and musician, the royal line of Tripura had ever produced. Maharani Tulshibati, queen wife of Radhakishore, was a gifted artist and lyricist. Maharani Kumari Kamalprava Devi was also an exponent of the handicraft products made out of wood and bamboo, she has the distinction of being an artist, singer, composer and writer. Even the Rajkumaries devoted themselves to lyrical composition. Rajkumari Ananga Mohini Devi, daughter of Maharaja Birchandra Manikya was famous for her sad sweet lyrics, whose beauty drew the praise of Tagore. Prince Samarendra Chandra, son of Birchandra, was highly gifted writer having profound knowledge in Bengali, English and Urdu literature. He has a long association with the Tagore family, prince Samarendra Chandra wrote several books such as Bharatiya Smriti, Tripura Smriti, Chithi, Jebunnesa Begum and Bahadur Shah Abu Jafar. Maharaj Kumar Mahendra Chandra was a painter, musician and lyricist. Two books entitled Golapbala and Chitra Shikhar Sopan written by the Prince Bimal Chandra were brilliantly illustrated by Mahendra Chandra.

● MUSIC :

Tripura has a nice cultural heritage of music, fine arts, handicrafts and dance. Maharaja Dhanya Manikya is said to have brought teachers from Mithila for the spread of music in Tripura. Many famous singers and musician used to assemble at the court of Maharaja Birchandra Manikya. Though Tripura has not developed any particular style (Gharana) of vocal music, yet it cultivate the famous gharanas demonstrated by the famous singers who visited Agartala from time to time. Jadu Datta, the famous stylist of Bankura in Marga Sangeet (Dhrupad) is said to have adorned the court of Maharaja Birchandra who is reported to have given him the title "Tan Raj". Many other famous musicians graced the musical soirees arranged by the Maharaja. The Maharaja used to organise musical functions on the occasion of Holi, Jhulan, Rasa and spring Festivals and thus cultivation of music and song received great patronage during his time.

Even up to the time of Birendrakishore, songs used to be composed by expert singers like Anil Thakur, Lebu Karta, Arun Karta etc. on the occasion of Holi and the youngmen used to go around the town singing those songs. The Maharaja himself was an expert bamboo flute player.

The famous musician Kumar Sachin Deb Barman and his worthy son Rahul Deb Barman have left indelible imprint in the minds of countless music lovers of the country.

Besides, a galaxy of great musicians like *Ostad* vocalist Omasem Ali Khan, Kathak dancer *Ostad* Kulandar Box from Kashmir, Esraj player Haider Khan, Sitarist Nisar

Hussain, Pakhoaj player Panchanan Mitra, Dhrupad singer Khetra mohan Bose, Tappa vocalist Bholanath Chakraborty, violinist Haridas Paul from Burdwan, Tabla player Sadhu Tabalchi came here for performance.

● TRIBAL SONGS AND MUSICAL INSTRUMENTS :

The tribals of Tripura are very fond of music. Maximum tribal songs are popular, written in Kokborok. Songs are sung during festivals, marriages, jhoom and other rituals. The "Baltaima" are in the form of questions and replies and resembles Bengali love songs. Nowadays, the tribal modern songs including some patriotic songs are available in the audio cassette form and writers, singers, composers in tribal community like Hemanta Kumar Jamatia are also highlighting the future dazzle of tribal songs and music.

● MUSIC :

Tripura is a state inhabited by various ethnic groups. Due to historical reasons tribal and non-tribal population are residing in the state. Cultural heritage of one community differs from other. But in spite of this different ethnic groups maintaining their distinct cultural identities, the many faceted efforts have mingled into a single whole giving birth to unique cultural genre. That way Tripura can be termed as a "Laboratory" of cultural synthesis. Tribal and non-tribal cultural blend here magnificently. Kabiguru Rabindranath had great respect for the rich cultural heritage of the state.

It is a laudable feature of the state that irrespective of caste, creed or religion people from all works of life actively associate themselves in different festivals. They sing with the accompaniment of their own improvised musical instruments. A few of them are described as below :

❑ **MADAL (Kham)** : Madal, which is made of wood is called Kham in the Tripuri Language. It is covered on both ends by leather and used in almost all the dance forms of the tribals—an indispensable musical instrument of the Garia dance. Also it is played on during different festivals as well as during the funeral procession.

❑ **FLUTE (Sumu)** : This instrument is of immense importance in the Tripuri customs. From the popularity perspective of musical instruments it tops the list. Flute is not only an integral part sweet tune of the flute spreads from the village to the woods creating a mesmerizing effect. This instrument is better known by the name "Tiprai" flute.

It was known to Gurudev Rabindranath that (Muli) bamboo of Tripura is best suited for making flute and so he used to place order to the famous artist of Tripura Dhiren Krishna Dev Barman for Bamboos to bring them in Shantiniketan.

❑ **SARINDA** : This instrument is just a Tripuri version of the sarengi of Bengal. It is a string instrument and bears the same looks as that of sarengi. The music of love

is played on using this instrument. It is an amazing fact that the artists of Tripura play this instrument with great perfection without training of any sort. Now-a-days Sarinda Recitals are broadcast from Akashbani also.

□ **CHONGFRENG** : It is a wooden string instrument. The artists themselves prepare it and it is fully an indigenous instrument. It is a crude form of the sitar. During dance performances this instrument is used.

□ **DANGDU** : Dangdu is a miniature musical instrument, which is in practice in different parts of India. In Rajasthan and Uttarpradesh this instrument is known by the name "moorsing" or "morchang". The English call it "Jaws harp". It looks like the posterior part of the Trishul of Mahadev. The base is annular with a double headed sharp upper part, — a thin iron foil joining both. the former part of the foil is hook-shaped. Keeping the instrument in between the lips is pressed by the left hand on the lower part and played on the hook shaped upper part using the first figure of the right hand. It sounds like the torn strings of sitar, which vibrates with the breadth of the artist. Dangdu is played in Tripuri group songs. Mention of Dangdu is found in Hindi as well as Sanskrit literature. This instrument is used in different parts of East Asia like Mayanmar, Thailand, Phillipines.

□ **DAMA** : The Garo Dhol is of the size of Mridanga. Made of wood it bulges in the middle and tapers on both sides lengthwise. It is 4 to 5 feet in length.

□ **CRAM** : Cram is bigger in size than Dama and covered by leather on both ends — one end being bigger in size. It is played only during religious festivals and funeral ceremony. It is common belief of the Garo community that if this instrument is brought out of the house of owner without any particular occasion, it shall bring some harm to its owner.

□ **NADIK** : It is 12 inches indiameter and 6 inch deep instrument cut out of wood. Nadik is used for assisting the cram and is not played singly.

□ **NAGRA** : Nagra is big in size and made of earth (mud) and covered by skin. It is used for inviting people to chief's (Nakma) house on a dinner party. Generally, it is not taken out of the Nakma's house because the Garos find it ominous to bring it out of his house.

□ **ELONGMA** : It is a small sized flute made of bamboo with only three holes.

□ **BANSHE** : Banshe is a still smaller sized flute having three holes.

□ **EMBINGE** : It is made of a piece of bamboo. One end of the flute is closed and the other end kept inside the mouth. The hard outer covering of the bamboo is sliced off keeping the white inner portion. The squared holes are made half inches from the terminal part.

□ **RUNG OR GHANTA** : Rung is a disc made of brass or any other metal. The Garos use it during dance performances or other festivals.

- **KOKA** : Koka is similar to the Kartal used by the Hindus dwellign in the plain.
- **NENGGILSI** : This musical instrument is smaller in size compared to koka. It looks like a brass cup and played in tune with other instruments.
- **MUSICAL INSTRUMENTS OF THE MARMA** : The Marmas use a side variety of instruments in the folk dances and songs. The instruments are mainly dhol, flute, kartal, brass discs and shenai. Recently modern instruments are also used. The marma upajatia folk culture is and integral part of the national culture of Bangladesh. The Govt. of Bangladesh has set examples in the protection and spread of the Upajati art and culture by telecasting & broadcasting programme from the different centres.

● **FAIRS AND FESTIVALS :**

In Tripura there is a festival in every month of the year. Some are social and some are religious. All of these are of enormous social implications.

□ **They are :**

- **Bijoya Dashami** – It falls on the day of immersion of the image of Goddess Durga. This day is regarded as a day of heartfelt exchange of love and reverence.
- **Chaitra Sankranti** – It is one of the important social festivals for friends and relatives to enjoy delightful gossips and rich dishes.
- **Holi or Dol Jatra** – Holi or Dol Jatra is celebrated in Tripura with much enthusiasm. Coloured water is sprinkled and abir smeared. This festival was of great moment during the time of the Maharajas. It is of great significance because of association with the Krishna legend and the birth-day of Gouranga Mahaprabhu.
- **Jamai Shasthi** – It can be called Con-in-law's festival, observed in the father-in-law's house for entertaining the son-in-law with palatable dishes and new clothes.

Of the numerous religious festivals observed in Tripura. The following are important: Durga Puja, Kali Puja, Laxmi Puja, Jagatdhatri Puja, Basanti Puja, Charak puja, Kartik Puja, Ganesha Puja, Kharchi Puja, Ker Puja, Ganga Puja, Ganga Puja.

□ **KER PUJA** : This puja is a traditional religious festival of Tripura celebrated on Saturday or Tuesday, fifteen days after Kharchi puja. It is performed in an absolutely calm and quiet atmosphere. Prior to puja performance certain demarcated areas are declared by notification where entry and way out for the people are totally stopped till the puja comes to an end. No expectant mother or dying patient is allowed to stay within the area during the puja performance - the use of shoes, umbrellas and shirts is also strictly prohibited. People are also cautioned not to raise a hue and cry at the time of puja. The puja is performed for the welfare of the land and people

□ **GANGA PUJA** : Another remarkable tribal festival is Ganga Puja. This is held in March-April. About 4 to 5 tribal villages join together to perform the puja. Each tribal family gives subscription to meet the expenditure of the puja. They build a temple with bamboos on the middle of the river. Goats, buffalos are sacrificed.

❑ **KHARCHI PUJA** : This is the worship of fourteen Gods and the goddesses held at old Agartala, of Tripura in July-August every year. The place is 6 km away from Agartala. A week long puja is performed in the temple premises. Though originally of tribal festival it has for hundreds of years become the most cherished festival of the State. Devotees of different communities from every corner of the state as well from neighbouring State assemble in thousands to this holy place worship the Gods and goddesses. Sacrifice of very large number of goats and pigeons at the later of Gods is special feature of the festival.

❑ **DEWALI FESTIVAL** : During the festival, Goddess Kali is worshipped all over the State by thousands of people irrespective of caste and creed. During the festival, worship of goddess Kali at Matabari Tripura Sundari Temple at Udaipur in south Tripura District of the State is worth mentioning. This temple is one of the 51 pithas of the country. Thousands and thousands of devotees comprising Hindus, Christians and Muslims take part in puja during Dewali Festival which is held in November every year. the very big fair which is held at the time in Matabari puts to test the ability of district Administration to control the visit of lakhs of people.

❑ **POUS SANKRANTI MELA** : Pous Sankranti Mela at Tirtha Mukh in Amarpur Sub-Division and about 110 kms. from Agartala attracts devotees even from neighbouring States. Thousands of people (Tribal and Non-tribal) assemble every year on the occasion of the Uttarayan Sankranti (Generally in the month of January) at this place to take a holy dip in the small lake which is one of the major sources of the river Gaumati and is known as Tirtha Mukh.

❑ **ASHOKASTAMI FESTIVAL** : An important festival of the State followed by a big fair popularly known as "Ashokastami Fair" is held at Unakoti Tirtha at Kailashahar Sub-Division every year in March - April. Thousands of pilgrims assemble here to offer puja to the image of gods and goddesses engraved on the hilly rocks.

❑ **GARIA PUJA** : The tribals of Tripura perform Garia puja on the seventh day of the month of Baisakh (April) for seven days. When the puja is over, the devotees both man and woman take to dance.

❑ **ORANGE AND TOURISM FESTIVAL** : Orange and Tourism Festival is organised every year in Jampui Hill in the month of November during Orange season. Jampui Hill is the only Hill station in Tripura where large number of oranges are grown.

❑ **BOAT RACE** : Colourful Boat Race is organised by the Information, Cultural Affairs and Tourism Department every year at Rudrasagar Lake.

Apart from these Brahmakunda at Mohanpur, Rash celebration Biju and Hozagiri festivals, and Mansa Mangal, Sarad, Christmas and Buddha purnima are celebrated as major festivals in the state.

In a word tribal and non-tribal festivals in the state through the ages, have become the occasion of cultural confluence. The concept of the mixed cultural heritage and

cultural synthesis is also witnessed in the age old archaeological remains at Unakoti and Pilak.

The rich cultural heritage which have been an object of admiration of all, in and out-side the state over decades, were almost loosing its flavour for want of proper patronage. State Govt. with a definite aim to revive, nourish, develop and promote this rich cultural heritage has started taking positive steps since late Seventies which has also yielded better results too. They have now been brought to the wider world. As a part of this programme State Govt. has adopted cultural calender, set up dress banks, activated 443 Loko Ranjan Sakhas in the remote and rural areas, extended workshops and training facilities on different discipline of cultural activities and introduced Rabindra Puraskar, Salil Krisna Debbarma Smriti Puraskar, Sachin Debbarman Smriti Puraskar, Award for best publication in Bengali and Kok-Borok Language etc. Poems and Songs of Kaviguru Rabindra Nath Tagore have also been translated in Kok-Borok (Tribal) Language. Book-fair organised by the State Govt. has become unique festival in the State.

● DANCE :

Dance is vitally connected with the Tribal life in Tripura. They dance and sing not only to observe festivals and in joy but also in sorrow. Tripura is a land of composite culture.

The forms of dances are also composite ones. Here the Bengalis, Manipuris and different tribal groups have their own style of dances which have got mixed up with each other. It is true that no dance form of national level such as 'Kathak', 'Bharat Natyam', 'Odissi' and 'Manipuri'—is followed in any form of dance of this State. But the local gharana like Tagore dance, garia dance, gajan dance, lebung dance, hojagiri dance, biju dance, cheraw dance, hwihaK dance are not less attractive compared to other dances of national level. Occasions like marriages, birth festivals, fairs, harvesting, hunting and other social and religious functions are all marked by dancing.

□ **BENGALI DANCE** : Alike West Bengal there is no distinctive style of dance form of Bengali community in Tripura. Besides Gajan and Dhamile Nritya, the style or form of Tagore dance performed to the tune of Tagore's songs is cultivated in Tripura also. This dance is called Tagore's dance and is very popular throughout the country.

□ **TRIPURI DANCE** : The Tripuri people have nice culture. They are gay people having innate love for dance and music through which their joy and sorrow are depicted.

□ **GARIA DANCE** : Garia is a socio-cultural as well as socio-religious festival of Tripuri, Jamatia, Reang and other Kok-Borok speaking community. Garia Puja is celebrated not only for social entertainment but also for the purpose of good harvest in the jhum cultivation (shifting cultivation). Garia God is taken to be the god of wealth

and prosperity. This religious idea prompts them to perform dance while practising cultivation of jhum seeds as well as reaping jhum harvest. Garia dance is also performed while celebrating Garia Puja during the period of seven days of the Bengali New Year. Both male and female participate in this dance accompanied by clapping and oral sound with various movements of limbs. The dance is accompanied by drum and flute. The Garia dance can be called both ritual and religious dance.

□ **HOJAGIRI DANCE** : The Reang dance is quite different in style from other tribal folk dances. Dance-recital standing on the pitcher is a spectacular and attractive dance of the Reang community. The most striking feature of this dance is that while dancing, the movements of hands or even the part of the body are somewhat restricted, whereas the movement beginning from their waist down to their feet create a wonderful wave. Standing on an earthen pitcher with a bottle on the head lighted lamp on it, when the Reang belles perform dance twisting rhythmically the lower part of the body, the dance bewilders the onlookers.

□ **BIJU DANCE OF CHAKMA COMMUNITY** : The Chakma people are fond of dance and music. Their community dance is called Biju dance which is performed during the end of the Bengali calendar year. Biju means Chaitra Sankranti as that of Bengali community. It is during this period the Chakmas sing and dance to bid good-bye to the year and welcome the new year. The dance is beautifully orchestrated with the rhythm playing of what is known as 'hengrong' and 'duduk' sorts of flutes.

□ **HWIHAK DANCE OF HALAM COMMUNITY** : Halam community is said to be the offshoot of the Kukis. According to State annals a section of Kukis who submitted to the Tripura Puja came to be known as Halams. The Hwihak dance of the Halam is performed at the end of harvesting time to adore goddess Laxmi. To enjoy this festival occasion they performed Hwihak dance. It is also community dance with exquisite beauty. Rhythms of the dance reflect the tradition inherited from the hoary past.

□ **LEBUNG BOOMANI DANCE** : The meaning of Lebung Boomani dance is a dance of beating or killing the insects that flock to the jhum field to eat up the ear of the paddy. Lebung is a kind of insect, the species of locust of Bengal's terror.

Lebung Boomani dance is also very popular. The theme of this dance is neither social nor religious like Garia dance. The dance is originated from the need of livelihood. But in course of time, this dance has become a kind of folk dance now being performed in the cultural functions. So it has assumed the character of cultural showmanship. In other words, Lebung Boomani dance is now a dance for recreation.

Lebung is a green coloured insect. The Tripuris call it 'kuk', Lebung flock to the jhum field when the paddy plants begin to bear the fruit with their ear. To drive or kill the insects the jhumias both men and women adopt a kind of device. The dance for

beating or catching or killing the insect lebung is called Lebung Boomani dance. It can be termed as either Lebung catching dance or Lebung beating dance. Because the dancers not only drive out the insects but also try to catch them. This is the simple origin of Lebung Boomani dance. The immatured and milky substance of the grain is favourite food of the insect "Lebung".

Lebung Boomani dance can also be called jhum dance as it is performed in the jhum field. It is a group dance participated by both men and women. The dancers stand in a long row with two bamboo sticks in hands and produce a peculiar rhythmic sound that attracts the lebung to come out their hideout. When the lebung come out in a body, the dancers tumble down to catch or to kill the insects. The different movements required for catching the insect in high and low slope of the jhum field are imitated in the Lebung Boomani dance. To conclude, it can be said that due to changing circumstances, the life-style of the Tripuris are also caught in the vortex of transformation. As the jhum cultivation has come across several changes, the Lebung Boomani dance is also not being performed in the jhum field.

□ **MANIPURI DANCE** : Manipuri dance is considered to be the finest and most sublime classical dance of India. The theme of this dance is mainly based on religion. The choreography of Manipuri dance is specially composed on the rasalila of Radha and Krishna. Its origin is stated to owe to the oldest form of Manipuri dance, known as 'Laiharaba' which means 'festivities of gods' and to another dance form known as 'Khambathaiba', the most popular form of Manipuri dance.

It is said that the famous Manipuri dancer Chandra Prava Devi, who was married to Tripuri raj was the pioneer to establish cultural bond between the two States of Manipur and Tripura. It is worthwhile to mention here that though Manipuri dance began its chapter from early days it was Birendra Kishore Manikya (1909 - 1923) who made every effort for good beginning of proper propagation and expansion of Manipuri dance.

□ **RASA DANCE** : The form of rasa-dance performed in Tripura has slight variation from that of Manipur. But the theme and the classification being the same.

The theme of the rasa-dance is based on the love-play of Radha Krishna classified into 5 categories.

1. **The Maharasa** : The assignation of Lord Krishna and Radha, dance of Lord Krishna and Radha and also disappearance and returning of Lord Krishna are choreographed in it.

2. **Basantarasa** : It is based in spring festival, Holi dance of Krishna and Chandrabali; the jealousy and anger of Radha, coming back of Krishna at Radha's abode and appeasement of 'offended Radha' (Man Bhanjan) are narrated in it.

3. **Kunjarasa** : The assignation of Radha-Krishna of their followers and returning of them to Radha's Kunja (abode) find full expression in this dance recital.

4. **Goparasa or Gostharasa** : The song offering to Mahaprabu Chaitannya and the pastime of childhood of Krishna are choreographed in this dance form.

5. **Udhukal** : Only pastime of Lord Krishna's childhood is narrated in it.

Rabindra Nath, during his visit to Agartala, was very much impressed to witness the Manipuri dance. At his request, Maharaja Birbikram Kishore had sent Basanta Singh, the tutor of the royal family to Santiniketan to join the Visva-Bharati for introducing Manipuri dance there. With these the people of Tripura, solemnly pledge to work with dedication to preserve and strengthen the heritage—Tribal songs, music and thereby the freedom and integrity of the nation.

● OBJECTIVES :

India is multi ethnic society. There are a large number of ethnic groups which vary in size from highly localised caste and tribal groups, to very large language and religions groups. No single group is clearly dominant and the boundaries between groups are not entirely fixed. In such a situation, the difficulties involved in presenting the theme of principles of Indian unity are of a FUNDAMENTAL NATURE. Dynamism in social structure and values in a society due to modernisation's growth reinforces the processes of NATIONAL INTEGRATION. The processes of social and cultural modernisation in India have now gone a long way in unfolding themselves. We must conserve what the tribals themselves consider the best elements in their culture and they must imbibe and assimilate the rich cultural heritage of other population and thus integrate with them not only at the social plane but also at the emotional plane. Until this goal is achieved NATION BUILDING in India will be a far cry. Therefore, the discussion for realisation and modification in regard to acceptance of the tribal songs, music in the light of National Integration is drawing the importance gradually in its appropriate manner. It is well known that Tripura has a rich cultural heritage of music, fine arts, handicraft and dance. Culture, the expression of emotion, sensation and needs, is total man-made part of man's environment, which bears a special identity of a community. The tribal cultures of India can only not be conceived of as a dimension fo Indian civilisation, but also indicates the possible pathways to shake hand with National Integrity i.e. unity in diversity such as the songs, music and varying according to castes and tribes, but they are the universal language of thoughts and emotions. Society changes with changing specially its techno-economic aspect. In this rapidly changing of social features, the topic has been selected appropriately and purposively that to highlight the needs of highest emphasis to be given for improvement of socio-economic condition of tribals so that they may raise their livelihood without hampering their cultural traits of original shape and by popularising thoroughout the India — A respect to heritage and ancient cultural scientists that the developers, — A try to inspire the generations for fair and sin-less society and thereby a support to and cheer of National Integration. The project approach is that of Integration in which attempts are made to focus the needs of tribal songs & music in the process of National Integration.

The special stress on tribal culture based on songs, music language etc. one of the important coner of material culture is chosen for the entitled work purposively with the main theme to express the role of tribal people in the process on National Integrity with the objective to analyse critically the need and acceptance of tribal culture with respect to present situation of Tripura and effect on National Integrity with the views about the role of tribal people.

● **METHODOLOGY :**

The area for detailed survey was selected, which is located in the area under Police station Khowai and Champahour, Khowai Sub-Division, West Tripura District, Tripura, India, Khowai is considered as the cultural capital of Tripura. It is the Sub-Division, where the tribal & non-tribal people are residing in almost equivalent ratio. The Khowai P.S. is located in the area of Nagar Panchayat, where non-tribal percentage is more and Champahour is in the area of Gram Panchayat, where non-tribal percentage is more and Champahour is in the area of Gram Panchayat, where tribal percentage is more. The plan of work and procedure was formulated accordingly based on the pre-decided factors considered for observation. Views were collected from students, employees, unemployed people, administrators, politicians, doctors, engineers etc. i.e. from every sphere of society irrespective to sex, age and tribal-non tribal community through an eventually prepared unbiased printed format. Again views of audiences irrespective to sex, age and community on spot were also collected after self stage performance in local areas in various occasions/festivals, such as Independance Day, Republic Day, Durga Puja, Kali Puja etc. through an eventually prepared unbiased printed format. The performances were of the songs of National Integration translated from Bengali to Kokborok without changing the original tune and sode by side songs of National Integration in Bengali in typical tune of tribal folk or of other tribal tune, the songs written originally in Kokborok and composed in tribal tune of National Integration and side by side the same songs will be translated to Bengali and to be sung in original tribal tune. Collected data sorted, calculated, tabulated and presented in the table - 1 to 6, and the keen observations are discussed in details with the distinguished special features.

□ **RESULTS AND DISCUSSION :** All the data are expressed in percentage for better understanding purpose to an section of people irrespective to sex, age, educational qualification and community. Table-1 describes percentage wise distribution of the identity of the personalities from where the data collected. Table-2 describes percentagewise distribution of understandability and sensation towards national Integrity. Table-3 is for percentagewise distribution of sensation and motivaion towards songs and music, songs for national integration and national anthem. Table-4 is for percentagewise distribution of thinkability about culture and the hereditary right. Table - indicates percentagewise distribution about the sensatin, affinity and needs of tribal

language, songs, music and culture on national integration. In Table-6, the data are due to spot collection after listening of the patriotic tribal songs—percentage-wise distribution of the identity of the personalities, understandability & sensation towards nationality & integrity, needs of tribal songs, music and national integration.

The views of respondents on randomwise collection are categorised in adult male, adult female, minor male and minor female. I paid more importance to the views of adult than minor, but it does not indicate that the views of minor are ignored. My try was their to collect the data from each category equivalently. But I regret for collecting of less nos. of data from minor group. I found the disinterest and a hidden fear among them. 62% data collection made from adult male, 35% from adult female, 2% from minor male and 1% from minor female. Different qualified personalities came forward for giving views on the subject matter. The column of others qualification covers the qualification of extra curricular and side by side taken technical and/or applied qualification along with/after the main stream of qualification. I tried to collect views from almost equivalent quantity of people belonged to the mother tongue of Bengali and Kokborok, socio-economically the different broadly categorised section are taken in account of collecting views. Upon the keen observation of Table-1 one can easily comment on the genuine undoubtful acceptability of the analysed data depicted in other tables.

Unity in diversity is the inner meaning of National Integrity and all most every respondent showed their agreement with this. Again, maximum believe on the individual upliftment of different castes which will gear up the progression/upliftment of country. Here, it is clear that each and everybody wants to have their self identity of wisdom and excellency, but in together our thought must be centered and wishes must be cheered up for out motherland only. It is really a contradiction about the sense of gradual increase of national integrity in progression of modern society, which is followed in the observation (Table-2). Let, we think that in modernity the sense of national integrity is declining and respondents in findings of causes point out the increased self-sensation in highest percentage, then increased human wantings and later decreased facilities, but nobody responds in favour of increased facilities. Actually everybody understands that in increase of facilities the confidence upon country is generally going to be more stabilised, which otherwise indicates that the people of Tripura are of sensitized enough about self. Though the comment about the increase of self-sensation leads declining the sense of national integrity is a contradictory views, then also I believe that self sensation brings the thrill of respect towards the national integrity. And that is the reason of feelings as a soldier in saving of national integrity is a complete and as if the inherent answer in support of it.

Table-3 supports the necessity and importance of the topic “Tribal songs, music and National Integration”—in respect to the present situation of Tripura. All of the

respondents 'feel positive to the views—"music and songs can change human mentality". This is the actual needs for the purposively selected topic. National anthem is the breathing of a country, and it should not be translated or changed by any means, otherwise it shall claim the death of that country. It has been found that maximum adults want that national anthem should be translated in different language, it may be due to the extra love to the nation and mother tongue, which one is reflected in the analysis about the increase acceptability of the songs of national integration. It is recorded that maximum supports mother tongue as the language of the songs of national integration, then Bengali as National Anthem in Bengali, Hindi as national language and at last English as international language. Whatever case may be, feelings of maximum after listening the songs of national integration are good and bad or like other songs are rare. I am pleased to record that almost all respondents wish to sing the songs of national integration and it is the good sign in development of patriotism through patriotic songs. And very interestingly it has been observed under the column of enthusiasm after listening the songs of national integration that maximum percentage inclined to do some good works for country and other revolutionary patriotic deeds.

It is not beyond of my expectation that maximum respondents viewed affirmative on "culture develops patriotism" (Table-4). We are all known about the mixed culture, that is nothing but merging of two or three distinguished culture, that may be of tribal-nontribal ancient-modern culture. Interestingly, I receive response in maximum in favour of mixed culture that aggravates the sense of national integration. Again, in preference of hereditary right I was attempted to collect data about the views regarding the resultant exerts from mixed culture based on the idea of language, songs and music on hereditary right. And I receive almost 100% constructive response. It has already been found that maximum feels that the songs and music from hereditary right are better than modern concept. Again, maximum recommends that the respect towards the songs and music from ancestors are protective to national integrity. Thus from this table we may exert our happiness to record the love and respect to the ancestors and their creation and talent in the feelings of national integrity.

From the table No. 5, it has been observed that a lion part of the surveyed people were found to be the listener of the songs of tribal language and the sensation reported as very good and satisfactory in maximum percentage. On my thinking, the publicity of the songs on national integrity on tribal language in every sphere of society will be helpful to prevent the ill motivated youth. And it has been found that except a very few percentage, all were supportive on that thought. More over among the people with the negative attitude of publicity of tribal songs to prevent the ill motivated youth, maximum expressed their views that "should be tried" and "can be attempted". It is really a fact of great regression that maximum nontribal population are unable to speak in tribal language and to understand, though a very few nowadays are showing interest

in learning of tribal language. In spite of all things, Govt. of Tripura is on try of its level best. Obviously, it is the moment of pleasure, that the feelings about the rythm of tribal songs and music of a satisfactory percentage recorded under the expression of "very good" and "good". Interestingly it was observed that a few nos. of tribal people were not fond of the rythm of tribal songs and music. I thought to search the favourable tune for the songs of national integration, which are deemed to be favourable in tribal non-tribal relation to facilitate national integration and accordingly I receive maximum response in favour of Bengali tune, where the songs maybe translated from Bengali to Kokborok. The next preferable tune was of tribal, where the songs are of Bengali language. And at last, the tribal tune was of the songs of Kokborok language and translated from Kokborok to Bengali. The impact of tribal culture on patriotism in progression of modern society was viewed by the surveyed people mostly under the feelings of "so & so" and then "good", "most" and at last "nothing"— respectively. During survey one of my questions was that — Whether it will be helpful in patriotism, if any book will be published of tribal songs with the grammar and tune? The replies were categorised under three nos. of possibilities, where "very good" is in top, then "good" and at last "never". Thought it is not unknown to everybody that in saving of national integrity the responsibility of the people from each and every corner of society is great, then also the search in respect to the tribal society was found to be almost 100% supportive. From all of the discussed point of views, it can be undoubtedly expressed that the needs of tribal songs, music towards national integration is very much essential and people of Tripura also feel for that.

As a predecided event the stage singing in many functions/festivals were performed by author and the views of audiences, about the presented songs, collected. The collected data were sorted out (table-6) according to educational qualification, source of income, socio-economic status & mother tongue. There also, it is agreed that national integrity means unity in diversity and 100% good feelings about patriotic songs and wishes to sing the songs of national integration were received. The tune of Bengali culture was shown more favourable But the tribal language and music was of 100% supportive in regard to the aim of increasing the sensitivity of national integration. After listening of the songs, the likings of the tune of songs of national integrity are changed from the data of before listening of songs. In case of adult male the likings of Bengali tune and tribal tune are same, where lyrics has to be translated from Bengali to Kokborok and originally of Bengali language respectively. But, adult male likes most the tribal tune of translated Kokborok songs to Bengali. Whereas, adult female likes most tribal tune, where songs are of Bengali language. From these discussions, ultimately we can gladly announce with confidence that in publicity of the songs of national integration of mixed culture; the sense of national integration, dedication towards nation and patriotism of ill motivated tribal youths will be surely enhanced.

Table - 1 : % Wise distribution of the Identity of the personalities from where the data collected

Category (%)	Educational Qualification					Source of Income						
	Madhyamik Failed	Madhyamik Passed	H.S.(-2stage) Passed	Graduate	Post Graduate	Others	Job	Business	Honorarium	Dependent	Ohters	Student
Adult Male (62)	30.6	12.9	9.7	29.0	9.7	8.1	53.2	21.0	9.7	12.9	3.2	3.2
Adult Female (35)	31.4	2.9	17.1	34.3	8.6	5.7	40.0	2.9	5.6	48.6	2.9	11.4
Minor Male (2)	0.0	0.0	0.0	0.0	0.0	100.0	0.0	0.0	0.0	100.0	0.0	100.0
Minor Female (1)	0.0	100.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	100.0	0.0	100.0

Literate unemployed	Socio - Economic Categorisation										Mother tongue		
	Contractor	Politician	Retired employee	Teacher	Office Going Govt. employee	Non-Govt. employee	Farmer	Labour	Business man	Engg.	House wife	Bengali	Kokborok
11.3	3.2	6.5	8.1	38.6	6.5	0.0	4.8	6.5	4.8	6.5	0.0	67.7	32.3
8.6	0.0	17.0	0.0	34.3	2.9	2.9	0.0	2.9	0.0	0.0	20.0	60	40
0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	100.0	0.0
0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	100.0	0.0

Table - 3 : % wise distribution of sensation and motivation towards songs & music, songs for national integration and national anthem.

Category	Music and songs can change human mentality		National anthem should be translated in different language		Feelings after listening the songs of national integration			Wish to sing the songs of national integration	
	Yes	No	Yes	No	Good	Bad	Like other songs	Yes	No
Adult male	100.0	0.0	67.7	32.3	98.4	0.0	1.6	100.0	0.0
Adult female	100.0	0.0	65.7	34.3	94.3	0.0	5.7	97.1	2.9
Minor male	100.0	0.0	0.0	100.0	50.0	50.0	0.0	50.0	50.0
Minor female	100.0	0.0	0.0	100.0	0.0	100.0	0.0	0.0	100.0

Enthusiasm after listening the songs of national integration	Songs of national integration should be sung in mother tongue only			The acceptability of the songs of national integration will be increased if they are sung in the language of						
	Have to suppress/intimidate the mischievous/vicious	Welfare to the gentle/docile	Fight against traitor	Others	Yes	No	Bengali, as National anthem in Bengali	Mother tongue	Hindu, as national language	English, as international language
Have to do some good works for country	63.0	13.0	1.6	20.8	1.6	54.8	16.1	69.4	13.0	1.5
	74.3	11.4	0.0	14.3	0.0	62.9	14.3	71.4	14.3	0.0
	50.0	0.0	0.0	50.0	0.0	100.0	50.0	0.0	50.0	0.0
	100.0	0.0	0.0	0.0	0.0	100.0	0.0	0.0	100.0	0.0

Table - 4 : % wise distribution of thinkability about culture and the hereditary right

Category	Culture develops patriotism		Believe on national integration through mixed culture		The resultant exerts from mixed culture based on the idea of language, songs & music on hereditary right		The liking of the songs & music from hereditary right are better than modern concept		The respect towards the songs & music from ancestors are protective to national integrity	
	Yes	No	Yes	No	Destructive	Constructive	Yes	No	Yes	No
Adult male	93.5	6.5	93.5	6.5	3.2	96.8	87.1	12.9	91.9	8.1
Adult female	100.0	0.0	97.1	2.9	2.9	97.1	91.4	8.6	100.0	0.0
Minor male	100.0	0.0	100.0	0.0	0.0	100.0	50.0	50.0	100.0	0.0
Minor female	100.0	0.0	0.0	100.0	0.0	100.0	10.0	0.0	0.0	100.0

Table - 4 : % wise distribution of thinkability about culture and the hereditary right

Table – 5 : % wise distribution about the sensation, affinity and needs of tribal language, songs, music, and culture on national integration

Category	Listener of the songs or tribal language		Sensation about the songs on tribal language			The publicity of the songs of national integrity on tribal language in every sphere of society will be helpful to prevent ill motivated youth		On negative attitude of publicity of tribal songs, the further sensation regarding the same			Ability to speak in tribal language		Understandability of tribal language	
	Yes	No	Very good	Satisfactory	Not good	Yes	No	Should be tried	Can be attempted	No profit on try	Yes	No	Yes	No
Adult male	77.4	22.6	45.8	52.1	2.1	80.6	19.4	58.3	25	16.7	35.5	64.5	48.4	51.6
Adult female	85.7	14.3	60	40	0.0	80	20	71.4	28.6	0.0	40	60	42.9	57.1
Minor male	100	0.0	0.0	100	0.0	100	0.0	0.0	0.0	0.0	0.0	100	0.0	100
Minor female	100	0.0	0.0	0.0	100	0.0	100	0.0	100.0	0.0	0.0	100	0.0	100

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Feelings about the rhythm of tribal songs and music			Deemed to be favourable in tribal-non-tribal relation and national integration on singing of the songs of national integrity in the tune of				The impact of tribal culture on patriotism in progression of modern society				Whether, it will be helpful in patriotism, if any book will be published of tribal songs with grammar & tune			In saving of national integrity the responsibility of tribal society is great	
Very good	Good	Not good	Bengali (translated from Bengali to Kokborok)	Tribal (Bengali language)	Tribal (Kokborok language)	Tribal (translated from Kokborok to Bengali)	Most (vigorously)	Good	So & So	Nothing	Very good	Good	Never	Yes	No
38.7	58.1	3.2	61.3	38.7	35.5	33.9	17.1	24.2	56.5	2.2	48.4	46.8	4.8	91.9	8.1
57.1	40	2.9	65.7	37.1	20	28.8	17.1	40	40	2.9	57.1	40	2.9	88.6	11.4
0.0	50.0	50.0	50.0	50	0.0	50.0	0.0	0.0	100.0	0.0	0.0	100.0	0.0	100.0	0.0
0.0	0.0	100.0	0.0	100.0	0.0	0.0	0.0	0.0	100.0	0.0	0.0	0.0	100.0	100.0	0.0

Table - 6 : Spot collection after listening of the patriotic tribal songs—% wise distribution of the identity of the personalities, understandability & sensation towards nationality & integrity, needs of tribal songs, music and national integration.

Category (%)	Educational Qualification				Source of Income				Socio-economic categorization				Mother			
	Madhyamik (+2) stage	H.S. Graduate	Post-Graduate	Others	Job	Business	Dependent	Others	Students	Literate unemployed	Teacher	Office going employee		Business man	Kokborok	
Adult male (58.3)	14.3	28.6	57.1	-	28.6	14.3	42.3	42.3	42.8	14.3	-	28.6	14.3	14.3		
Adult female (41.7)	-	-	40	20	20	40	40	-	20	20	20	-	40	-		
Tongue	National Integrity means				Wish to sing the songs of National integration				Tribal language and music will be helpful to increase the sensitivity of National Integration				In tribal - non-tribal relation and national integration liking on singing of the songs of national integrity in the tune of			
Bengali	Unity in diversity	Self identity among all	Good	Not good	Yes	No	Bengali	Tribal	Yes	No	Bengali (translated from Bengali to Kokborok)	Tribal (Bengali Language)	Tribal (Kokborok language)	Tribal (Translated from Kokborok to Bengali)		
85.7	85.7	14.3	100	-	100	-	71.4	28.6	100	-	57.1	57.1	28.6	71.4		
100	100	-	100	-	100	-	60	40	100	-	40	80	40	60		

A FEW COMMENT OF RESPONDENTS ON THE IMPORTANCE OF TRIBAL SONGS AND MUSIC IN SEARCH/PROGRESSION ON NATIONAL INTEGRATION :

- To keep us sensitive on the national integration in this area, tribal songs should be translated into Bengali and be sung widely. As a result of this both the tribal and non-tribal will come close to each other and national integrity will be strengthened.
- "One nation one at heart—we are one"—this belief shall strengthen the tribal's songs in regard to national integration.
- The tribal songs have no role at all in the unity of a nation because these songs belong to particular region but a research can be carried out in this regard.
- The national anthem and patriotic songs of languages from different parts of our country arouse strong national feeling with in us.
- The role played by tribals & non-tribals in nation is expressed by songs and that is why almost every race has their own festival, by which the integration may be maintained.
- The integration will be strengthened on more and more realisation of unity by the patriotic songs in tribal language.
- If the tribal songs are taught in schools, and sung in different cultural programmes then this will definitely have some impact on both tribals & non-tribals. Also this will help in National Integrity because here in Tripura, tribals & non-tribals have lived for long time in harmony.
- The different dimensions of tribal songs & folk culture should be spread immensely which will strengthen our unity. An awareness of songs should be aroused in them.
- Songs play a vital role in the integrity, freedom and unity of a Nation and that is why development of tribal songs can bring National Integrity.
- Music is the realisation of soul. Good music has no language & does not belong to a particular region. Tribal songs bear the fragrance of soil of Tripura.
- Songs bind one race with the other. It builds eternal relations and hence the tribal songs have a definite role to play in national integrity.

- Tribal songs are very important for the unity of a country because through these songs love for our country can be aroused in them.
- Tribal's songs & music do definitely have some role in national integrity but music alone cannot save guard this integrity.
- Tribal's songs do have some role but first of all tribals have to think that they are Indians and this is their sole identity. Keeping this in mind they should share their music with fellow Indians and develop their own songs.
- Music bridges relations and brings hearts closer.
- Tribal songs & music have a positive role in national harmony because our belief has been "Unity in diversity" and its correct implementation.
- For protecting the national integrity tribal songs should be improved in scientific manner and utilized.
- The tribals of present among who the national feeling is not vivid, this can be achieved by singing patriotic tribal songs and the derailed youths can be brought back to the main stream of life. In this way a mixed culture develops.
- Tribal songs have a particular role in national integration. But the most essential thing is than Kokborok songs be taught to those people who belong to other regions of the country.
- For the sake of national integration the tribals of the village should be helped, books should be sung to bring back those youths who have left the main stream.
- When people from town go to the village and learn Kokborok song & if the urban people teach them vice - versa, then it will be effective in maintaining harmony. Kokborok language should be taught everywhere.
- Tribal songs & music will strengthen the unity among tribals & non-tribals.
- Music reinforces the relations of man to man & so if the tribal songs are taught to non-tribals it shall be of great help to the national unity.
- For national integration tribals songs should be extended & spread to the village, which will be graceful to country.
- For strengthening national integrity tribal songs should be translated to Bengali & this will result in improvement of the relation between tribals and non-tribals.
- For the unity of tribals & non-tribals, tribal songs are very essential. However, tribal language should be taught extensively otherwise the bridge cannot be grapped.

- In the modern age of science the development of tribal songs has great utility in national unity. Now-a-days even complicated diseases are cured with the help of music.
- When the time of one-ness sounds, one definitely finds the importance of tribal songs in the integrity of a nation.
- For the implementation of unity in diversity practice of tribal songs are very essential. There is no doubt regarding their importance in the integrity of a nation.
- The national anthem is essential for the national integration. By national integration we also mean the onward march of its citizens. Similarly the progress of tribals is possible through the development of their culture & music.
- Tribal songs & music do have importance in the national integrity because music alone helps in development of beautiful mind alongwith consciousness.
- To protect the integrity of a nation a proper cultural exchange is very essential and that is why tribal songs have a firm requirement in arousing national feeling.

● CONCLUSION :

Nation, Nationality and National Integration are the thrill of patriotic humanity and revolution of human being and songs, music are the universal rhythm/language. Again, when country calls any mother's child, no need of any other call to save his/her divine mother land. And thus any callings/invitations through patriotic songs, music obviously spray the fragrance of motion of integrity. Any national soldier keeps mind generally forward for their birth chariot. Therefore, it is not an unexpected observation that I receive in a nutshell that almost all of the respondents feel them patriotic soldier like & love patriotic songs and want to sing the same and express their views in support of the publicity of the patriotic songs under the rhythm of tribal songs, music & tribal language in progression/upliftment/maintenance of National Integration in modernity. I am also agreed/support the views of much. With these, I feel to suggest that policy makers must think about the publicity of patriotic songs in tribal language and rhythm for a try to bring the ill motivated tribal youths in the main stream of life. Moreover, the tribal songs, music and rhythm were recorded as favourable to each and every section of people irrespective to sex, age and community. World population wants peace and beside this—the freedom. Our India is a free country and now the important need to sustain freedom till the devastation of earth is peace. Actual peace in a country may be earned by the dedication of her people towards national integration. The ill motivated tribal youths were developed due to only the lack of sense of love and dedication for nation. Thus the healthy sense may be accelerated by the patriotic tribal songs and music. Let, we think for a healthy society for peace and prosperity. The

essence of glory of tribal songs and music will be ventilated from this corner to that, if they are able to bring the revolutionary movement against the ill motivated society. Society has one particular rhythm of its own image from the beginning of birth and the developers were the saint, described a direction to follow up a heritage for the future generation. And the people of present age should have the responsibility to save their own heritage that to respect the former cultural scientist with a cheer and proud of the sentiment for making alive the hereditary rights. In this regard, songs and music are the best pathway for community to be existed in its own shape and rhythm, by which the sense of national integration can be raised promptly in a homely atmosphere, as if, my country is my home. Therefore at last we may draw our attention in publicity of the patriotic tribal songs and music in each and every corner of Tripura, that to be listened to all section of people for strengthening the nationality in progression of modernity. Let me conclude with the Slogan—"My nation is our nationality, same for all, of same thrill and breathings."

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