

Impact of Migration on the Economy in Tripura

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Abstract – Economics is a social science devoted to the study of how people and societies get what they need and want. Or, in more formal language, economics is the study of how societies divide and use their resources to produce goods and services and of how those goods and services are then distributed and consumed.

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INTRODUCTION

Resources are the basic ingredients that are needed to produce the goods and services that people buy. These ingredients can be physical things such as land and factory equipment, and they can be intangible things such as the intellectual and emotional capacities of people, whose work is necessary for the production of goods and services. Whether a society is rich or poor, large or small, resources are, from the viewpoint of economics, scarce. This means that almost everyone in every country would like more goods and services than can ever be produced. Given a limited supply of resources and an unlimited desire on the part of individual consumers and nations, choices must be made about what goods and services to produce, how to produce them, and for whom.

Economists study these often-difficult choices and their significance. They come up with theories about how such choices are made on both individual and collective levels, and they try to make predictions and find solutions to a wide range of societal problems.

The people of Tripura called Tripuri or Tipra who are being the indigenous people of the state. These people now trodden and facing in very crisis of economic. The family and their society become disorder due to the maladjustment of working activities. The economics positions of these people are too dim to survive. The basic needs food, shelter and cloths are unexpected for them. Even some of families could not arrange their square meal in everyday. But once being a generation of Tripura Kingdom how could it possible going to backward such kind of society. In this present era the situation is imagines and unbelievable. Who is the responsible of their condition? Who is the defender of them? How do they can develop by them? This is so many

questions arising in terms of stratification of those people lifestyle in the state.

1. During the King Reign Economy position in Tripura

During the Tripura Raj the rural economy was self-sufficient, in which economy was integrated by and large capable of food production, cottage industries having each household with loom, fish, fowl, game, ferns and herbs from nature.

In general export and import was carried in Tripura by traders from mainland India, some of whose occasionally took the rout as far as China, Burma and Europe and far off places in Ceylon, while the sea was accessible to the south through Meghna River. The most romantic was the ancient silk rout to China through the Ganga- Brahmaputra link. The China and Persia were the only great States that had trade relations and Assam, as evidenced from the Chang Kie'n Chinese soldier explorer (2nd Century B.C.) and Greek geographer (The Periplus of the Erythraeem sea- 1st Century). The work evidently described the link and trade and social relation between Chinese and Mongolioids, they so called Kirata of North East India. Those Tripuris sometimes known by others as Kiratas or Krantis had the business and trade in Arabian Sea, linking up with India and China for centuries as indicated by the Greek explorer.¹

The items, which got place in trading, were silk, cloths, tea, pottery, precious stones, canes and bamboo crafts. Kautilya's Arthasastra makes mention of sword handles made of Rhino horns, Buffalo horns, Ivory and Bamboo roots which came from Kamrupa and possibly from Tripura Kingdom ruled by powerful Kiratas which reached high level

of culture and craftsmanship, making them attractive for the merchantile class.

Kautilya's Arthasastra mentioned presence of abundant diamond and diamond mine in early Tripura. The traders from Tripura usually go to Dacca with diamonds and in exchange of those valuable diamonds buy oceanic pearls, mullasca garlands and other essential commodities having trading demands in Tripura.

The economic products of ancient Tripura kingdom and neighbouring states includes plants and animal, silk umbrellas, silk towels, exquisite ornaments, sandals, camphor, musk oxen, pearls, shells, pillows of deer-hide, black aloe bark, black ginger, Mailong (wild mangoesheight lass than human according to Rajmala), betel nuts, cowries, gouds, muskdeer, parrots, ivory etc.²

According to R.M.Nath, "the waters of the Brahmaputra near the capital city remained covered with well decorated, large boats of the royal navy; the wide roads of the capital town bustled with the congested traffic of elephants, horses and chariots of merchants, princes and chiefs: and shops of musk, sandal-wood, silk, gold, jewellery and cosmetics were congested with mechants, traders and purchasers."

Tripura kingdom, during King Trilochana, flourished tremendously in all respects; wild elephants were caught and trained for trade, gold grains were collected and other natural resources were taped for commercial purposes. The kings of Tripura had the gold mines under their control. There were silk industrial estates owned by Tripura Royal Administration. The King Trilochan's throan was made of gold weighing 14 pounds as described in the history. The Royal gates of palaces of Tripura were made of gold wherever they founded capitals. Most of the deities of temples were made of gold. The Bubaneswari deity of Udaipur is made of 1 mound of gold.³

Ralf Fitch an ambassador of England, while travelling to China described as follws, *"I went Sreepur the 8th & 28th of November, 1586, for Pegu in a small ship Port Sorande or the Country of Tipperah our course by South and by East which brought us to the Barrie of Negraise to Pegu."* (Pioneers in India- by Harry Johnstone G.C.M.G, K.C.B.)

It is clear that Ralf Fitch found Tripura having highly developed commercial and trade center. There are more instances about the gold production and exporting it from Tripura as described; "Gold was brought into India through the Tipperah country about 60 miles east of the Ganga's delta, coming chiefly from the river-washing of Assam and Northern Burma."⁴

In Tripura Kingdom there were ports and commercial centers in past. Rev. James Long described in the session of Asiatic Society in 1868 that he was shown one Indian map (Purtugese mapping) by chief of the royal research council in Paris in 1848. In that map five important cities were indicated. It was also authenticated from the Asiatic maps of De Barrows and Venden Brooke. The names of those ports and cities were Paccaculi, Cuipitavoz, Noldy, Dapara and Tiparia. All those ports are now vanished. Tiparia port is considered to be placed at Chandpur, which is emerged or eaten by the Megna River.⁵

2. Economy position of Tripura from 1947 to till now

Though the Kings of Tripura and its tenant were self sufficient in terms of property and economy but after 1947 while last King Maharaj Bir Bikram Kishore Manikya was died on 17th May 1947 then people suffering from crisis in the state. And at present they (Tribal people) become very poor. The major reasons of under development Tribal indigenous people of the state are of the following:-

- i. India – Pakistan separation and loss of Chakla Rosanabad or Plain Tripura in 1947.
- ii. Impact of economy on Merger Agreement between India and Tripura in 1949.
- iii. Huge number of illegal migrant from Bangladesh to Tripura now settled permanently.
- iv. Least number of educated people among tribal in comparison than other castes of the state.
- v. Communal Harmony or Riots in 1980 and 2000 A.D.
- vi. Some of government planning and policies are being affected for developing upon the Tribal People inversely Viz. "Langan Jar Bhumi Tar", Displacement of Tribal People from Dhumbar area for the establishment of Electric Hydro Project, Restriction of "Jhum" (Shifting Cultivation) due to deforestation, General restriction of Land Allotted to the indigenous people, difficulties to take bank loans for the tribal unemployed youths and cultivators or farmers.
- vii. Thousands of Tribal youths and old people who were bread winner of his family killed and arrested and imprison in the name of the suspected terrorists or extremists.

- viii. Geographical location of the state is unfavourable to communicate with other states of India.
- ix. Simple and kind hearted among tribal people of the state are also being a part of reason to uplift them.
- x. Thousands of dwelling houses of innocent tribal villagers burnt out by the Bengali and TSR (Tripura State Rifles) personnel in the name of terrorist supporters or informers of extremists.

I. India – Pakistan separation and loss of Chakla Rosanabad or Plain Tripura in 1947.

The present Greater Comilla was once under ancient Kingdom of Samatata and was joined with Tripuri Kingdom. Lalmai Mainamati was ruled by Deva dynasty (eighth century AD), and (during tenth and mid-eleventh century AD). In 1732, it became the center of the Bengal-backed domain of Jagat Manikya.⁶

According to evidence Samata dynasty was first established Chakla Roshanabad in 3rd Century.

In the 8th century, the Kingdom shifted its capital eastwards along the Surma River in Sylhet near the present Kailasahar town of North Tripura.

The earliest historical records concerning the Twipra kingdom concern the 13th century, when it first came under pressure from the Islamic conquests in India. Ratna Fa shifted the capital to Rangamati on the banks of the river Gumti, now in South Tripura.

The great Commilla included are Brahmanbaria, Comilla, Chandpur, Noakhali, Feni, and Lakshmipur Districts of Chittagong at present the total population is 16,708,000 (Table 1).

Table 1- Total population of Great Comilla

| Name | Capital | Area (km ²) | Population 1991 Census | Population 2001 Census | Population 2011 Census (preliminary results) |
|-----------------------|--------------|-------------------------|------------------------|------------------------|--|
| Brahmanbaria District | Brahmanbaria | 1,927.11 | 2,141,745 | 2,398,254 | 2,808,000 |
| Chandpur District | Chandpur | 1,704.06 | 2,032,449 | 2,271,229 | 2,393,000 |
| Comilla District | Comilla | 3,085.17 | 4,032,666 | 4,595,539 | 5,304,000 |
| Feni District | Feni | 990.36 | 1,096,745 | 1,240,384 | 1,437,371 |
| Lakshmipur District | Laxmipur | 1,440.39 | 1,312,337 | 1,489,901 | 1,729,188 |
| Noakhali District | Noakhali | 4,202.87 | 2,217,134 | 2,577,244 | 3,108,083 |
| Total Division | Comilla | 13,349.96 | 12,833,076 | 14,572,551 | 16,708,000 |

Source:- Census report of 2011 Govt. of Bangladesh

The Peasants Movement against the king of Tripura in 1764, which originally formed under the leadership of Shamsher Gazi is a notable historical event in Comilla.⁷ It came under the rule of East India Company in 1765 and was established as Tippera

district (also known as Chakla (administrative division) Roshnabad) in 1790. Later, it was reorganized in three phases into six districts.

The British policy and greedy Pakistan snatched Chakla Roshanabad (Fig.1) or plain Tripura on 14th, August 1947 as because it was a fertile land and developed region. There was no demander to receive back the Chakla Roshanabad or plain Tripura as it was just two months passed the last king of Tripura expired. The minor son Kirit Bikram Kishore Manikya Bahadur could not throne in the sceptre. And it was the Council of Regency period run administration under the presidency of Queen Kanchan Prava Devi. So the people of concern place were displaced in Tripura.



Figure 1- Chakla Roshanabad area of Bangladesh (Red zone)

II. Impact economy on Merger Agreement between India and Tripura in 1949

The people of Tripura an abundant coin which made in the kings period were useless for unknown and uneducated people. Because, whether one side for the merger agreement between India and Tripura was right step but other side for uneducated and ignore people especially indigenous or tribal people was a great lost for sometimes. The currency of Tripura Kingdom was needed to exchange with the Indian currency and some tribal people were unknown about the matter. The awareness to the people in remote area was very difficult in those days. Even the indigenous people use to stay at hill and jungle area for the connivance of jhum (Shifting) cultivation. Uneducated and ignore tribal people could not

make out to any kinds of matters and did not try to accept the proposal easily. On behalf of government the financial team or representative were visited and try to aware to the tribal people about the matter that needed to exchange the currency (coin).

On the eve of visiting from the government sides maximum indigenous people thought inversely. Some of them could not understand the fact. They did not believe and trust the matter. Some of them tried to hide themselves for escaping from the sepyo of King or regency. There were too many reasons compel to get nervous them regarding the fact.

At the last moment some were refused to exchange the coin. Confusion and doubtful people were concealed the coin in the boxes and some of them graved it under the mud. So it was the one reason of the indigenous people of Tripura for becoming poor.

III. Huge number of illegal migrant from Bangladesh to Tripura now settled permanently.

The migrated people from Bangladesh into Tripura more than fifteen lakh and continue its movement till now. But the historical background of Tripura in terms of growing immigrated people especially from Bangladesh is the pull and political factors as was the land of Chakla Roshanabad under control of Tripura kingdom. Now at present they (Indigenous people) become minority in their own land. The majority Bengali people were demised Tripuri's cultures, languages and traditions. The Bengalis are the refugee but permitted PRTC (Permanent Residence Tripura Certificate) or any other legal documents from the competent authority easily.

IV. Least number of educated people among tribal in comparison than other castes of the state.

According to the report of Thakur Shri Samarendra Chandra Devbarman the total number of students was 5,115 from 123 the number of schools in 1943-46 (Table No. 2). The total population of Tripura according to the census report 1941 of those years was 5,13,010. So the percentage of the students was 0.99%. We can realize that in those days the people of the state were uninterested in education. Out of 5,115 the total number of tribal students (Tripuri, Reang) was 328 that means only 6.41 %. So the showing percentage of the tribal students was very few interested in education. Whereas the Bengali community Hindu and Muslim together was 70.69% educated.

Table 2- Education returns (B) Race of students, 1328 T.E. ⁹

| Name of the Division | No. of Schools | | Total | Race | | | | | | |
|----------------------|----------------|-----------|-------|-----------|----------|--------|-------|------|---------|---|
| | For boys | For girls | | Manipuris | Tripuras | Reangs | Kukis | | Bengali | |
| 1.Sadar | 51 | 2 | 53 | 310 | 193 | 3 | 0 | 681 | 406 | 3 |
| 2.Kailasahar | 11 | 4 | 15 | 335 | 3 | 0 | 1 | 346 | 157 | 0 |
| 3.Sonamura | 19 | 1 | 20 | 0 | 25 | 0 | 0 | 162 | 531 | 0 |
| 4.Belonla | 10 | 1 | 11 | 0 | 0 | 15 | 0 | 340 | 185 | 0 |
| 5.Khowai | 5 | 1 | 6 | 27 | 49 | 0 | 0 | 47 | 12 | 0 |
| 6.Dharmagar | 14 | 1 | 15 | 170 | 4 | 0 | 0 | 332 | 139 | 0 |
| 7.Udaipur | 3 | 2 | 5 | 0 | 0 | 1 | 0 | 95 | 114 | 0 |
| 8.Sabrum | 8 | 0 | 8 | 0 | 21 | 0 | 0 | 48 | 19 | 0 |
| A9.maripur | 6 | 0 | 6 | 0 | 1 | 0 | 0 | 1 | 0 | 0 |
| 10.Kalyanpur | 1 | 0 | 1 | 28 | 13 | 0 | 0 | 1 | 0 | 0 |
| Total | 128 | 12 | 140 | 870 | 309 | 19 | 1 | 2053 | 1563 | 3 |

Source: The Administration Report of Tippera State

V. Communal Harmony or Riots in 1980 and 2000 A.D.

Communal Riots is being occurred continually in Tripura since long. It is especially between Indigenous (Tribal) and Bengali people of the state. The major incidents were took place at Mandai Bazar in 1980 and Champaknagar, Kalyanpur, Khowai etc. in 2000 A.D. But except these two major incidents there were so many times the incidents are happening in different places in the state. Some of incidents have not been register in the police stations. It is the communal violence between Tribal and Bengali. They blame each other. There are too many reasons of blaming each other. The historical background of Tripura has the evidence of two community violation. Two nation theory that India –Pakistan separation was a great lost of Tripura. The Pakistan government snatched the Plain land of Tripura named Chakla Roshanabad now Comilla area (533.77 sq.miles) located in East Pakistan now Bangladesh. Muslim people would torture upon the Hindu Bengali people in Bangladesh is true but tribal people from Bangladesh least number are displaced and entered into Tripura. Both the community is illegal migration according to the citizenship Act of India 1950.

Persons domiciled in the territory of India as on 26 November 1949 automatically became Indian citizens by virtue of operation of the relevant provisions of the Indian Constitution coming into force, and most of these constitutional provisions came into force on 26 January 1950. The Constitution of India also made provision regarding citizenship for migrants from the territories of Pakistan which had been part of India before yes.

The Partition of India was the division of British India in 1947 which accompanied the creation of two independent dominions, India and Pakistan. The Dominion of India is today the Republic of India and Dominion of Pakistan, the Islamic Republic of Pakistan and the People's Republic of Bangladesh. The partition involved the division of two provinces, Bengal and the Punjab, based on district-wise Hindu or Muslim majorities.

But the refugee government permitted citizenship to both the party. The state government has blamed the rule of central government of India.

Because according to the Law the refugee or asylum people can cross the border for safety themselves from the enemy. To provide food and shelter to the refugee people is the responsibility of the neighboring country for sometimes according to the Refugee Law 1951, UNO. It has the power to give permanent settlement to the concern refugee in the same country depend on the central decision. But in Tripura the rule was not follow. They (state) passed the resolution in the assembly force fully to issue the citizenship certificate illegally. For the facilitation of the refugee they were issued thousands of citizenship certificates till 2010, now this certificate null and void. In schools, colleges, departments and other important institutions the citizenship certificate was accepted as authentically. The state government welcomes to the refugee and tries to show their identity as an old person of the state. That's the reason of the said certificate issue especially to the refugee facilitation immediately.

In many medias try to flash before the public regarding the actual fact events of riot which took place at Mandai 30 km far away from the capital city of Agartala. In my field survey and case study I found that the communal violation between Tribal and the Bengali community is the main reason of riots. It was the starting point of riots in Tripura now and then continually. On June 6th, 1980 according to the govt. records 250 Bengali people killed by the terrorist group TNV (Tripura National Volunteer). But the root of that riot was spreading from the next day in all over the state. And thousands of indigenous or tribal people were killed by the Bengali people in different places of the state. This type of news was never flash in the daily papers or not broadcasting by the government officially. The records are all minimized by the government. The government policy might to be painted for showing peaceful situation before the public. The circumstances and images of those days were collected by me from some people of the state.

India Today Magazine and Amrita Bazar Patrika pointed to the regional political party TUJS (Tripura Upajati Juba Samitti) as chalked out the blueprint of massacre of the Bengali. Even writer *Paul, Manas (2010), The Eyewitness: Tales from Tripura's Ethnic Conflict, Lancer Publishers, pp. 86–94. ISBN 1935501151*, Retrieved 16 July 2012 has mentioned TUJS and TNV Leaders were planned for the events. There was no logic in his report and I have doubted on his statement which was collected by him as false report totally and written down by imagination in his book. Because TNV (Tripura National Volunteer) a terrorist groups was founded after 1980 incident lead by Bijay Kumar Hrangkhwal.

“Repeat the reason of Riot in 1980, this was the communal violation between the Tripuri (Indigenous people) and the Bengali people.”

After the incidents of 6th June and on the next day 7th June, 1980 it was the revenged that targeted to attack upon the Tribal people by the Bengali people

at Kalyan Thakur Para, P.O. Birendra Nagar, P.S.Jirania, West Tripura District. Mr. Samarendra Debbarma, 54 yrs neighboring villager is eyewitness of killing 18 tribal innocent people by the Bengali. Out of 18 persons 7 were men and 9 women, 2 girls of class five students named Babita and Kabita were spot death. More than 110 were injured and later after few months among injured 20 persons were died due to the affection of the event. The attacker burnt all the dwelling houses from the same village. In the same style in Mahar Chhara under Teliamura sub-division also killed 6 innocent Tribal people from the same family and burnt their dwelling house.

Mr. Saywng Debbarma, 50 yrs inhabitant of Amtali (Laisingmura), P.O. Brajapur, P.S. Bishalgrh, West Tripura District (now Sepahijala) eyewitness said mid of June 1980 two nos. full Track of Bengali young people came to attack them but tribal people also prepared in advance to interrupt their invasion that's why the Bengali people bound to retire from the spot. Though they could not attack them but overdue to the innocent village Lembhuthal Para of their neighboring village, the Bengali aggressive groups burnt and rushed all the houses of the village. The villagers escaped themselves by running towards the hill and jungles.

Mr. Prasanta Debbarma, 46 yrs briefly explained the incident of 1980 of village Mahar Chara Para, Teliamura, West Tripura (now Khowai) district of killing 6 (six) persons in a family with 11 years school going girl spot death.

There were in so many places the affection of 1980 riots minor or major events took places in the state but no media was flashed and recoded the events even they do not try to the brought out the news before the people. The daily news papers were not so demanded in those days. Most of the people were uneducated and unknown. In the Morning, Noon and evening local news broadcasting through Radio were most popular and dependable medium to reach the situation to the people.

One hospitalized named Ranjit Debbarma 58 year by profession cultivator was admitted in GB (Gobida Ballab) Hospital Agartala in 1980 during riot was escaped from the killing by the Bengali aggressive people as he stated that everyday some of Bengali youth people use to knock the gate of the GB hospital and would cry loudly some Bengali youngers to send out to all the Tribal people from the hospital for killing them. They were saved for the tight security and the wellbeing of some good minded doctors present in the hospital.

One Army personnel Tribal came from Uttar Pradesh to avail leave but could not reach his destination. In the mid of way at Gabardi Para under west Tripura district (now Sipahijala) the

Bengali violated people stopped the bus and killed brutally him.

Since (1980) then the communal violation between Tripuri and Bengali community has been occurring now and then continually in Tripura. It never stopped.

In 2000 A.D. said as mini riot Bishurai Debbarma 33 yrs government school teacher was killed by the Bengali people likewise army person at the same style and same place.

In the same year 2000 A.D. one Bengali old man went to collect the grass for the cattle in Champaknagar area under the west Tripura district. While he was cutting the grass from the tribal people paddy land then a young tribal person use to bit severally him without any reason and the old man ran away from the spot. The old man as fast as come at the Champaknagar market and expressed about incident on him. Suddenly some of shop keepers closed their shops and some of people tried to run hither and thither in the market. We were two could not understand the matter but can feel the situation that something happened between Tribal and Bengali. Slow and steady we displaced from the market and try to run southern side of the market by crossing the Howrah River. While we were walking on the road within a few minutes had noticed a wounded person lay down in the field of Biswamani Para J/B School. Some of the Tribal people were gathering in the spot. We marched towards him and seen a person named Jagadish Rupini government employee wounded by attacking of the Bengali people in the champak Nagar market. It was at about 11:00 A.M. while he was coming from Agartala by bus and stopped the bus then some of Bengali young people try to kill him. Among the Bengali people one of them bit hardly at his head targeting to kill him but he tries to save by his hand. By heating rod on him then his right hands had broken on the spot and wounded his head also.

This prolongation never stopped. The violation between two communities is the poison and stand as wall to develop the state. The major reason of the case was a huge number illegal Bengali Hindu and Muslim migrations in the state. The central government should take immediate action to resolve the matters otherwise the situation will create a big challenge to interrupt the problems. The central government should not be depended on the state government. In some cases the concurrent lists should be removed and special Act or Amendment Bill should pass especially for Tripura State for safety and welfare member of the indigenous people of Tripura. Otherwise there is no doubt for major event of communal riot once against in the state.

vi. **Some of government planning and policies are being affected for developing upon the Tribal People inversely Viz. “Langan Jar Bhumi Tar”, Displacement of Tribal People from**

Dhumbar area for the establishment of Electric Hydro Project, Restriction of “Jhum” (Shifting) Cultivation due to deforestation, General restriction of Land Allotted to the indigenous people, difficulties to take bank loans for the tribal unemployed youths and cultivators or farmers.

“Langan Jar Bhumi Tar” Bengali sentence (The plough owner is the owner of the Land) this was a policy of the state government through a project targeted to landless to the tribal people. The policy was bound to leave from own plain land to the hill sides to cultivate Jhum.

Gumti Hydroelectric Power Project is located at Thirathamukh, Tripura, India . The Gumti hydel project was commissioned in 1974, despite fierce protests by nearly 40,000 indigenous tribe people whose fertile lands went under water. Not even one-fifth of the people who were forced to give up their land were compensated because most tribesmen had no land records to prove ownership. Also, during 1970's rehabilitation policy was not in place, nor land records by the original land holders available.

Not even one-fifth of the people who were forced to give up their land were compensated because most tribesmen had no land records to prove ownership. (By Subir Bhaumik BC News, Tripura).

In 2007, the water level of the dam had fallen tremendously and the land masses emerged from the earlier submerged land. The land losers gather on the emerging land and wanted their original land back. However, they had been chased away by the state police force. Still today, there is a strong demand from the tribal people to the state government to return their land.

The project is not generating power right now, because of low water level and heavy silting of soil on the catchment areas.

The government's stand is that it will not return the land because hydel power is still cheaper than other form of power generation and it does not want to scrap the project. On the contrary, the government has formed a committee to conduct a feasibility study to revive the dam.

Over the years, the conflict has also brought about a high rate of deforestation, due to agricultural practices of the displaced people in the surrounding hills. There's also rampant illegal logging by timber smugglers. That's badly affected rainfall levels and led to heavy silting in the Gumti reservoir.

Local people and advocacy groups call this an historical injustice against the tribal communities of

Tripura. However, it seems very unlikely the dam project will be scrapped. The northeast of India is in fact becoming the hydropower region of the entire country.

Brata Kumar Reang, a farmer from Gachhimpara village of Dashda block in the extremist-dominated Dhalai district of north Tripura has had to barter his son in exchange for just 10 kg of rice. Unable to feed his family, Reang first sold his cattle and when the situation got worse, he sold his four-year-old son to his neighbour, who was a little better off than him.

The hill tracts of Tripura suffer from a severe food crisis during the dry spell between November and March almost every year. Starvation deaths are very common in this area. "But though incidents like the Gachhimpara case are rare, they are not unheard of," says Partho Deb of Dainik Sambad, Tripura's leading newspaper. (source:- <http://www.downtoearth.org.in>).

Incidentally, the state has not received its share of pre-monsoon showers which start as early as February. "In fact, the total rainfall in the state has been going down for the past ten years," says Deb. "This has resulted in low intensity drought that hits the state year after year," says Anu Mukherji, president, Tripura Adibashi Mahila Samity, an Agartala-based non-governmental organisation (ngo). "But lack of rains is not the only reason for the food crisis in Tripura. It is the restriction on jhum cultivation," she adds.

Jhum cultivation Tribals in Tripura traditionally depended on shifting cultivation -- locally known as jhum. Under this system, a small patch of land was cleared in the forest and used for cultivation. The following year, another patch was burnt and prepared for agriculture. And this process continued. The land used earlier was not utilised, permitting regeneration of the forest. But with more people becoming dependent on agriculture, jhum began to affect the forests. This was because the pressure on land did not permit regeneration as cultivation was carried out on the same land every season. Earlier, jhum was allowed only in the protected forests of Tripura. "In 1982, the government declared that all open protected forests would be treated as unclassified government forests," says P N Ray, principal chief conservator of forests, Tripura. However, the open forests were not suitable for jhum cultivation. So the tribals were forced to shift to the reserve forests. But it was illegal to practice shifting cultivation in reserve forests (source:- <http://www.downtoearth.org.in>).

Tripura largely being a hilly state, the total cultivable area is limited. Since there were restrictions on Jhum, the people had no option but to depend on the public distribution system (pds) for food. This destroyed the self-sustained economy of the tribal villages in the hill-tracts," says Dipak Dutta Ray, chief conservator of forests, Tripura. (source:-

<http://www.downtoearth.org.in>).

Due to unavailable documents of land allotment or permanent land record the banks are not agree to give loan easily to the indigenous people of the state. According to the Forest Act the indigenous people are the owner of the concern land and can occupy generation to generation. But sell permission and to hand over to the other people by exchanging any of are being restricted. That's why the indigenous tribal people are too weak in cash money.

vii. Thousands of Tribal youths and old people who were bread winner of his family killed and arrested and imprison in the name of the suspected terrorists or extremists.

According to the report of extremist related crime from 1995 to 2008 there were 5,488 persons in Tripura (Source: SCRB Tripura Police). All the people are within the age of 17 – 50 years and the family members of a concern family. Most of the family now are depriving and suffering from crisis.

viii. Geographical location of the state is unfavourable to communicate with other states of India.



Figure No.2 map of Tripura in India

Tripura is the 3rd smallest state of India. Its three sides are encircled by Bangladesh. Only one is link with India. Due to hilly region in the monsoon season the National Highway-8 (Karimganj in Assam to Sabroom in Tripura) would block for land slide and sometimes the commodities prices become high. There was no alternative way for transporting of daily necessities. Now –a- days the

railway communication has given little bit breath for travelling and transporting the goods both.

ix. Simple and kind hearted among tribal people of the state are also being a part of reason to build up them.

Indigenous Tribal people of Tripura innocent and kind hearted man. Among all STs, 62.7 per cent of the children in age group 5-14 years have been attending schools or any other educational institutions. Any Kuki Tribe have recorded the highest (77.6 per cent) and Munda the lowest (36.7 per cent) percentage attending schools or any other educational institutions.

As regards level of education, merely **9.5 per cent** of total literates among STs are having educational level of Matric/Secondary and above. Among the major STs, Tripura have 10.5 per cent of their total literates as matriculates, while among Munda (4 per cent), Riang (5.7 per cent), and Mag (6.5 per cent) this percentage is low (*Source: Office of Registrar General*).

In the higher education least numbers students could able to achieve their target. In many departments thousand of vacancy are laying vacant in the state due to shortage of higher educated persons. Due to lack of education and knowledge other caste and community try to roll over them. In every step the government failed for the development to them.

x. Thousands of dwelling houses of innocent tribal villagers burnt out by the Bengali and TSR (Tripura State Rifles) personnel in the name of terrorist supporters or informer of extremists.

The riot of 1980 is the main point to disorder of administration of the state now and then. Both community i.e. Bengali and Tribal try to forget the event of 1980. The political leaders from different parties always use to spell and remembering the incident indifferent angles before the people and try to blame each other. The evidence of truth history never changed and could not conceal it. The new generation educated member of the society could understand and feel and realize it. But never try to motivate their colleagues or community in the open field. This is the jealous of some narrow minded political leader nature.

Once open a time there were many insurgency groups was founded in the state targeting to achieve something but failed. In between 1990 to 2008 a plenty numbers of Police and Army personnel were killed by the extremists. Tripura police, TSR (Tripura State Rifles), BSF, CRPF, Assam Rifles are all sacrificed and fight for stopping the violation way of the terrorists. Many of police and army personnel were died. Among these the TSR was an exceptional role play upon the innocent common tribal people of

the state. While any of TSR persons shoot and killed by the terrorists their overdue was going directly upon the tribal people. They use to burn innocent tribal village houses. In this case where is the law? What type State Rifles was formed by the State Government of Tripura?

The indigenous or tribal people of Tripura really are very poor. According to the report of Food and Civil Supply and Consumer Affairs 2018 the total number of APL (Above Poverty Line) is 4, 40, 481 families, BPL (Below Poverty Line) 1,81,876 families, AAY (Antyodaya Anna Yojana) 1,13,124 families and Annapurna 14,851.

APL families are providing rice @ 20 kg/family per month at the cost of Rs. 9.60/kg, BPL families are providing @35 kg/family per month at the cost of Rs.6.25/kg, AAY families are providing rice @ 35 kg/family per month at the cost of Rs. 3/kg, Annapurna is an individual for the age of 65 years and above providing rice @ 10 kg/head per month at free of cost. Out of BPL-1,81,876 families 61,058 are Tribal BPL families since long but the rest are under cover of 1,20,818 families lion share are Refugee or illegal migrated people from the Bangladesh. They are the wall of developing state in some parts.

Jhum cultivation (shifting cultivation) is a traditional agricultural practice of tribal people in hill area. The tribal people use to cultivate in the same land of various number of crops for a year. Then the next year shifting to another place for yielding high crops. The technique is mainly followed by the tribal hilly people who do not possess much of plain land of extensive farming. Jhum cultivation is the most common forms of agriculture in the hill region of Tripura. Now –a –days the scientists view jhum cultivation as environmentally destructive and a faulty land use practice having very low output-input ration. The reason is unfertile land other than previous era. Because of jungle burning is the main source of fertilizers.

The tribal who practice shifting cultivation are known as “Jhumias”. Mostly Reang and Tripuri people jhum cropping at large. in Tripura over 10,039 hectares of land under Jhum cultivation. In 1955, it was estimated that there were 25,000 jhumias families in Tripura and the total land under jhum cultivation was 16,00,000 acres. After 1949, when Bengalis migrated from Bangladesh to plain land of Tripura, the jhumias use to sell their jhum cultivation vegetables and rice to them very low price and this led to the exploitation of the poor tribes. Over the year the jhum cultivation has been changes- land availability has been decreased; leading and shortening of jhum farming and this result in a fall of income. The government has made many arrangements for the jhumias to shift the rubber plantation and other farming. In that cases, now the economic background of these

tribals is improved by rubber plantations mostly and safeguard nature jhum cultivation is reduce to a minimal.¹⁰

But the production from the rubber tree is getting after seven years natyrally. Even the tribal could not arrange everyday meal how it is possible for waiting the years.

AGRICULTURE

The economy of Tripura is primarily agrarian. Agriculture is the state's dominant sector with a contribution of nearly 30% to the Net State Domestic Product (NSDP). According to 2001 census, about 52% of total main workers are engaged in agriculture in Tripura, of which cultivators form about 28% and agricultural labourers form roughly 24%. Small and marginal farmers constitute almost 90% of the total farming community in the state. The net sown area is only about 27% of the state's geographical area. In Tripura, total cultivable area is about 2.55 lakh hectares of land, out of which, total irrigable area is about 1,17,000 hectares or 45.88% which is under irrigation (roughly about 79 thousand hectares through surface water + 38 thousand hectares through ground water). (Source: www.archive.india.gov.in).

The farmers of Tripura are very poor in rural tribal area. Maximum farmers have been cultivating since long by ploughing to their crops land by the cows and buffaloes. Most of the tribal rural farmers could not able to purchase trucktor machine and depend on their oxen. The landlord and some cultivators use to cultivate their land by the trucktors. The state government is supporting for purchasing trucktors to the poor farmers by 50% subsidi of the total amount for the trucktor purchasing. But some of the poor farmers could not able to pay the loan installment in time. Because most of the tribal farmers use to cultivate paddy crop one times in a year, Whereas in plain fertile land they could cultivate at least two times in a year. This is the lack of habitual among the tribal people. They are little bit lazy and patient less. In comparison the Bengali people are being hard worker and having patient than tribal people in the state. The Bengali people are working in full swing to post the goal by hook or by crook. In this present era such kind of unwilling and uninteresting concern group of community should get proper guide and awareness by government or NGOs or other Institutions to develop them. From the beginning of 1949 to till now (2018) means within 78 year no change of tribal life style. The ruling and opposition both the political party leaders always bring out before the public of developing tribal area but in real no proof of truth. In every year the budget of Tribal welfare and for the development of tribal education in school level and higher education for the both stage the state government propose to increase more financial support especially for the tribal to the central government. But the numbers of BPL families have

been growing last for 5 years. In education 9.5% are the matric and above level could achieve by the tribal students of the state.

PINEAPPLE

The hilly red soil of Tripura is a favourable for pineapple in the state.

Tripura is a land of hillocks, interspersed with rivers and valleys having moderately warm and humid climate, well distributed annual rainfall of 2500 mm. Two types of pineapple are available in Tripura. These are Queen Pineapple and Kew Pineapple. The government of Tripura is exporting Queen Pineapple to the foreign countries. The fruit is favorable in any circumstance and a viable crop of survival, providing substantial income every year. It is producing in large scale at Nalkata area under Kumarghat Block of North district which 140 km off Agartala city.

JACK FRUIT

Jackfruit is such a fruit for Tripura poor people which are giving food as half meal. Most of the people of Tripura being a poor family at the time of crisis during the Chief Minister Sachindralal period people use to collect jungle potato to survive them, and jackfruit the breath of rural tribal people as half of meal could eat the raw jackfruit by cocking and can make different types of curry. Whenever it becomes ripe is also very sweet and testy to eat the fruit. Most of the poor families in Tripura the Bengali and Tribal community both are not getting square meal every day, this is the true fact and there is no any way for collecting the main food rice. The seed of jackfruit use to make curry, hot curry, fry and the "Gudok" (a traditional boil curry of Tribal people Tripura is very popular curry of Tripura people for both Bengali and Tripuri. Even "Gudok" is an important dish which belongs to the beautiful North-East Indian state of Tripura from where I belong to. "Gudok" has an ethnic value among the tribal communities of Tripura. That's why we can say the jackfruit is the half of square meal for sometimes for poor people of Tripura.

FACTORY AND INDUSTRY

There is no any national and International level industry established in Tripura. As factories Poultry and pig firms, fisheries are available. These are viable but not livelihood for earning income. In dry season most of the ponds are become dry water and bound to catch whether big or small all the fishes from the ponds. Poultry firm is ok but not fit for all the common people to care and serve for growing to the broiler hens. As the industries rubber plantation is the little bit expectation way to make capital but restriction of huge number plantation due to affection of environment. Due to non-available of stones and chips to build pucca

houses the brick industry are established in different location in the state.

CONCLUSION

In summary, it is observed that all facets viz. Land, labour, riot, capital, crisis are all affected both positively and negatively due to illegal migration. Land holdings are decreasing due to growing population. The history of development has shown that most of the people engaged in agriculture and jhum cultivation activities are not sustainable. It needs to give the priority more in agriculture for cultivation of different types of seasonal cropping. The jhum cultivation is the reason of deforestation and need to proper guide to the jhum cultivators scientifically to grow the production instead of jhum the rubber and other valuable trees and medicinal plant and so on. In order to the state can progress especially in the rural tribal area, the migrant areas need to be developed in all key areas; notably in education, employment, infrastructure and healthcare.

The community violation between the tribal and the Bengali has made the riot event due to huge number of illegal migration in the state. This temper should be avoided from the people mind. They should become free and frankly in a stage. For removing it all black spot of the tribal and Bengali heart the government, NGOs and other organizations and institutions should come up in one bench to destroy of their wretched feeling.

In this chapter the economic impact of migration on the state as a whole has been discussed, and although there are some positive impacts on the state economy there are also some negative effects due to migration.

The people of Tripura especially indigenous or the rural tribal people depend on Jhum cultivation (Shifting Cultivation) and agriculture in some plain land. Out of 10,491 sq. Km. 6,294 sq. km. is forest reserve land. At present the most income side area for Tribal people is rubber plantation of the state which the 2nd largest plantation region after Kerala in India.

The government of India should take initiative action in earliest to solve the critical problems in Tripura.
(By Narottam Debbarma)

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