

## Chapter – 4

### **Research Setting - The Place and The People Under Study**

For the present empirical study, three towns and three villages have been selected from three districts of Tripura.. The villages and towns under study are as follows :

#### **Villages**

- (1) Nabadweep Chandra Nagar (N.C Nagar) - A village in the west district
- (2) Khilpara - A village in the south district
- (3) Yeajekhowra (East) - A village in the north district;

#### **Towns**

1. Agartala Municipal Council (A.M.C.) - Only municipal town of Tripura in the west district
2. Udaipur Nagar Panchayat - One of the Nagar Panchayat towns in the south district
3. Kailasahar Nagar Panchayat - One of the Nagar Panchayat towns in the north district

#### **4.1. Physical Features of the Muslim Settlements**

The Muslim settlements under present study consist of three villages and three towns, viz. N.C. Nagar, Khilpara and Yeajekhowra (east) under gram Panchayats; while Agartala Municipal Council (AMC), Udaipur Nagar Panchayat and Kailasahar Nagar Panchayat under the urban administration. A brief physical account of these are noted below.

#### **The Villages**

##### **4.1.1. Nabadweep Chandra Nagar (N.C. Nagar).**

Nabadweep Chandra Nagar, known as N.C. Nagar is a village located in the sub-division of Sonamura of west district. It belongs to N.C. Nagar Gram Panchayat under the Melaghar block. It comes under Sonamura Police station. From the town of Sonamura, one can reach the village by a cycle or a rickshaw or by walking of thirty

minutes only. The village is near the bank of the Gumti. A dam is there to protect the villagers from the flood of the river. A brick-built road is there over the dam. The village is connected with Agartala by the frequent bus or commando-jeep services between Sonamura and Agartala. There is regular bus service between Sonamura and other sub divisional towns of south Tripura, i.e. Udaipur, Sabroom and Amarpur. The village is three kms away from Sonamura Police Station, five and half kms away from the Melaghar block office and 50 kms away from Agartala.

Once, the village was a big village of multi- ethnic and multi- caste society. It was named after a member of the royal family of Tripura in 1917. This old village of 85 years has gone through changes in its size first in 1978. Some portion of the village was declared as Notified area for administrative reasons. In 1994 for the second time, the village Panchayat was divided into two separate panchayats: Durgapur gram Panchayat and N.C. Nagar gram Panchayat. At present, the village consists of two wards/paras, namely, N.C. Nagar and Karalimura under N.C. Nagar Gram Panchayat. These two wards are divided by a big paddy land, though not separated from each other.

Karalimura is adjacent to the Sonamura--Agartala main road. Both Hindu and Muslims are the inhabitants of Karalimura, while N.C. Nagar is a Muslim populated ward with a few Hindu families in the rear side of the road. Each of the wards is inhabited by the families who are closely related to each other. The village is compact in nature. The house type at N.C.Nagar is better than that of Karalimura. Most of the houses are made of strong materials while some are pucca houses. The houses of Karalimura are mostly made of weak materials as the people are poor in socio-economic condition. The drainage system is satisfactory and it makes the village neat and clean. It possesses sixteen tube wells; two mark II tube wells, twenty-five hydrant points, forty ponds and ten *kachha kuas*. Within the village there are two grocery shops, five masjids, six graveyards and a masjid committee of elder persons in the village.

The village has a *Balwari* school, a Senior Basic school, three *Anganwaris* and a High school of co-education. Two madrasas of primary standard of Islamic education. are recognized by the state Wakf Board. The Muslim boys, specially the poor are admitted into a residential *madrassa* led by the *Jamat-ul-Islamia* which is situated at the side of main road. After completion of S.B level of education, the boys and girls go to the Sonamura N.C. Nagar High School which is in walking distance.

The lifestyle of the village is simple. The village is of agrarian background. Some are middle class farmers; some are owner-cultivators of marginal level; a good number is share-croppers or Barga chasi. Some of them are agricultural-labourers and they don't have cultivable land of their own. A small number of villagers – both male and female are engaged in government services and some are in petty business of different trades. Hindus of this village residing mainly at Karalimura, are engaged in daily labour, rickshaw pulling and border business. The forefathers of the Muslim villagers probably belonged to a particular occupational group, not known to them but carried in their last name 'Maishan'. All the members of the gram Panchayat are Muslims—three of them are women elected in 2004.

#### **4.1.2. Khilpara**

Khilpara is a very old village located in the north of Udaipur subdivision. It is a road sided and fringe village of the district town of Udaipur. The village is under Khilpara gram Panchayat and Matabari block. The nearest kotwali thana is R.K. Pur (Radha Kishorepur) police station in the town. Khilpara is only three kms. away from the main town, three and half kms from Rajarbag — new bus stand, 6 kms away from the Block Office and only two kms away from Ramesh Chowmuhuni. The Chowmuhuni is the meeting point of four important roads of Udaipur, i.e. the Central road, the National highway, Udaipur-Agartala road and Udaipur-Kakrabon road. So, it is a very well connected village by auto and bus services. Khilpara is on the way of the Udaipur-Kakrabon road which starts from Ramesh Chowmuhuni and ends at Kakrabon. Kakrabon is a well known village situated at the left bank of Gumti River. The Post Graduate Basic Training College, the Rural Development Block office, Navodaya

Kendriya Vidyalaya are situated at Kakrabon. Kakrabon is 4 kms away from Khilpara. The people of Khilpara have regular contact with this revering trade centre of Kakrabon. On the way to Kakrabon, the neighbour villages are BaishnabirChar, Rajdhan Nagar, Jamjuri, Palatana, Lulunga and Ichachara(Hospital Chowmuhuni). Besides Khilpara, Muslims are found in a good number in the villages of Palatana, Jamjuri and Rajdhan Nagar.

There are eight constituting wards of Khilpara village namely:- i. Bhangar Par, ii. Ashram Para or Aampukur Par, iii. Gumti Par, iv. Madhya Par, v. Aadhi Par, vi. Fakir Bari, vii. Masjid Para on the bank of Joor Dighi, viii. Sitala Para

A pucca by-road just opposite to the main road starts from Khilpara market and goes through the village. Some of the wards, as the name indicate are on the bank of the Dighis (big ponds) i.e. Mahendra Sagar, Ram Sagar (Joor Dighi) and Nanua Dighi are after the names of royal family who had excavated them.

The settlement pattern of the village is complex – somewhere it is linear and somewhere dispersed type. Bhangar Par and Madhya Par are inhabited exclusively by the Muslims, while the other wards are inhabited by the mixed population of Bengali Hindu and Muslims. The ratio among Hindu and Muslims is about 50:50. The dwelling houses are made by strong structural materials. Most of them are mud-wall. Only ten are pucca (building) houses. The drainage system is neat and clean. All the households have spacious courtyards. For drinking water there are a number of ponds and tube wells which are also used for irrigation.

The village is of agrarian background. Some are middle class farmers; some are of marginal and some share-croppers. A large number of villagers are landless labourers. In the past Khilpara was a marshy land and unproductive also. The word 'Khil' means 'Patit' or the unproductive land. The forefathers of the villagers were locally converted during the period of Muslim suzerainty over Tripura. In occupations, their forefathers were Light- man in the temple of the Goddess, 'Tripureshwari Kali-mata', Watchmen in the Dargahs, Palki-bearer of the royal family, wrestlers in the royal court and soldiers

in the royal army. The earlier occupation of the old Hindu villagers was beetle planting. They belonged to the *Baroj* community. Their present descendants use *Neogi* as their surname. It is reported that the Barui community of Khilpara originally came from Khandal i.e. Noakhali in east Bengal. The villagers, both Hindu and Muslim are now in different occupations, i.e. business, service and profession. The village has significant number of Muslim service holders; at least 5 percent as per report of the present survey in the government sector. Besides the village has two advocates and two engineers who are Muslim. Among the women employees, six of them are Muslim women. One of them was a Primary school teacher; one is a H.S. School teacher, three Anganwadi workers and one class IV employee in the public works department.

Khilpara is known for good number of literate Muslims. Educational facilities are easy- available for both boys and girls. There are four Anganwaris, one Balwari, one Primary, one Higher Secondary school (co-ed), four Masjids and four Muktab. The reputed schools like Ramesh School are not far away from the village. Out of four muktabs, one is fully aided by the state Wakf board and the rest receive casual financial assistances. Khilpara also has a primary health center (PHC), a veterinary hospital, an orphan house for boys, a club, a '*Mahila Samiti*', a cultural association for '*Jaree Songs*' (folk song) and a '*Kisan Sabha*' of the farmers. It is reported that *Tabligue Jamaet* works among the villagers for their religious development. In political participation, four members are to represent the Muslim community and two of them are females (2004).

The villagers observe their religious rituals. They go to the *Juma Masjids* regularly. They are now in the crisis of graveyard for public use. There is a piece of land as a gift from the Chowdhury-family of the village for the purpose.. But this is also usurping by the refugees (Hindu) coming from Bangladesh. The cremation 'ghat' of the Hindu at Ashram Para has also been usurping by the refugees. The Khilpara gram Panchayat ventured to reform that ghat but it was in vain.

#### 4.1.3. Yeajekhowra (East)

Yeajekhowra, a 'typical Muslim village' is a remote village and located in the interior rural area of Kailasahar. It belongs to Yeajekhowra gram Panchayat under the Gournagar R.D. block. The village is very big and old. For administrative reasons, it is divided into east and west. The village is about 15 kms away from the block office and six and half kms away from the main town. There is regular bus service once in a day between the town and Babubazar, but frequent auto services in the weekdays. Babubazar is the nerve center of all communications and trade and business for the villagers. Yeajekhowra is far away from Agartala but very near to Assam of the north east region of India and Bangladesh viz. Karimganja, Hylankandi and Patharkandi of Assam State and Sylhet of Bangladesh are very near to Yeajekhowra. The people of the village are far away from the capital of the State. They are in frequent contact with the people of Assam for their social and commercial relationship. Thus, the colloquial dialects of the villagers are highly influenced by that of Sylhet and Assam.

*Yazekhowra* is one of the twelve Muslim dominated villages in the sub-division of Kailasahar. The Muslim dominated villages are Tillagaon, Noorpur, Laxmipur, Yubarajnagar, Irani, Khowrabil, Srinathpur, Latiapura, Fulbarikandi, Ranguti., Yeajekhowra (east) and Yeajekhowra (west). More than 99 percent people of the east Yeajekhowra are Muslims. Its settlement pattern is thin and dispersed type, i.e. one or few households located in a tilla is quite distant from the neighboring households in another tilla. All of the houses are 'kacha' or 'matir-ghar' except a few 'pucca' houses on the road side. A wide brick-built road starting from Babubazar (the trade and business centre of the area) approaches to the village. The villagers are to come Babubazar for daily need and trade purpose regularly (twice in a day) either by walking or by rickshaw.

A few Hindu households are found scattered along with the Muslim households of this village. They are also poor and they belong to the low strata of the society. The list of names of the villagers in the office record of the Gram Panchayat reveals that east Yeajekhowra has only 10 households who belong to Sharif (or high ranking ethno-social group) divided into 3 Sayed and 7 Khan families. This is interesting to note that

the men of present generation do not bother about their original identity and so the sons do not continue the family or hereditary title in their name. So it is very difficult to identify the distinct social groups among them.

Yeajekhowra is known as a typical Muslim village accounting for its social and economic background. Early marriages of the girls, sharp gender discrimination and stress on madrasa education are some remarkable features of the village. It is a poor village compared to other adjacent Muslim villages like Tillabazar, Nurpur and Laxmipur. Major portion of the village is occupied by the forest and tilla land which are not fit for irrigation and cultivation. So the villagers depend on a very meager portion of cultivable land and thus they remain poor. In west Yeajekhowra, 65 percent of villagers are landless and 20 percent are marginal farmers. It is observed that the economic condition of east Yeajekhowra is still worse than the other Muslim villages. Majority of the work force is engaged as agricultural labourer and daily labourer. A good number of people are below the poverty line. A very negligible number is in government service. A few of them are petty businessman at Babubazar. Though the percentage of female literacy at west Yeajekhowra is 39.85 percent and three of them are graduates, but none of them is found in government job.

The village has four Masjids, four madrasa, one of them is High Madrasa, three Anganwaris, two Balwari, two JB School and two Dargahs. The nearest High School for the village is at Tilla-bazar which is three kms. away from Babubazar. Twelve Mark II tube wells and one ring well are the sources of drinking water for Yeajekhowra. Kailasahar hospital is six kms. away from the village. Only one primary health center was found there. One youth club namely *Pushparaj Club*, (est. in 1970) has been involved with various social service programmes, e.g. Health awareness camp. The people have their community council of elders '*Naduatutami*'. In respect of the social groups, they are mainly of Pathan and Mughal origin, i.e. Khan. There is only one woman organization '*Naree Samiti*'. Participation of Muslim women in the party works like meetings, processions and rallies is very occasional. Only one Muslim woman was found as a member of Yeajekhowra Gram Panchayat in 1999.

## **The towns**

### **4.1.4. Agartala**

Agartala is the capital of the state of Tripura. Muslims are inhabitants of Agartala Municipal Council since its inception period of 1871 during the rule of Maharaja Birchandra Manikya. In 1838, Agartala as a Capital of the Kingdom was founded by Maharaja Krishna Kishor Manikya (1830 to 1849) on the bank of the Haora River adjacent to Eastern Bengal. With various changes and developments of Agartala municipality during the long years, the municipal town has been gradually enlarged and the Muslims have shifted their residence from central areas of Agartala to the distant sides concentrating themselves in a few wards. Agartala is the only municipal town of the state having 3,621 Muslim populations (Census: 1991. Out of seventeen wards, Muslims are found in a good number at Shibnagar Masjid Patti (Ward No. 13), Town Pratapgarh (Ward No. 12), Jagaharimura (Ward No.15), South Ramnagar (Ward No.10) and Bhati Abhoynagar (Ward No.1). Rest of them are found in other areas of Agartala municipality as well as outside the municipal jurisdiction. For relevant information on the population of Agartala, We can mention the report of open NSS (National Service Scheme). According to this Report of Open N.S.S in collaboration with Agartala M.C in 1998, municipal council consists of 1,80,465 population divided into 91,412 males and 89,053 females; the total number of households is 37,715 distributed into General 24,495, O.B.C 5,832, S.C 4,842 and S.T 2,546 families). Agartala (MC) town is extended more in 2005 however this is not reflected in the present study.

From the princely time, Muslims have been residing at Goal Chakkar and around it near the Kalapania Khal. It is presently known as South Ramnagar belonging to Ward No.10. It is an old Muslim settlement. There is a pocket of old Muslim settlement at Jagaharimura adjacent to College tilla near the bank of Howrah River. Bitarban is another Muslim settlement situated at Bhati Abhoynagar (west) on the bank of Katakhal. It is a settlement of not more than forty years. Many Muslim families of this place were original residents of Krishna Nagar of Agartala. These three wards under

municipal jurisdiction have covered the Katakhal of north Agartala, Kalapania Khal of west Agartala and Howrah River of south Agartala. The physical characteristics of three wards have been discussed here with an observational note at the conclusion.

Bitarban, one of the slums of Agartala, is located at Bhati Abhoynagar (west), in the north Agartala under west kotowali police station. It is easily accessible from Durga Chowmohani crossing the pucca bridge of RCC pillar (completed in 2000) and from Radhanagar bus stand via Assam Rifles Cantonment road within 3 kms distance. The airport road which started from Fire Brigade Chowmohani via Ker Chowmuhuni divides Bhati Abhoynagar into east and west. Adjacent to the bridge, there is a police outpost and just opposite to this, at the west of Bhati Abhoynagar, a brick-soiling bi-road starts for Bitarban, Mullapara, Moylakhola and Das Colony under ward No.1. According to the NSS report, Ward No. 1 comprises of 1,567 households distributed into general 967, O.B.C. 186, S.C 376 and S.T only 38. Hence, the number of Muslim households belonging to the category of General is obviously below 967.

The west side of Bhati Abhoynagar is inhabited by a large number of Muslims, which seems to possess the highest number of Muslim population of Agartala municipality covering more than five hundred families. Due to the lack of statistical data, no comparative study regarding the numerical strength of the wards is possible. The east side of Bhati Abhoynagar and the rear side of Bitarban are inhabited by the Hindus, while the interior part of Bitarban is a compact Muslim settlement. Mullapara, joined by a bamboo bridge with Bitarban is an older Muslim settlement. The other two adjacent colonies, namely Moylakhola and Das-Colony are populated by the lower rank people of the Hindu society - the Harijans and Hrishidas respectively.

The Muslims of Bitarban shifted to this place from their original settlement at Krisnanagar which is only 3 kms away. The dwelling houses are mud-built with *tarja* (bamboo made) or tin-shade. Only one building house and two brick built Muslim houses are found in Bitarban. Before 1998, Bitarban did not enjoy the full status of municipal ward and till 2000, the residents suffered from the crisis of water. Only one deep tube well, which was the source of drinking water as well as for daily use, could not meet the need of the large number of poor people who had no other alternative but

to use the dirty and polluted water of the Katakhal. In 2001-2002 they have been provided with 25 hydrant points. The plantations of these are not properly coordinated for the need of the people. The drainage system is not satisfactory as some portion is pucca and other portion kacha. Irregularity of the clearance system makes the locality a dirty one.

The lifestyle of the people is very simple. As of their occupations, most of the people are day labourers and rickshaw pullers. A considerable number of people are drum-beaters (dhaki) but due to diminishing demand and scant income from this profession, they have to undertake part-time jobs as rickshaw pullers and day labourers. Some of them are engaged in govt. jobs as class IV staff, group-D workers and Daily Rate Workers (DRW). Only one class III staff, retired from govt. office, was found to reside in the rear side of Bitarban. Two police constables are also found there. The Hindus are in different categories of occupations such as petty business, govt. jobs etc. A few poor Muslim women are engaged as domestic maid in the Hindu households of the nearest Durga Chowmuhuni and east Bhati Abhoynagar. Not a single woman was found in govt. service. Recently a few girls and housewives go to the training centers of handicrafts at G.B. Bazaar near G.B. Hospital.

Within Bitarban there are four Anganwaris, one Balwari, one Crash, one ICDS centre and one Homeopathic primary health centre. Bitarban has eight grocery shops and one playground on the bank of the Katakhal inside the locality. There are a party office of CPI (M), a tailoring centre and a centre for small industry (est. in 2002). Bitarban has a junior basic school. The students of this ward also go to the neighbouring schools within walking distance like Rampur Senior Basic, Madhya Bhubwan primary school, Barjala junior basic, Barjala high school, Ramnagar High school, Ramnagar Girls' school, Pragati School. In spite of so many schools available to them, the state of their educational level is very poor. Most of them dropout in between class IX and X. Nobody was found matriculate till 1999. Very few girls are found to continue upper class study in the school. Lack of guidance in the family, non availability of the coaching centre within the reach and above all poverty, are the primary driving factors for their

educational backwardness. For religious education, the children go to the Madrasa attached with Juma Masjid at east Bhati Abhoynagar and also Fulkania Madrasa of the locality. There are two Masjids and two Masjid Committees which perform as elders' council of the people. There is only one graveyard named 'Ramjanmura Kabarsthan' at the bank of Katakhal. On the occasion of religious festival, Muslims of Bitarban go to the neighbouring Masjids like Chandina-mura, Barjala, etc. to avoid the rush in their own local Masjid. There are a drum-beaters association (Baadya Samiti), a Mahila Samiti (est. in 2002) and a NGO named as Bhati Abhoynagar Samaj Unnayan Samiti, a branch of VHAT.

*Jagaharimura*, a pocket of Muslim settlement, is located at east Agartala under east kotwali police station. It belongs to municipal Ward no. 15 under Agartala Sadar sub division of west Tripura. It is proximate to College tilla and behind the Mahatma Gandhi H.S. School. The Jagaharimura road, on one end joins with the college road and on other end, with the Netaji Chowmuhuni. Jagaharimura is connected to Math Chowmuhuni by the college road which merges with Assam-Agartala road at Math Chowmuhuni and passes through the Central Agartala, i.e. motor stand and Kaman Chowmuhuni. There are regular auto services and rickshaw on the roads. On the one hand, the ward is 2 kms. away from the east P.S. at Motor-stand and 6 kms away from the Fire Brigade Chowmohoni and Bat-tala Bazaar, while on the other end it is approximately 2 kms away from the Maharajganj Bazaar known as Goal Bazaar at Netaji Chowmuhuni. The Jagaharimura road bifurcates forward – the left is Gangile road and the right one reaches to Goal bazaar.

Jagaharimura is <sup>a</sup> Hindu populated residential ward within which there is a pocket of Muslim settlement consisting of 28 families. There is also a cluster of seven Muslim families at the Gangile road. Ramthakur Para, its close neighbour is also a Hindu populated area. In the princely period, Jagaharimura was named as Hati-tilla as because the original Muslim inhabitants were 'mahuts' (elephant drivers) by occupation and they used to keep the elephants tied here. But after partition of India, especially after 1970 the picture has totally changed. Now out of 500 families (approx), there are only

28 Muslim households having the population of 173(as the present study of 2000). The major number of Muslims of Jagaharimura dwells in slums edging both sides of the Jagaharimura road close to a *Dargah*. Their dwelling condition is very poor. A cluster of 21 Muslim families dwell on the left and the rest seven are dispersed among Hindus. Most of the houses are thatched huts of weaker material. There was no sanitary arrangement before 2000. In 2001, the said 21 Families have been provided three latrines, one hydrant point of drinking water and one mark-two deep tube well. They have also been provided with a big wall obstructing the exposure of their living to the local school which is without any surrounding wall. Adjacent to the school, there is a big field which was once the only graveyard for the locality. The rest of the Muslim families have their own arrangement for the basic necessities as their counter Hindu neighbors have. There are pucca drain on both sides of the road, three hydrant points, six grocery shops, a ration shop, a firewood shop, a laundry and a repairing shop of rickshaw and cycle. There is also a local daily bazaar.

There are two Majaars or Dargahs and a Madrasa (esc. in 1995) in Jagahaninura. The ward has two schools – a J.B. and a S.B. school, English medium school and also a coaching center for the drop-out Madhyamik (secondary level) candidates and two clubs. After completion of senior basic level of education, the students of Jagaharimura go to schools within walking distance such as the Mahatma Gandhi H.S. School and Netaji School.

Most of the Muslim families are living below the poverty line. They are engaged in unskilled type of labourers, i.e. hawkers and vendors of old papers, irons, broken utensils etc. The rest of them are petty businessmen, daily labourers, rickshaw pullers and drivers of private vehicles, etc. Among them one class III staff, one driver of government vehicles and one contingent employee of Agartala municipal office were also found as residents. Among the women, some were found to be engaged as maid servants in the Hindu households. There were a widow as a private tutor of the Quran, a milk woman and a beggar. Most of the Hindu neighbors are engaged with business in Goal Bazaar. Few of them are wealthy businessmen. The buildings of the modern

type belong to the well-to-do Hindus who are under government service. The Hindus belong to the different caste of Hindu society and the Muslims belong to the Ajlaf with feed exception of higher social groups. For Friday namaz (prayer) people go to the masjids of Shibnagar and Masjid-Patti.

South Ramnagar under Ward no. 10 is known as middle class Muslim residential area for the present time. It is located at Goal Chakkar on the Akhaura road of Agartala which ends to the Check Post of Bangladesh border. Goal Chakkar is the meeting point of Akhaura road extended straight to the Bangladesh border, the Gangile road at the right hand and the Joypur road at the left hand which terminates in the Joypur gram Panchayat under Dukli block. South Ramnagar is at the south of Ramnagar of west Agartala and under the west Kotwali police station situated at Post Office Chowmuhuni. It is 4 kms away from police station and 5 kms away from Agartala Motor-stand and Kaman Chowmuhuni. The Fire brigade Chowmuhuni which is only 1 km from Goal Chakkar has connected the ward with Battala Bazaar and Battala Bus-terminus by the Ronaldsay road and with Durga Chowmuhuni by the T.G. road. The Akhaura road starting from Kashari-patti (former Jackson gate) crosses the Orient Chowmuhuni, V.M. Hospital Chowmuhuni and Fire-brigade Chowmuhuni and connects south Ramnagar with the important places of the capital town viz. the Secretariat, State WAKF Board, Education Directorate, Umakanta Academy and Birchandra State Library. South Ramnagar is neighborly connected with Ramnagar which is one of the oldest and biggest settlements of Agartala inhabited by the Hindu middle class families. While south Ramnagar inhabited by the Muslims of different social strata along with the Hindus of lower social strata. It is a settlement of not more than forty years old. Before Independence, the vast area of this low land was mainly used as brick field and paddy field. The area was then inhabited by some *Ravidas* families belonging to cobbler community and a few Muslim families. After 1970 south Ramnagar has been gradually extended and developed as a multi-caste and multi-religious residential locality. Muslims and Hindus of different castes and social status live side by side. There was no tribal household till 1997. The present Muslim inhabitants of south Ramnagar consists of three categories of people.

- the old inhabitants who did not leave for Pakistan after the partition of India;
- the people shifted from central Agartala, Krishnanagar and Ramnagar and
- the newcomers from other subdivisions, especially of west and south and settled after 1970.

According to a report of N.S.S, the Ward no. 10 has 2,114 Households and 10,816 populations. The number of O.B.C families is 213, S.C families 562, S.T only 7 and the rest majority is general population i.e. 1,332. Muslims belong to the group of General upper caste Hindus. The lifestyle of the Muslims is very simple. A major portion of them belongs to the lower rank of social strata. They are mainly drivers, mechanics, shop assistants, rickshaw pullers, butchers, vegetable sellers, jogale (helper to Raj-mistree), and brick breakers. A considerable portion belongs to the government Service and middle class profession i.e. magistrates, bank officers, clerk, forester, teacher, lawyer, engineer, contractor, tailor and businessman. Only two Muslim women were found as employed in the govt. service i.e. primary teacher and contingent worker in the W.C.K.F board office. The settlement pattern of the Muslims of south Ramnagar is divided into two parts. One is around the Goal Chakkar and both sides of the Joypur road; other part is the extended PEC area crossed by the Kalapania Khal. There is one Hindustani settlement of about sixty households adjacent to the field and a pond at the right hand of the entrance of the PEC area. A small Steel factory is in a side of the field. The dwelling condition of the Muslims residing near the main road and the rear side of PEC bridge (on the Kalapania Khal) is far better than those residing on the other side of bridge and those residing on the sides of Joypur road. A good number of houses are brick built with tin shed or built by strong materials. A few poor households have grown like slums on the narrow space of the bank of the Khal which is very dirty and need immediate reformation. Though it is a municipal ward since 1970, the drainage system is not satisfactory. Only half of the portion is pucca drain. The source of drinking water is from eight hydrant points and one deep tube well. There is also a dighi (tank) named *Mahaprabhur Dighi* on the other side of the bridge adjacent to the neighbouring locality of Ramsundor Nagar. There are two clubs, two ladies and one gents tailoring shops, a number of grocery shops inside the locality. There are one primary health

center, one veterinary hospital, medical pharmacy, doctors' chambers and garment shops available on the main road. Daily bazaar is available at Goal Chakkar. The only BSF camp is on the Joypur road and 1 km away from Goal Chakkar.

There are four schools at south Ramnagar i.e. JB School at '*Ravidas paara*', a Balwari School at PEC and two primary schools at Goal Chakkar. The students are also sent to the neighbouring schools i.e. Upendra Vidyapith at Madhya Paara of Joynagar, Ramnagar Girls and Ramnagar H.S Boys School, Bani Vidyapith (for girls) and Ramnagar 6 no School. All these are within the walking distance. For religious education, the children go to the three Madrasa of the locality i.e. a madrasa attached with Juma masjids at the Gangile road, a masjid at Joypur road and another at PEC. There are one Dargah, one central Kabarsthan and three religious comities e.g. masjid committee and 'Kabarsthan' committee for about 200 Muslim houses. There are two Muslim welfare organizations namely Muslim Samaj Kalyan Samiti (est. in 1976) and Anchalik Jamaet Ulema. There are two N.G.Os namely Minority Development Organization (est. in 1999) and Human Development Society (est. 1999)

#### 4.1.5. Udaipur

Udaipur is the district head quarter of South Tripura. Till 1760, Udaipur was the capital of the kingdom and the residence of the *Rajas*. Its ancient name was '*Rangamati*' situated on the south or left bank of the river Gumti. The present name is after the name of the king Uday Manikya in 1567. As reported by the British political Agent in Tipperah (**Hunter: 1874**), Udaipur had been the headquarter of the subdivision of the same name. Since 1901 to 1949, Udaipur has been developed as a town of Culture and Architecture. The people have been living in an easy going life-style. In February 1861, it was attacked by Kukis from the south, which massacred and plundered the inhabitants and carried off many captives" (**Hunter: 1874, p. 497**). Through many ups and downs of this temple- town, the Muslim inhabitants largely have concentrated themselves in the villages rather than town. In the former Notified Area of Udaipur town, they were only 967 in number as the report of 1991; the census report of 2001 is not available.

Udaipur Nagar Panchayat is under Udaipur sub-division and Matabari block of south district. As a district head quarter, Udaipur is well connected with the capital and other sub-divisions of south district by regular bus, auto and jeep services. Udaipur Nagar Panchayat consists of thirteen distinct wards. Only three of them are inhabited by the Muslims. These are :

- i. Ward no. 9— the west bank of Jagannath Dighi located at the west of Udaipur and its adjacent small locality named *Chhan-ban* behind the Girls' School of the town.
- ii. Ward no. 7 — the west bank of Amar Sagar located at the north of Udaipur.
- iii. Ward no.8 — the south bank of Amar Sagar called Town Sonamura located at north of Udaipur.

All these wards are connected by the central road of Udaipur town under R.K. Pore Police Station. The numerical strength of the Muslims of Nagar Panchayat is only is not significant. The west bank of Jagannath Dighi is inhabited by mixed population i.e. both Hindu and Muslim Bengalese while the east bank is inhabited exclusively by the Hindus. Jagannath Dighi, in the name of Lord Jagannath is famous in history of Tripura. The ruins of Jagannath temple is still found on the south bank of the tank. This is a rare architecture in Tripura built in 1661 as the inscription lay down in the temple. A metal road of the west bank of Jagannath Dighi linked with central road connects it with Ramesh Chowmuhuni where all the four important roads of Udaipur meet together, i.e. the National Highway (Udaipur - Sabroom road), Udaipur - Kakrabon road. Udaipur – Agartala road and the central road. The new bus stand namely Rajarbagh, situated on the 'bandh' of Gumti, is only three kms away. Channban, adjacent to the west bank is situated behind the Girls' High School of Udaipur town. This is a small Muslim settlement of only thirty households (present survey). It looks like a slum pattern and congested. The south bank of Amarsagar or Town Sonamura is only half km away from Ramesh Chowmuhuni. It is adjacent to 'Sukhsagar Jala' and near to the Matabari temple complex. The Chak bazaar, R.K. Pur Thaana, Nagar Panchayat office, Tahasil office, Party office (CPM(I)) – all are very near to the people of Jagannath Dighi and also not far away to the people of Amar Sagar. A new township

is growing at the west side of Chawk bazar which will lessen the distance among these wards. There is a Tripura Sundari Hospital and a 'Dak Bangla' in the east bank while the fishery office and the training center is in the west bank of Amar Sagar. The Pachshim Paar (west bank) is a residential area of mixed population of both Hindus and Muslims. The households are in linear type facing the Sagar under a wide open blue sky. The households of Jagannath Dighi are also linear type and decent looking. The dwellings are brick-built but those of Amar Sagar are made of weak materials. There is a good number of tube wells and hydrant points as the source of drinking water.

Under Nagar Panchayat administration, there are eight Balwari centers, sixteen schools (including one English medium co-ed. H.S. School, one H.S. Girls' School), two muktab attached with two Masjids, one Hospital, one Dispensary, one Town Hall, three Rest House, one Circuit House, 620 hydrants, fourteen Mark 11 tube well, fifteen tube well, 2 R.C.C. ring well, one veterinary hospital, 2017 street light point etc (as recorded in a publication from Udaipur N.P office). There is one public graveyard for the Muslims, named Shanti-Palli, three clubs and three NGOs. The NGOs run a library of Islamic books and a coaching center for students. A general degree college named Nazrul Maha Vidyalay located at *Dhajanagar*, in the outskirts of Udaipur town. A student of student of Law college of Agartala is found among the residents of Jagannath Dighi.

The economic condition of the Muslims of the three wards varies according to their social position and educational advancement. The Muslims of Jagannath Dighi are economically well off as the majority numbers are in govt. service while, in comparison, the people of Amar Sagar and Town Sonamura are both economically and educationally backward. The people of Chann-ban belong to the lower strata of economic class. Muslims of Udaipur Nagar Panchayat are found as teacher, clerk, Panchayat secretary, inspector of schools, forester, physical instructor, T.S.R (Tripura State Rifle), class IV employee, Group-D worker, driver, home guard and pump operator. They are also found as tailors, businessmen, grocer, motor mechanics, rickshaw puller, account keeper and betel stockiest. Some poor men of Amar Sagar were found as fishermen, fish-seller and weaver of fish-nets. Some women are in govt. service as

nurse, teacher and clerk. One woman beggar is found in Chann-ban. A few poor women are to work as maid.

There are various organizations like the Madrasa board, Shishu Kalyan Parishad, CITU (labour Organization), Government Employees Association and TMSU.

#### **4.1.6. Kailashahar**

The Kailashahar town is the district head quarter of North-Tripura. Kailashahar has been the subdivision of the same name since the British period. Hunter described this place as 'a small unpretending village, prettily situated at the foot of a low range of hills' (Hunter: 1874 p. 497). It is a remoter subdivision of the state i.e. 200 kms away from the capital Agartala. It is connected by bus all over Tripura. There is regular bus service from Agartala to Kailashahar and from Kailashahar to Dharmanagar, Kumarghat, Kamalpur, Fatiqroy and Dhalai. Before the execution of the Panchayat Act, the town was ruled by Notified Area Authority(N.A.A). Kailashahar Nagar Panchayat consisting of eleven wards is under the Gournagar R.D. Block. Out of eleven wards, the density of Muslim population is found mainly in the two wards, i.e. ward no. 2 and ward no. 11. Town Kubjar and east Durgapur are those two wards respectively.

*Town Kubjar* is located at the north of Kailashahar town and divided into two parts – Village Kubjar under gram Panchayat and Town Kubjar under Nagar Panchayat administration. It is only half km away from the 'Katal Dighir Paar' on the bank of which the govt. offices are situated, i.e. Nagar Panchayat office, Chief Judicial Magistrate Court, SDO Sub-divisional office etc. These are on the Thaana road. 'Katal Digh' is a historical place existing from princely period. Kubjar is under the Kailashahar police station and only half km away from it and 1 km away from the main town surrounding the motor stand. The Thaana road has connected Kubjar with the main town and the *Panichowkibazar* by frequent auto services. The central road of the town stretches from Pitur bazaar and Laxmi Cheera Bridge, the gateway to Kailashahar and has the hospital, Sat-sang Ashram, PWD office, office of Animal Husbandry and the I.T.I. on its way and then it finally terminates at motor stand. As this road also extends

itself to the north finding its way by the side of the police station or *Thaana*, it is also known as Thaana Road. Kubjar is connected with some Muslim dominated villages of Kailasahar i.e. Tilla bazaar, Yazekhowra, etc. At the tri-junction of the Tilla bazaar the main road is bi-furcated – one to the village of *Rangauti* and the other to the Babubazar. There is regular bus service from Kailasahar motor stand to Rangauti (the border area) and Babubazar.

The north of Kailashahar is inhabited mainly by the Muslims while the east is by the Manipuri. The urban Hindus are mainly found around the Panichowki bazaar (both Purba and Paschim bazaar) extended to the dam on the Manu river. Hindus are also found near the bank of Katal Dighi. The Kailasahar Girl's School is adjacent to the Purba bazaar. At the passim bazar, there is Masjid around which a small Muslim settlement was found. The rear side of Kubjar is inhabited by the Hindus and the rest of the part is a compact Muslim settlement. There the houses are mud-built or tarja or bamboo-made with thatched roofs. Some of these are tin-shaded also. A few households have been provided half or full constructed houses by the B.M.S. Scheme of the Nagar Panchayat. One well furnished building house owned by an Asstt. Director of the animal Husbandry was found at Kubjar. Some pucca houses owned by the Muslims were found at *Uttar Cacharghat* and *Daulatpur* under ward no. 2. There were twenty five shallow wells and two Mark-II wells. The drainage system was kaacha. Three grocery shops are inside the locality. Though there is one local bazaar on the side of the main road, the people prefer Panichowki bazar to meet their daily needs.

The lifestyle of the people is very simple. The source of their livelihood is day labour. Majority belongs to this occupation. Some are engaged in cultivation and petty business. A very few are in govt. service. A good number of people are seasonably employed. For the off-season, they are to find out secondary source of income, i.e. to sell green vegetables or to run tea stall etc.

Kubjar has a Balwari school, a junior basic school, three muktab, two masjids, two Dargahs and one burial ground. The students of the ward go to the Netajee Vidyapith (S.B. School) and High School at Cachar ghat. They go to town to read at Radha

Kishore Institute, Balika Vidyalaya, Kailashahar H.S. School and Kailashahar Girls School. There is an old Degree College at Govinda pur which is 3 kms away from town. In spite of this educational facility in Kailashahar, only one Muslim girl was found to be a student of college. The socio-economic condition is responsible for their educational backwardness in higher level. Some qualified men were found unemployed. An aged man, being a graduate of 60's was found without govt. job and so frustrated regarding the political justice of the government. The Muslims of Kubjar belong to *Ajlaf* social group. The Hindus belong to lower strata of the caste hierarchy. Inter-community relationship is maintained by the people of both the communities.

*East Durgapur* is another Muslim dominated ward of Kailashahar Nagar Panchayat, located at the north-east of Kailashahar. It belongs to the Nagar Panchayat ward no. 11. Durgapur is divided into east and west under Kailashahar Police Station. East Durgapur is Muslim dominated while west Durgapur is an exclusively Hindu residential area except the four Muslim households. East Durgapur is adjacent to the old airport ground of Kailashahar. It is at the down of dam on the bank of Manu River. The airport road over this dam is joined with the central road of the town at Paitur bazaar. One can approach to this ward either by the central road or by a short-cut way which runs through the airport ground. Before two decades, the locality used to be flooded every year and huge land property and lives were destroyed. So many people shifted elsewhere. At present the dam protects the inhabitants who are small in number. Durgapur is three and half kms away from the main town. The Kailashahar Hospital and the Block office are 3 kms. away from it.

The settlement pattern of the people at *East Durgapur* is a unique one. Few Hindu households are found after some Muslim households but Hindus are very insignificant in number. Out of fifteen pucca houses of east Durgapur, five houses belong to the Muslims. The rest of the Muslims dwell in bamboo-built houses. There are twelve Mark II tube wells and twenty hydrant points as their source of drinking water. Muslims of east Durgapur are mainly commoners or *Ajlaf* social group. Their counterpart – Hindus belong to the middle strata of the Hindu caste order, i.e. *Ghosh*,

*Debnath and Barua*. Small size families along with some middle size are found among them. For daily bazaar and other requirements, people go to Panichowkibazar at motorstand. Paiturbazar of Vidyanagar has only few grocery shops which cannot meet their local needs.

The children go to the *Laxmi Narayan Nimna Buniadi School* which is only half km away. They go to the Senior Basic School and High school at *Vidyanagar* village at the north of Durgapur. Vidyanagar is a Hindu populated village and only two kms away from Durgapur. For religious education, the children go to the old muktab attached with the masjid. The economic structure of east Durgapur is of agrarian nature. Majority of the working force belong to the agricultural wage labour. The number of people in the government service is insignificant. They are Forester, Computer, Health staff, Police and Jail police and DRW (Daily Rated Worker). Majority of the service holders are Hindus especially in education department. The four Muslim households of west Durgapur are economically well off like their Hindu neighbour. A few Muslim women were found as engaged in *Dhup-Stick* production. They bring work order directly from the factory at Vidyanagar and work in their own home. Some poor women work as domestic maid or agricultural-labourer. Two women were found as beggars. They had no BPL card also. An elder's association of the locality named 'Panchayat' works as an informal council for the Muslim community of east Durgapur.

#### **4.2. Demographic Attributes of the Muslim Settlements**

##### **(Village and Towns under study)**

##### **4.2.1. Population**

The present study has covered a total of 1,235 Muslim households with a total population of 6,654 i.e of 3,477 males and 3,177 females. The distribution of Muslim population in village and towns under study are noted below :

##### **Villages**

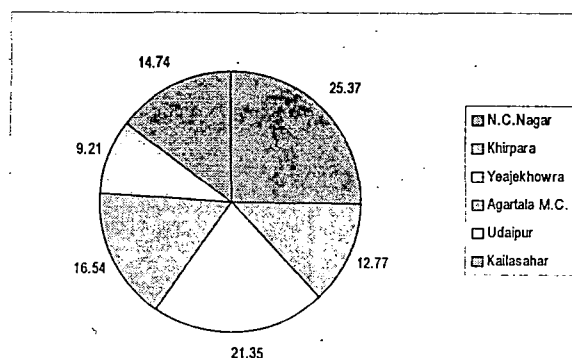
1. N.C Nagar- 1,688 persons i.e. 25.37 percent of total population under study
2. Khilpara- 850 at i.e. 12.77 percent of total population under study
3. Yeajekhowra 1421 at i.e. 21.35 percent of total population under study

## Towns

1. Agartala 1101 at i.e. 16.54 percent of total population under study
2. Udaipur 613 at .21 percent of total population under study
3. 981 at Kailasahar i.e.14.74 percent of total population under study

The population structure is depicted in the following Figure.1.

**Figure. 3**



Source : Field Study

The demographic attributes of the villages and towns are presented in the Tables 4.1, 4.2, 4.3 and 4.4. The major heads of information in this chapter comprised of population structure, the sex ratio and mortality rate among the children and adults. Other demographic information i.e. land holding size, family income, literacy and education, marital status, family types, political participation etc. have been discussed in the relevant chapters.

Table no. 4.1, 4.2, 4.3 and 4.4 show the distribution of Muslim population in three villages and three towns. The total households under study are distributed into

**Table no. 4.1.**  
**Population of Six Villages and Towns under study**

Demographic Characteristics	Villages						Towns							
	N.C. Nagar		Khirpara		Yeajekhowra (east)		Agartala Municipality		Udaipur		Kailashahar		Total	
	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%
Total Population	1688	25.37	850	12.77	1421	21.35	1101	16.54	613	9.21	981	14.74	6654	100
Male	875	51.84	448	52.71	735	51.72	576	52.32	330	53.83	513	52.29	3477	52.25
Female	813	48.16	402	47.49	686	48.28	525	47.68	283	46.17	468	47.71	3177	47.75
Total no. of Households	289	23.40	172	13.93	256	20.73	212	17.17	121	9.80	185	14.98	1235	100

Source : Field Study

**Table 4.2**

**Distribution of Population according to Age & Sex in the Villages**

Age Group	Name of Villages																							
	N.C. Nagar						Khilpara						Yazekhowra						Total Rural					
	Male		Female		Total		Male		Female		Total		Male		Female		Total		Male		Female		Total	
Up to 6 Years	No	%	No	%	No	%	No	%	No	%	No	%	No	%	No	%	No	%	No	%	No	%	No	%
		127	14.51	144	17.71	271	16.05	36	8.04	42	10.45	78	9.18	121	16.46	104	15.16	225	15.83	284	13.80	290	15.25	574
7- 14 Years	225	25.71	219	26.94	444	26.30	96	21.43	86	21.39	182	21.41	216	29.39	206	30.03	422	29.70	537	26.09	511	26.88	48	26.47
15-45 Years	421	48.11	365	44.89	786	46.56	258	57.59	209	51.99	467	54.94	323	43.94	328	47.81	651	45.81	1002	48.69	902	47.45	1904	48.09
46- 59 Years	55	6.28	51	6.27	106	6.28	33	7.37	32	7.96	65	7.65	41	5.58	16	2.33	57	4.01	129	6.27	99	5.21	228	5.76
60- 90 Years	47	5.37	34	4.18	81	4.80	25	5.58	33	8.21	58	6.82	34	4.62	32	4.66	66	4.64	106	5.15	99	5.21	205	5.18
<b>Total</b>	<b>875</b>	<b>100</b>	<b>813</b>	<b>100</b>	<b>1688</b>	<b>100</b>	<b>448</b>	<b>100</b>	<b>402</b>	<b>100</b>	<b>850</b>	<b>100</b>	<b>735</b>	<b>100</b>	<b>686</b>	<b>100</b>	<b>1421</b>	<b>100</b>	<b>2058</b>	<b>51.98</b>	<b>1901</b>	<b>48.02</b>	<b>3959</b>	<b>59.50</b>

Source : Field Study

**Table 4.3**  
**Distribution of Population According to Age & Sex in the Towns**

Age Group	Name of Towns																								
	Agartala						Udaipur						Kailasahar						Total						
	Male		Female		Total		Male		Female		Total		Male		Female		Total		Male		Female		Total		
	No	%	No	%	No	%	No	%	No	%	No	%	No	%	No	%	No	%	No	%	No	%	No	%	
Up to 6 Years	73	12.67	58	11.05	131	11.90	36	10.91	29	10.25	65	10.60	78	15.20	69	14.74	147	14.98	187	13.18	156	12.22	343	12.73	
7- 14 Years	157	27.25	136	25.90	293	26.61	65	19.17	52	18.37	117	19.09	142	27.68	134	28.63	276	28.13	364	25.65	322	25.24	686	25.45	
15-45 Years	283	49.13	286	54.48	569	51.68	187	56.77	164	57.95	351	57.26	238	46.39	216	46.15	454	46.28	708	49.89	666	52.19	1374	50.98	
46- 59 Years	34	5.90	26	4.95	60	5.45	25	7.57	18	6.36	43	7.01	23	4.48	25	5.34	48	4.89	822	5.78	69	5.41	151	5.60	
60- 90 Years	29	5.03	19	3.62	48	4.36	17	5.15	20	7.07	37	6.03	32	6.23	24	5.13	56	5.71	78	5.50	63	4.94	141	5.24	
Total	576	100	525	100	1101	100	330	100	283	100	613	100	513	100	468	100	981	100	1419	100	1276	100	2695	100	

Source : Field Study

**Table 4.4**

**Distribution of Population according to Age and Sex in Villages and Towns (Total)**

Age Group	Total population in Villages						Total population in Towns						Total population in Village/Town					
	Male		Female		Total		Male		Female		Total		Male		Female		Total	
	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%
Upto 6 Yrs.	284	13.80	290	15.25	574	14.50	187	13.18	156	12.22	343	12.73	471	13.55	446	14.03	917	13.78
7-14 Yrs	537	26.09	511	26.88	1048	26.47	364	25.65	322	25.24	686	25.45	901	25.91	833	26.22	1734	26.06
15 - 45 Yrs.	1002	48.69	902	47.45	1904	48.09	708	49.89	666	52.19	1374	50.98	1710	49.18	1568	49.35	3278	49.26
46 – 59 Yrs.	129	6.27	99	5.21	228	5.76	82	5.78	69	5.41	151	5.60	211	6.07	168	5.29	379	5.69
60 – 90 Yrs.	106	5.15	99	5.21	205	5.18	78	5.50	63	4.94	141	5.24	184	5.29	162	5.10	346	5.20
<b>Total</b>	<b>2058</b>	<b>51.98</b>	<b>1901</b>	<b>48.02</b>	<b>3959</b>	<b>100</b>	<b>1419</b>	<b>52.65</b>	<b>1276</b>	<b>47.35</b>	<b>2695</b>	<b>100</b>	<b>3477</b>	<b>100</b>	<b>3177</b>	<b>100</b>	<b>6654</b>	<b>100</b>

Source : Field Study

289 at N.C.Nagar, 172. at Khilpara, 256 at Yeajekhowra; 212 at Agartala, 121 at Udaipur and 185 at Kailasahar. The data shows that the total male population of 3477 are distributed into the 875 at N.C Nagar, 448 at Khilpara and 735 at Yeajekhowra(east); 576 at Agartala, 330 at Udaipur and 513 at Kailasahar . Similarly the total female population of 3,177 are distributed into 813 at N.C.Nagar, 402 at Khilpara, 686 at Yeajekhowra; 525 at Agartala, 283 at Udaipur and 468 at Kailasahar in the said villages and towns respectively. It is clear that the numbers and percentages of population in every village are higher than those of the corresponding towns.

The Table No. 4.1, 4.2, 4.3 and 4.4 show the distribution of Muslim population according to age, sex and residence among the Muslims under study. The population of all villages and towns have been divided into five standard age groups. The age grouping has been made for both sexes. The total population 6,654 is divided into total rural of 3,959 and total urban of 2,695. The data shows that out of the total population of 6654, there are 3,959 are rural population and 2,695 are urban population. Out of total rural population of 3059 the mails are 2058 and femails are 1901 similarly out of total urban population of 2695, the mails are 1419, and femails are 1276.

The Tables said above show that femail population, compared to male population, is higher in the first and second age-groups at N.C Nagar; first, fourth and fifth age-groups at Khilpara; and second, third and fifth groups at Yeajekhowra. On the other hand, in the towns, female population is higher in the third group at Agartala; in the third and fifth group at Udaipur and in the second and fourth group at Kailasahar. Hence, the data on population structure suggests that female population of the villages is higher (48.02%) than that of towns (47.35%).

The data shows that the population of first age group (0 to 6) is 13.78 percent of total population 6,654. The female population is 14.03 percent and male population is 13.55 percent of their respective total population; in the next age group (7 to 14), the population is 26.06 percent of total population. The female population of this group is 26.22 percent while the male population is 25.91 percent in the respective total population; the population of third age group (15 to 45) constitutes the highest number of total population i.e. 49.26 percent.. The female population is 49.35 percent and

male population is 49.18 percent in the respective total population. In the fourth and fifth age groups, the total population are 5.69 percent and 5.20 percent of the total population respectively. The female population constitutes 5.29 percent and 5.10 percent of total female population in the respective two groups; similarly, male population of these two groups are 6.07 percent and 5.29 percent.

Thus it is noted that for each study area, female population is higher than male population in the first three age groups. There is a gradual increasing of population from the first to third age group; in contrast, there is decreasing of population in the next two groups. This demographic feature is found same in both the population of village and town. The population of village (59.50%) is higher than that of the town (40.50%). Female population is lower than male population in most of the age groups in towns. The largest number of female population (49.35%) is found in the third age group, 15 to 45 years – the reproductive age group. While the lowest number of females are found in the last age group of 60 to 90 years and above. However, the Muslim girl child (0 to 14 years) are 40.26 percent of total female population. This is better than the percentage of corresponding male child of this group (39.46%). It shows better than the national level (36.1%).

#### **4.2.2. Sex Ratio among the Muslims in Village and Town**

The sex ratio among the Muslims under study is presented in the Table no. 4.5 and 4.6. The ratio has been done as per norms i.e. number of females in per thousand males. The contrast between village and town in sex ratio is shown in the Table no. 4.5 and 4.6. The given data reveals that the sex ratio among the Muslims under study is 913, and this is very much alarming for the status of women in Muslim society. The average sex ratio of villages is found 920 and in towns it is 894.

Given data in table 4.5 reveals that the sex ratio among the Muslim children in 0-6 years, is abnormally high at N.C. Nagar (1133) and Khilpara (1166). But in the rest four study areas, it is not hopeful.

Sex ratio varies in all the age groups in all villages. There is no harmonious pattern of sex ratio in different age groups of villages and towns. At N.C Nagar there

**Table 4.5**  
**Sex Ratio among the Muslims according to Age groups**

Name of Villages and Towns	Age Groups				
	0 to 6	7 to 14	15 to 45	46 to 59	60 to 90
N.C Nagar	1133	973	866	927	723
Khilpara	1166	895	810	969	1320
Yeajekhowra	859	953	1015	390	941
Agartala	794	866	1010	764	655
Udaipur	805	800	877	720	1176
Kailashahar	884	943	907	1086	750
<b>TOTAL</b>	<b>946</b>	<b>924</b>	<b>916</b>	<b>796</b>	<b>880</b>

Source : Field Study;

**Table no. 4.6**  
**Sex Ratio among the Muslims in Villages and Towns (Total)**

Name of Villages	Ratio	Name of Towns	Ratio
N. C Nagar	929	Agartala	911
Khilpara	897	Udaipur	857
Yeajekhowra	933	Kailasahar	912
<b>TOTAL</b>	<b>920</b>	<b>TOTAL</b>	<b>894</b>

Source : Field Study.

is a decreasing tendency of sex ratio noticed except in one group. The probable reasons of this may lie in the composite results of death of female child, early marriage and their migration to other places. It deserves to be mentioned that like all other border villages, the people of N.C. Nagar are very much related with the neighbours of Bangladesh for matrimonial reasons or for other business

Sex ratio of the first and last age groups is highest at Khilpara among all villages.

In Khilpara also, there is a decreasing tendency of sex ratio except in the last age group. The reasons said above may also explain this decrease and abrupt rise. The

highest number of widows in the village of Khilpara (16.36%), 2.73 percent divorced and 2.52 percent separated women (Ref. Table 5.8) might have affected the sex ratio in the last age group at Khilpara

In Yeajekhowra, an unusual low sex ratio is found in the post-reproductive age group (46 to 56). The highest percentage of child mortality is reflected in its first age group and gradually it has been increased except a sudden fall in the 4<sup>th</sup> age group. Abrupt fall in the post fertility period for women indicates the tragedy of poverty and social negligence to the health of women of the community. However it has highest sex ratio not only among three villages but also among the six study areas.

In Agartala, sex ratio has no consistency among the five age groups. Though it is very poor in all age groups varying from 655 to 866, it has raised suddenly in the third age-group where it is 1010. The reason lies in the highest number of desertion as well as a good number of widows among the women of Agartala. The poor sex ratio in all other age groups may be affected by the early marriage of the girls and also by the death rate (before five years of the present study) which has not come into the present account.

In Udaipur, there is poor sex ratio in all the age groups varying from 722 to 800. But in the last age group, it raises suddenly high (1176) indicating a significant link with their marital status and the data suggests that the second largest number of widows (13.21%) is found among them.

In Kailashahar, the sex ratio has an increasing tendency in first two age groups but decreased in the third age group indicating many things viz. it may be due to death caused by poverty or negligence of the in-laws; it may be due to their migration to the other states. In the fourth group, the high ratio 1086 means a link with the percentage of widow (10.40%), divorced (1.49%) and separated (2.48%) status.

The analysis of data reveals that sex ratio does not necessarily relate to the socio economic conditions of the people. This is reflected in the present sample of Udaipur town where sex ratio is found lower in most of the age groups as compared to the other towns and villages though the socio economic conditions of the people are better in Udaipur. In contrast, the poverty ridden village – Yeajekhowra has highest sex ratio

revealing the fact that sex ratio depends not only on socio economic factors but also other demographic factors. One demographic reason observed may further go against the low sex ratio in the state viz. some male member of the family remains out of station for job pursuits in Assam, Bangladesh, and even in the distant Arab countries. Under the situation, the sex ratio was expected to be high. However, due to various reasons, the average sex ratio is better in villages (920) than that of the towns (894).

#### **4.2.3. Mortality Rate of Children and Adult population among the Muslim of villages and towns**

The mortality rate among the Muslims under study for last five years (1992 to 1996) was investigated to comprehend their population structure. The data of mortality rate on the basis of age, sex and residence are presented in Table no. 4.7. The data reveals some demographic features about the mortality rate related with Muslim male and female, children, village and town etc. These are as follows:

Firstly, among the child population (2651) in <sup>the</sup> age group of 0-14 years, mortality rate (MR) is 2.2 percent, while among the adults in the age group of 15 years and above, it is 3.45 percent in respect of total adult population (4003).

Secondly, out of total child population, child MR is higher in the villages (54.24%) than that of towns (45.76%); but adult MR is much higher in towns (65.22) than that of the villages (34.78);

Thirdly, MR of male child is higher (2.26%) than that of female (2.19%) population; mortality of male child is lower (23.73%) than that of female (30.51%) in rural population but higher (28.81%) than female (16.95%) in total urban population. In case of adults, female mortality rate is lower than that of the male in both villages and towns. Adult female MR is higher in towns than in villages.

Health consciousness for girl child is poor in villages in comparison to that of towns but for adult females, it does not differ. Mortality rate of female child as well as women is found highest in Agartala in the towns and it is highest in Yeajekhowra in all villages. The causes of death of female child and adult women are investigated and found mainly from delivery hazards. The causes of death of male child and adult are found as accident, suicide, murder and diseases like diphtheria, malaria etc.

**Table 4.7**

**Mortality Rate among the Muslim Child and Adult Populatin in Villages and Towns (1992-1996)**

Name of Towns and Villages	Number of People Died											
	Children						Adult					
	Male		Female		Total		Male		Female		Total	
	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%
N.C. Nagar	3	9.68	7	25.00	10	16.95	12	13.48	3	6.12	15	10.87
Khilpara	0	0.00	2	7.14	2	3.39	13	14.61	4	8.16	17	12.32
Yeajekhowra	11	35.48	9	32.14	20	33.90	9	10.11	7	14.29	16	11.59
<b>Total Rural</b>	14	23.73	18	30.51	32	54.24	34	24.64	14	10.14	48	34.78
Agartala	11	35.48	6	21.43	17	28.81	33	37.08	22	44.90	55	39.86
Udaipur	0	0.00	0	0.00	0	0.00	12	13.48	7	14.29	19	13.77
Kailasahar	6	19.35	4	14.29	10	16.95	10	11.24	6	12.24	16	11.59
<b>Total Urban</b>	17	28.81	10	16.95	27	45.76	55	39.86	35	25.36	90	65.22
<b>Total</b>	31	2.26	28	2.19	59	2.22	89	4.23	49	2.58	138	3.45

**Note:**

Total Children (0 to 14 years) = 2651  
 Male = 1372  
 Female = 1279

Total Adults (above 14 years) = 4003  
 Male = 2105  
 Female = 1898

Source : Field Study

## Findings

The profile of six Muslim settlements of Tripura illuminates some physical as well as demographic characteristics of three villages and three towns. The Muslim settlements in Tripura are very much related with the ancient history of the old Kingdom. Still the senior people of the community are bearing the memory of the past monarchical period. This present research has covered 2.62 percent of the total Muslim population of the State. The study has covered about a good number of Muslim population distributed in villages and towns according to the ratio of ~~the~~ household.

The three villages under study are medium in size and population. They consist of at least two <sup>and at most eight constituting</sup> wards. All these are from agricultural background. But they have differences in the socio-economic status of the people. Khilpara is more advanced than other villages in respect of women's education and employment. But in Political participation, women <sup>are</sup> found better in N.C. Nagar. Yeajekhowra is backward in all the social, economic and political status of women. The Yeajekhowra Gram Panchayat has recorded that about half of the populations of the village are scheduled under B.P.L card despite a few well-to-families in the village, east Yeajekhowra. Different wards under same village or town differ in socio-economic status.

The largest number of urban Muslims live in the capital of the State, Agartala. But most of them are backward in social status. A number of Muslim men is found under government job but majority of them belong to lower rank and status (only ... status). A considerable number of women earners in Agartala belongs to the occupation of household assistant or maid. (Only a small fraction of the community residing in South Ramnagar is in good social position and status'. Among three towns, Kailasahar is in the worst position in all respects. The women of Kailasahar and Yeajekhowra of north district belong to a very ~~poor~~ socio-economic status. In towns under Nagar Panchayat jurisdiction, women are found as beggars.

In the demographic part of the present Muslim settlements, we see that the population of each village is larger than the corresponding town. The notable demographic feature is that total number of female population is smaller than the male

population in every village and town. When population is divided into five standard age groups, it is observed that despite the low numerical strength, female population is found larger than the male population in several age groups, particularly in the rural sample. Thus the population structure of six Muslim settlements suggests that female population is better in the villages than the towns despite various factors. Keeping consistency with this, the sex ratio among the Muslims is found better in village than that of town; the average sex ratio in villages is 920 while in towns, it is 894. For total population under study, it is 913 which is far below than that of the state level. The mortality rate among the Muslims in the last five years of this present study has been observed because it is very much linked with sex ratio; It shows that mortality rate of girls as well as adult women is lower than that of men with few exception i.e. mortality rate of girl child is higher in rural areas than in the urbans. It indicates poor awareness of health among the villagers. The main cause of girl child's death or the death of adult women is mainly the delivery death indicating lack of hospital and medical facilities and also lack of awarness of planned family life. It is noted that higher mortality rate is found in the villages like Yeajekhowra, N.C. Nagar where birth rate is also higher.