CHAPTER-IV

BACKGROUND OF THE UNIVERSE – PUNE AND NORTH-EAST STATES

The present study dealing with a sociological study of North-East students in PUNE city is done with reference to the city of PUNE. The focus of the study is on the migration of students to long distance and their adjustment problems at the place of destination. Hence it was necessary to view the socio-graphic felines of the subject of this study namely the adjustment of the students in PUNE city against the background of the socio cultural and educational aspects of the community in the city of PUNE. Firstly it would highlight the characteristics of the Universe and secondly it would lead towards a better understanding of the background of the sampled population. Hence an attempt is made to give a background of the city of PUNE and the background of North-East States from which the students migrated.

PUNE, earlier famous as Poona is one of the most important cities of western India. It is aptly called the ‘Queen of Deccan’ after its elevated position atop the Deccan Plateaw. It’s salubrcous climate and surrounding hills, the city is nicknamed variously as ‘Pentsioners Paradise’, the ‘Oxford of East’, ‘Detroit of India’, the ‘Cultural Capital of Maharasthra’, once the ‘Cycle City’ and now the ‘Scooter City’ of South India and, upcoming ‘Information Technology’ capital of India.
The city has its own foundation on which it gradually developed. The foundation of a city is its infrastructure which must be such that it will satisfy the various needs of countless generations who will depend on it for their livelihood and their well being.

PUNE originally called `Pun Wadi` was a small village of 15 houses in 613 A.D., it grew into a city and now has overgrown into a naetropolis.

**Etymological origin of PUNE:**

PUNE was known in the ancient days by the name `PUNAK`. The name may have been derived from the Sanskrit root `Poo` which means “to Purify”, according to Oturkar. The town was considered to be sacred because of the confluence of the rivers Mulla-Mutha (Sangam) which flow through the city.

**PUNE : Its Location and Area –**

PUNE city is situated at a height of about 1850 ft. (569 meters) above sea level on the eastern slope of the Sahyadri mountains at the confluence of the Mula and Mulla rivers in PUNE district in the State of Maharashtra. In 1857 when the first Municipality came into existence, its area was 7.74 square kilometers in 2001 it outgrew to 243.84 square kilometers.
PUNE: Its Demographic Features

The population of PUNE district has grown from 1,75,463 in 1901 to 72,24,224 in 2001. According to the 2001 census the urban agglomeration around PUNE has a population of 44,85,000. This figure includes the population of the city Pimpri, Chinchwad (which is the industrial hub of PUNE. Recently 36 villages in and around were included into the metropolis.

The phenomenal population growth of PUNE city has resulted from the impetus given to industrial activity and was further accentuated by the Defence preparedness during the second world war. A part of this growth was no doubt natural but a significant component of it was contributed by migrants, who were attracted by areas both within PUNE district and outside to earn their livelihood. The opportunities for migration recorded a steady expansion with the process of industrial and economic developments under the five year plans, the first of which was initiated in 1951.

The extent to which the various social and economic facets contributed to the growth in the city population may be judged by an index of average density of population per square Kilometer. This density which stood barely 829 per square kilometer in 1941 that is at the beginning of the second world war shot up to 4590 by 1961 and rested at 8290 by square kilometer in 2001.

Of late the city has witnessed a sizeable investment in the software and automobile sectors, resulting in an influx of skilled labour from all over
India. Notably, even though PUNE is the seventh largest city in India, it has the sixth largest metropolitan economy and the highest per capita income in India, with the least income disparity between the rich and the poor. PUNE currently collaborates with 3 sister cities, from abroad Tromso in Norway, Bremen in Germany and San Jose in California, USA. One more city in Israel is soon expected to be added to the list.

The Sex Composition:

A striking feature of PUNE’s population growth is that it is not uniform between males and females. The 2001 census shows that the male population which aggregated nearly 53% while the balance population amounting to 47% represented the female component of the population. Judged by the sex ratio, there were 917 females per 1000 males in the city. However, when compared with the over all district ratio of 937, it was considerably lower. Similarly this ratio is significantly lower than the ratio of 933 for the entire State of Maharashtra and 937 for the country as a whole. A factor which has contributed to this disparity in sex ratio is the presence of a sizable segment of migrants in the city’s population. As stated earlier the first stream of migrants cause in the early forties, as a result of the stepped up industrial activity and defence mobilization during the second world war. Later on it was acceberated during the early fifties due to the influex of refugees in the wake of partition and subsequently with the growing pace of industrialization which attracted many able bodied persons who came in search of a livehood from far and wide.
The information for the migrants population available in the census for 2001 shows that those migrants whose birth-place fell outside PUNE urban Agglomeration represented about 16.6% of population. However, of this nearly 54% were males and 46% were females. This disparity in the sex ratio among the migrants, who form such a high proportion of the city’s population has tended. Unknowingly to affect the over all level of the sex ratio of PUNE city Urban agglomerations with more migrants like Bombay city which had 858 females to 1000 males, this shows when migrant males who come in search of jobs and education normally leave behind the female members to manage the land and family at the native rural villages.

The Age Structure:

Judged by the age structure the population of the PUNE city is fairly young with nearly 35% below 14 years of age, about 10-11 percent between the age group of 15-19 and a similar proportion between 20-24 years. These two age groups which ordinarily represent the age of school and college education, together account for about 21%. If one takes the 25th years as the starting point of working age, particularly in professions and services, the proportion of those engaged in economic activity up to the age of 60 years works out to 39%. Those above 60 years represent a measly figure of 5.5%. This shows that the population in the urban agglomeration consists mainly of children and adolescents and youth falling in the age group of 0 to 24.

On the other hand those belonging to the age group of 25 to 59 and who are generally actively engaged in economic affairs represent a small
component, hardly 39%. Thus that the earnings of only a small section of the population serves to support the dependents in the family. This observation assumes that the burden of dependency almost doubles with barely 18.5% males in the age group of 25-60 supporting 81.87 of the population. This has important consequences for the choice and development of a career which operate with the pressure of dependency. It may, however, be added that the age structure in the PUNE urban agglomeration is not as markedly unbalanced as for the country as a while, where nearly half the population belongs to ages below 19 years.

One factor which has served to significantly moderate the proportion of children and adolescents in the total population of the urban agglomeration of PUNE, is the presence of a sizeable element in the population. A sizeable number of migrants arrive in PUNE city, leaving their dependents behind in their native places. Considering the high proportion of migrates in the population, the relatively low incidence of dependency among them has served to significantly depress the over all ratio of dependency of the city’s population compared to that of India.

The Religion Wise Distribution:

The religion wise distribution of the population in PUNE city shows considerable diversity. The Hindus whose population in 2001 was represented a premodent element to the population of PUNE city, forming a little more than \( \frac{3}{4} \) (or 76% of the population. Muslims with a population of 13.0% constituted the numerically next important component and New-Buddhists 6.7%, Christians 1.12% Jains 1.22% Sikhs are 0.21% and others
with 0.13% represent a tiny fraction of the population in order of their proportion.

**Case Composition:**

The population in PUNE city is not only segmented on the basis of varied religious faiths, but also on the basis of caste. The Hindus among the different religious faiths represent a highly heterogenous group due to the prevalence of the caste system which distinguishes one community from another, within the Hindu Society on the basis of occupation, which in turn is determined by birth in a particular community. Information which earlier used to be collected under the decennial census on the caste-wise distribution on population is not available since 1951 since its collection has been discontinued due to the stigma which is attached to the lower castes and the government claimed to have abolished the caste system. Since then, the scope of collection of information is confined to scheduled castes and scheduled Tribes which broadly correspond to traditional castes labeled as “untouchables”. The information disclosed by the 2001 census shows that the population of scheduled castes and scheduled tribes, represented 11.41% and 3.91% of the city’s population respectively, the remaining 89.46 being composed of numerous other castes and the non caste communities – Muslims, Christians, Sikhs and others.

**Educational Level of Population:**

The stress on education laid by the social reformers in the erstwhile Bombay province coupled with the steady expansion in educational
facilities and the presence of a class receptive to western education have all contributed in raising the educational standard in the PUNE urban agglomeration. One index of this high educational standard is the high rate of literacy. For Pune city Tehsil, the literacy rate in 2001 was 68.2% which was significantly higher than the corresponding rate for the state and for India. A notable feature about this rate is that it was markedly high among the male population (which worked out to 75.7%) By contrast the literacy rate among the female population was comparatively lower (59.8%). It may be noted that these literacy rates were strikingly higher than the corresponding rates for both the male and female population for the whole state which in 2001 was 58.8% and 34.8 respectively.

**Educational – Occupational Characteristics of Work Force:**

The growth of modern industry and services and the size of the educated class have significantly shaped the occupational educational characteristics of the work force. About one fifth of the work force in the urban areas of PUNE district was enumerated as literate, while less than 6% was returned as literate without any educational level. By contrast, those with primary, middle and secondary educated constituted about 54%. Those with graduate degrees represented 7.3% on the other hand, about 9% of the work force in PUNE urban areas possessed a technical Diploma certificate or Degree. It is worth noting that the proportion of the work force with technical education in the labour force in PUNE urban areas was strikingly higher than the figure of 5.6% for the urban areas of the state and 5/3% for similar areas of the entire country. This shows that if we exclude the illiterate and the formal literates, the educational content of the work force
appears markedly high with nearly 45% having passed the middle, secondary and Higher secondary, intermediate or Pre-University levels of education and nearly one Sixth (i.e. 16%) showing higher attainments in technical and non-technical branches of education. This educational profile of the work force has a significant bearing on influencing the aspirations, the values as well as the career of individuals.

**Main Economic Activity of the City’s Population:**

Much of the economic activity in the PUNE Urban agglomeration centers around mainly three economic spheres namely (i) Non-household industry engaged in manufacturing and repairing (ii) Trade and commerce, and (iii) Services which includes services relating to Public Administration, Army and Police, Medical Health, Nutrition, Business, Law Teaching and industry etc. The first of these activities accounted for almost one third of the population i.e. 32.9% the second 16.0% and the third for less than one third or 30.8% of the workers. About 9% of the population was reported to be engaged in transport storage and communications and another 6% in construction. The remaining 6% derived its livelihood from such activities as cultivation agricultural labour, mining and quarrying and manufacturing and repairing in household and cottage industry. This distribution of workers by their major source of economic activity indicates that a substantial population of them is dependent on modern industries and services to earn their livelihood, their proportion works out to a little over 88%.
Occupational Distribution of Population:

The growth of modern economic activities coupled with the spread of technical and professional education and training in skilled manpower has significantly shaped the occupational character of the labour force in the city. The information collected under the census for 2001, shows that out of the persons engaged in gainful economic activity in PUNE District, 41.5% were occupied in production and related workers mostly in the modern Non-household sector of manufacturing and repairing. Nearly 14% of workers were serving in clerical and related jobs, and about 10% as sales workers. The growth of these occupations was primarily the result of the expansion in Trade, Commerce Banking and other services including Public Administration. The expansion in these services also contributed to persons engaged in professional and technical jobs and in various administrative, Executive and managerial posts. According to the 2001 census, there were 10.1% persons were engaged in the first category persons (or 6.5%) in the second category. The persons engaged in the teaching occupation formed less than 3% of the total number of persons engaged in professional and technical occupations. There were also persons engaged as service workers being a result of the growth in population. They constituted about less than 10%. the remaining 8% consisted of persons serving as labourers, farmers fisherman, hunters, loggers and others engaged in or doing related jobs and of workers not classified by occupation on the whole, the work force in PUNE district is dominated by workers engaged in blue collar jobs (41.5%) by a group working in Administrative, technical and professional fields (16.5%) and by workers engaged in white collar jobs (23.5%). These three groups of workers taken
together account for 81.5% of the total population engaged in classifiable occupations in PUNE district. This occupational configuration of the population primarily makes it middle class in the orientation in values. No wonder, this tends to have a deep bearing on shaping the aspirations, character and career of the youngsters in families in the city.

PUNE : A Cultural Centre :

Prof. Dixit and Prof. Hardikar very aptly commented that : “PUNE is a Cultural and Institutional Center”. The city of PUNE has been able to maintain a very rare balance between artistic and intellectual achievement. Since olden times the people of PUNE have developed a taste for refined appreciation for the entire range of fine arts. This has led to the development of several renowned artists as well as acclaimed institutions promoting a wide range of cultural aspects to its residents.

PUNE occupies a distinctive position is Marathi literature. It has produced a number of literary men like N.C. Kelkar, Gopal Hari Deshmukh alias Lokhitwadi, Vihnu Chiplunker, Ram Ganesh Gadkari, Achary Atre, Achyutrao Kolhatkar, Natyacharya Khadilkar, Bhimsen Joshi, Hirabai Borodateer, Josna Bole and many others. Institutions like the Deccan Vernacular Translation Society and the Maharashtra Sahitya Parishad are some of the evidences of its literary achievements. The Poona Press very rightly claims to be the most powerful instrument of social awakening and a faithful instrument of social awakening and a faithful guardian of Public freedom “PUNE harbours the head quarters of a number of useful and propagandist associations, publishing their own periodicals” according to
Dixit G.S. and Hardikar L.B., Dyan Prakash and Kesari the two oldest newspapers in the city dominated the political life of the region and the country during the freedom struggle. Pune is now the home of a number of periodicals ranging from dailies, weeklies to Annual publications. More than 50 diwali Annuals are produced in PUNE.

In the field of music too, the city has not logged behind in its contributions. Music is a popular medium for spreading social messages. Its use was wholeheartedly made specially during the freedom struggle in PUNE Right from 1918 the Gopal Gayan Samaj Somaj Somgeet Mahavidyalaya has been established in PUNE has produced great singers like Hirabai Barodekar, Prabha Atre, Bal Gandharva and Pt.Bhimsen Joshi to name a few. The soul of PUNE as far as music goes is the Akkashwani giving its services to the people of PUNE since the last 52 years. Pune has a museum for Musical instruments where the rarest of the rare instruments are seen (Kelkar Museum) classical dance too an art form is popular in PUNE – Bhart Natyam as well as Kathak are learnt by students in PUNE.

Artists who put their heart and soul in their art work, need a place to display their talent. Pune is proud of its arts galleries. These are the Bharat Natya Mandir, Tilak Smarak Mandir, Balgandharva Ranga Mandir, India art Gallery and the Yashwantrao Chavan Natya Gruha to mention a few. Places like these satisfy the cultural needs of its citizens.

In order to preserve and continue the ancient Vedic knowledge there is one Vedshala and the famous Ved Shastrotejjak Sabha in PUNE city that work with zest for this cause.
PUNE has earned a place of importance for itself as far as culture, literature and history goes. The Sahityapremi Bhagini Mangal is involved in serious work related to reading, listening, appreciation and discussions related to culture. This group has been contributing a programme for akkashvani since the last 20 years.

Yoga, the ancient technique used for physical and mental fitness is practiced by citizens of PUNE. The people are fortunate to have the world renouned yogacharya Shri B.K.S. Iyengar and Maharshi Vinod Research foundations yoga institute in the city besides many more yoga institutes teaching yoga.

In brief, Pune city, which forms the backdrop of the present study of educational migration of North-East students presents a unique illustration of a city where numerous educational institutions have grown and shaped under the cultural and social influences. The extent of development of the city’s cultural and social orientation may be gauged from the fact that the city whose origin is traceable to a humble village grew over the long course of history into a metropolitan city, marked by changes in the regimes, to become at first the capital under the rule of Maratha and subsequently on the advent of British rule as a seat of administration and education – a status which it has continued to hold unchanged even after the advent of Independence.
Geographical Background:

The geographical basis of a city is an important factor which needs careful consideration. The site of a city depends on many factors, the most important being the needs of defence, education transportation and industry. Let us consider the site of Pune in view of the above.

Pune city is situated in one of the highly industrialized belts of India. It is 192 Kilometers away to the South-East of Mumbai. Pune is lying on 18.31° North latitude and 43.51° east longitude (Industrial and Commercial Directory of Pune 1995). Pune lies in a slight hollow on the banks of the rivers Mula and Mutha on the Deccan plateau. The city has achieved a fair amount of stability on account of its traditional and historical importance. Previously, Pune was well-known as a centre for education, military training, cultural activities, Government administrative Head Quarters household industries and commercial activities. The rapid industrial growth took place only from the beginning of the first five year plan i.e. year 1951, after independence.

Pune lies on the plain but is surrounded by mountain ranges and hill forts on the south and south-west and north-east. Thus, it is not very easily accessible from these sides in the event of invasion. Pune is protected from the west coast of India by the formidable hill ranges of Sahyadri Mountains.
Climate and Demographic Features:

Climate is an important factor for the expansion of a city. For Pune, it was always a positive factor in the expansion of the city. Moderate climate is one of the factors which has led Pune to become an educational centre. The British found the climate so conducive that they made Pune their principal civil and military station in the Deccan, and also the headquarters of the Mumbai Government during the five monsoon months of the years.

The climate is typical monsoon, with three distinct seasons – summer, rainy and winter, as elsewhere in India. The height above sea level and the forward location with reference to the western ghats have made the city climate moderate and salubrious. The mean daily maximum and the mean minimum for the hottest month-May is 37 celsius and 23 celsius respectively. The evening breeze from west / north west keeps the city summer nights at bearable levels. The temperature came for the coldest months of December are 30 celsius and 12 celsius respectively. The relative humidity ranges from 36% in March to 81% in August. Three fourths of the annual rainfall of 70 CM occurs in just four months from June to September.

PUNE Climate:

Pune stands on the leeward side of the Western Ghats on an altitude of 559m (1863Pt). The temperatures are pretty moderate. Though not as...
unpredictable as the British weather, the city of Pune does have its share of uncertainties in different seasons.

Pune experiences three distinct seasons, summer, monsoon and winter.

**Summer:** Summers here begin from early March to May. Though not as hot as northern parts of India, the daytimes are very sunny with dry heat. Early mornings are pleasant and evenings after six, cool and breezy. In summer maximum temperatures ranging from 35°C to 39°C (95°F to 102°F). contrary to most of the Deccan plateau where May is the warmest month, the warmest month in Pune is April. The city often receives locally developed heavy thundershowers with sharp downpours in May. Though the temperatures plunge in this month, the summer heat accompanied by high humidity can be occasionally quite oppressive. Nevertheless, the nights in Pune are significantly cooler compared to most other parts in this region owing to its high altitude.

**Monsoon:** Monsoon winds blowing from the Arabian Sea are a welcome relief in June, bringing with them heavy showers. Pune receives moderate rainfall. The city receives an annual rainfall of 722 mm, mainly between June and September as the result of South-West monsoon. July is the wettest month of the year. Though the rainfall is comparatively lower than in the adjoining western ghats, steady spells of heavy rain frequently disrupt normal life in the city. The spells of continuous rainfall may stretch to many days or even a few weeks. Pune has, on record, received rainfall for 29 consecutive days (Day when rainfall is greater than 2.5mm).
However, the weather is very pleasant in the city with temperature ranging from 20°C to 28°C (68°F to 82°F).

Winter: As the monsoon winds recede, the day temperatures rise again in October with Cooler night signaling the onset of winter. Pune experiences winter from November to February. This is the best season to visit Pune. Pleasant windy days, clear skies and cool nights make it the most enjoyable time of the year. The day temperature hovers around 29°C (84°F) while night temperature is below 10°C (50°F) for most of December and January, often dropping to 5°C to 6°C (42°F). On particularly cold days, wind may appear to be very chilly due to the dryness of air. Rain is very rare in this season.

Spring: Though not in the real sense of the term spring, late January to March are the most pleasant months in Pune. The sun is bright and warm and temperatures more in the moderate zone. Overall, the climate and temperature does not go to extremities and humidity is negligible here. Anytime of the year Pune is perfect for morning and evening walks.

Fondly called as the Oxford of the East and the cultural capital of Maharashtra Pune as a city has grown manifolds over the past few decades.

Language: The regional language out here is Marathi. Unlike many other Indian regional languages, Marathi is easy to understand, posing not too many problem to the tourist.
Traffic: The traffic out here does get congested and it is best travel either via two-wheelers or auto rickshaws in the interiors. The amount of two-wheelers and women drivers here is probably one of the highest in the country.

Safety: As is with the most of the cites, the intra-city areas are very safe even during the night.

Though Pune does not report of very serious crime rates, petty thefts etc. are to be watched out for.

The Puneite is definitely much more relaxed and friendly than the average Bombayite. A warm greeting about his well being will do him in and mind you, he’s very touchy about Pune.

The most outstanding aspect of Pune and its people is the sound balance they have maintained between modernity and their age-old rich culture and tradition. No Wonder, it’s called the ’Cultural Capital of Maharashtra’ as well as ’The Oxford of the East’.

Population:

The population of Pune district is over 4 million today with suburban areas. Pune itself had about 3.6 million population.
The Pune district is further divided in 14 Taluka's. They are:

1) Junnar  2) Ambegaon  3) Khed  4) Maval  5) Pune City
6) Haveli  7) Mulshi  8) Velhe  9) Bhor  10) Purandar
11) Baramati  12) Indapur  13) Daund  14) Shirur

**Historical Background:**

Pune has been described variously as Punaka Vishaya, Punakawadi etc. in the earliest reliable and explicit reference of the 8th century. (Industrial and Commercial Directory of Pune 1995). This city was the domain of the Rashtrakuta Kings who were overthrown by the Yadav kings of Devagiri alias Doulatabad in 973 A.D. Thus the west Deccan region was controlled by successive Hindu dynasties from the sixth to the thirteenth century. During this period Pune was the headquarters of one region, which was neither large nor rich. In 1294 A.D. the city came under Mohammedan rule and thus developed as a small town of Mohammedans and was called 'Kasaba Pune'. Under the British rule and until recently it was called Poona. The city of Pune has been well known for its warriors, statesmen, scholars, social reformers, and has a glorious history for the past 300 years. Many men and women have glorified the history of Pune by doing excellent works in the various spheres of life.

About the year 1630, the town of Pune came into the possession of Hindu Officer, named Shahaji Bhonsle as part of his hereditary estate or 'Jagir' granted by Muslim King, Nizam Shah of Ahmednagar, whom he served. His son Shivaji established the Maratha Kingdom which covered
part of modern Maharashtra. Jijabai, the mother of a great Maratha ruler Shivaji, occupies a premier and prominent position among the known women of Maharashtra. She migrated from a small village Junnar and settled in Pune, almost 300 years ago with a view to developing her son Shivaji in every walk of life at that time to become capable, prudent and cultured ruler. She took great interest in educating Shivaji, giving him appropriate coaching at the hands of learned and experienced people of that time. She was the main cause for the rise of the Maratha regime, which subsequently ruled almost the entire Western India from the city of Pune. Jijabai ruled like a regent. Shivaji took her advice’s in critical matters. Shivaji had himself crowned as the first Maratha King in 1674. Afterwards Shivaji’s grandson Chhatrapati Shau appointed Peshwa as his Prime Minister. The second Peshwa, Bajirao the first, made Pune his residence in 1720 and in 1726 Chhatrapati Shahu granted him the town of Pune as part of his ‘Jagir’. There after Pune became the permanent official seat of the peshwas for nearly a century. It was with the rise of the Maratha dynasty to power that the fortunes of Pune rose.

For the first time, the British Government of Mumbai was involved in Pune affairs in 1770’s when there was a military conflict with the Peshwa. The second occasion was in 1803, when the last Peshwa, Bajirao II, sought British aid in a clash with the Maratha chiefs Seindia and Holkar. This resulted in the British gaining virtual control of the Peshwa’s affairs (Poona Gazetteer II 282-83, III : 410-14).

Although, Pune enjoyed political status and prosperity, during the first 150 years of Maratha regime the life in Pune city was very much
unstable and it did not give sufficient scope and congenial atmosphere for social reforms. In 1817 the British troops defeated the Marathas and the power was taken over by the British forces in a smooth transition. The Peshwa himself escaped but surrendered after a few months 'Fight' and was exiled to north India with an annual pension (Poona Gazetteer, III 421-22). Poona's period of glory was thus over.

In 1818 when the British occupied the city and dethroned the Peshwas, the British troops encamped in tents to the east of the city – the present cantonment limits. Pune cantonment thus came into existence from 1818. After creation of the cantonment in 1818 the city did not further expand until the beginning of the 20th century, when Pune became the military capital of the Bombay presidency. It was thought fit to open a powder works and small arms and Ammunition factory at Kirkee (1869) (Ph.D. Thesis F.K.Patel 1955, Page 62, 71).

Peshwas ruled Pune, it was not an important religious or educational center in the conventional sense of the term. It was neither a 'holy' city, nor did it have special educational institutions. However, it acquired a reputation as a city of Hindu learning, mainly due to the 'Peshwas' munificence at the annual 'Dakshina' ceremony. On this occasion, initially, gifts of money were distributed to Brahmins, that too only to learned Sanskrit scholars, but later on it was made available to all Brahmins, local and outsiders. The educational religious significance which Pune acquired due to the Dakshina ceremony was to shape the city's future educational functions. “The most important characteristic of the socio-economic structure of Pune at the end of Peshwa rule is the importance of the class
termed ‘well to do’ and the dominance of the Brahmins within it”. (Socio-
Economic Survey Part-I by D.R.Gadgil. Page 85). Later, the British
brought their educational systems in India. Through, initially some
resistance was offered by natives against the new pattern of educational
system. Some learned scholars of Pune, visualized the importance of the
education and its far fetching good effects on the Society. They, therefore,
whole heartedly accepted the same and attained the proficiency in
education. Western educational pattern was opened by the Government in
1826 and the Government encouraged the opening of such private schools
in Pune which by 1845 numbered about twenty five. An important result of
Western influence was the availability of education to all, irrespective of
Caste, Creed and Status. The opportunity was seized by the communities
which had traditionally been devoid the right to education and it became on
additional factor in the general trend towards social reform which had
started under the British Government. A scholar hailing from the
downtrodden community (the Mali caste) of Pune viz. Shri Jyotiba Phule
emerged as a foresighted social reformer and soon occupied a prominent
place, amongst the reformers of that era. The Principal aim before him was
the struggle for independence against the British rule. However, his
concepts were very clear that India would not be successful in achieving
independence until the Masses of natives including women of all the castes
acquired education. At that time women in India were deprived of
education. He was a pioneer in starting a school in Pune exclusively for
women in 1848. Later he also started a school for untouchables and a home
for orphans. He set an example before the society by first educating his
wife Savitribai Phule, who later on took keen interest and active
participation in the field of women’s education. By 1850, there were six
Government Schools for girls. However, girls education got a real impetus when native effort took the lead and established schools for girls. The reason, why education progressed in the city was that educated Indians formed societies which managed schools and colleges and gave a great incentive to the educational movement, irrespective of Government help. (F.K. Patel, 1955, Page 305, 364).

In Pune, Women had never been kept in Seclusion and ignorance as in other parts of India, especially in the North. Efforts have always been made to give women the benefits of a good education. Pune Colleges have played an important role in the educational and political life of the city. There is no doubt that is Pune city education and politics have gone hand in hand. These colleges have produced leaders who have performed an important part not only in the educational field but also in the social and political life of the city.

In 1869, Ganesh Vasudeo Joshi, a prominent citizen of Pune felt the urge to preach the gospel of “Swadeshi” and to this end he devoted the rest of his life. He became the soul of the “Sarvajanik Sabha” that was formed in 1870. This, people’s Association, was founded with a view to promote the spirit of self reliance of political awareness in the minds of the people. The „Sarvajanik Sabha” was drawing the attention and admiration of outsiders viz. Holkars, Gaikwads of Indore and Baroda respectively. It was impossible to separate the political movement from educational, social and cultural movements whose ultimate goals were the same i.e. to throw away the British Yoke and to improve the economic condition of the masses. The leaders of these movements gathered at Pune.
Which later on became the home of progress and reforms. Amongst the earlier pioneers were Justice G.Ranade, Sir R.G.Bhandarkar, Krishanshastri and Vishnu Shastri Chiplunkar, G.H.Deshmukh, G.V.Joshi and they were followed by such great personalities like Lokmanya Tilak, G.K.Gokhale, G.G.Agarkar and D.K.Karve. Politically, educationally and socially Pune had more influence on Maharashtra than Mumbai. At that time the leaders realized that the press would be the most effective mouthpiece of their political and social aims, which they rightly thought would reach a much larger section of the public, through this media. The 'Daily Dnyanprakash' the first Marathi paper was started in Pune as early as in 1849 and later on it became the mouthpiece of the Liberal party which was managed by the servants of India Society 'Dnyanchakshu’ Pune Vaibhav, Shivaji, the Military Instructor and the most important of all the 'Kesari' were the prominent news papers of that time. which were published from Pune. 'Kesari' soon became the most popular paper in Pune and Maharashtra through which Tilak propagated his political aim and social views and prepared the masses to resist the British rule in order to get independence.

Such political movements in Pune had its repercussions on the rest of country. The liberal party under the leadership of Sir R.G.Bhandarkar, Justice Ranade and later on by G.K.Gokhale. G.G.Agarkar and D.K.Karve made great headway in Pune in the Social, economic, educational and cultural spheres. In Pune, as in other parts of India, there prevailed many bad customs and practices in the society in respect of social treatment given to widows. The 'Widow Remarriage' Association was started originally by Vishnue Pandurang Pandit who gave the lead in trying to improve the
miserable condition of child widows in Hindu Society. The movement did not make much headway with pace and acceptance by society till Dr. Dhondo Keshave Karve a noted social reformist brought new life to it. He started a residential school for women in Pune in 1895. The batches of women students mostly included the young widows and the disowned married women. He also set an example before the society by marrying a young widow of his school and gave motion to the reform of widow remarriage movement. Though, the idea of resurrection in the life of women as regards education, widow remarriage was not fully accepted by the then society, but it slowly gathered momentum and spread initially in the towns like Pune and Mumbai.

Apart from these activities, Dr. Karve founded in 1916 the Shreemati Nathibai Damodhar Thackersey. First Indian women’s University at Erandavana, Pune which conducts a Kanyashala or High schools for girls, one training school and one college at Pune.

The spread of Western education was significant in making Pune City the educational centre of Maharashtra. Tilak, Gokhale, Agarkar, Namjoshi were pioneers in laying the foundation of the Deccan Education Society in Pune.

Thus, Pune is known for both its reformative activities and for development of its educational institutions. It is a city that has given birth to social, cultural and political movements but also as a city which does not only think in terms of the present day but also in terms of the past and the
future. These are the roots of present educated women in Pune particularly and India as a whole.

A detailed discussion of PUNE – A seat of learning is given in Chapter-VII along with a comparative picture of educational facilities in the North-East States. An effort would be made to find out the push and pull of educational temporary migration.

Now the researcher proposes to give a detailed picture of the North-East States, so that one can understand Geographical, Historical, and demographic character of these states. We have enumerated the tribal groups in each of the seven North-East States from which the respondents of the study migrated.

**Profile of North-East States**

**Arunachal Pradesh :**

Arunachal Pradesh is situated between 26.28 and 29.30 North latitudes and 97.30 and 97.30 East Longitudes covering an area of 83743 sq km. Bio-geographically it is situated in the Eastern Himalayan province. The richest bio-geographical province of the Himalayan zone. The entire Territory forms a complex hill system with varying elevations ranging from 50m in the foothills and gradually ascending to about 7000 m traversed throughout by a number of rivers and rivulets.
# NORTH EASTERN STATES – AT A GLANCE

## PUNE

<table>
<thead>
<tr>
<th>State</th>
<th>Capital</th>
<th>Area (In Sq. Kms.)</th>
<th>Districts</th>
<th>Population</th>
<th>Sex Ratio</th>
<th>Literacy</th>
<th>Languages</th>
</tr>
</thead>
<tbody>
<tr>
<td>Arunachal Pradesh</td>
<td>Itanagar</td>
<td>83.743</td>
<td>13</td>
<td>1,091,117</td>
<td>901</td>
<td>54.74</td>
<td>Monpa, Aka, Milli, Sherdukpen, Nishi, Apatani, Hill Miri, Adi, Khampti, singpho, Tangsa, Nocte Wancho, Idu-Mishmi, Miju-Mishmi, Digaru-Mishmi</td>
</tr>
<tr>
<td>Assam</td>
<td>Dispur</td>
<td>78,438</td>
<td>23</td>
<td>26,638,407</td>
<td>932</td>
<td>64.28</td>
<td>Assamese</td>
</tr>
<tr>
<td>Manipur</td>
<td>Imphal</td>
<td>22,327</td>
<td>9</td>
<td>2,388,634</td>
<td>978</td>
<td>68.87</td>
<td>Manipuri</td>
</tr>
<tr>
<td>Meghalaya</td>
<td>Shillong</td>
<td>22,429</td>
<td>7</td>
<td>2,306,069</td>
<td>975</td>
<td>63.31</td>
<td>Khasi, Garo and English</td>
</tr>
<tr>
<td>Mizoram</td>
<td>Aizawl</td>
<td>20,987</td>
<td>8</td>
<td>8,91,058</td>
<td>938</td>
<td>88.49</td>
<td>Mizo and English</td>
</tr>
<tr>
<td>Nagaland</td>
<td>Kohima</td>
<td>16,579</td>
<td>8</td>
<td>1,988,636</td>
<td>909</td>
<td>67.11</td>
<td>English, Ao, Konyak, Angami, Seema and Lotha</td>
</tr>
<tr>
<td>Tripura</td>
<td>Agartala</td>
<td>10,491.69</td>
<td>4</td>
<td>3,191,168</td>
<td>950</td>
<td>73.66</td>
<td>Bengali and Kokborak</td>
</tr>
</tbody>
</table>
Arunachal Pradesh bordered on the south by Assam state, on the west by Bhutan, on the north and northeast by China and on the east by Myanmar / formerly known as Burma is a sparsely populated Mountainous area in the extreme northeastern part of the subcontinent. Arunachal Pradesh ("Sanskrit for Land of the Rising Sun") has an area of 83,743 sq km population size only 10,96,702 people capital city is Itanagar. Area of the state is 83,743 sq. km.

Most of Arunachal Pradesh is Mountainous. Its terrain consists of lofty haphazardly aligned ridges that separate deep valleys and rise to the peaks of the great Himalayas. The state’s main rivers are the Brahmaputra known in Arunachal Pradesh as the Siong and its tributaries. The Tirap Lohit (Zayu Qu) he Subansiri and the Bhareli. The climate of the foothills is subtropical in the mountains temperatures decrease rapidly with altitude. Rainfall averages between 2000 and 4000 mm (80 and 160 inches) a year. Amazing Arunachal the land of the Dawn – lit – mountains is gloriously perched at the top of the north eastern India. Crowning its six sisters of North-East like a protective helmet. This largest and the remotest northeastern state is the first place to greet the golden sun rays into the country. It shares a long international border with China in the north and north-east. While to its west is Bhutan and to its east is Myanmar, towards the southern end are the states of Assam and Nagaland. The states terrain mainly consists of sub-mountains and mountainous ranges sloping down to the plains of Assam. Brahmaputra enters India through Arunachal Pradesh and draws many of its tributaries from the densely forested mountains of the state. Arunachal can be geographically divided into five river Valleys the Karmans, the Subansiri, the Siang, the Lohit and the Triap. There are over
twenty six major tribes and many sub-tribes flourishing in the state with their distinct identities, culture and customs.

Arunachal Pradesh has a single - chamber Legislative Assembly, which has 60 seats. The state sends three members to the Indian national parliament. One to the Rajya Sabha (upper house) and two to the Lok Sabha (lower house). Local government is based on 12 administrative districts.

History:

The region that is now Arunachal Pradesh is mentioned in the Puranas (Sanskrit writings about the beginning of time) but little else is known of the States early history part of Arunachal Pradesh was annexed by the Ahom kings of Assam in the 16th century. In 1826 Assam because part of British India, but efforts to bring Arunachal Pradesh under British administration did not begin until the 1889s. In 1912 the region became an administrative unit within Assam, called the North Eastern Frontier Tract (NEFT) in 1954 the NEFT became the north east frontier agency. Its northern boundary with Tibet has been disputed since 1913, when China rejected British proposals that the border should follow the crest of the Himalayas. This proposed border, known as the Mc Mahon line, has served as the de facto boundary since. After the independences of India in 1947, China made claims to practically the whole area covered by the district of east and west Kameng, Lower and Upper Subansiril, east and west Siang and Lohit, arguing that the McMahon Line had never been accepted by China and was the result of British “aggression”. Following
this dispute, Chinese troops crossed the McMahon Line on August 26, 1959 and captured an Indian outpost of Longju, a few miles south of the line. They abandoned this in 1961 but in October 1962 crossed the line, this time with force. After first striking forwards the Tanglha ridge and Tawang near the Bhutan border, the Chinese later extended their attack along the whole frontier. Deep inroads were made at a number of points. Later the Chinese agreed to withdraw approximately to the McMahon Line and in 1963 returned Indian prisoners of war.

The region became the union Territory of Arunchanal Pradesh in 1972, and India’s 24th state in December 1986.

Society and culture:

Most of the population of Arunchal Pradesh is of Tibetan origin and shows physical affinities with peoples of Tibet and the Myanmar hill region. There are dozens of Tribes and sub-tribes, each with a specific geographic distribution. In western Arunchal Pradesh. The main tribes are the Nissi Sulung, Sherdukpen, Aka, Nonpa, Apa Tani and Hill Miri. The Adi, the largest Tribal group in the state, occupy the central region. The Mishmi occupy the northeastern hills, and the Wancho, Nocte and Tangsa inhabit the southeastern district of Tirap. These Tribal groups speak about 50 distinct languages and dialects, belonging mostly to the Tibeto-Burmese branch of the Sino-Tibetan language family. They are often mutually unintelligible and thus, Assamese. Hindi and English are used as lingua frangas, in the region. As a rule, the Tribes do not intermarry, and each follows distinct local, cultural and religious practices. The most common,
practice is animism, in which deities of nature and various spirits are worshiped. Ritual sacrifice is also common, and the Mithun (a domesticated gaur, or wild ox) is especially revered as a sacrificial animal. Hindu beliefs and practices have penetrated into the region. Especially among populations near the Assam low lands. Tibetan Buddhism is found among groups near the Tibetan border and some tribes along the Myanmar border practice the southeast Asian form of this religion, Hinayana Buddhism.

The nature’s treasure trove has over 60%. Its area covered with evergreen forests interspersed with rivers, streams, gorges and snowy peaks. The mountain tracts are trekkers delight and its rivers are just perfect for angling boating, rafting. Arunachal pradesh a naturalists dream has an amazing assortment of exotic flora and fauna. Its two National Parks, eight wild life sanctuaries, one orchid sanctuary and one Biosphere Reserve has over 5000 plants about 85 terrestrial mammals over 500 birds and a large number of butterflies, insects and reptiles. The state is also known as an orchid Paradise as over 500 species of rare orchid can be seen here. Exotic orchids are considered to be gems among flowers and are highly valued by florists.

Economy and Infrastructure:

Arunachal Pradesh is well endowed with an abundant forest cover, mineral and hydel power resources. The principal crops are rice. Maize, millet, wheat, pulses (edible seeds gathered from pea and bean crops), potatoes, sugarcane, fruit and oilseeds are also important. Many areas depend on shifting (Jhum) cultivation in which trees grasses are burned
from an area, so a crop may be planted for several seasons and then shifted to a new area. Industry is small scale and includes timber, rice and oil mills, soap and candle making. sericulture (raising silk worms for the production of raw silk) and handicrafts. The economic potential of Arunachal Pradesh forests and rivers, and of its coal, oil and other mineral deposits has yet to be exploited partly because of the rough terrain makes which transportation difficult. Coal reserves of the state comprising of the Nomchik – Nomphuk coal mine in Tirap district, are estimated at 90 million tonnes and the crude oil reserves are estimated to be 1.5 million tonnes. Deposits of dolomite, limestone, graphite, quartzite, kyanite, mica, iron and copper are also reported to be found here.

The state’s rugged terrain makes transport and communication extremely difficult. With few surfaced roads and no railways in Arunachal pradesh, links with the rest of India are limited.

Tribes of Arunachal Pradesh:

Adi: The adis have two main divisions, (the Bagum and Bomis) and under each there are a number of sub-tribes. The Minyongs, Karkos, Shimongs, Bomdo, Janbos, Paggis, Pailibos, Bogum, Padams, Milangs and so on form one group while the belong and seven other groups constitute another group of Adis. The Adis by nature are democratic and have organized village council called Kebang. Their traditional dance called Ponung is famous in the whole of Arunachal Pradesh. Dances are very popular among then Adi villages are situated generally on the spurs of hills. Polyandy is unknown
but polygyny is practiced. Adi women are very good weavers and weave cloth with highly artistic designs.

**Apatanis**: Apatanis are settled agriculturists inhabiting the valley around ziro - the headquarters of lower subansiri district. The older men-folk lie the hair in top – knots and tattoo the faces. Wearing of circular nose plugs and tattooing of faces is the most characteristic aspect of ornamentation of older Apatani women. However, the new generation of Apatani men and women have stopped this practice of tying hair knot, nose plugs and face tattooing since early 1970s. The Apatani’s are good cultivators and practice both wet and terrace cultivation. Paddy cum fish culture is very popular among them. Unlike other tribes of Arunachal their economy is stable.

**Bugons**: The Buguns or Khowas are gentle, hospitable and affectionate people. They are agriculturists and perform a number of rites and ceremonies for their welfare.

**Hrusso**: The Hrusso or Akas have a custom of painting their face with black marks. They figured frequently in old historical records. Their popular belief is that they were related with the Ahom Kings. They are keen traders and trade, mainly in cloth, blanket, sword etc. They have come to some extent under both Hindu and Buddhist influence.

**Singphos**: The Singhos represent a section of the Kachin tribe of Burma. They live on the banks of Tengapani and Nao Dehang rivers. They are agriculturists and expert blacksmiths. The ladies are good weavers too. They follow Buddhism but at the same time believe in a host of spirits.
**Khambas and Membas**: Khambas and Membas inhabiting northern part of West Siang are Buddhists by religion. Polyondary is prevalent among them, but it is more in vogue among the Members. Agricultural activities are popular among them. Millet and Maize are their staple food. They grow cotton and barley also.

**Mishmis**: Mishmis form the bulk of the population of Lohit, upper Dibang valley and Lower Dibang valley districts. There are also the Khamtis, the Singphos and a few Adi settlements. The Mishmis are divided into three main groups namely – Idus or Chulikatas, Digarus or Taroon and Mijus or Kaman. A section of the Idu Mishmi are also called Bebejia Mishmi. Their women are expert weavers and make excellent coals and blouses. Agriculture is the main occupation of the people. By nature they are traders. Since very early days the Mishmis had relation with the plains of Assam. The chief items of trade are deer – musk, wild medicinal plants, animal skins, Mishimi titaect etc.

**Monpas**: The Monpas are simple, gentle and courteous people. They are friendly and possess a rich heritage of culture. They dress well in artistically designed clothes. Their communal life is rich and happy. They follow Buddhism and profess Mahayana Buddhism which centres round the Tawang Monastery. Each house has a small chapel attached to it.

**Nyishi**: The nyishi are the largest groups of people inhabiting the major part of lower Subansiri district. Their menfolk wear their hair long and tie it in a knot just above the forehead. They wear cane bands around the waist.
They believe that after death the spirit of a dead travels to the village of the ancestors. The Sulungs or Puroik are considered to be one of the oldest of the tribes in the area. Their dress and costumes are simple and the religion is a form of the primitive spirit culture.

**Sherdukpens** : The Sherdukpens are a small tribe. They are good agriculturists but their main interest is trade. Their religion is an interesting blend of Mahayana Buddhism and tribal Magico - religious beliefs.

**Tagins** : The Tagins are main inhabitants of upper Sunanisiri district. Their main occupation is agriculture. Polygamy is customary among them. Their dress is very simple consisting of only one piece of cloth.

**Khamtis** : The Khamtis are believed to have migrated from the shan states of Burma. They are the only tribe in Arunachal who have a script of their own. They are Buddhist (Hinayena cult) by religion, and bury the dead in a coffin. They include Khamyang tribe.

**Wanchos** : The Wanchos inhabit the western part of Tirap district, bordering Nagaland. They are a carefree cheerful and hard working people. Head hunting was customary with them in the old days. It was connected with many of the social activities of the wanghams, the wangpana, and wangaas. They have a strict sense of discipline and the law and order of the society is maintained by a village council. The entire tribe is divided into about forty confederacies of villages. Tattooing is a social custom among them. They believe in the existence of two powerful deities, Rang and
Baurang. The women are good weavers but the art is restricted to the members of the chief’s families only. They are expert in wood carving also.

**Noctes**: The noctes inhabit the central part of Tirap to the east of the wanchos. They are organized under powerful chief - those of Nomsang and Borduria. They profess vaishnavism and are disciple of the Bareghar satra of Nazira, Assam, Naga Narottam who was a close friend of Shri Ram Dev Ata, the founder – Satradhikar of the Brehav Satra, became his first disciple. Nocter are famous as salt producers which is their chief item of trade and barter. They are agriculturists. They also cultivate betel leaves on a commercial scale.

**Yobin**: The Yobin also called Lisus, are a small group of people inhabiting the remote easternmost corner of the Tirap district. They are simple and gentle people having their own culture religion, faith and belief and dialect.

**Climate**: The weather and the climate of Arunachal pradesh are quite distinct from the rest of the country. The climate of the state is dominated by the Himalayan system and the altitudinal variations. The climate is highly hot and humid of the lower altitudes and in the valleys covered by swampy dense forest particularly in the eastern section, while it becomes exceedingly cold in the higher altitudes. Average temperature during the winter months range from 15 to 21 degree census and 22 to 30 degree census during monsoon.
Between June and August the temperature May go us to 40 – 42
degrees celcious. The rainfall of Arunachal Pradesh in amongst the heaviest
in the country. The annual average rainfall in Arunachal Pradesh is more
than 350cm.

The literary rate is 54.74% with sex ratio of 901 females for 1000
males. It sends 1 member to Rajya Sabha and 2 members to Lok Sabha. It
has 6- members legislative assembly. The population of Arunachal Pradesh
is 10,91,117 according to 2001 census and is satterted over 12 towns and
3649 vilalges. The state has the lowest density of 13 persons per sq. km. As
against decadal growth rate of 41.34% at the national level. The population
of the state has grown by 26.2% over the period 1991-2001.

The literacy rate is 54.74% with sex ratio of 901 females for 1000
males. It sends 1 member to Rajya Sabha and 3 members to Lok Sabha. It
has 60 member legislative assembly.

To Reach Arunachal Pradesh :

Air : Nearest airport is at Tejpur in Assam (225 kms. From Itanagar)
Regular helicopter services are available from various places.

Rail Road : Nearest rail road Harmuty in Assam (33 kms. From Itanagar)
and North Lakhimpur (Assam) 60 km. From Itanagar.

Road : Direct buses ply between Gauhati, Shillong, Tezpur, Jorhat,
Dibrugarh, Tinsukhia and Nagaon. Inner time permit is required for visiting
the state which can be obtained easily from Arunachal Government office
in New Delhi, Gauhati and Dibrugarh.

Nagaland

Nagaland, state in extreme northeastern India bordered on the west
and north by Assam state, on the east by Myanmar (formerly known as
Burma) on the north by Arunachal Pradesh states and on the south by
Manipur state. Nagaland is one of the India’s smallest states, with a total
area of 16,579 Sq. Km. (6400 Sq. M.). The Naga Hills run through this
small state, which has Saramati as its highest peak at a height of 12,600 ft.
The main rivers that flow through Nagaland are Bhansiri, Boyang Bhikhu
and Jhanji. The terrain is mountainous, thickly wooded and cut by deep
river valleys. There is a wide variety of plant and animal life. Nagaland has
a monsoon climate with generally high humidity, rainfall averages between
1800 and 2500 MM (70 and 100 in) a year.

Nagaland has a single – chamber Legislative Assembly with 60
seats. The state sends two members to the Indian national parliament. One
to Rajya Sabha (upper house) and one to the Lok Sabha (lower house).
There are seven local government administrative districts – Mokokchung,
Tuensang, Mon, Wokha, Zunhebota, Pheko and Kohima. The capital is
Kohima.

British rule was established over the Nagaland by the 1890’s and
headhunting, then a traditional practice was outlawed. The naga territory
remained split between Assam and the north-east frontier agency, after
Indian independence in 1947. In 1960 the Indian government agreed to
make Nagaland a self-governing state within India. The state was officially inaugurated in 1963.

Nagaland is located approximately between $25^\circ 6'$ and $27^\circ 4'$ latitude, North of Equator and between the longitudinal lines $93^\circ 20'$ E and $95^\circ 15'$ E.

Weather: Rainfall is 2000 mm average. From May to August there are heavy rains and from September to October occasional rains and November to April Nagaland has dry season.

Population:

Nagaland has 1988636 population with 1041686 males and 946950 females literacy rate 67.11% out of which male literacy is 71.77% while females 61.92%.

Population in 19,88,636 with 16,527 square kilometer area Nagaland the heavenly land of Nagas is situated in the extreme north-east of the country and is bounded by Aurnachal Pradesh in the north; Assam in west, Manipur in the South and Mynmar in the East. The state is predominantly inhabited by the Naga tribals belonging to Indo-Mongoloid stock. There are about 32 tribes – the main tribes are the Angamis, Soma, Konyak, Aos and the Rangamas each of them having their own district culture, life style and effective system of self governance since time immemorial. During 19th century the region came under the British administration. After the Indian Independence this territory was made a centrally administered area in 1977 administered by the Government of Assam and was named as the Naga
Hills territory Tuensang area. It was renamed as Nagaland and given the status of state of the Indian union. Which was formally inaugurated on 1st December, 1983 as an independent state of India.

Nagaland also referred as the Switzerland of the East is blessed with immense natural beauty and enjoys braceing climate throughout the year. The lush jungles of the state are home to a rich variety of animal life which includes tiger, leopard, elephant, sambar and wild buffalo. The state is ideally suited for adventure sports like trekking; rock climbing, jungle camping etc.

**Society and Culture:**

The Nagas, inhabitants of Nagaland, are said to belong to the indo-mongoloid stock, a race whose presence was first noted ten centuries before Christ, at the time of the compilation of the Vedas.

The nagas are a handsome and friendly people. High cheek bones, almond eyes, sparkling teeth and bronzed skin set the Nagas apart. Nagas are simple people, almost entirely tribal. The social position of a naga is borne out by the number of bone necklaces he wears.

Weaving is a traditional art handed down through generations in Nagaland. Each of the major tribes has its own unique designs and colours, warm and colourful naga shawls, hand-woven shoulder bags decorative spears, table mats, wood carving and bamboo works make magnificent souvenirs. Festivals, marriages, or just the joy of the moment – are
occasions for the Nagas to burst into dance. Some of the important festivals are Sekrengyi, Moatsu, Tuluni, and Tokhu Emong.

Nagaland is a predominantly rural state. More than four-fifths of the population lives in small, isolated villages. Built on the most prominent points along the ridges of the hills, these villages were once stockaded, with massive wooden gates only could be approached by narrow, sunken paths. The villages are usually divided into khels, or quarters, each with its own headmen and administration Dimapur, Kohima, Mokokchung and Tuensang are the only urban centers with more than 20,000 people.

Religion:

The traditional Naga religion is animistic, according to which conceptions of a supreme creator and an afterlife exist. Nature is seen to be alive with invisible forces, minor deities and spirits with which priests and medicine men mediate. In the 19th Century, with the advent of British rule, Christianity was introduced and Baptist missionaries became especially active in the region. As a result, the population now is predominantly Christian.

Economy and Infrastructure:

Agriculture employs about 90 percent of the people of Nagaland. Rice and Corn are the main crops. However, the state is not self-sufficient in food grains. Shifting cultivation (also known as slash and burn agriculture) is widely practiced. The forests, which cover about 17% of
Nagaland, are its most important source of income. There are varied mineral reserves, including oil deposits, but little exploitation. The state has adopted an industrialization program since the 1970s.

Until the early 1970s, only cottage industries (weaving, woodwork, basketry, and pottery) existed in the state. Lack of raw materials, financial resources and power, as well as poor transport and communication all hindered industrial growth. Dimapur, the state’s leading industrial centre, now has a sugar mill and distillery, a prick factory and a television assembly plant. Other industries in the state include a Khandasi (Miolasses) mill, rice mills, fruit – canning plants, a paper and pulp factory, a plywood factory and cabinet and furniture factories.

Chromium, nickel, cobalt, iron ore and limestone are found in Nagaland, but only low-grade coal deposits are mined at present.

The state also possesses natural oil reserves.

Climate:

Owing to its elevation, southern Nagaland has a Salubrioust emperate type of climate. Winters are cold and the summers are warm. The Kohima district is sheltered by the lofty mountain summits. The highest peak of this area is Jopfu (9,880 feet). Besides Mt. Japfu, there are fifteen peaks ranging from 6,764 feet and above, the sea level in the district of Kohima. December and January are the coldest months of the winter season when frost occurs and the temperature drops to $6^\circ F$ to $4^\circ F$. The spring is
warm and humid. The heat decreases during the autumn and hence, October and November are, climatically the best months of the year. Annual rainfall in Kohima is 79” to 100 inches.

**Tribes of Naga:**

The principal tribes of the State are :-

1. Angami – in central and northern portion.
2. Rengam – in the northern portion.
3. Chakhesang – Eastern tract
4. Zeliangroung – Western area.

Other tribes are Kuki, Sema, Garo, Mikirs, Kachari who are scattered all over the state.

Capital of Nagaland is Kohima. Nagas speak Naga dialects and English.

**By Air:**

Dimapur is the only airport in the state. It is connected by air with Kolkata. Kohima is 74 Kms from Dimapur and can be reached by taxi (3 hrs.) and bus (4 hours).
By Rail:

Dimapur is the nearest rail head for Kohima. One can board a train from Gauhati to Lamdung (18 Kms.) and then a meter gauge train from Lamdung to Dimapur (99 Kms.).

By Road:

N H 39 connects Kohima with Dimapur. It is also connected to road to Imphal, Gauhati, Shillong and Kolkatta. Buses play regularly between Dimapur and Kohima. Entry per mil is required to visit Nagaland.

Meghalaya

Meghalaya literally means the abode of clouds, is one of the most beautiful states of the country. This virtual fairy land is endowed with immense national beauty. It seems as if mother nature especially showers her blessings on this hilly state through plentiful rainfall which infuses green colour to this exotic land. Swiftly flowing streams and crystal clear rivers meander through the hilly tracts and the innumerable cascading water falls and placed takes are indeed a sight to behold. India’s heaviest rain fall area Chirapungi is in this state.

The forest and meadows also abounds with large variety of butterflies and moths. The Unique butterfly museum at Shillong exhibits the rich variety of Meghalaya’s butterflies.

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Meghalaya is situated between latitude 20.1°N and 26.5°N, Longitude 85°49' E and 92°52' E latitude. Tucked away in the hills of the eastern sub-Himalayas in Meghalaya, one of the most beautiful states in the country. Nature has blessed her with abundant rainfall, sun-shine, virgin forests, high plateaus, tumbling waterfalls, crystal clear rivers, meandering streamlets and above all with sturdy intelligent and hospitable people.

Meghalaya has emerged as an Autonomous state on 2nd April 1970 and as a full-fledged state on 21st January 1972 marked the beginning of a new era of the geo-political history of north eastern India. It also marked the triumph of peaceful negotiations, mutual understanding and victory over violence and intrigue in achieving statehood.

The state of Meghalaya is situated on the north east of India. It extends for about 300 Kilometers in length and about 100 Kilometers in breadth. It is bounded on the north by Goalpara, Kamrup and Novgong districts, on the east by Korbi Anglong and north Cachar Hill districts, all of Assam and on the south and west by Bangaldesh.

Shillong, the capital of Meghalaya is located at an attitude of 1496 meters above sea level. Shillong, which was made Assam’s capital in 1874, remained so till January 1972, following the formation of Meghalaya. The capital city derives its name from the manifestation of the creator called Shyllong.
History:

The Khasi, Garo and Jaintia tribes each had their own Kingdom until the British annexed them in the 19th Century to build a road through the region. Eventually the British incorporated Meghalaya into Assam in 1835. After the independence in 1947, Meghalaya was accorded autonomous status within Assam. The turning point in their struggle came when Assam introduced Assamese as the state language, a language alien to the tribes of Meghalaya. The centre recognized their plight and their right for a state of their own. Meghalaya became a full-fledged state in 1972.

Society and Culture:

The original inhabitants of this state are Khasis, Jaintias and Garos who are a predominantly tribal lot. A common cultural tradition of all the tribes of Meghalaya is the Matriarchal law of inheritance by which, custody to property and succession of family position runs through the female line, passing from the mother to the youngest daughter, instead of the male line as is common elsewhere in the country. The pristine beauty salubrious climate and Unique vegetation of Meghalaya makes it a paradise for nature lovers and botanists. The lush jangles teem with exotic flora and fauna. It is famous for fascinating orchids which can be seen blooming all over. Some of the rare plants seen here are the carnivorous pitcher plant, wild citrus and pygmy lilly. There is also a rich variety of wildlife in its national parks – Nokrels and Balpakram and the two wild life sanctuaries Siju and Nonkhylem. The foerst and meadows also abounds with large variety of
butterflies, mooth; The Unique Butterfly museum at Shillong exhibits the rich variety of butterflies.

Religion:

Animism (the worship of nature deities and other spirits), Hinduism and Christianity are the main religions of this area. There is also a small minority of Muslims and even smaller groups of Buddhists and Sikhs. Traditional customs are maintained and religious festivals include varied forms of dance, and important element in the local culture, Khasi and Garo are the principal languages, together with Jaintia and English which are also the official languages.

The area is rich in tribal culture and folklore. Drinking and dancing to the accompaniment of music from buffalo horn singas, bamboo flutes and drums are the integral part of religious ceremonies and social functions. Marriages are exogamous. The advent of Christianity in the mid-19th century, along with its strict morality, has disrupted many of the tribal and communal institutions. Festivals vary according to the region and tribe.

Economy and Infrastructure:

Meghalaya has abundant but untapped natural resources, including coal, limestone, Kaolin, feldspar, quartz, mica gypsum, bauxite and other minerals. Its sillimanite deposits are reputedly the best in the world and account for almost all of India’s sillimanite deposits are reputedly the best in the world and account for almost all of sillimanite output. Meghalaya has
no heavy industries, small-scale industries include cement, plywood and beverage factories, in addition to a newly established electronics plant.

Important fruits grown here are orange, pineapple, lemon guava, jackfruit and bananas, while potato, jute, mesta, cotton, arecanut, ginger, turmeric, betel leaf and black pepper are the chief commercial crops. 'Jhum or the shifting system of cultivation is being replaced with scientific methods, bringing land under permanent cultivation. Forest resources from pine and other timber products bring in the major chunk of state’s revenue.

Internal communications are poor, and many areas remain isolated. There are no railways in Meghalaya. A national highway runs through the state from Guwahati (Assam) in north to Karimganj (Assam) in the south. The only airport in the state is located at Umroi 31 kms from Shillong.

Population:

Population distribution, percentage decadal growth and population density. Meghalaya has 2306069 population while 1167840 are males and 1138229 are females. Density is quite low is 103 per sq. km. while all in average is 324 per sq. km. Meghalaya has 22,429 sq.km. of land with a population of 23,06,069.

Cherrapuji (Sohr is a hilly village is 56 km. from Shillong and is one of the wetest place on earth.
Tribes of Meghalaya – The Khasis:

The traditional Khasi males dress is ‘Jymphong’ or a longish Sleeveless coat without collar, fastened by thongs in front of Pants and shorts. Now, the Khasis have adopted the western dress. On ceremonial occasions, they appear in ‘Jymphong’ and dhoti with an ornamental waistband.

The Khasi traditional female dress is rather elaborate with several pieces of cloth, giving the body a cylindrical shape. On ceremonial occasions, they wear a crown of silver or gold on the head. A spike or peak is fixed to the back of the crown, corresponding to the feathers worn by the men folk. They also adopted the western dress.

Food and Drink:

The staple food of Khasis is rice. They also take fish and meat. Like the other tribes in the northeast, the Khasis also ferment rice-beer and make spirit out of rice or millets by distillation. Use of rice-beer is a must for every ceremonial and religious occasion.

Social Structure:

The Khasis, the Jaintias and the Garos have a matrilineal society. Descent is traced through the mother, but the father plays an important role in the material and mental life of the family.
Religion:

The Khasis are now mostly Christians but before that, they believed in a Supreme Being.

The Garos:

The vibrant and virile ethnic people who reside in the Garo Hills are known as the Garos. The word Garo has been coined after the name of a small group of the Garos residing in the central part of the southern hills. Besides the Garo hills there are Garo settlements in the plains of Assam and Bangladesh.

Traditional Costumes:

The Garo women used to wear a piece of cloth around their waists and put on a blouse or vest. The man usually wear, in addition to cloth, a turban. On all festive occasions, the Garos irrespective of sex, wear headdresses with rows of beads struck with feathers of horns bills. Males and females – both wear bangles and earrings. Educated and well-to-do Garos in the towns wear western dress.

Food and Drink:

The Garo have no inhibitions about food. Their chief meals consist of rice with onions, capsicum and salt thrice a day. Practically all types of
animal foods are taken. Drinks are almost an everyday affair. The liquor is not distilled, but prepared by brewing food grains.

**Social Structure:**

Birth is a matter of joy not only to the family, but also to the community. Till death the newborn baby belongs to the mother’s family, irrespective of sex, even after marriage.

Marriage within the clan is completely prohibited and severely punishable. Marriage is however, arranged with the formal sanction of the parents.

**Rail:**

Nearest railroad is Guhati and people have to travel by bus or taxi from Gauhati.

**Road:**

N H 40 connects Shillong with Gauhati. Shillong is also connected by Road to Darjeeling, Imphal, Kaziranga Kohima and Kolkatta.

**ASSAM**

Assam was known as “pragiyotisha which was lates kown as “Kamrup”. The kingdom of Kamrup finds earliest mention in the Allahabad
pillar inscription of Samudragupta. Prior to its annexation by the British, Assam was ruled by the Ahom kings for almost six hundred years. It has a rich and varied legacy of culture and civilization and the Austric, Mongolian, Dravidian and Aryans who came to live there long ago have contributed to its composite culture. Assam became a British protectorate in 1826 when the Burmese ceded Assam to the British under the treaty of Yandabu. The administration of the territory was then handed over to an agent of British in 1835. Assam was annexed to Bengal in 1839 and again it was bifurcated in 1874 as a separate province under the administration of a chief commissioner with Shillong as its capital. It was again united to the eastern districts of Bengal under the partition of Bengal in 1905 and in 1912 the chief commissionership of Assam was revived.

Assam is described as the eldest of the seven sisters comprising of the seven North Eastern states of the country. It is close to India’s international borders with China, Myanmar, Bhutan, and Bangladesh. It is surrounded on almost all the sides predominantly by hills or mountainous tracts Bhutan and Arunachal Pradesh on the north, Manipur, Meghalaya and Arunachal Pradesh on the east, and Meghalaya, Mizoram and Tripura on the south. Assam has 78,438 square kilometers of area.

Assam has a single chamber legislative assembly with 126 members. It has one seat each in Rajya Sabha and Lok Sabha of the Indian central government administrative blocks. Local government is based on 23 administrative block the capital of state is Dispur.
The Brahmaputra River valley is the dominant physical feature of Assam. The river starts near Sadiya in the extreme northeast and runs westward nearly 450 miles before turning south to enter the plains of Bangladesh. It is more than 5 miles wide and is studded with numerous low, isolated hills. It rise from the plains. The valley is surrounded on all sides, which are intersected by many streams and rivulets that flow from the neighbouring Brahmaputra river.

Climate:

The average temperature is moderate about 84 degree F (29°C) in the month of August, the average valley temperature in January is 61°F due to this season, the climate of the valley is marked by heavy fogs and Assam does not have the normal Indian hot dry season, but the real force of the monsoon winds is faced from June Assam ranks among the highest in rainfall in the world, its annual rainfall varies in west 80 to 120 inches per year in the east. The rainfall is largely concentrated during June to September. It often results in widespread destructive floods. It has much dense tropical forests of bamboo and at higher elevations, evergreen trees. In Assam we find animals like the elephant, tiger, leopard, rhinoceros and bear.

In Assam, state the famous game reserve or Sanctuary at Kaziranga is located. Where people from the world over come to meet celebrated one horned Indian rhinoceros. Manas is another such location famous as the last bastions of the Golden Languors.
Agriculture:

Assam has a grass cropped area of about 85 lakh hectares with more than 78% accounting for areas covered by food grain crops, like Jute tea, cotton, potato, sugarcane, oilseeds etc. The major cash crops like orange, banana, pineapple, arecanut, coconut, guava mango and jackfruit are the major horticulture items produced in Assam. About 74 percent of the states working force is engaged in agriculture and allied activities.

Industry and Economy:

Tea is the prominent agriculture based industry of Assam. Assam contributes about 55 percent of India’s tea output and 15.6 percent of world’s tea production. The only big industry in the state is the agro-based tea industry earning substantial revenue. Other agro-based industries are sugar, jute, paper and rice. Assam is fairly rich in petroleum, natural gas, limestone and coal. The state has three oil refineries and the fourth refineries at Numaligarh with three million to nine million capacity was commissioned in December, 1998 cottage industries included handloom sericulture, cane and bamboo articles, carpentry and manufacture of brass utensils. Assam produces Eri, Muga, Tassar and Mulberry silks. In Muga district of Assam only Muga silk is produced which is produced nowhere in the world.

Bihu is the most important festival of Assam and is the celebration of good harvest. Baishagu is the festival of New Year Kamakhya temple is the most famous one, in Assam.
Tribes of Assam:

Mishing, Bodo, Rabha, Burman, Deori and Tiwa are the tribes found in Assam.

Mishing: The Mishings are said to be the blockbusters from northern hills. They were the only hill people who chose to come down to the plains and settle and not to go back again. Even in the earlier days the Mishings were known as “Miris” meaning most probably a go between hills and plains people.

Customs, Traditions and Religious Beliefs:

Their primal man Abu Tani the son of Bony polo i.e. Mother sun and father Moon. Ali Ai Ligang is their most colourful festival. With the advent of each spring, every Mishing village is plunged into goy abandon.

The Mishing people:

The Mishing’s are gay and colourful people. They are easy going and their manners informal. They are conservative but interestingly enough can adjust themselves to any environment. The latter quality distinguished them from most of the local tribes. Their present habitats are the banks of the upper Assam tributaries of the Brahmaputra and their estuaries.

The Mishings speak a language, which is a branch of the Tan-Agam, which in other words, is the north Assam section of the Tibeto – Burman
stock. As most of the Mishing villages are situated on the riverbanks, have was wrought upon by flood almost every year which is immeasurable.

The Village and Household:

A Mishing house is generally built north south wise. It is on a raised floor with a notched pole-ladder to mount. The house has only a door in front and one door at the back and inside it is on open dormitory without any partition.

The Burmans are none other but the Hinduised Kacharis or to be more accurate, Hinduised Dimasas of the district of cachar. These Kacharis were undoubtedly the self same group of the Boro-Kacharis who at a later period introduced themselves as Dimasa.

Customs, Traditions And Religious Beliefs:

They are now more Hindus than any thing else. Amongst the old innumerable religious festivals they have so far retained only one viz. The Bainie Puja. The Hindu rites govern their marriages and funerals.

The Barmons People:

The people of the Barmons identified themselves with the Kshatriyas. Agriculture is their main occupation.
The Village And Household:

The Barmon villages are situated generally by the side of the hills. While selecting the site of the village they also prefer a river flowing nearby.

Bado:

The term Bado, derived from Bhotia. Serves to describe. Several Trans – Himalayan Tribes including the Monpas, Baflas and Mishmis of Arunachal Pradesh, group in the cachar hills of Tripura and the Gars of Meghalaya. The Bodo is are also known as Bado – Kachari’s who ruled the northeastern region of India since the days of the Ramayana developed a distinct Civilization, which thrived, till the later part of the 18th century. The Baro – Cachari people are a section of the Indo chineste of the Mongoloid stock whose original habitat had been somewhere between the upper waters of the yangtse – Kiang and the Hoang-Ho.

Customs, Traditions and Religious Beliefs:

Marriage by negotiation is generally practiced by the Bado Tribe, Baro – Kachari youth can still earn a bride by serving in her family. Such a form of marriage is presumed to originate the practice of matri-local residence amongst the Baro-Kacharis. They generally follow exogancy.

The Baro-Kacharis believe that their origin to be totamistic. They have a number of clan names indicating their origin from animals and

**The Bado People:**

The Baro – Kachari mainly seen in isolated pockets mainly in the districts of Goalpara, Kamrup and a portion of Barvang and the two hill districts, where they are known as Bimasas. Some scholars believe that the Baro – cacharis are the first Agricultural Nomads to have entered this part of the globe. They were the first to introduce irrigation system and to teach how to domicile themselves with the plants. They are also the first one’s to use the art of silk culture. Agriculture is the main stay of the village economy and they mainly do wet cultivation.

**The Village And Household:**

The Buro-Kachori village is on self – sufficient unit. They are merchants, goldsmiths, blacksmiths, coppersmiths, and carpenters and every women is a weaver. It is said that Indians had received the technique of weaving and embroidery from the Indo-Mongoloids in Assam, The Buro – kacharies were decidedly the pioneers in this respect and they were fine craftsmen too.

**The Deori:**

Deoris are mainly found in Lakhimpur and Sibsagar Districts. They are bilingual and speak both Assamis and their own languages. Agriculture
is the main source of income for the Deoris. In many Deori villages, there are traditional community weaving countries of the aisis too.

**The Village and Household:**

Deori villages are generally found in the riverine areas having fertile land. The Deori village consists of Thirty or more households. Their houses are constructed on a bamboo platform raised above five feet above the ground.

**Karbis:**

The Karbis or the Mikirs are said to be one of the few most ancient races of Assam. The great artist-reholar Bishnu Prasad Rabha used to refer to them as the Columbus of Assam.

**Customs, Traditions and Religious Beliefs:**

Hempu was their primal man. According to Karbi tradition set Recho was their fist king who promised his resurrection at a certain stage of civilization to rule the earth again. Some clans of the Karbis believe their origins to be to tawnistic. The highest of the Karbi gods is “Banthe” the god of the heaven. The most important social function of the Karbis is the Chamang Kan.
The Karbi People:

Karbi are mainly habitant of Sibsagar district and come part of Newgona. Majority of Karbis used to do Jhum cultivation till the fifties but now almost all of them have taken to wet cultivation.

The Village and Household:

The concept of a plains Karbi house is almost similar to that of the Rabha house. As for their village, the Karbis always prefer a site at the foot of a hill to other plain lands. The village consists of a number of families and the village named after its headman.

Rabha:

Like the Kacharis, Mishing, Garos and other aboriginal tribes of the northeast the Rabhas too have their stock of legends, which are supposed to explain how the earth and the lives appeared and how they began to worship different animated and inanimated objects and to live in a certain area. This ancient legend is also the source of the ‘Marugest’ the long devotional song sung during Phaksi puja, the late spring festival of the Rabhas.
Customs, Traditions and Religious Beliefs:

The Rabha practice monogramy, they observe a yearly festival for the dead kings of the clan, which is known as “Farkhanthi”. Their biggest festival of the year is Baikhu, also called Khaksi, which appears to be a fertility festival.

The Rabha People:

The Rabhas speak a language different, but not quite so from that of the Kacharis. Both belong to the Roms branch, Assam Burmes. The Rabha language is spoken at present by a handful of the tribe who belong to Randaniya and Maitoria groups. The village, economy is mainly based on agriculture. Almost cent percent of the Rabha people are agriculturists.

The Village And Household:

Rabha village inhabited either by the Rangdiniya or the Maitoria sub-group. Their house is a two-room affair. But for the plinth it looks like a Beori or Mishing house.

Tiwas:

Tiwas were none but a section of the great Boro-kachari races and during the 13th and 14th century they lived some where near the Boro-
kachari capital at Dimapur. So ultimately a great number of the tribe came
down to the plains of Nowgong, Kamrup and Lakhimpur.

**Customs, Traditions of Religious Beliefs:**

Their religion is like that of the Boro – Kacharis. They too follow
the cult of poly – demonism. Their principal God is ‘Pha’ which means a
father. They believe this ‘Pha’ to be none but Lord Shiva. Tiwas have got a
number of festivals including a number of pujaas or religious functions.
Thee changkhong and sagramchowa are the two pujaas connected with
spring and feality.

**The Tiwa People:**

The Tiwa population in Assam consists mainly in the district of
Nowgong. In the matter of village occupation the Lalungs are no better than
the Boro – Kacharis. The womenfolk are good weavers.

**The Village And Household:**

There is no striking difference between a Boro – Kachari and a
Lalungs village, womenfolk command respect in the society.
Population:

According to the census Report of 2001, Assam has a total population of 26,638,407. It constitutes 2.59 percent of the total population of India and 68.24 percent of the entire North east. The state has a density of 340 persons per square kilometer.

Literacy:

The literacy rate of Assam is 64.28 and it holds the 24th position in this regard among the Indian states. Assam ranks 26th in human resource development index and 21st in poverty index in India according to the Human development Report 2001. Language of Assam is Assames which resembles Bengali.

How to reach Assam by Air. Gauhati is the Capital of Assam can be reached as it is linked with regular flights from Kolkatta, Delhi, Jorhat, Dibrugha. There are airports at Tezpur, Silchar and Lilabari.

By Rail:

Gauhati is the head quarters of the North Eastern railway and is well connected by rail with major towns of the country. There are trains from Gauhati, Dimapur, Tinsukia, Dibrugarh and Murkong – selek.
Road Ways:

Gauati is the nodal point for road transport in the region. It is connected by NH 31, 37, 40 and 52 Buses are available from Gauhati to the towns within and outside the state.

It is not clear how the name “Assam” came into existence. The name “Assam” may be derived from the Sanskrit term “Assam” that means unparalleled or one with no equal. The rugged nature of the land of Assam may also be a reason for her name.

In addition, the Ahoms ruled Assam for six hundred years till the early part of the 19th Century. The words “Ahoms” and “Asom” are pronounced similarly and hence the Ahoms may also have given Assam its names.

The capital of Assam used to be Shillong in the modern state of Meghalaya for more than a hundred years till it was moved to Dispur, a suburb of Guwahati in 1972, after Meghalaya became a separate state of India.

Manipur

Manipur is Mother’s nature gifts to mankind. The Main language is Manipur (also known as Meetei Lan) one can find a variety of Orchids and Lily in the state. There are 500 varieties of orchids of which 472 have been
identified. Late Pandit Jawaharlal Nehru paid a fitting tribute by describing it as "Jewel of India. Manipur came under The British Rule as, a princely State after the defeat in the Anglo-Manipur war of 1891. After independence of India in 1947, the princely state of Manipur was merged in the Indian Union on October 15, 1949 and became a full fledged state of India on the 21st January, 1972.

Manipur is situated between 23.83°N latitude and 94.78°E longitude. It comprises 1820 sq. km. of flat plateau of alluvial valley and 20507 sq. km. of hill territory and forms a part of the Himalayan mountain system which carries. This cup-shaped wonderland inside its series of hill ranges.

Manipur has been a union territory from 1956 and became a full – fledged state from 1972 Manipuri was recognized as a national language in 1992. Manipur is Mother nature's gift to mankind. The main language is Manipuri (also known as Meotei Ion). One can find a variety of Orchids and Lily in the state. Late Pandit Jawaharlal Nehru paid a fitting tribute by describing it as "jewel of India" having a varied and proud history from the earliest times, Manipur came under the British Rule as a Princely state after the defeat in the Anglo – Manipuri war of 1891. After Independence of India in 1947, the princely state of Manipur was merged in the Indian Union on October 15, 1949 and became a full fledged state of India on the 21st January, 1972.
Location:

It is bound by Nagaland in the north, Mizoram in the south, Upper Myanmar in the east, and Cachar district of Assam in the west. People include the Meities, Nagas, Kukis, and other communities. Almost 67% of the geographical area of Manipur is hill tract covered with forests. Manipur is a state rich in culture as well as beauty. Manipur has an area of 22,327 sqs. With a population of 19,47,149 people, the weather temperature varies between 10 to 35⁰ Celsius. Average annual rainfall is 2100 mm, while highest rainfall of 2855 mm in Kamalpur and lowest rainfall of 1811 mm in Sonamura. Major rivers in Manipur are Imphal, Irl, Nambul, Sekmai, Chakpi, Thoubi, and Kuga.

The rich culture and tradition of the Manipuris are also depicted in their handloom clothes and handicrafts. The Manipuri handloom and handicrafts are known throughout the world for articulate craftsmanship and usefulness. Manipuris find markets for their handicrafts throughout India as well as abroad.

People:

Ethnicity: The ethnicity of Manipur is unique in itself. The people of Manipur include Meitei, Naga, Meitei Pongal and other colourful communities.
Arts and Crafts:

The exotic handlooms and handicrafts of Manipur are highly influenced by the Mystique of nature. The Manipur Mekhla is a unique sheet of Sarong tied around the waist of the women. The Manipur waistcoat is another gem of artistry that is in great demand both within and outside the state.

Music and Dance:

Manipur is a melting pot of cultures. Rajarsee Bhagyachandra of Manipur created the well-known dance called Raslea. Centering on Lord Krishna, the Raslula reveals the Mythological concept related with the formation of the state. The Thabal Chongha is another notable dance performed by the boys and girls during the yaosong festival.

The festivals of Manipur hold special importance to the people of the state. Most of their festivals are characterized by traditional dance and music along with some traditional refreshments. Yaosnag is a festival celebrated on the full-moon day of Feb./March. This festival is also regarded as the festival to welcome to spring season. Moreover, there are festivals like the Manipuri. New year celebration known as the Cheirouba and the festival to reassure the loving relationship of the Siblings known as Ningol chakaouba. Kut is another festival that Marks’ the harvesting season in Manipur.
Attire:

The traditional attire of the Manipuris consists of the phanek and phi (half sarees) for women and Pheijom pumyat (Dhoti Kurta) for men. These are generally hand woven and very fine in texture and colour.

There are 29 Tribal groups in Manipur:

1. **Aimol**: inhabited in Chandel district, Churachandpur district, Senapati District and Imphal – speak old Kuki dialect. Population 1100.
2. **Anal**: Focus mainly in Chandel district population 8,770.
3. **Angami**: Population 82, no village in Manipur.
4. **Chothe**: Population 2,507 – Chandel and Bishnupur districts – speak Kuki Chin dialect – also try to be on Themselves – have many cultural similarities with Meitei.
5. **Chiru**: Population 3,664 – formerly describe as old Kuki 0 in Tamenglong, Churachandpur, Senapati districts came in Manipur in the 16th Century.
8. **Koirao/Thangal**: Population 2,132 Senapati district.
9. **Koiroyeng**: Population 603 – in Senapati district and Imphal – they themselves prefer to be self recognized.
10. **Kom**: Population 8,618 – mainly in Churachandpur, Chandel and Senapati districts but settle in all hill districts of Manipur and Imphal.


12. **Mao**: Population 43,917 in Senapati district.


15. **Monsnag**: Population 1,224 – Chandel district.

16. **Moyon**: Population 1,989 – mainly in Chandel district one of the oldest tribes of Manipur as evident in many Chronicles of Manipur.


18. **Sema**: Population 203 – no appropriate village in Manipur.

19. **Tangkhul**: Population 76,115 – mainly in Ukhrul district – a legend trace of their origin at Imphal valley – also say to be descended from sibling originator of Meitei.


21. **Humar**: Population 30,672 – Concentrate in Churachandpur but found in other districts as Chandel, Imphal.


25. **Simte**: Population 5,476 – Churachandpur districts.

**Economy and Infrastructure:**

Agriculture and allied activities are the single largest source of livelihood, for a majority of the rural masses, and is also the mainstay of the state economy. Industry in Manipur is not very well developed. However, the state is now making rapid strides towards industrialization, with setting up of many large and small–scale industrial units. The main industries of Manipur are Pharmaceuticals, steal re-rolling, plywood, bamboo chipping, cement, vanaspati and electronics. The state is well connected by airways and roads. Railway tracks are being laid for better transportation facilities.

**Industrial Progress:**

Manipur has made some progress in the setting up of small scale industrial units of which some 7700 have been set up. A joint sector plant to manufacture drugs and pharmaceuticals has been commissioned and electronic goods, steel fabrication articles and plastic goods are being
produced in the state. A cement plant has also came up in Manipur. Among other industries a spinning mill, a ghee manufacturing unit and similar factories to make other consumer products have been commissioned up to 2,000 AD and a profile of a number of industries which could be set up in the state has been prepared. A centre for electronic design and technology and the central institute of plastic Engineering and Technology have been set up at Imphal. A factory is already making colour and black and white, TV sets.

Agriculture:

Agriculture and allied activities is the single largest source of livelihood of rural folk. Paddy is the main crop grown. Manipuri rice is very sweet. It can be eaten without curray. Other crops are wheat, pulses maize etc. There are two modes of cultivation, punghul and transplantation of seeds. In the hill area Jhum and terraced cultivation are carried in the agricultural season. In general the land is cleared in the month of January and February. Crops are sown in May – June and harvesting starts in October and ends about in the early part of December. The soil is considered fit for all kinds of grain crops. Vegetables and fruits. Sirohee hill is Ukural is famous for the Sirohee lily. The species of this part is endemic to that particular hill only. Fruits cultivated include fine – apple, avasado and orange. In some areas of the valley apricot, oranges lemons and mangoes are also grown. Every kind of vegetables like Cabbages, carrot, radish, beetroot, turnip, ladies finger, pumpkin and pulses are grown and the yield is very good. Vegetables grown also include chilly, patato, cabbage, pea, brinjal and tomato.
Capital of Manipur is Imphal. How to reach Imphal is given below –

By Air: Imphal is connected with regular flights from Delhi and Kolkatta.

By Rail: Nearest rail head for Imphal is at Dimapur (275 KM) in Nagaland. Another rail head to Imphal is at Jinhbham a small town in Manipur’s boarder (225 KM away).

By Road: Imphal is connected by road to all the important towns of the North East. It is connected with Silchar (224 KM) is Assam by NH 53, NH 89 connects Imphal to Dimapur. Entry permit is necessary to enter Manipur state.

Tripura

Tranquil Tripura tucked away in the extreme corner of the North-eastern states, amidst the river valleys of Myanmar and Bangladesh is the least known part of the region, in spite of the amazing natural beauty and rich cultural historical heritage. This ancient land of mysterious past has unique tribal cultural heritage. Tripura finds mention in the legendary Puranas and the great epic Maharashtra.

Tripura, a colourful Kalaido-scope of natural beauty serene environs. Cross cultural ethnic diversity ancient temples and monuments is one of the most delightful place of the North East India.
In Tripura Sepahijala, Trishine and Dumboor wild life sanctuaries are located.

Tripura lies approximately between latitude 22°56′ and 22°32′ north and longitude 90°10′ and 92°21′ east.

It is located in the north eastern part of the subcontinent. It is bordered on the north, west and south by Bangladesh, on the east by the state of Mizoram and on the north east by the state of Assam. Covering an area of only 10,486 square Kilometers. It is India’s third smallest state, after Goa and Sikkim.

Tripura is mainly a hilly territory with attitudes varying from 50 to 3080 ft above sea level, through the major population of the state lives in the plains. It has a moderate temperature and highly humid atmosphere.

Tripura sends three members to the parliament. One to the Rajya Sabha (Upper house) and two to the Lok Sabha (Lower house). The state has three administrative districts. Agartala is the capital of this picturesque hilly state.

History:

Historical evidence of Tripura first appears in the 14th – century Rajamala, the chronicle of the Manikya dynasty. Under the dynasty, Tripura Suzerainty was extended over much of Bengal, Assam and Myanmar in a series of remarkable military conquests. It was not until the
beginning of the 17th century that the Mughal empire extended its sovereignty over much of Tripura. In 1905 Tripura was attached to the new province of Eastern Bengal and Assam and was known as Hill Tippera.

The last ruling Maharaja of Tripura, Bir Bikram Kishore Mankiya, ascended the throne in 1923 and before his death in 1947, settled that Tripura should accede to the newly independent country of India. Tripura officially became part of India on Oct. 15, 1949 and was made a union territory on Sept. 1, 1956. It became a constituent state of the Indian Union on Jan. 21, 1972.

Tripura is a land of high hills, hillocks, interspersed with rivers and valleys having moderately warmer and humid climate. The terrain soil and climate of the state of Tripura are ideally suited or rain-fed Horticulture.

**Location:**

Remotest in the north east. Land Total area is 10,492 Sq. Km. 84% international border with Bangladesh (839) km 60% Hilly Terrain, 60% Forest, 52.76% Forest cover, 39% Reserve Forest, 25% Net shown Area of 30% operational Holding. Irrigation 13% of the area.

**Weather:**

Temperature varies between 10 to 35 degree Celsius, Average Annual Rain fall 2100 mm Highest Rain fall 2855 mm (Kamalpur) Lowest Rain fall 1811 mm (Sonamura).
Crops:

Major fruits grown are pineapple, orange, jackfruit Litchi, Cashewnut, Major crops in Tripura are Turmeric, Chilly Potato and Topioca.

Tribes:

Angami / Ao / Chackesang / Chang Khiamnungan / Kuki / Konyak / Lotha / phom Pochury / Rengma / Sumi / Sangtam / Yimchungru / Zeljang.

Major crops are: Rice / Maize / Millet / Grams / Tea etc.

Major Minerals Forest: Coal / Lim Stone / Petroleum / Marble etc.

Major Fruits: Bannana / Pine-apple / orange / Passion fruits / Pears / Plum / Jack fruit / Ginger / Gerics / Chilli / Tomato / Potato / Cabbage etc.

Society and Culture:

Today, Tripura is largely a Bengali community, inspite of the 19 scheduled tribes that form more than 40 percent of the state’s population. More than half of the population speak Bengali. Bengali and Tripuri are state’s official languages. The other important language is Manipuri. Hinduism is the religion of most of the people. There are also small minorities of Muslims, Buddhists and Christains.
Handlooms and handicrafts of Tripura reflect the inherent quality of workmanship and uniqueness of the people. Simple materials such as bamboo cane, palm leaves and ordinary yarn are used to create a fascinating variety of handwork. The main festival of Tripura are the Durga Puja, Karchi Puja, Diwali, Dol Jatra, Pous Sankranti, Ashokashtimi and Buddha Jayanti, Id, Christmas and new year.

**Economy and Infrastructure:**

Agriculture is the mainstay of the economy, shifting cultivation is gradually being replaced by modern farming methods. Important cash crops are tea, jute, cotton and fruit. Wheat, rice potatoes and sugarcane are also grown. Almost half the land area is still covered by forest. Manufacturing is largely on a small scale and include many cottage industries, such as weaving, carpentry, basketry and pottery making.

Energy is provided by diesel – powered thermal plants at Agartala, Ambasa, Khowai, Dharmanagar, Kailashahar, Udiapur and Bagala and Gumti Hydroelectric projects. Extensive resources of natural gas have recently been discovered in the state.

Tripura’s hilly topography renders communications difficult. Moreover, with Bangladesh bordering the state on three sides, Tripura is virtually isolated from India, land routes consist only of the Agartala – Karimganj (Assam) road and a meter – gauge railway link from Dhrmanagar to Kalkali Ghat, Assam. Most rivers carry boat traffic, but this
is generally for local transport. Agartala is linked by air to Calcutta and various towns in Assam. Intrastate air service also exists.

**Religion:**

Tripuris are under Hindu inspiration. They had their tribal religion modified by Hinduism. The Cantais and the Deodais are regarded as the custodians for the Tripuri religion and still occupy as exalted a position in society as the Brahmins in Hindu Society.

**Tribes of Tripura:**

The tribes in Tripura are – The Tripuris, Reangs, Jamatia, Noatias and Halams are Hindus and practice all the Hindu religious rites. The Halam and the noatias are generally the followers of the Sakti cult, but most of the people belonging to the Kalai and Rupini sections of the former tribe follow Vaishanvism. The form of worship practiced by them is same as that of Hindus but they are animistic and believe in the existence of God in all elements of nature.

**Climate:**

The climate of the state is generally hot and humid. The average maximum temperature is 35°C in May-June and the average minimum temperature is 10.5°C in December-January. The average rainfall is around 230 cm/annum. The monsoon starts generally in April and continues up to September. Summer starts in March and continues up to May and is
followed by rainy season extending over about three-four months (May-August). The pleasant season lasts only for about two months (September-October). This follows winter which continues up to February.

**Capital of Tripura is Agartala:**

**By Air:** Agartala is connected by air with Kalkatta, Gauhati and Silchar. There are also air ports at Kalashahar and Kamalpur which are not functioning at present.

**By Rail:** The nearest railway station for Agartala is Kumarhat (140 km) one can reach Kumarhat from Gauhati via Lumdung in Assam. Trains to Lamdung are Brahmaputra mail, Kamrup Express, Barak Valley Express and Cachar Express to Lamdung (Assam) and Kumarhat.

**By Road:** Regular buses are available from Gauhati to Agartala which takes 24 hours Agartala is also connected to Dhaka in Bangladesh (6 hours).

**Mizoram**

Mizoram is known as the song bird of North-East. Misty Mizoram also known as the land of the Blue. Maintain or the Hill People’s land is virtually under the cover of magnificent mountains and deep gorges. There are over 21 major hill ranges and peaks at variable heights sprawling a cross the state with ‘Phawngpul’ (blue mountain) at a height of 2065 meters above the sea level, being the highest peak of the state. In fact ‘Mizo’ is a combination of the words ‘Mi’ or man and ‘Zo’ or hill or high altitude
meaning the land of the highlanders, a collective name given to the inhabitants of this land.

The beautiful remote state is endowed with immense beauty and has a rich wealth of flora and fauna. There are many kinds of orchids, wild flowers and over thousand varieties of medicinal plants / herbs growing wild in this state.

Mizoram is one of the North-Eastern states of India, bordered by Myanmar (formerly known as Burma) to the east and south, Bangladesh to the west and by the states of Manipur, Assam and Tripura to the north. Mizoram means. Land of the Highlanders in the local language Mizo.

Mizoram is a mountainous region which became the 23rd state of the union in Feb., 1987. It was one of the districts of Assam till 1972 when it became union territory. Sandwicthed between Myanmar in the east and south and Bangaldesh in the west. Mizoram occupies an area of great strategic importance in the North-Eastern corner of India. It has a total of 630 miles boundary with Myanmar and Bangladesh.
Mizoram has a single-chamber Legislative Assembly of 40 seats. The state sends two members to the Indian national parliament. One to the Rajya Sabha (upper house) and one to the Lok Sabha (lower house). The state has eight districts.

**History:**

Between 1750 and 1850 the Mizo tribes migrated from the nearby Chin Hills and subjugated the indigenous population. The Mizo's developed an autocratic political system based on some 300 hereditary Chieftainships.

The tribes of Mizoram remained unaffected by foreign political influence until the British annexed Assam in 1826 under the treaty of Yandabo. During the next decades, Mizo raids into British territory led to occasional punitive expeditions by the British. Although not formally annexed until the early 1890s, the region had come under British control two decades earlier.

For the first few years after the British annexation Lushai hills in the north remained under Assam while the southern half remained under Bengal. Both these parts were amalgamated in 1898 into one district called Lushai Hills District under the chief commissioner of Assam. With the implementation of the North-Eastern reorganization act in 1972, Mizoram became a union territory and as a sequel to the signing of the historic memorandum of settlement between Government of India and the Mizo national Front in 1986, it was granted statehood on 20 February, 1987.
Weather:

The upper part of the hills are, predictably cold, cool during the summer while the lower reaches are relatively warm and humid. Storms break out during March-April.

The maximum average temperature in the summer is 30 degree C while in the winter the minimum average temperature is around 11 degree C.

The four months between November and February are winter in Mizoram which is followed by the spring. The three months from June to August are known as the rainy season. The climate as at its moderate best in the two autumnal months September and October.

Average rainfall in Mizoram – 250 inches per annum

Crops:

Paddy is the main crop and the other important crops are Maize, Soyabean, Musturd, Sesam, Spices, Vegetables etc.

Total Population is: 8,91,058, Female = 4,31,275, Male = 4,59,783.

People:

Historian believe that the Mizos are a part of the great wave of the mongolian race Spilling over into the eastern and southern India centuries.
ago. They came under the influence of the British missionaries in the 9th century and now most of the Mizos are Christians.

**Literacy of people**: 88.49 (second highest in the country).

**Rivers**: Mizorma has 27 major rivers.
Highest point of Mizoram is Phawngpuri (Blue mountain) 2,210/2065 M.

**Society and Culture**:

The Mizo’s are divided into several tribes – the Lushais, Pawis, Paithes, Raltes, Pang, Himars, Kukis etc. This society is based largely around tribal villages. The chief’s house and the Zawlbuk (community house for young, single men) are the focus of village life. Mizo and English are the official languages of the state. The literacy rate in Mizoram is about 82 percent one of highest in India. More than 80% of the population are Christians, the great majority are protestants who were converted by missionaries during the 19th Century. There are Muslim, Buddhist and Hindu minorities. The nomadic chakmas practice a combination of Hinduism, Buddhism and animism.

Though mostly Christians, the hill people have kept alive their rich cultural heritage, colourful customs and lively tradition. An interesting tradition amongst the Mizos is the code of ethics which revolves around tlawmngaihna, an untranslatable term which means that every Mizo is duty bound to be hospitable, kind unselfish and helpful to the poor and needy.
Festivals and dances of the Mizos' have a unique tribal flavour. Christamous and new year’s Day are the most popular festivals, Chapchar Kut (after clearing of jungles for cultivation of the Jhum crop in Feb.-March) Pawl Kut (after the harvests when the granary is full in December) and Mim Kut (dedicated to departed Souls after the maize harvest in September) are the other occasions celebrated with much gusto. The most popular dances of Mizoram are Cheraw (Bamboo dance) Khuallam (dance for visitors or guests) Chheih Lam (at the end of a day’s work) and Solakar or Sarlankai (prevalent among the Mara and Pawl tribes).

**Economy and Infrastructure:**

About three – quarters of the population of Mizoram earn their living from agriculture. Both terraced cultivation and Jum (shifting) tillage are practiced. The number of people farming has reduced the traditional eight-year Jhum cycle and there has been an accompanying decline in yields.

There are no major industries in the state. Small-scale industries include sericulture, handloom and handicrafts industries, sawmills and furniture workshops, oil refining, grain milling and ginger processing.

The state’s poor transport and communications are a major obstacle to economic growth. Although a road system is being developed, a single road links the towns of Aizwal and Lunglei in Mizoram to Silchar in Assam. There are no railways. Vayudoot, India’s low-capacity and short-haul domestic airline, provides service from Aizwal to Silchar and to Calcutta in West Bengal. The new industrial policy of Mizoram was framed
in 1989, under which some priority industries were identified. These include agro and forest based industries, handloom and handicrafts, electronics and consumer industries. With the opening up of the border trade, the state would be able to be a major business hub.

Climate:

The upper part of the hills are predictably cold, cool during the summer, while the lower reaches are relatively warm and humid. Stroms break out during March-April, just before or around the summer. The maximum average temperature is around 11 degree C. The four months between November and February are winter in Mizoram which is followed by the spring. The storms come in the middle of April to herald the beginning of the summer. The mercury starts rising in summer in the hills. The climate is at its moderate best in the two autumnal months. September and October, when the temperature moves between 19 to 24 degree C.

The capital of Mizoram is Aizwal where in the people speak both Mizo and English.

How to reach Aizwal:

By Air: Aizwal is connected to Kolkatta (1 hr and 4 minutes) and Imphal (30 minutes).
By Rail: The nearest rail head to Aizwal is Silchar (184 KM) in Assam from Guhati travel to Silchar by Barak Valley Express; Cachar Express or the Tripura Passenger (Journey takes 19 hours).

By Road: Aizwal is connected by NH 54 with the rest of country through Silchar. It is also connected by road with Shillong and Gauhati. Permit from the Liasen Official of Government of Mizoram at Silchar, Gauhati or New Delhi is necessary to visit Mizoram.

The Reorganization of North-East (ASSAM):

In this section we tried to find out whether there is any genisis for insurgency and unrest in the North-East. Historical account of the development of North-East and the bifurcation of Assam into 7 states.

Historical Account of North-East:

In Assam and the North-East special problems arose immediately after Independence which made states reorganization for more difficult and violent process than elsewhere at that time. The central government faced explicit, unequivocal secessionist demand from non-Hindu tribal groups.

Several sets of ethnic confrontations intersected in Assam between (particularly Assamese and Bengali speakers) plains people and tribal hill peoples; plains tribals an non-tribals and the indigenous population and a large migrant population. Here, the specific problems of state reorganization centred around the demands of the tribal people though the several sets of ethnic issues at times overlapped and influenced each other.
More over, in the 1990, new insurrectionary and secessionist movements have arisen in Assam both among the plains tribal peoples and among the dominant Assamese Hindu population as well.

At independence there were a multiplicity of tribal groups in Assam, speaking a wide variety of mother tongues. Although the languages of the tribal peoples are entirely distinct from Assamese and although Christianity spread to many of them, language and religion were secondary issues in the demands of the spokesmen of the tribal people from separation from the province of Assam and secession from India. The main argument of separation and secession was that tribal peoples were simply not Indians at all.

The reorganization of Assam and the border region, formerly called the North-East Frontier Agency (NEFA) took place in stages and led to the formation of four predominant tribal states. Nagalad granted state-hood in 1963, Meghalaya formed as a separate state in 1972 for the Garo, Khasi and Jintiya tribes. Arunachal Pradesh the name given to NEFA was created as a Union territory later converted to full state hood in 1972 and Mizoram formed into a Union territory in 1971 and granted the status of a separate state in 1987.¹

Of the several tribal movements, the two, which have attracted the most attention because of their widespread popular support explicitly secessionist goals and prolonged insurrectionary activities were those of the Nagas and the Mizos.

The Naga and Mizo Insurrections:

The Naga demand for secession was made by the famous Naga leader, Angamizapin Phizo, at the time of Independence when the Assam government violated an agreement with the Naga council to recognize it as the principal political and administrative force in the Naga hill district and proceeded to extend its administration to the Naga area.\(^2\)

When the Naga movement turned violent insurrection, the central government adopted a policy of suppression by military means, which at times involved an entire Indian Army division and various other paramilitary and police forces, in order to complete suspension of civil liberties in the hills and other drastic measures, such as regrouping of villages to separate them from the guerrillas was undertaken.\(^3\)

\(^2\) Dua, India’s Federal Leadership and secessionist movements on the periphery, in Rameshray Roy and Richard Sisson (eds.) Diversion and Congress, New Delhi, Sage, 1999.

\(^3\) Pradip Kumar Bose, “Congress and the tribal communities in India” in roy and Sisson, Diversity and Dominance of Indian Politics, Vol.11, PP.74-77.
At the same time, as in Punjab, the Central Government demonstrated its willingness to negotiate with moderate non-secessionists leaders. After prolonged negotiations the central government agreed to the formation of Nagaland as the sixteenth state of the Indian union in March 1960. In the meantime the Indian Army continued its military operations against the Naga rebels which persisted until 1978 despite the arrangement of cease fire agreement in 1966 and 1971. 1966 the MNF declared independence for Mizoram and Mizo forces launched an insurrection. The central government suppressed the revolt and then took the conciliatory step of detaching the Mizo hill district from Assam, which was converted into a Union territory called Mizoram, still insurgency activities persisted.

After the 1977 elections the congress succeeded in forming a government which it managed to remain in power until 1979 faced strong opposition from the peoples conference led by T. Saito. Following the same pattern as in Nagaland, Mrs. Gandhi sought to find a more effective counter force to the congress opposition by making a deal with leader of the insurgency. Laldenga was allowed to fly to New Delhi and negotiated directly with her in 1982. The congress won the 1984 elections to Mizoram legislative assembly by emphasizing its new relationship with Laldenga who defeated the moderates who were opposed to the congress in power between 1977 and 1982.

In 1986 Rajiv Gandhi and Laldenga signed an accord granting full statehood to Mizoram, which replaced the incom bendent congress Chief Minister by Laldenga.
Throughout the Nehru period the central government refused to have anything to do with secessionists, but encouraged the formation of non-secessionist groups among the Nagar and negotiated with their leaders and even granted a separate Naga state them.

Under Mrs. Gandhi, the methods of central government changed considerably. In 1966-67 she negotiated directly in New Delhi with secessionist leaders thereby undermining the position of the non-secessionist organization Chief Minister of the newly formed state of Nagaland. Mrs. Gandhi played a direct interventionist role in the politics of the state in which the interest of maintaining a Congress Government under the Chief Minister personally loyal to the Prime Minister overrode the previous policy of supporting non-secessionist Naga political organizations and refusing to deal with secessionists.

The Mizo insurrection began later than that of the Naga in 1959 after a famine during which the Assam government allegedly failed to provide adequate relief to the people.

The Mizo National Front (MNF) led by LC Laldenga was a political outgrowth from that time. In March In Mizoram as in Nagaland both Mrs. Gandhi and her son departed from the consistent policies of Nehru Period of not having any dealing with secessionist leaders and made alliances with local and regional forces and came into power.
This policy of local moderate leaders which made congress involvement in regional politics and dependence upon local militant leaders in order to maintain its own presence in the region.

In November, 1992 despite the congress political predominance in most of the North-Eastern States, major incidents of violence, killings and demonstrations against state authority or other local tribal groups were reported both in Nagaland and Mizoram, but from the other predominantly tribal states of Manipur and Tripura and from tribal groups in Assam itself.

To add to this there was constant strife between different groups in Assam from the time of independence to this day is continued in one or other form.

Conflicts between Migrants and Non-Migrants: History of Migration

Since the beginning of the 20th century some $6\frac{1}{2}$ million migrants and their descendents have settled in Assam.4

These new Migrants in their different ways monopolized or dominated virtually all new opportunities for resource exploitation or for jobs in the modern sectors of the economy and government services.5

The migrations have been so large as to threaten to transform the indigenous Assamese Hindu population into a minority.

**Language of Figures in Assam:**

Assamese constitute a majority in the Country Side but a minority of 39% of urban population, 40% of Bengali and 16% of Hindi speakers.

**Assamese and Bengali Speakers in Assam:**

Under British rule Assamese was integrated with Bengal Presidency. The Assamese nobility were displaced by Bengalis in administration. Under British Bengali was the principal medium of instruction in schools which facilitated Bengalis in obtaining jobs in the state.

After Independence period to the present in high paying public and private sector jobs went to Bengalis hence the language issue emerged as the focus of conflict between Assamese and Bengali Hindus. Assamese after post independence pressed for Assamese as a medium of education and sole official language while Bengalis wanted dual language policy. The passage of an act making Assamese the sole official language led to riots 1960.

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Assamese Hindus, Bengali Muslims and Migrants from Bangladesh:

The second controversy between migrants and non-migrants in Assam in the post-independence period lead to direct political conflict between indigenous Assamese Hindus and tribal population on one side and on the other rural Bengali Muslims.

After partition millions of Muslims remained in Eastern - India (Assam) where they had no legal status. In order to protect themselves from expulsion. Bengali Muslims allied with the Assamese within the dominant congress.

The factors which lead to the break up of alliance were political. The split of congress after emergency and the 1977, elections had a profound impact in Assam where the party was divided into (Pro and Anti Indira Gandhi factions) and where the two congresses could get only 34 seats out of 126 (March, 1978 elections). The split of congress ended the post independence coalition of Hindu and Bengali Muslims. Pakistan war 1971 brought an influx of both Hindu and Muslim Bengalis into the state, in the context of the break up of the old politics and ethnic coalition and the absence of stable permanent government.

The Naga Insurgency:

The Naga insurgency is the oldest insurgency of India. It erupted in 1955-56 which lead to the enactment of the Assam disturbed areas act and the Armed Forces Special Powers Act. The insurgency was quite fierce.
The Nagas consist of about 300 tribes who inhabit the present Nagaland state. In Nagaland the main tribes are the Angamis, Ao, Sema, Konyale, Loltha, Chakesang, Rengma, Pochuri, Sangtam, Yimachinagar, Khiamnugan, Phom and Zeliangrong. These people have distinct language and with varying physical features. The name Naga was given by outsiders. These people inhabit Nagaland, Manipur, districts of Khonsa and Changland of Arunachal Pradesh and in Myanmar.

For the majority of tribes village is the entity and they are independent of each other. They had monarchical and republican systems in each village. Naga villages are self sufficient any interference, trespassing and encroachment by members of other villages in the territorial jurisdiction provoked inter village war and head hunting is resorted by the people in Assam led to the Assamese movement demanding the expulsion of illegal migrants most of whom were Bengali Muslims. The issue first arose in 1979 in a bye election in a constituency containing a large number of East Bengali immigrants which drew public attention to a rapid expansion of voters than the previous elections earlier.

Assamese Hindus who were competing with Bengali Hindus for middle class jobs articulated their fear of bring overwhelmed numerically, politically and culturally by Muslim migration influx.

There was no agreement between the protest movement and the government. The state was weakened and even routine elections could not
be carried out. When in 1983 elections for state assembly were held there were mass murders.

In Rajiv Gandhi’s rule Assam accord was signed which provided for detection, deletion of illegal migrants from the electoral rolls lead to the success of Assam Gana Parishad (AGP) to power by formation of a coalition of workers and Assamese Muslims.

AGP government failed miserably because of multiple strains and non-enforcement of Assam accord which promised to through away the illegal migrants from the state.

Internal factions and the rise of two insurgentiary movements in the state were the reasons for the lack of accomplishments and accusations of corruption against Government Chief Minister Prafulla Kumar Mahanta, the leading figure of AASU remained unchallenged in the party for 4 years. Due to factions and inadequacies of Mahanta his position became weakened and dissent in his leadership developed by August 1989. Some moves were made to displace him but did not succeed but AGP was discredited for this dissent.

The AGP started another movement in 1987 for the implementation of the accord by blockage on the shipment of oil out of Assam.

Six months later only 164 foreigners were deported out of the 3 million illegal migrants under the terms of the accord. According to the
accord migrants who came to Assam between 1966 and 1971 were to be disenfranchised and deported to Bangladesh.

All parties including congress wanted the electoral rolls according to the existing population in state (1980) the AASU wanted substantial revisions in the rolls so that elections to the Lok Sabha could be held in the state.

Under pressure from AASU the AGP forced the central government on January 27; 1990 to revise the rolls within a time frame. New electoral rolls were prepared and released on October 1, 1990, which was acceptable to all political parties. The central government than dissolved the legislative assembly and imposed presidents rule in preparation for legislative assembly elections. The congress leadership at the centre responded slowly to AGP requests for more rapid implementation of the accord.

AGP and AASU developed differences which were exploited. AASU indicted Hitendra Saikia of corruption, hence AGP joined NDA and defeated the congress in 1989 Lok Sabha elections. AGP was included in the National Font Government formed after the elections.

Tribal Unrest:

The several reorganizations of Assam in response to the demands of tribal groups. Left behind within the boundaries of the state lead to two further areas with suitable tribal populations. Karbi Anglong and North
Cacher Hill districts demanded the creation of an autonomous unit within Assam.

The second much larger group of tribal Bodos are plains people living in the heart land of Assam, near Brahmaputra river, but with some on the southern bank as well.

Bodo leaders complained that they had lost lands to non-tribal peoples. They claimed that their own children were deprived. Bodo movement of the people with so many others of its type in modern India are connected with the question of jobs. Bodos demanded recognition of their language and the creation of a separate state with their language, culture and jobs. Bodos are plains people and suffer from illegal migration and encroachments on lands in Brahmaputra valley.

All Bodo student Union ABSU was created to demand the establishment of a separate state of Bodoland with half of Assam and increased job reservation and inclusion of their language in the eight schedule. Police treated them with violence and Bodos burnt villages.

AASU spawned the AGP so the ABSU gave birth to a political party Bodo peoples action committee which won 8 seats. The United Liberation Front of Assam (ULFA) was a militant and violent movement which challenged its own base among the predominant Assamese population. ULFA expressed its loss of faith in AGP and the central government.
ULFA appealed to educated unemployed to support and blamed the Central government imposition of TADA. They claimed that the government. Killed and arrested the organizations leaders and settlers.

ULFA greeted the formation of the new congress government with protest which led in 1991 to operation Rhino and suppression of the people ruthlessly.

Government negotiated with the moderates and gave 110 crores for development. 1990 November the government imposed president’s rule in Assam and began military action under operation Bajrang to suppress the insurrection and arrest and imprison the organizations leaders and activists.

ULFA members fought back and killed 97 people including 25 congress (I) members.

Centre State Relations:

It was felt necessary to analyze the centre state relations in order to find out whether civil unrest and Students Activism has its genesis in the centre state relations and the mismanagement of centre in controlling the disturbances.

In addition to its use to deal the specific disturbances, the army has also been stationed permanently for long periods since 1983 in Assam. One long term politics and politicization and demoralization of the army arising
from its widespread use as a mechanism of political control in the society tending towards anomie.

India today is a Union of Twenty Five States. The leadership of the congress and the constituent Assembly at independence was firmly in the hands of those who believed in the necessity for a strong centralized state in India. The Indian federal system has a considerable army of central powers in relation to the states and numerous unitary features. They include the following:

1. A separate lists of legislative powers for the centre and the states with a concurrent list in which the centre claimed priority, with residuary powers left to the Union, and with the power held in reserve in emergencies and the other situations for the centre to legislate on matters contained in the state list.

2. The power of the centre to create new states and to revise the boundaries of even eliminate existing federal units.

3. The retention by the center of control over the most lucrative sources of taxation and the authority to collect certain taxes on behalf of the states and distribute the revenues among them.

4. The power of the center to take over the administration of a state and declare Presidents’ rule and under specific conditions that have been interpreted very broadly.

5. The power to declare a national emergency that in effect may convert the country into a Unitary State.
In practice, despite strong centralizing drives by congress government in Delhi, especially during Mrs. Gandhi’s leadership there have been recurring problems in center – state relations and long term trends that favour regionalism, pluralism and decentralization.

The states retained sole or primary constitutional authority over several important subjects (agriculture, education law and order and the police, health, welfare and local government). By action or non-action in these areas the states prevented the adoption of uniform policies for the country for economic growth, development and social justice. These reforms had limited success in North-East states.

In Assam there is persistence in post independent India of Ghandhian techniques of mass mobilization and the spread of group violence in communal riots, student agitations and massive political demonstrations against the government of the day have increasingly involved the police in confrontation with the people. Police firings on unarmed crowds and provocative actions against peaceful demonstrators that provoke them to commit acts of violence have become commonplace in contemporary India especially the North-East.

The police along with other security and armed forces have been engaged in an extremely bitter and bloody internal wars in which even the families of police officers and suspected terrorists have been deliberately killed in mutual retaliations. The combination of increased group violence decline of legitimate political authority in the country side, politicization and criminalization of the police and their involvement in incidents of
violence has contributed to an increasingly pervasive Hobbesian state of disorder, unpredictability and fear of violence among ordinary people in the rural areas of India.

The overall contemporary performance of the police, military in North-East is no longer considered appropriate to a free, democratic impartial political order. In many parts of urban and rural North-East the police and military are not in fact maintaining order, but are themselves among the most dangerous and disorderly forces in the country.

The politicization of bureaucracy and the police service contributed to a decline in the effectiveness of their performance also affected the functioning of the Indian military to the same degree.

Since Independence, political leaders have emphasized the indispensability of a strong military for the maintenance of India as a powerful and respected country have at times introduced into Indian nationalism a militancy element.

Military leaders resented the extent of civilian control over their actions and the lack of specialized military knowledge of the civilian leadership and their own limited role in the making of military policies.

The conditions which have lead to or been used as justification for military intervention are political instability, widespread corruption absence of electoral legitimacy of the civilian politicians, politicization of the military.
The increasing use of army (40 to 50 times a year) by political authorities in domestic disturbances of all sorts particularity to deal with major incidents of violence for e.g. 1979 to 1984 – 333 times military was called). The army has been stationed permanently in Assam.

One long term danger to the Indian political system therefore is of a militarization and demoralization of the army arising from the widespread use as a mechanism of political control in a society tending towards anomie. Regional autonomy demands made by insurrection any and secessionists groups in the North Eastern part of the country is an effort to remove the state and local institutions even further from central control.

The Janta Dal and BJP made partial adjustment of seats in North-East to avoid dividing the anti-congress vote.

Assam Gana Parishad, Hill Peoples Union, Mizo Nationalist Front, Nagaland Peoples Council adopted the single state parties adopted regional nationalist perspective by their political desire for greater regional autonomy of states in the Indian Union.

In Assam the principal driving force behind the rise of the regional Assam Gana Parishad in the state was the issue of legal and illegal migration of outsiders into Assam particularly from West Bengal and Bangladesh and their entry on the electoral roles usually as congress supporters. After a prolonged and often violent agitation on the part of Assamese students and politicians demanding removal of illegal migrants
from the electoral rolls and from the state and country as well. An accord was reached with the central government on these issues in August, 1985, which was followed by parliamentary and legislative assembly elections in December, 1985. In these elections the AGP won seven out of fourteen Lok Sabha seats, to the congress four and also won a majority in the Assamese legislative assembly and formed a government in the state. The AGP government proved to be ineffective, the central government failed to take expeditious steps to implement the accord and the secessionist movement arose in this state during the AGP’s tenure in office. In the midst of the violence in this state legislative assembly elections were held in which the congress defeated the AGP and formed a new government.

In Assam the violent movements have completely over shadowed or displaced the formal political process.

Increasingly prominent in contemporary mass movements leading to violence are students and criminals. Many of the Universities in India (north) suffer from dismal facilities, poor teaching, out dated curricula and in general an absence of incentives or an environment conducive to study or learning. They are places coveted by upwardly mobile persons from all segments of society whose primary goal is to obtain a government job or training to enter a well paying profession. Lacking also few avenues for extra curricular activities, enjoyment beyond local cinema and TV the Universities became centers for political activism where students are easily mobilized for both internal union elections union elections and for outside agitations, especially around any movements that focused on employment issues and opportunities relating to their post graduation life chances. The
later include movements to demand or protest against job reservations for members of a particular caste, language or other ethnic group. They also included movements, the end result of which would be to increase the life chances of particular groups such as anti-migrant or secessionist movements.

The second great recruitment pool for contemporary violent movements in India comprises those with no education and no respectable life chances for large underclass which inhabit all urban areas, goondas, criminals, lower class people living in filthy slums whose participation can be purchased with money and whiskey. These groups are organized in large towns and cities headed by known persons partially educated and even of high caste status. These at times work at the behest of local politicians with whom they have ties.

Formally organized groups with explicit goals such as secessionism, which can be achieved only through violence remain confined to particular states and regions of the country mostly in peripheral and relatively small states like Assam.

The ready availability of militant youth and students and criminal specialists in violence are available locally for participation in mass movements. After assessing the centre relations between New Delhi and North-East it was felt necessary to know the role of Mrs. Gandhi and Rajiv Gandhi in dealing with the North-East states. Whether their policies of divide and rule forced the people to take to the route of insurgency and tensions instead of solving the problems of the people.
Indira Gandhi attempted to centralize power entered into crisis in states by civil war and the conflicts in Assam because of Mrs. Gandhi’s actions in making and breaking of state Government made for a theatre of force. Even secularism came into question by the actions of both Indira and Rajiv led to the ugly communal conflicts between Hindus and Muslims, locals and non locals, tribals and non-tribals.

Agitations against foreigners, Bengalis and Bangladeshis in Assam turned. Violent conflict. They arose at least in part because of a lack of political organization from New Delhi. The state units of the ruling party were soon riddled by factional infighting as weak CMS appointed by Gandhi struggled against dissident groups.

Indian politicians were confused and messy on both sides of the governing party which enjoyed dominance but had little authority or capacity to change either economy or society and of the opposition which was unable to mount a combined assault due to lack of any political direction.

Federalism was contested by violence in Assam. If some of the North-Eastern states have suffered at the hands of new Delhi, it is at the periphery of the country that India centralized federation has been most seriously tested in Assam, Punjab and Jammu and Kashmir. The mechanism of congress politicians have worked both to damage the integrity of India and to erode the effectiveness of the congress party chief.
In Assam in the 1980s the congress party found itself under fire from regional autonomy movement which protested the states unnatural dependence on control transfers. These transfers accounted for more than 50% of total spending from state resources under the Vth First year planning (Jalal, 1995 : 79).

Assamese students and urban professionals claimed that New Delhi treated the state like an internal colony and had narrowed the range of economic opportunities that were due to Assam on account of rich resources base of oil, tea, coal and timber. They also complained about Assam’s lack of representation in the Lok-Sabha (where it had just 13 seats) and condemned. New Delhi again for not protecting the sons of the soil the native Assamese. From the locally dominant Bengali Hindus and or from an influx of Bengali Muslims from Bangladeshis. The violence that rocked Assam in early 1980s was contained for a while by a accord that Rajiv Gandhi reached in 1985 with some Assamese militants (an accord which promised protection against foreign intruders) as well as by New Delhi’s continuing policies of cooperation and divide and rule.

Unable to recognize and far less face up to the pressure that are promoting uneven development and cultural and regional pluralism, the congress party in 1980’s sought to clamp down on parties and movements that it coded as a threat to national unity to which it claimed to be committed they also rode rough shod over regional and religious traditions that contested what Ashish Nandy called the Mythology of an Omnipresent Omnipotent Central Authority in Modern India (1996 : 36, Ashish Nandy).
Achin Vinaik makes a point of Gandhi's deinstitutionalization of the congress party by making a point when her remarks that when regional territorial spaces were marked out as a consequence of linguistic pressures, local movements had largely stopped short of flirting seriously with secessionism. In contrast the most tenuous incorporation of Kashmir, Punjab, Mizoram and Nagaland has had not a little to do with the fact that the cultural unity of the local groups in question had more to do with the religious than linguistic coherence (Vanaik, 1990: 163). In such places too the state in India has shown its determination to police the external borders of the nation state and its continuing desire to forge a convergence between the state and the nation in the body of modern India what began to change in the 1980s was the terrain and also religious and otherwise around which these determinations and desires would be linked and fought out determinately.

In Assam the congress party sought to court the Hindu vote by moving against alien Muslims, a tactic that it favoured too, in its clumsy attempts to play the anti Bangladesh card in Assam.

The central government under Mr. Chandrashekar dependent on the support of congress removed the governor of the state an appointee of NDA government.

In May 1991, the authorities brought to an end since they felt the operation was successful.
ULFA refused to support elections and coup war on the elections. They appointed Hiteswar Sakia as Chief Minister an appointee of ULFA which supported anti migrant movement.

ULFA killed 14 hostages included a Soviet Engineer who was killed. Exchange of 26 ULFA militants for 6 of the abducted industrialists. It is seen that Mrs. Gandhi and Rajiv used for their own purposes the negotiations with the extremists rather than the most moderate elements.

The insurgency and terrorism are still continuing even with the accord in place.

One can say the centers dealings with the North-East, the border issues between the states and no visible development and the perceived injustice done to the people in North-East keeps these areas under perpetual unrest and terrorism. Not only this the unemployed youth feel that the mineral wealth is taken away by outsiders with the connivance of central government made them underprivileged.