

MARGINALISATION OF TRIBAL IN TRIPURA

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INTRODUCTION

Metaphorically, marginalisation of tribal in Tripura is the game of the cuckoo and the crow. Intelligent Cuckoo never wants to work for her sweet, melodious and harmonious songs and colour. Thus, mystifies crow, and lay her eggs in his nest. Addicted, sweet mouthed, intoxicated crow for a draught of vintage, smoke, and opium, after listening the music of cuckoo permits to lay eggs in his nest and when crow lays her eggs there then these intelligent cuckoo-ling put the crow eggs on marginalisation and sometime fling away them out of the nest. The crow eggs become nest less in their own nests. This way the marginalisation of the tribal happened in his or her own land. The crow for his ignorance, simplicity, poverty, lack of knowledge and intelligence is unable to understand the spirit of the fox and leaves his loaf of bread for false praise of the clever creature. It is a serious lacuna in the education system of Tripura that in spite of nearly 31% tribal population, the subjects like tribal studies and anthropology is ignored. There are large areas in Tripura, which remains unexplored.

Marginality implies exclusion from the centre, and it creates a luminal space where the marginalised are voiceless subalterns dispossessed of history and identity. Based on a perception of difference, the self-privileges itself over the other who is then forced to inhabit the peripheral space. Marginalisation is thus a product of the power relationship, which operates at different axes. Marginalisation is an experience that affects millions of people throughout the world. People who are marginalised have little control over their lives. They suffer isolation are denied healthy creative life and are victims of erasure of history and identity. Peoples of African and Indian subcontinent and Southeast Asian countries and women in certain societies are marginalised.

OBJECTIVES

The paper aims to find out the social, cultural, moral values and threat to tribes the typical patterned language and culture to inspire, motivate and influence common people to bring out the change in society. Mazinee said, “If you want to change the world put fire into hearts of young minds.” It is an endeavour to bring forth certain social, moral, and cultural and language oriented lacunas in front of the young minds to bring out the positive change for onward all round development in all the youths of Northeast India in general and Tripura in particular.

“Marginalisation of Tribal in Tripura”

Marginalisation engenders further marginalisation. Ours is land highly rich cultural heritage. Mother India is pluralistic composite culture that has been enjoying all high tributes and appreciation from the dawn of world civilisation. Unity in diversity is mother India’s virtue.

Mother India is rich in art, culture and literature. Our state is proud mother of remarkable traditional culture heritage of Bengali and Indo- Mongloits.¹ We are social animal and interacts with persons of socio-economical-moral-cultural-ethical-religious and behavioural values.

“In the beginning, there was no centre.

In the beginning, there was no margin

In the beginning, there was no margin, for there was no centre?

If there was no margin, how did centre come into existence?

Then what existed before margin and centre?

There must have been something, for there can never be nothing.”ⁱⁱ

The debates pertaining to the margin and the centre-attained significance with the individual’s frustrations, sense of failure, keen awareness of the futility of their existence and threat to their identity. The individuals and some segments of society were marginalized and discriminated based on religion, race, community, caste, gender, nationality and ideology. Such a relationship between the centre and the margin could not last long. The centre could only suppress the marginalized registered their resistance upholding the banner of self-assertion. Once they were eloquent, they ceased to be marginalized.

Unlike place, names that evokes cultural or historical memories, the term cannot easily become the emotional focus of a collective political project. Ignorance, lack of empathy on the part of the mainstream people led to misconception and the people of the Tripura are gazed at as foreigners and therefore considered easy prey. The scene of deprivation and difference is along the lines of ethnicity, but is also generated and thrust on the tribes. A sense of deep deprivation has given rise to lot of unrest and violence in tripura, and oppressive methods of curbing unrest have only aggravated the prevailing ground realities in the volatile peoples with identity crisis and pride injured.

“The falcon cannot hear the falconer;

Things fall apart; the centre cannot hold.”ⁱⁱⁱ

Discriminated because of various factors the marginalised are the victims of various structures that constructs society like economic, social, gender based, cultural etc. long suppressed into submission and silence the marginalised have since emerged out of the shadows of centuries of subjugation. Inspired by revolutionary social activist they have now given a voice to their identity through a literature of their own. Great men were deeply concerned about the plight of the untouchables and fought against all the unjust division in society. A huge mass of literature is created in the light of their teachings and visions. We wonder often whether the marginalized can speak. The culture of silence with regard to the marginalized section of the society has found an outlet of their fears and tears, anguish and despair, apprehensions and aspirations through literature. When silence becomes eloquent, it often makes history. The question of their identity has assumed different dimensions amongst creative writers.

With the dawn of awareness the victims, marginalized section, group or individual those were in the periphery, reacted against it and thought of de-cantering the centre at least by voicing their marginalization through literature. Due to the creative and critical works by the member of the marginalized groups of our society, margin and centre were radically redefined. This humble academic endeavour will perhaps provide a fresh approach to the issue of marginalization.

SOCIO-ECONOMIC-MORAL AND CULTURAL MILIEU

The fundamental principle of Indian Culture is, “behaviour according to religion”. This is also known as righteous or courteous demeanour. Undoubtedly, Tripura’s Bengali and

mongoloids culture is par excellence. It cannot be compared with other culture. However, linguistically or semantically, there are certain cultural instances which should not be accepted by the language concern individuals and social reformers to bring out change in the society for the better social set up. One should not forget that Northeast India depict diversity of languages and cultural practices. This diversity within the Northeast India has to be highlighted in its context, rather than portraying the region as homogenous entity. The post-independence era was a period of confusion in the North-east India, which initiated various movements within or from outside regions. Because of negligence, people are confused about their cultural identity. It is said, “A rolling stone gathers no moss”.

“Tripura is the proud mother of remarkable traditional cultural heritage of Indo-Aryans and Indo-Mongolians like the Bengali and the Tripuris, the Reangs, the Jamatias, the Notias, the Kukes, the Halams, the Chakmas, the Moghs, the Lusais and other tribes. They play prominent part in preserving the old cultural heritage. Hill tribes maintained commercial contact with the plains of Assam and Bengal. They and other minorities were aware of all these socio- economic- moral- cultural and literary values of India. They know Indian god and goddesses very well. Northeast India is always looking forward for development. They feel that we are treated differently for socially, physically, geographically, economically, linguistically, culturally and morally and community, religion, caste, creed and culture.^{iv} Our recognition is stamped on the name of only dances like Mog, Tripuri, Hozagiri and many more other dances. Hozagiri dance is full of nature actions. All the action of the dancer talks about the balance in nature. This dance in its all actions depicts earthquake, mountain, lake, hills and revolution of the earth on its axis. It also talk about the resting of mother earth on the fang of Seshnaag as the dancer stand on the pitcher and revolves her round shaped item made of bamboo stick to show the balance propounded by their ancestors is praiseworthy.

One should not be stamped on the bases of their dance performance only. They should be taken care and given some jobs in the government to sustain the cultural dance and to develop and uplift them educationally by giving them modern technology to make it better. Our development-oriented contractors talk only of cultural development, which is traditional, and typical. They are termed typically for the cultural inclination that becomes a threat for lack of alteration, dynamism, spirit to change, language, innovative ideas, thought provoking ideas, education and spirit to compete. They follow the maternal or paternal pattern to progress. They do not invite change in life style. They follow ancestors whether right or wrong, culturally morally, spiritually we are static and economically going down.

The western culture have left imprint on the young minds. Consequently, they are devoid of human values. Spirituality is the life of culture. The love for good is the emotion of god-fearing men, which keeps away from ill -doing. The cultural oriented person is filled with love faith, sincerity and devotion to awaken others’ spirit. However, present young minds have covered the sheets of materialism. Consequently, they are far away from the faith, sincerity, and sacrifice. The young minds are revolutionary to the spirit of spiritualism and culture. They want to enjoy the life to lees. Young minds are away from fair culture and character building. The love for human values grows from the land of emotion which is the wasteland and which has become infertile for the materialistic spirit. We are deviated from the socialism and nationalism and wandering aimlessly. The way administrators, officers, religion contractors, political agents are adding fuel in eroding human values. Then youths will not be able to stand with perfect goodness, willpower, purity, tolerance, faith, sincerity and devotion.

PROCLIVITY TO CULTURAL AGGRAVATES MARGINALISATION:

The spirit of cultural inclination aggravates marginalisation. Igbo society did not accept the changes opted by western cultural for erosion of their cultural values to be like limited frog king of the pond. Same way, some of the tribal people in Tripura do not want change in their culture.

PROCLIVITY TO LANGUAGE AGGRAVATES MARGINALISATION:

Mother organisation in Tripura emphasise intellectual deliverance in English for onward development but even language subjects are being taught in Bangala. Even English and Sanskrit languages are being taught in Bangala /navakhalli/shilehette dialect etc.. Sanskrit language even in exams is written and evaluated in Bangala. How funny the language learners learn the all languages' mother in local dialect. What an irony! Some of the publically influential and so-called intellectual persons demand delivery in local dialect or Bangala neglecting the demand of the time and development oriented spirit of mother organisation. Typical traditional methods hinder competitive spirit of local lobbies' leadership and preference to language aggravates marginalisation.

TABLE MANNERS AND ETIQUETTES AGGRAVATE MARGINALISATION:

The food habits remain same for the ancestral patterned cultural spirit within. No Prioress of Chaucer is able to teach table manners and etiquettes to the people for spirit of negative values like hatred, deception, and selfishness, false proud, anger etc. the sticking to ones culture enables one to be marginalised. For example, a vegetarian is marginalised in culture of non-vegetarian. When all eat non-veg then if one person eats vegetarian food he is marginalised. Likewise, if all are using fork and spoon but one person does not he may be considered marginalised.

DISINTERESTEDNESS FOR EDUCATION INVIGORATES MARGINALISATION

If all the students are studying to get good marks but some poor students, non-gifted students, slow learners study only for the sake of either stipend or to score 30% marks only to get pass somehow will suffer the spirit of marginalisation. Alike, if one works very hard and gets exemplary marks it may further invigorates the spirit that how this marginalised student got these many marks. The spirit for regionalism and king of pond spirit within further may infuse the spirit of marginalised in the heart and mind of that hardworking student. There are many truths, which demand to be unveiled in this regard seriously. Thus, we can say the education system and its approach too invigorates spirit of marginalisation.

DISINTERESTEDNESS FOR GIVING EQUAL PROSPECT TO EDUCATIONISTS REFRESH MARGINALISATION

In the work culture also tribal are not given equal opportunities. On the important places, where they can find out the truth and imply the reality are devoid of, for unveiling the hidden fact which further invigorate marginalisation. The tribal ministers, leaders, administrator, councillors, managers, aristocrats, officers, clerks and other staff members are devoid of proper and equal participation in planning, organising, staffing, controlling and budgeting and remuneration giving activities with all principles of management. Thus, they feel marginalised. Therefore, to bring harmony in relationship inter community and inter-caste marriage should be promoted to eliminate the spirit of marginalisation by maintaining the glue bond.

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Some of the people enjoy double citizenship. It is realised that people live at the margin or border of the district, states and nation enjoy doubly. Some of the marginalised come from neighbouring countries and settle both the places enjoying double facilities. Lack in national spirit and take part in anti- development, anti- nation and anti-state activities. The follow of the patterned frame hinders democratic spirit. Our culture is famous for ‘Vashudhaiv-Kutumkam’ but this spirit does not permit us to mix with each other for reveal of the fact and we call our soldiers our enemy our own fellow citizens our enemy. It is because of our meagre benefits and hinders the spirit of universal goodwill.

Chinua Achebe’s first novel portrays the collision of African and European culture in people lives. Okonkwo in Igbo traditional society cannot adapt profound changes brought about by British colonial rule. His downfall results from his own character and external forces. He was able to understand and show that, the future of African human values did not lie in simple imitation of European forms but in the fusion. Same way, Tripura traditional peoples are reluctant to adapt the changes being brought by the intellectuals. Some of the intelligencers, knowledge, society and culture seekers and ethic contractors are enabling ignorant to be undeveloped forever for usurping their hood like goddess “Manausha” from their darkling kingdom to rule. Like Miltonic hero of “Paradise Lost.” They behave like “Moloch” with children.

The purest seeming instances of cultural values are often products of complex strands of interaction. Art has always been affected by cultural contact this may involve imitations that at first seem crude and derivative but later involve into distinctive art forms and paves the way to literature. The culture is being transmitted by English literature; the implication is that culture is not something that grows from within the society but something that is superimposed on society. “Literature humanises the humanity”.^v Certain works of literature are seen as the repository of universal values that everyone has to acquire if they have to call themselves cultured. It is a way in which certain ideologies are promoted at the cost of others for purposes that have in fact not much to do with either literary culture or with dissemination of power and knowledge. It is also an expression of noble urges. Then why there are hindrances for not following English in teaching learning process as emphasised by mother organisation for academics.

METHODOLOGY

The methodology used for this research paper is descriptive method. The main aim of research is to find out the truth which is hidden and which must have been discovered but not expressed yet. To portray accurately the characteristics of a particular individual, situation or a group is known as descriptive research studies. To find out the facts about the culture I have interacted with some of the professors and students of Iswar Chandra Vidyasagar College, Belonia.

FINDINGS

The works of marginalities –local and regional writers will contribute to their expansion, globalisation, standardisation and decolonisation. It will bring their works from margin to the main, periphery to centre, anonymity to recognition and local to global. Renderings of the local and regional works of the marginalities into English and other standard languages will unveil the beauty of their works and bring their glorious literary and cultural traditions before the world that was earlier oblivious of them and consequently developed hostile attitude towards them. The marginal literatures will make these literature a part of the world literature and will make the spectrum of the world literature, varied and kaleidoscopic. Love for humanity is omnipresent. The common objects of nature and human life are glorified and coloured in the radiance of romantic imagination endowed with boundless love for liberty, fraternity and equality. Spiritual humanist finds out spiritual significance in the commonplace activities of life and god in humble cottages. One must condemn castes and creeds, which divide humankind. All human beings are equal to the creator there will be no untouchable in the great body of god.

SUGGESTIONS

The conjugal relationship of Indo- mongolism and Bengali-mongolism will enable to reduce the marginalisation. Struggle to survive with dignity in a world that humiliates and subverts his every attempt at emancipation and progress reveals the toils and turmoil of the life as a member of the marginalised. The grim situation of their life also reveals the spirit of endurance and courage that inspired them dare to dream in circumstances that hardly let them survives. Art enables one to understand others' culture. Art is a very deep expression of attitudes and outlook. We understand too little of either art or culture on its own via so-called immediate experience. The worship of fourteen deities popularly known as Kharchi Puja, which is celebrated in July at Agartala, develops unity and integrity. Ker and GoriaPooja are Tribal festivals. These are celebrated at the interval of fortnight. The guardian deity of Vastu-Devata Ker is philanthropist and works for general welfare of people. It is the festival of state goodwill and save the people from all climatic diseases. It is symbol of socio-economic development as represent hunting, fishing, food gathering, cutting, singing, offering to god and enjoying together.

In nation, building the responsibilities plays a prominent part. There should be all round development of our country. Their love for nation and devotion for motherland must be for the betterment of humanity. In the absence of character man, suffers a lot after selling his soul to the devil. He feels helpless, poor, weak and unprotected for his pathetic condition. Respect, honour and glory run away from him. The work done for the cultural, social, moral and ethical values is key to human life as education increases more as much one spent. Same way, deeds done by an individual for social and national development will enable a lover of culture to have name, fame and power.

CONCLUSION

At last, I would like to conclude that they must be imbued with original ideas for the development of their personality by inculcating human values since, this is important need of the hour and then the rest will follow automatically. The poor need courage, the life of the people left neglected is made to suffer in society. They need courage to survive to endure, to fight the daily fight of survival and the assertion of the marginalised consciousness through literature is one fight more to make the society aware of its hidden, dark truths that need to be confronted in

order to change and transform into a better and equalitarian tomorrow. Now I would like to conclude with these lines that-

In the end, there will be no margin,
In the end, there will be no centre,
In the end, there will be no play,
Without margin
Without centre”^{vi}

Works Cited-

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