

Cultural Mosaic of Agartala City in North-East India: A Multiethnic Perspective

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Abstract: A multiethnic city is one in which people of various ethnic backgrounds live and interacts. Multiethnic city spaces are dynamic and vibrant environments that bring together people from diverse ethnic backgrounds. These cities serve as melting pots of diverse cultures involving religions, languages, traditions, practices, and ideas, culminating in the multicultural nature of the city. Agartala, the capital city of Tripura in North-East India, represents no less than any multiethnic and multicultural city in the world. The study examines Agartala in the context of labeling multiethnic and multicultural status, along with a comparison study from the North-East Region. This phenomenal multiethnic society of Agartala led to the curiosity of the researcher to investigate and classify inhabitants in various categories and scales of identification. The research paper presents the historical ethnic peopling of the inhabitants of Agartala and their genealogy in forming the multiethnic population composition and settlement in the city space. The study provides a task for researchers to understand the reasons and relationships behind the attraction and accumulation of diverse communities in Agartala from a social and geographical perspective.

Keywords: City Inhabitants, Population composition, Multiethnic, Multicultural, Natives, Foreign descent, Agartala, North-East India

I. Introduction: A city is considered multiethnic if both residents and visitors come from diverse ethnic backgrounds. These cities are distinguished by a diverse range of cultures, languages, customs, and cuisines. Many racial and national backgrounds, as well as various religious and socio-cultural affiliations, make up the ethnic groupings that make up the residents of multiethnic cities. Dynamic and energetic settings that unite individuals from many ethnic origins are multiethnic city spaces. Culturally, linguistically,

traditionally, and intellectually, these cities are melting pots. People from many ethnic origins live together, communicate, and work out their identities in cities that operate as social laboratories. Urban areas are centres of multiethnic and multicultural dynamics because of their concentration of varied populations and wide range of cultural influences. Cities serve as melting pots for cultural hybridisation and intersection where many customs, languages, and behaviours come together (Zukin, 1995).

When referring to different metropolitan contexts, the phrases "multi-ethnic" and "multi-cultural" are frequently used, but they have different meanings. Urban locations where a multitude of ethnic groups coexist, each with a unique cultural background and ancestry, are referred to as multi-ethnic cities. The presence of people from many ethnic origins living together, frequently distinguished by common ancestry, ethnicity, or country, is a defining characteristic of these cities. Fredrik Barth (1969) asserted that cultural characteristics—such as common norms, beliefs, and historical connections—are what identify ethnic communities. Recognising and appreciating the range of ethnicities that contribute to the general makeup of the metropolitan population is emphasised in multiethnic cities. Multiethnic cities are defined as places where individuals from different ethnic backgrounds live side by side and add to the diversity and depth of the urban fabric. The phrase "multi-ethnic" emphasises the existence of several ethnic groups in a common geographic location. Conversely, multi-cultural cities emphasise how different cultures live and interact within an urban environment. In this sense, the term "culture" refers to a wider variety of elements, such as language, customs, religion, and way of life. Multicultural cities promote a complex tapestry of customs and behaviours by emphasising the mixing and interchange of many cultural aspects. According to Kymlicka and Patten's (2003) definition, multiculturalism is acknowledging and valuing the plurality of cultures within a community. Policies and practices in multi-cultural cities are designed to support peaceful cohabitation while celebrating and protecting the unique cultural identities of diverse people.

Cities are dynamic centres where society's diverse and multiethnic aspects are highlighted. Multiethnic cities are defined as metropolitan areas with a range of ethnic and cultural groups living and interacting with one another (Bottlik, 2017). This concept acknowledges the presence of several ethnic communities inside a city and their valuable contributions to the social, cultural, and economic fabric of the city. A city is said to be multiethnic if its population is made up of individuals from different racial, ethnic, and cultural origins. Urban environments' social, economic, and regulatory components are crucial in determining these processes. "Nowhere in India is there such a bewildering mosaic of humanity with varying racial ancestry, ethnic background, religious persuasions, and speaking different languages and dialects, as in North-East India. This is the culmination of a history of immigration, in successive waves, of people who arrived

from the North, North-East, and Southeast on the one hand and the Gangetic Plain to the west on the other” (Dikshit & Dikshit, 2014)

Agartala, the capital city of Tripura in North-East India, represents no less than any multiethnic multicultural city in the world. Agartala, with its historical settlement origins dating back to the last 18th century and serving as the administrative capital for both the Princely Kingdom and the State Capital of Tripura under the Indian Union, has been accumulating and attracting diverse communities and ethnicities in the city till today. This paper deals with the multi-ethnic population composition of Agartala and classifies them under various categories of classification based on ethnicity, nativity and indigenouness, language, religion, and other stratified populations. The paper will examine and analyse the origin of settlement, social forces, and geographical factors behind the diverse multi-ethnic city population. On the other hand, the prevalence and labelling of Agartala as a multicultural and multiethnic city need to be re-examined in the North-East region and in the context of a global scenario.

1.1. Literature Review: Several research papers have been carried out on an international and national level based on ethnic composition, social segregation, and ghettos in an urban multicultural city. Laquian (1996a) have intensively discussed the multi-ethnic and multicultural city from an Asian perspective. In his discussion analysis, he stated, "All over Asia, ethnic diversity and multiculturalism are celebrated in big cities with salutary effects on economic growth, political participation, social harmony and tourism". Taher and Ahmad conducted a study on various aspects of the North-East Indian States' population composition. In *Glimpses from the North-East Region* (2009), the National Knowledge Commission describes Tripura State's composite culture. In the report, Chaudhury (2009) says, "The state's cultural heritage is significant. On the one hand, the ancient ethnic groups inherited and developed their cultural identity; on the other, the large number of Bengalis and Manipuris who settled on the land practiced their own. Bhattacharya and Tanmoy (2017) presented fascinating accounts of North-East India's peopling. In another article, Jain (2016) describes the problems and dominant issues in the context of Northeast India's presence of multi-ethnicities. Syiemlieh, David (1998) provided an account of Portuguese settlements in North-East India. Agartala's Mariamnagar Portuguese settlement is an important part of the account description.

Concerning the study area, there is no such detailed, specific description of the multiethnic and multicultural status of Agartala. However, the state population composition by the census of India and the population census by mother tongue in cities and towns provide elements of the multiethnic and multicultural population of the city. There are some statistical accounts, chronicles, and written accounts by some prominent authors that describe the multi-ethnic population and the presence of a multicultural

population in the city and the state. The oldest accounts can be inferred from Rajmala, the royal chronicle of the Tripura Kings, which describes the royal tales and people of the state. Long, Rev. (1995) in 'Analysis of the Rajmala Chronicle of Tripura' illustrates the historical background of Tripura Kingdom and its capital. The 'Progressive Tripura' written by Bhattacharya (1930) provides detailed accounts of the last king of Tripura, Bir Bikram Manikya, and his capital, Agartala. Debbarman (1933), in Census Biburani, has listed the population communities of Princely Tripura. The book describes the planning and working execution of Agartala municipality. It also describes about the ethnic inhabitants of Agartala.

Hunter (1973) in 'Statistical account of Bengal' provides information about Agartala and the former princely rule of Tripura, detailing the administration and people of the region. Menon (1975), in the 'Tripura District Gazetteer' chapter section, discusses the demographics and population composition of the State of Tripura. Dasgupta (2014), in "Urbanization and the Tribals of Tripura," has described the urban ST (Scheduled Tribes) population composition in urban areas of Tripura, emphasizing Agartala city. In the context of the religious scenario, Bera (2012) in Religion and Society in Sovereign Tripura has discussed religious assimilation between tribes and non-tribes of the state. Chatterjee (1984) and Datta (2015) have described the contexts of Mariamnagar Portuguese settlement and cultural assimilation in Agartala. The Portuguese community in Agartala has been extensively documented in print media articles and other news reports. Sukla (2020) provides a description of the Manipuri community of Agartala, detailing the dwindling storytelling tradition among the Meiteis of Manipur and Tripura. Mian (2006) has described the changes in the Muslim population of Tripura. The population figures for the communities in Agartala are provided by the city development plan of Agartala (2006), various report statistics from the Agartala Municipal Corporation, and the mother tongue population census.

The written evidence materials and sources related to the study area do not specifically discuss the multiethnic and multicultural aspects of Agartala city. Fragments of the topic's writings revolve around specific communities. Moreover, general discussions have focused on the multi-ethnicity contexts in the North-East region. There have been several references to the multicultural and multi-ethnic contexts of the state of Tripura. However, an in-depth discussion of the multi-ethnicity and multicultural aspects of the capital cities of North-East India makes it difficult to trace the evidence for such discussions. The present paper will provide insight into the multi-ethnicity and multicultural contexts of the North-East region's capital cities. The paper compares Tripura's capital, Agartala, with other North-East capitals in the region and analytically validates the status of the historical capital Agartala's multi-ethnicity and multicultural contexts.

1.2. Study Area and Significance:

Agartala's study area is located along the International Boundary in the flood plains of the Haora River, extending to the Bangladesh Plains, and thus occupies a unique geopolitical strategic location. The city extends between 23° 45' 0" N to 23° 55' 0" N latitudes and 91° 15' 0" E to 91° 20' 0" E longitudes and is considered the only international border capital of the North-East Region and in the whole country of India. This unique geo-setting attracts people to settlements and hosts diverse individuals from both within the country and the bordering country of Bangladesh. The Municipality Council administered Agartala until 2014, when it transitioned into a municipal corporation. In the 2011 census, Agartala occupied 61.738 sq. km. with a population of 400,004 people. Presently, the Municipal Corporation occupies 75.6 sq km (approximately). The current population is 609,670, according to the 2023 estimated population. The Greater Area Planning Area (GAPA) covers 92 sq. km. In terms of ward number and population figures, Agartala is considered the second largest city after Dispur-Guwahati in North-East India. According to the 2011 census, the state has 36,73,914 residents. The state comprises 19 indigenous tribes, as well as generic tribes. The state has two broad communities: tribes and non-tribes. The tribes make up about 31.76 percent of the state's total population, while non-tribals make up about 68.24 percent. However, the urban population of tribals in Agartala is only 1.83 percent of the total tribal population, whereas non-tribals form 14.83 percent of the total non-tribal population in the state. The Figure 1 depicts the study area of Agartala and the population characteristics and location of the capital cities of 8 states of North-East Region of India.

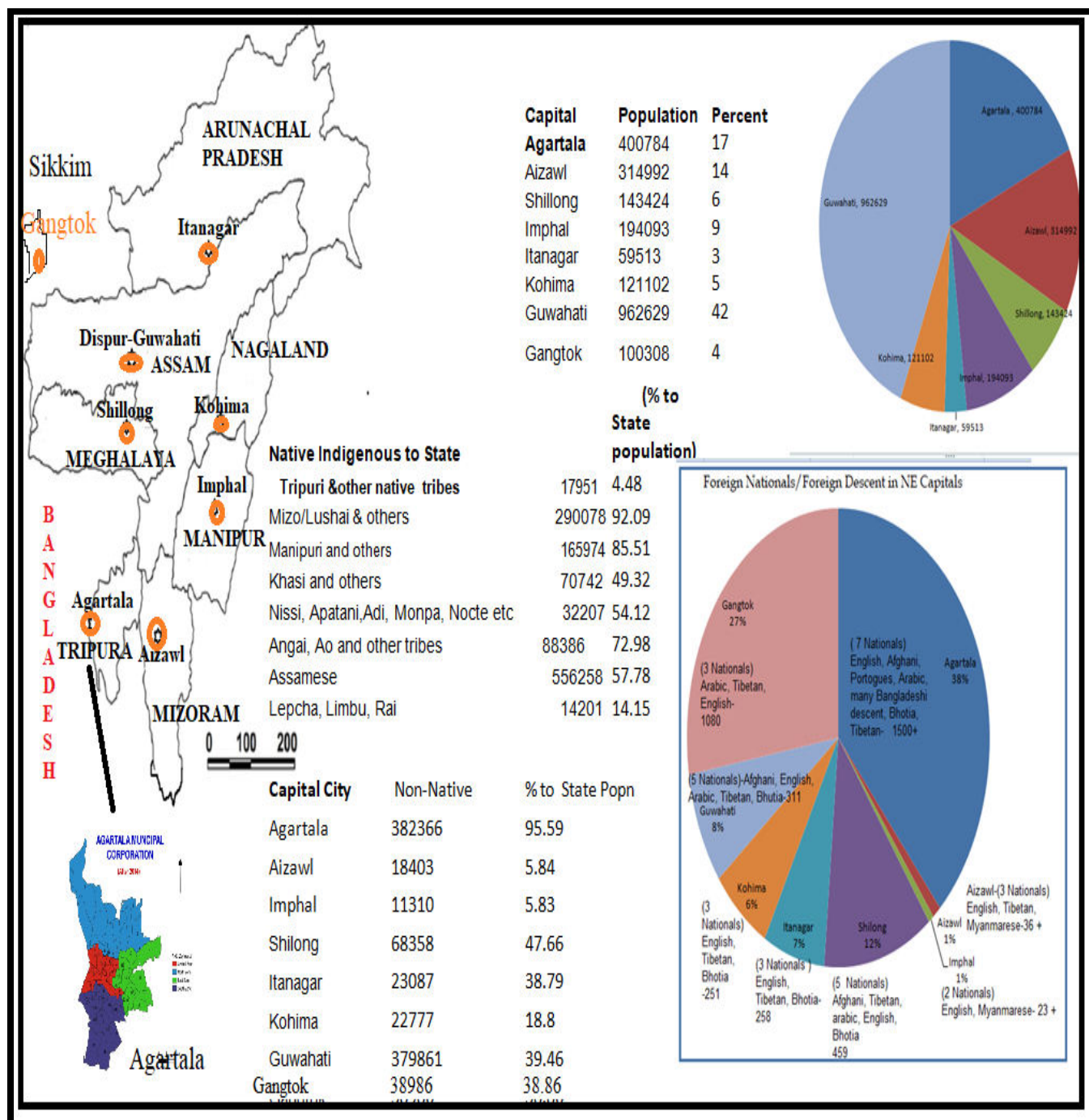


Figure 1: Location Map of the Study Area, Agartala Municipal Corporation (AMC) and Population Characteristics of Capital cities of North-East India

Note: Prepared from Census 2011, C-16 Population by Mother tongue

The capital of Tripura, Agartala, is a microcosm of the ethnic diversity of North-East India. The city's population is comprised of Bengalis, Tripuris, Manipuris, Chakmas, and

other minor ethnic communities. Ethnic coexistence, conflict resolution, and communal assimilation are all enriched by this diversity (Das, 2018). Historically, the migration of Bengalis during the Partition of India in 1947 has had a significant impact on the demographic and cultural landscape of Agartala (Sharma, 2016). According to Roy (2019), the presence of numerous ethnic groups results in a dynamic cultural exchange that is evident in daily interactions, languages, festivals, and cuisine. The fusion and coexistence of cultures result in a distinctive urban mosaic. In North-East India, Agartala is a critical socio-economic hub, promoting cultural exchanges, trade, and commerce among its diverse communities (Singh, 2017). "The city of Agartala serves as a key economic hub in Northeast India, facilitating trade and commerce among various ethnic groups and contributing to regional development" (Singh, year 2017). "Tripura's strategic location has historically made it a crucial corridor for Buddhist pilgrims from Southeast Asia, leading to significant cultural and religious exchanges" (Sharma, 1996, p. 123). The continuous flow of Buddhist pilgrims and the historical connections with neighboring regions have enriched Tripura's cultural heritage, making it a vital area for understanding the broader patterns of cultural and religious interactions between South and Southeast Asia. "The cultural landscape of Tripura is a testament to its historical connections with Southeast Asia, where Buddhist influences are interwoven with indigenous traditions, creating a unique cultural tapestry" (Roy, 2019, p. 45).

1.3. **Objectives:** The study primarily targets the following objectives:

- To classify and categorize population composition in terms of multiethnicity, as well as assess the multicultural aspects of Agartala City.
- To study the stages of peopling and factors involving geo-political and social forces leading to a multiethnic and multicultural society in Agartala.
- To investigate and validate the contexts of Agartala's multiethnic and multicultural status within the North-East Indian region and in the global scenario.

1.5. **Materials and Methodology:** The study focusses on the multiethnic composition of Agartala's inhabitants over time, establishing links between various ethnic communities through historical evidence and written facts from the past. The method entails the task of identifying and listing diverse Agartala inhabitants based on ethnic, linguistic, and racial backgrounds. Data from the 2011 religious census has helped to determine the city's religious composition and population share.

We have relied on the secondary Census data from the Government of India's Census 2011, as the official release of the Census of India, 2021, is still pending. We used the census data (C-16, 2011) of Agartala and other capital cities in North-East India as a secondary source of data for classifying the ethnic composition of the city. Articles

published in some newspapers about the city's prevailing social community and religious harmony has supported the labeling and categorisation of Agartala's multicultural aspects within the region.

2. Results and Findings: The study evaluates Agartala's multiethnic and multicultural aspects from two basic perspectives. The first part identifies Agartala city in the North-East Region in terms of geo-setting, historical accounts, and the city's multi-diverse population characteristics. To understand the extent of multi-ethnic inhabitants in the city, we classify the tribes and non-tribes of Agartala and Tripura under racial, ethnic, and linguistic origins. In the second section, we contrast Agartala with other capital cities in the North-East to confirm its classification as a multi-ethnic and multicultural city.

2.1. Peopling and Diversity of Population in the North-East Region: The demographics of North-East India are varied. Anthropologists define and categorise the North-East region's people based on various racial and ethnic characteristics. Numerous racial stocks, including the Mongoloids, Indo-Aryans, Australoids or Austriacs, and Dravidians, make up North-East India's population, as described by anthropologists. The Mongoloids were the first to settle, followed by the Indo-Aryans and other races. The mongoloid element is undeniably dominant in the North-East Indian population.

The researchers in the field investigated and found out that long-term immigration from outside the North-East area, originally from Bengal and then from other Indian states, added to the region's ethnic variety. The immigration of Bengalis to help East India Company officials, followed by tea plantation workers from Orissa, Bengal, Bihar, and Uttar Pradesh, brought in a large number of tribal and non-tribal communities. Though tea plantation worker recruitment ended in 1941, immigration from East Pakistan and then Bangladesh persisted, causing changes in the religious and racial mix of the region's population (Dikshit, 2014, p. 289). Table 1 presents the state ethnic lists from the Census of India, along with the prominent ethnic groups identified in the state. The chart provides state lists of indigenous tribes and prominent non-tribes living in the States of the North East Region (NER).

Table 1: Prominent population composition of the North-East Indian States

States	State Indigenous listed tribes	Tribes listed	State prominent non tribes
Tripura	19 + Generic tribes	Tripura/Tripuri, Reang, Jamatia, Noatia, Uchai, Chakma, Mog, Lushai, Kuki, Halam (12 distinct subtribes of Halam Community), Munda, Kaur, Orang, Santal, Bhil, Bhutia, Chaimal, Garo, Khasia, and Lepcha	Bengali, Manipuri, Hindi, Nepali & others Communities from Mainland India
Mizoram	08	Lushai/Mizo, Chakmas, Pawi, Lakher, Kuki, Hmar, Naga & others (Reangs)	Nepali, Bengali & Communities from Mainland India
Manipur	10	Thadou, Paite, Vaiphei, Maring, Zou, Hmar, Tangkhul, Kabui, Kacha Nagad, Anal & others	Manipuri & other Communities from Mainland India
Meghalaya	11	Khasi, Jaintia, Garo, Hajong, Rabha, Koch, Karbi, Mikhir, any Kuki tribes, any Naga tribes	Bengali, Hindi, Nepali & other Communities from Mainland India
Nagaland	15	Konyak, Sema, Ao, Lotha, Chakesang, Angami, Phom, Sangtam, Yimchunger, Zeliang, Chang, Rengma, Khiamniumgan, Pochuri, Tikhir, other other Nagas	Bengali, Assamese & other Communities from Mainland India
Arunachal Pradesh	20	Nashi (Nishi), Adi Gallong, Wanchos, Daflas, Monpas, Tagins, Adi-Minyong, Noctes, Adis, Apatanis, Gallongs, Mishmis, Nishangs, Tongsas, Abor, Mishing, Khamtis, Adi Podems, Idu-Chulikata, Bagani	Bengali, Assamese & other Communities from Mainland India
Assam	23	Boro-Kachari, Miri, Mikhir, Rabha, Kachari-Sanowal, Lalung, Dimasakachari, Deori, Any Kuki tribe, Any Naga tribe, Garo, Borman,	Assamese, Bengali, Hindi & other communities from mainland India

		Hmar, Khasi, Jaintia, Mech, Any Mizo, Chakma, Hojai, Man, Synteng, Hajong, Lakher& other	
Gangtok	05	Bhutia, Lepcha, Sherpa, Limboo,Tamang	Nepali, Hindi& other communities from Mainland India

Source: Census 2011, State Primary Census Abstract for individual Scheduled Tribe 2011.

Note: Compiled from various listed ethnic tribes and non-tribes of NER States

Table 1 presents a diverse and distinct ethnic community in Tripura. Although Arunachal Pradesh and Assam top the lists of diverse ethnicities, they are not considered distinct, as most of the tribe's origins are state-based and mongoloid. In Assam, many tea tribes from central India are not classified as indigenous native tribes. In contrast, the government of Tripura recognizes Garo, Khasi, Lushai/Mizo, and other Central Indian tribes such as Munda, Santhals, Bhutia, and Lepcha as indigenous native tribes and grants them all benefits under the Scheduled Caste category scheme. The proportion of non-native and non-tribal languages, such as Bengali, Manipuri, Nepali, and Hindi, is also highest in the North-East Region, where non-tribal accounts for about 69% and tribe population at 31%. Each state's capital cities reflect the majority of ethnic tribes and non-tribe population compositions.

2.2. Categorization of racial and ethnic communities in capital cities of North-East India

Understanding the extent of multi-ethnicity in a region or city requires the identification of racial and ethnic communities. Identifying and classifying prominent inhabitants involves several anthropological factors, including racial features, language family, cultural traits, and the primary origin of settlements and migrations. The population composition of North-East India, as classified by Dikshit & Dikshit (2014), was broadly divided into Mongoloid, Indo-Aryan, Australoid-Austic, and Dravidian central tribes. The capital city of Agartala mirrors the similar ethnic stocks found in the State of Tripura. Table 2 identifies the important population communities in the capital cities of the North-East Indian region. The classification of ethnicities is based on their language, community, and racial features. The capital cities serve as administrative and economic centers. Services and employment opportunities in both the public and private sectors attract individuals from across India to these capital cities. As a result, a maximum number of communities in the Indian region have a presence in the capital cities, although the level of concentration varies from one community to another.

Table 2: Prominent tribes and non-tribe inhabitants in the capital cities of North-East India are classified under race and linguistic groups.

Sl	Capital	Prominent tribal communities and their language community	Prominent non-tribal communities
1	Agartala	Tripuri, Reang, Jamatia, Garo- (Tibeto Burmese), Bhutia, Lepcha (Himalayan tribes), Chakma, Mog (Arakan tribes), Munda, Santhals, Khasi(Austic and Central Indian tribes), Lushai/Mizo, Kuki, Halam –(Kuki-Chin)	Bengali, Hindi-(Indo Aryans) Manipuri, Bhisnupuriya (Tibeto - Burman Mongoloid) Nepalese (Himalayan mongoloid) Portuguese descent (Anglo-European)
2	Aizawl	Mizo (Kuki-Chin, Zo Group), Chakma (Arakan) and Mizoram based tribes	Bengali, Hindi(Indo-Aryans), Nepalese (Himalayan Mongoloid)
3	Imphal	Kuki-Zo community group & Naga affinity Tribes	Meithei Manipuri (Indo-Mongoloid) Pangan, Hindi(Indo-Aryan)
4	Shillong	Khasi, Jaintia (Monkhemer-Austic) Garo (Tibeto –Burmese group Mongoloid)	Bengali, Assamese, Hindi, Punjabi (Indo-Aryans) Nepali (Himalayan Mongoloid)
5	Kohima	Angami, Ao Naga and Arunachali based tribes	Hindi, Bengali, Assamese (Indo-Aryans)
6	Itanagar	Nissi, Apatani, Adi, Monpa, Nocte. Mostly Arunachali based Mongoloid tribes and Assam based tribes.	Bengali, Assamese, Hindi(Indo-Aryans)Nepali (Himalayan Mongoloid)
7	Dispur (Suburb of Guwahati)	Bodo, Karbi(TibetoBurmese) Mongoloid and Austic tribe	1. Assamese, Hindi (Indo-Mongoloid) Manipuri (tibeto Burman Mongoloid) Nepali Himalayan Mongoloid)
	Gangtok	Lepcha, Limboo, Rai (Himalayan Mongoloid based tribes)	Nepali (Himalayan Mongoloid). Assamese, Hindi (Indo-Aryan)

Source: Compiled by authors, based from population by mother tongue, census and popular classification of linguistic and ethnic groups

Table 2 shows the prominent ethnic communities residing in NER's capital cities. For example, cities like Shillong and Dispur-Guwahati present the localities of various ethnic communities residing in their cities. In terms of urban population composition, the capital, Agartala, also displays multi-ethnic localities in the city.

2.3. The socio-economic significance of the capital city in the North-East region:

The capital towns and cities of North-East India are important centers for the assembly and settlement of diverse communities from every nook and cranny of the respective states. Most of the cities and towns in the region were based on administrative functions, which evolved after the formation of the Indian Republic and the Indian Union of States in 1947. These capital centres were either British administrative headquarters like Shillong, princely capitals like Agartala and Imphal, or others like Aizawl, Itanagar, and Kohima, which were rural in origin. The Dispur-Guwahati were basically trade and market centers. All capital cities present the best ideal location for settlements with all urban amenities and a secure life. In order to understand the background of diverse ethnic communities in the capital cities, there is a need to perceive the diversity of the population composition of the states in North-East India, as they reflect and contribute to the multi-ethnic population of urban capital.

Founded in 1838 AD, Agartala is a historical capital and the oldest municipal body in North-East India. However, the planned Agartala Municipality administration was established during the reign of Maharaja Bir Chandra Manikya (1862–1896). The capital, Agartala, is one of the most important capital cities in the region. It is to be said that in terms of population figure, area, and size, and as the as the most vibrant city in the North-East Region, Agartala comes only second to Dispur-Guwahati city. The capital, Agartala, and the state of Tripura display diverse ethnic communities from other regions and states of the Indian region. It also hosts the ethnic population from beyond the boundary and descent communities of international origin.

2.4. Labelling and Identifying Agartala's Population Composition: Agartala city is compared with other North-East capital cities of the region to understand the extent and level of multiethnic and multicultural contexts in Agartala city. The nature of population composition and multiethnic cities is figured out with the help of the population census by mother tongue (2011), as compiled from various capital cities and other lists of tribes and non-tribes in the North-Eastern States. The city of Agartala and the state of Tripura present a significant population of other major affinity tribes and ethnic communities from the North-East region, other regions of India, and also from beyond the border. Important population groups in Agartala and the state include Manipuri, Khasi, Garo, Kuki, Lushai (Mizo), Nepali, Bhutia, Lepcha, and Central tribes, as well as those of Bengali

and Portuguese descent. The inhabitants of Agartala may be broadly classified based on nativity, non-nativity, and the migrant composition of the city population. The aspects of race, ethnicity, and regional contribution of the population in the city are also taken into account. The classifications are as follows:

- Indigenous tribal population.
- North-East India and Mainland India exhibit tribal affinity.
- A significant non-tribal population.
- The non-tribal population originates from various states in India.
- Other communities of foreign descent and foreign nationals

Table 3 and Figure 2 illustrate the community classification of Agartala and the population numbers residing in the city, based on data from the 2011 Census. The city has a total population of 400784 people, as per the 2011 census report.

Table 3: Community Classification of Agartala City (Compiled by Author)

Sl	Communities Classification	Ethnic /racial community	Total	(%)	Male	(%)	Female	(%)
1.	Tribals of Tripura	Tripuri, Chakma, Reang, Jamatia, Halam and other 19 indigenous tribes	17991	4.49	8577	2.14	9420	2.35
2.	Tribes affinity of North-East India & Central tribes and Other remaining Tribes	Bodo, Naga, Garo and other North-East Tribes	3744	0.93	1968	0.49	1776	0.44
3.	Non-Tribals of Tripura & North-East India	Bengali, Manipuri, Nepali, Portuguese descent	371824	92.77	185521	46.29	186303	46.48
4.	Mainland India Communities & Non-Tribals	Hindi community, (Bhojpuri Bihari) and others	10536	2.62	6175	1.54	4361	1.09
5.	Foreigners/Foreign Descent	English, Tibetan, Arab etc, Portuguese descent	186+	0.05	92	0.02	94	0.02

Source: Compiled and clubbed from Census by Mother tongue, 2011 & Census Agartala AMC city

2.5. Linguistic Population Composition of Agartala and Other Capitals in NER: The multiethnic community, with its varied cultures and the presence of diverse religions in the city or area, is an indication of a multiethnic society. In terms of broad cultures, Agartala and the State of Tripura display a widely diverse tribal and non-tribal population of various ethnicities and racial and linguistic origins. The extent of the census population by mother tongue provides an overview of the extent of the multi-ethnic population in the capital cities of North-East India, as well as the urban linguistic composition of these cities. The linguistic compositions of capital cities based on the 2011 census are compiled to get a clear picture of the multi-ethnic population. Table 4 shows the linguistic composition of the capital cities in the North-East region.

Table 4: Linguistic Composition in the capital cities of North-East Region

Capital	Total number of Mother Tongue listed	Prominent Native /Indigenous of the State		Tribes affinity from NER No &Popn		Non-tribes from NER No &Popn		Non-tribal From Mainland India		Foreign language community	
		List &Popn	(%)	List &Popn	(%)	List &Popn	(%)	List &Popn	(%)	List &Popn	(%)
Agartala	(61) 4,00784	(19) 17951	4.47	(35) 878	0.22	(5) 37179 9	92.7	(21) 1056 7	2.63	(5) 185	0.05
Aizawl	(83) 314992	(6) 290078	92.09	(54) 1902	0.6	(4) 13214	4.19	(17) 5189	1.65	(2) 36	0.01
Imphal	(59) 268243	(4) 165974	68.87	(35) 18193	6.78	(3) 3443	1.28	(16) 7867	2.93	(1) 23	0.008
Shillong	(91) 143229	(3) 70742	49.39	(60) 3543	2.47	(4) 47214	32.9	(19) 2114 4	14.76	(5) 459	0.32
Kohima	(81) 99039	(5) 88386	89.24	(50) 2451	2.47	(4) 15384	15.5	(19) 7703	7.77	(3) 251	0.25
Itanagar	(78) 59,490	(6) 32207	54.14	(48) 3096	5.20	(5) 14799	24.8	(18) 7978	13.41	(3) 258	0.43

Dispur-Guwahati	(87) 957,352	(2) 556258	58.10	(55) 25625	2.67	(4) 226405	23.6	(21) 153456	16.03	(5) 311	0.03
Gangtok	(58) 100286	(3) 14201	14.16	(27) 17040	16.9	(5) 59671	59.5	(20) 20352	20.29	(3) 1080	1.08

Sources: Compiled and Clubbed by the Authors from population by mother tongue, C-16, census 2011

Note: *Popn represent the short form of Population & *List implies the numbers of community and language communities identified. For-ex 61 represents the total number of Mother tongue identified, and the below numbers represent population figures as identified from census by population mother tongue, city/urban census on tribe and non-tribe community by state reports.

Table 4 represents the number of mother tongues identified in the capital cities of the North East region. It also lists the prominent indigenous native population, the tribe's affinity from NER, the non-tribals from North East India and Mainland India, along with the presence of foreign language communities as abstracted from the population by mother tongue, C-16 Census 2011. The categorisation and grouping of linguistic composition are presented in the summarised table for a better comparison of linguistic composition based on the affinity of ethnicity and regional representation of linguistic communities. Agartala is identified with 61 numbers of the mother tongue. The Capital Shillong, with 91 lists, records the highest number of mother tongues identified. However, in terms of diversity and distinct language classification, Agartala has the second-highest population composition after Dispur-Guwahati. From the observation of the census, the capital city of Agartala represents a distinct linguistic composition bearing diverse multi-ethnic population characteristics in the region. Figure 3 displays the tribe's affinity for the North-East Region living in Agartala with their population figures as per the 2011 census, population by mother tongue.

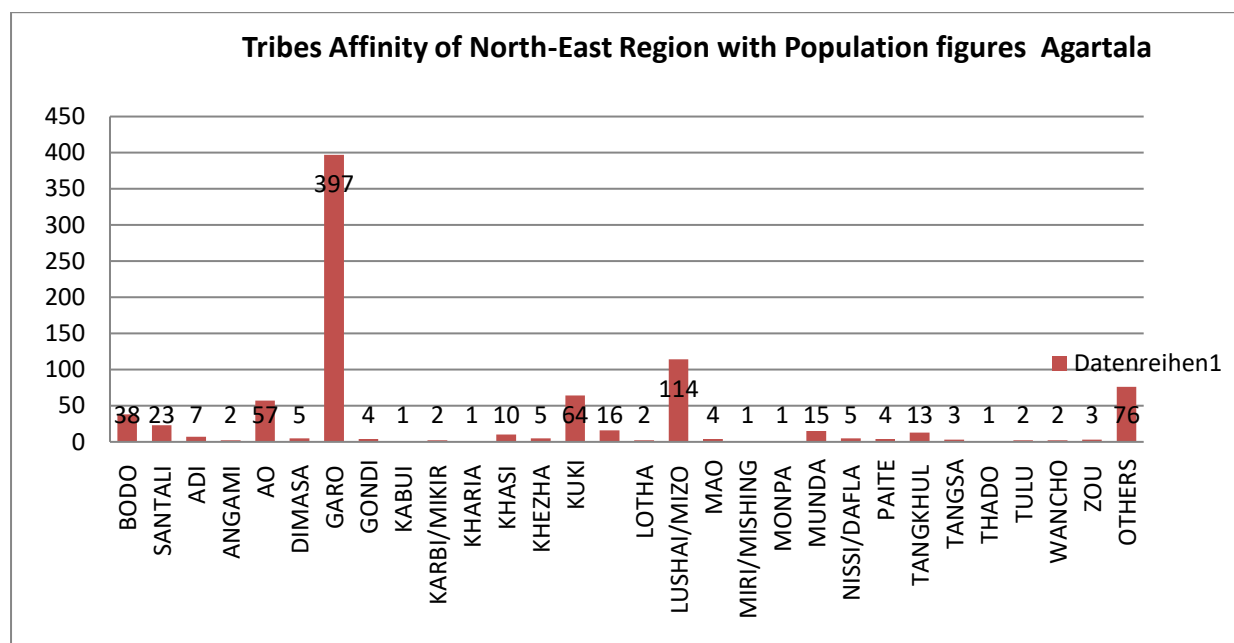


Figure 3: Tribe's affinity of North-East region and Central India in Agartala-Census 2011(in Population figures).

Figure 3 shows multiethnic tribes from around India. Their number ranges from modest to significant, but their concentration is low. The communities of ethnic tribes are less densely populated than the hilly tribal cities. The Lushai/Mizo population of 114 and the Garo population of 314 are remarkable. Tripura has 19 indigenous tribes, including the Garo, Lushai/Mizo, and Kuki. Tripura's Garos and Mizos are difficult to distinguish from Meghalaya and Mizoram's temporary residents in Agartala for service and other reasons. Agartala, now boasts of substantial non-tribal population, second only to Dispur-Guwahati. The capital city Agartala has the lowest tribal and ST populations at 4.32 percent. The tribal presence of everyday commuters and unregistered city inhabitants do not come under city inhabitants of Agartala. The census for the massive tribal from rural to city migration post 2011 census are not being accounted.

Numerous tribes and non-tribes from the North-East reside in Tripura and Agartala. After Dispur-Guwahati, Mainland Indian non-tribals are also prevalent. The census lists 26 non-tribal ethnic groupings by mother tongue: five from North-East India and 21 from Mainland India. The five non-tribal North-East communities are Bengali, Manipuri, Nepali, Assamese, and Bhisnupuriya. Bengalis live in practically all North-East states and are considered non-tribal. Many Bengalis are from West Bengal's Agartala and Tripura, so they are considered mainland Indians. The state does not categorize the presence of the Bengali community in the city, so it falls under the Bengali language community.

Figure 2 shows a chart of mainland Indian non-tribal communities. In addition to Bengalis barred from the mainland, 9543 Hindis live in the city. Bihari Bhojpuri is a significant ethnic group in Agartala. They reside in the Chandimura-Lichibagan ward of Khejurbagan in Agartala. The second-highest population is Odia, who dwell in Agartala for government jobs. The Odia community worked in Agartala, state administration, and higher education. The Bengali community from West Bengal is also significant, as they are employed in government services of Tripura in various sectors. The city has significant Malayalam, Telugu, Tamil, and Marathi populations. Agartala is home to the most significant mainland groups for work and commerce. About 10,567 non-tribal people from Mainland India make up 2.6% of Agartala's population. One of North-East India's major non-tribal cities is Agartala, after Dispur-Guwahati and Shillong.

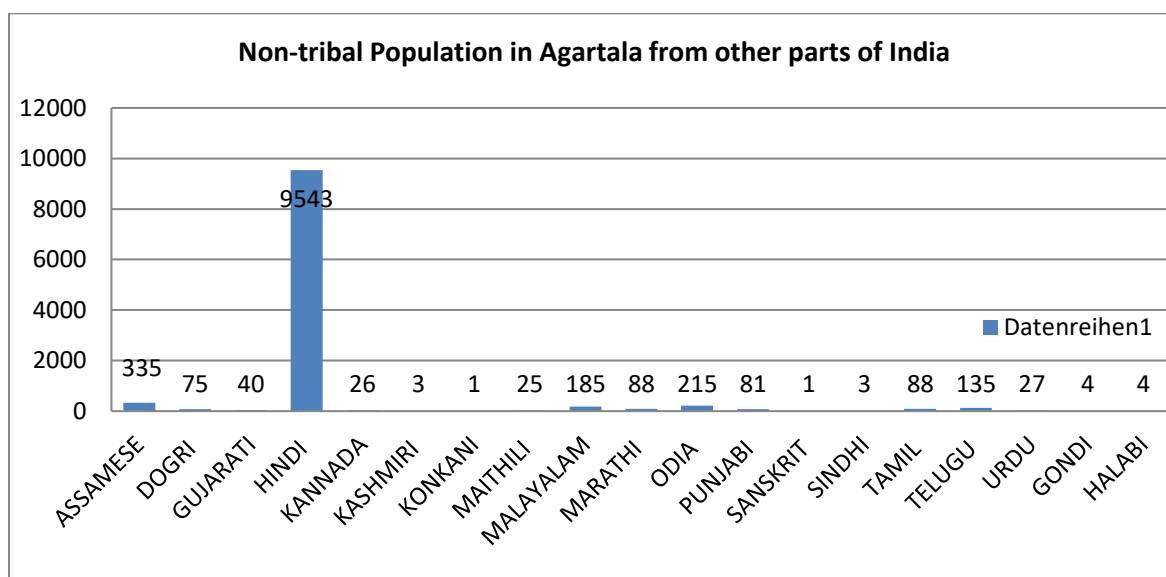


Figure 4: Non-tribal population from Mainland India in terms of linguistic communities

Note: Compiled from the census by population Mother tongue, 2011

2.6. Presence of International Communities in Agartala and other Capitals of NER: The State Capitals of North-East Region (NER) shows the presence of international community's residing in capital cities. The Table 5 presents the significant proportion of foreign or international community identified through linguistic composition in the city as per census by population of mother tongue, 2011 census. The linguistic survey doesn't present a clear picture of ethnic communities residing in the cities, as languages may be similar beyond the border, and they are being clubbed under the language group. For example, the Bengali language is spoken both in India as well as in Bangladesh, and the Nepali language both in India and Nepal. According to media and journalist reports, the

other aspects of foreign nationals are taken into account to identify people of foreign descent and international communities.

Table 5: Foreign community and foreign descent in the Capitals of North-East States

sl	States Capital	Name of international community's identified as per Population by Mother tongue	Number of communities identified	Total population in persons	Other descent & Nationals identified	Total Foreign Communities/ Foreign Descent
1	Agartala	English, Afghani, Arabic, Bhutia, Tibetan,	05	185+	(02)Portoguese descent, Bangladeshi descent	07
2	Aizawl	English, Tibetan	02	36	(01)Myanmarese	03
3	Imphal	English-	01	23	(01)Myanmarese	02
4	Shilong	Afghani, Tibetan, Arabic, English, Bhutia	05	459	-----	5
5	Itanagar	English, Tibetan, Bhotia-	03	258	-----	3
6	Kohima	English, Tibetan, Bhutia	03	251	-----	3
7	Dispur-Guwahati	Afghani, English, Arabic, Tibetan, Bhutia	05	311	-----	3
8	Gangtok	Arabic, Tibetan, English-	03	1080	(1)Nepal Descent	4

Source: Compiled from Census by Mother Tongue, 2011 and other reports from capital city.

In Agartala, it's challenging to distinguish the origin of nationals from the Bengali community, given their presence both within and outside the border. Prior to India's and Princely Tripura's independence, the Bengali community comprised only a small portion of both Agartala and the state. However, the majority of the inhabitants of the Bengali community in Agartala city is of Bangladeshi origin, either from the former East Pakistan (Bangladesh) or has migrated for various religious and political reasons. The capital city is home to numerous international communities, including English, Afghani, Arabic, Bhutia, and Tibetan. It is worth noting that the 19 indigenous tribes of the state include the minor Bhutia community. In addition to these, the Bhutia community from Bhutan maintains a presence in Agartala, where they have been selling winter woollen clothes for several decades. The Nepali community also forms an important ethnic group in Agartala

and the state. The capital cities of Shillong and Dispur-Guwahati also bear similar numbers of international communities living in the cities. The presence of a Portuguese-descended European community in the Mariamnagar locality of Agartala proves unique among the capital cities of north-east India. Since 1938, the New Zealand English community has had close interrelationships with the St. Paul Mission campus in Arundhutinagar, Agartala, under Princely Tripura. The official's presence at the Bangladesh Assistant High Commission in Agartala proves that Bangladesh citizens are living in the city for various international policies with India in the state of Tripura. The international community's population in Shillong and Dispur-Guwahati is higher than that in Agartala. However, in terms of the diversity of foreign nationals, Agartala boasts a more diverse international-origin population. The Portuguese-descended communities are assimilated largely with the local Bengali population, and perhaps because their language has been replaced by Bengali, the linguistic survey does not categorise them under the Portuguese linguistic community.

2.6.1. International commuters and international tourists are a significant presence in the city

Either they commute every day in Agartala, crossing the international border checkpoint, or many are disguising themselves as Indians in the city. Arunodoy Saha (2004) said, "Agartala is the only state capital with the unique distinction of having its municipality boundary with a foreign country—Bangladesh. About 40,000 people come from Bangladesh to the city every day to earn their livelihood." It becomes difficult to distinguish between the native Bengali residents of the state and those from beyond the border. In Agartala, there is a Bangladesh Assistant High Commissioner. Therefore, some Bangladeshi officials also live in the city.

The Tibetans and Bhutia clothes traders, who make their presence known every winter, also contribute to the population composition of Agartala for a specific period each year. Hence, in reality, the presence of the international community is comparatively higher than in any city in north-east India. In Agartala, stall displays at the book fair and the international trade fair demonstrate the presence of international participants. The countries that most commonly participate are Bangladesh, Thailand, and some countries in Southeast Asia. Every year, international stalls attend the established international trade fair ground at Hapania, in Agartala, which hosts trade fairs and book fairs. There is a rise in international tourists visiting Agartala and the state, as the place has historical and religious importance for both Hinduism and Buddhism. The picture plate displays the presence of international communities in Agartala during different periods of time and events. Taking all this into account, Agartala can be considered to have the highest presence of international communities among the capital cities of northeast India.

3. Discussion and Analysis: The discussion and analysis focus on identifying and validating Agartala as a multiethnic and multicultural city, while also examining the interrelationships among these groups. The geo-environmental setting and socio-cultural forces of the city link and explain the diverse ethnicity and multicultural aspects of the city.

3.1. Historical and social forces behind multi-diverse population: The diverse and multi-ethnic population compositions of any place or city are the result of people's inhabitation during different periods. Agartala, as a historical city, has significantly attracted the migration of various ethnic communities from within and outside the state. Founded in 1878, Agartala stands as the oldest city in North-East India, serving as the capital of both the Princely Kingdom and the current Tripura. Today's diverse populations are mainly due to the patronages and initiatives taken during the erstwhile Princely Tripura. The Kings of Tripura encouraged and invited Bengali Muslims for work and assistance in wetland agriculture, as hilly tribals were not accustomed to lowland wet agriculture. Bengali Hindus held positions in the official courts, while Brahmans received encouragement to spread Hinduism among the indigenous tribes. The Kings of the state encouraged the tribes of the state to adopt Hinduism, a fact that explains over 85% of the population enumerated as Hindus.

Deeply interested in Bengali literature, many Bengali litterateurs visited Tripura to promote Bengali literature and culture. In this process of acculturation, Nobel laureate Rabindranath Tagore had a special place. In Arundhatinagar, Agartala, a Baptist missionary from New Zealand received land and permission to begin their religious ministry among the indigenous tribes, leading to the creation of the Christian Mission compound. The construction of numerous Hindu temples and mosques occurred during the princely era of Tripura. The Buddhist temple in Agartala was also the king's initiation site. The induction of soldiers from European countries, including Portuguese and English, as well as those from the Indian subcontinent, such as Gorkha Nepali, Kuki, and Rajputs from mainland India, has significantly influenced Agartala's multi-ethnic population composition. The matrimonial relationships with Manipuri, the Bengali lady, and royal relationships with Gwalior and Princess of Rajasthan have strengthened the ties of kingdoms and some flow of relatives in Agartala.

(ii). Factors of Geographical and Urban Setting: The geographical setting of Agartala at the international border, surrounded by Bangladesh on three sides, has attracted migration and waves of refugees from beyond the border, thereby inducing multiethnicity and altering the large non-native population of Agartala city. Agartala is also the third international Internet gateway after Chennai and Mumbai in India to have an Internet

bandwidth link via Cox's Bazaar in Bangladesh. Agartala is well connected by roads, rails, and airways. The Maharaja Bir Bikram Airport is an international airport that is also used by Bangladeshi citizens to travel to other parts of India for medical treatment and tours. The international provision of road and rail connectivity from Agartala to Kolkata via Dhaka, Bangladesh, makes Agartala the North-East Gateway to Mainland India. Agartala also serves as the shortest route connecting all capital cities or places in North-East India to the nearby metropolitan cities of Dhaka and Kolkata.

3.2. Reflection of Multiethnic Cities: All capital cities and states, except Tripura, exhibit a higher representation of native indigenous communities within their respective states and cities compared to those from other regions. These communities, listed among the native tribes and under the native communities of Tripura, have peacefully coexisted with the Tripuri community since a few centuries ago, which is a striking feature. Despite the presence of numerous tribes in Arunachal Pradesh, Nagaland, and Manipur, these tribes tend to be more closely linked and indigenous to their respective regions. They also do not reflect much on racial differences. Almost all tribes are Mongoloids and have a strong connection to their respective states. All capital cities will have a nearly identical ethnic population composition, spanning across all regions of India. Diverse races, ethnicities, tribes, non-tribes, and even communities of foreign descent distinguish themselves from one another. In this regard, Agartala outperforms all capital cities in the North-East Region.

With regard to the non-tribal population, Agartala also reflects diverse national and international origins. Bangladeshi nationals, whose origins and descents have migrated in the past, significantly shape the town's composition. On the other hand, the city is truly multi-ethnic, with both national and international community origins, thanks to the presence of European-descent Portuguese localities in Mariamnagar in Agartala, the presence of Manipuri, Nepali, and Hindi localities, and the relatively small presence of Bhutia, Tibetan, English, and Arabs.

(iv). **Reflections of a Multi-Cultural City:** The presence of multiethnic, multilingual, racial, diverse religion followers, traditions, and diverse architectures are indicators of a multicultural city. Scholars analyse and describe the multifaceted aspects of reflection. On three sides, hills surround Agartala, Tripura's capital. Tripura, a landlocked state, lies southwest of Assam and east of Bangladesh. This is a land of transition; a satisfying compromise between the old order and the new; a fusion of styles and cultures of the hills and plains," describing the cultural synthesis of Tripura and its capital, Agartala. Bhowmik (2004) asserts that "with royal patronage, tolerance and multiculturalism

flourished in an area otherwise divided by ethnicity and religion" in the Himal, South Asia news article The Dam and the Tribal.

The city witnesses the thronging of people from various tribes, non-tribes, and all faiths during the Durga Puja festival, which is the biggest festival for Hindu Bengalis. The Buddhist community of Agartala, which forms a small minority group of the city, witnesses the celebration of Budha Purnima every year, with a large number of people visiting the temples and also with fairs organised around the temples, monitored and encouraged by the government and the municipality. As December approaches, the city also celebrates Christmas with a festive atmosphere, particularly around restaurants and bazaars. Despite the limited presence of Christianity in the city, the eve of Christmas transforms into Agartala's second-largest festival, with throngs of people from various faiths witnessing the Mariamnagar Church and enjoying two days and nights of fairs in the locality and premises. In addition, the Azaans of Muslims can be heard every morning at dawn in Agartala. The Muslim community enjoys the Muharram show in the street and Eid festivals without any hindrance or interference. The state government and municipality also ensure security and peace for the celebrations.

The people of Tripura and Agartala witness a fusion of religions between Tripuri animism and Bengali Hinduism. Chaudhury (2009, p. 56) asserts that the celebration of festivals embodies this spirit of acceptance. Scientists and educationists from West Bengal actively support the transplantation of Bengali culture. Therefore, one finds a substantial presence of Bengalis among West Bengal professionals such as teachers, engineers, doctors, and lawyers, who collectively form a corps of professionals actively promoting the state's economy. Muslims, a minority comprising only 8% of Tripura's population, live in relative harmony in Tripura, forgetting their animosity in Bengal. Dikshit & Dikshit (2014) state, "Tripura, lying on the border of Bangladesh, is more an outlier of West Bengal than a continuum of Bangladesh, and the Bengalis of Tripura are People of the North-East, a clone of the Bengalis of West Bengal, getting inspiration from their cultural and intellectual achievements centred on Kolkata and Santiniketan". Picture Plate 1 displays the multi-religion and celebrations of religious festivals in different localities and streets of Agartala.



Picture Plate 1: Display of multiethnic and multicultural in the city of Agartala

Sources: Image clips from news and articles and internet sources

3.3. Labeling Agartala city in the contexts of multi-ethnic and multi-cultural city in North-East Region and at the Global scenario: Multi-ethnic and multi-religion populations enable multicultural societies in every location. Having many ethnicities inside a city defines it as multiethnic. While influencing each other, these groups frequently maintain their own cultures, languages, and practices. Chaudhury (2009) said the state's culture is important. The historic ethnic groups inherited and nurtured their cultural identity, while the great number of Bengalis and Manipuris living on the region practiced their own. Multiculturalism entails circumstances that are not just connected to showcasing diverse cultures. It involves settlement residents accepting, fusing, and

celebrating cultures. "A multicultural city promotes social interaction and celebrates individual cultural identities. The city fosters individual and community choices by providing comfort and inclusion for all cultures" (Ifigeneia, Kokkali, 2016).

Saudi Arabian and Gulf towns with big expatriate populations are not multicultural since they do not encourage civic rights to diversity. They are multi-ethnic without being multicultural. In Agartala, no strong cultural regulations force others to follow the majority culture. Multiethnic groups can keep their customs. Although their number is small and their native habitations are far from Agartala or Tripura, the Manipuri, Chakmas, and Hindi communities maintain their culture, religion, and language. The old Tripuri communities have adopted Bengali language and culture. The city's Bengali predominant culture is apparent. Today, new settlers and indigenous tribes are showcasing their traditions without much resistance. Native Tripuris' demands for Roman scripts and Bengali script of kokborok language are sometimes politically motivated and favoured by some Tripuris.

The United States is not a country that subscribes to the ideology of multiculturalism. It has been described as a "melting pot." For all intents and purposes, it is multicultural. In this regard, Agartala also represents a melting pot of cultures between tribes and non-tribes, raciality between Mongoloid and Indo-Aryans, and religious fusion between Hindus and Animism. The city did not experience significant cultural resistance, which could have led to conflicts among the ethnic and religious communities. On the other hand, the peaceful coexistence of different ethnic communities defends the multicultural aspects of any city. In the past and present, Agartala hasn't faced serious ethnic and religious conflicts. Even the 1980 ethnic riots between Tripuri tribes and Bengalis, which shook the state, didn't significantly disturb the residents of Agartala. The capital city was the centre of administrative control. However, several other capital cities have experienced ethnic riots and disturbances. For example, Shillong witnessed several ethnic riots between Khasis and Bengalis in 1979. The conflict between Khasi and Nepal continues to vary from time to time. The ongoing ethnic conflicts between Methei Manipuri and Kuki, which began in 2023, have significantly impacted the peace in the capital city. The city has also experienced militant interventions and insurgent hideouts. Previously, boycotts targeted the Hindi cinema hall and traders from mainland India. The largest city in the Northeast Region, Dispur-Guwahati, also experienced multiple bomb blasts in 2004, which resulted in numerous fatalities. Violence plagues the city, as evidenced by incidents of ethnic conflicts and militant intervention. Other capital cities, such as Kohima, also face serious intervention from Naga militant outfits, where non-Nagas and non-tribals once lived insecurely. There were cases of Mizo organisations expelling non-tribal community traders from Aizawl due to their preference for locals in

business and trade over non-locals. The other hilly tribe-dominated cities also disdain non-tribal communities in their approach and dealings.

Scholars have classified Agartala and state Tripura as multiethnic and multicultural, which is evident in the city. Saroj Chaudhuy (2009) stated that Tripura's diverse culture does not violate each other's culture. He said that "the most interesting feature of the state's cultural scenario is that we find a unique cultural confluence." The 'mixed cultural matrix' or composite culture is a voluntary blending of civilisations. According to Ali & Das (2003), "It is an ancient land, which has ever been a melting pot for tribal and non-tribal cultures producing an exotic cultural synthesis". Though many tribal people have converted to Hinduism and use Bengali as a second language, they have kept their tribal identity, their mother tongue, "Kok Borok," and their culture. Hindus and Muslims who speak Bengali have a shared ancestry and language. Language has not split Bengali and Tripura Hindus and Muslims by religion.

The North-East capital cities of Shillong, Dispur-Guwahati, and Agartala are more multiethnic and multicultural than other cities. People of many ethnicities live in Shillong. Other communities and tribal and non-tribal populations are similar. Agartala, nevertheless indicates considerable differential of demographic composition between Tribal and non-tribal population, and the presence of other ethnic communities are projected to vary around at least 500 persons per ethnic community representation in the city. Though fewer tribes live in Agartala, their presence remains substantial. The census of India, population by mother tongue, did not show tribals in the city, although everyday commuters from rural Tripura seeking work, education, vegetable sellers, and rickshaw pullers did. By global standards, Agartala may be less multi-ethnic and multi-cultural than Indian metro cities. Despite its modest characteristics, Agartala is multi-ethnic and multicultural. Agartala is the sole Indian capital near the international border, attracting many foreign commuters.

4. Conclusion: The examination of Agartala's multiethnic and multicultural status provides an intriguing insight into the capital cities of North-East India. The capital cities comprising Agartala, Shillong, and Dispur-Guwahati have a wider multiethnic presence than other capital cities in the North-East Region. However, Agartala boasts a unique population composition, with a higher proportion of the "non-native non-indigenous population" than the "native indigenous population. From an analytical perspective, Agartala exhibits a multiethnic and multicultural population, characterised by a diverse range of ethnic, racial, and religious elements, as well as other socio-cultural elements and cultural diversity. Nearly all races, including Indo-Aryans, Mongoloids, Proto-

Australoids, Dravidians, tribes, non-tribes, and others, have coexisted peacefully in Agartala. The significant presence of tribal and non-tribal people, their assimilation of cultures, the prevalence of all major religions, the interaction of international commuters, and the remarkable presence of European descent and some foreign nationals make Agartala one of the multi-cultural cities of international significance in North-East India and the country.

The study focusses on the geo-environmental setting of the study area, historical accounts, governance policies, the welcoming nature of host tribes, and the geo-political scenario of the region, all of which are essential in connecting the diverse community and cultures of the study area. The findings on such a site reveal that Agartala, located in lustrous agricultural field plains, crisscrossed by rivers, and bounded by an international border, makes any settlement attractive and a magnet for habitations and opportunities for international trade and markets. The research indicates that as time progressed and policies changed, Agartala attracted individuals from various communities to its settlements, leading to the convergence of diverse ethnic, racial, and religious groups. Agartala as the study area therefore presents interesting accounts in terms of historical, social, and geopolitical scenarios for knowing the underlying diverse community of any habitation area.

In terms of the multicultural aspect of the city, Agartala, unlike other capital cities of NER, didn't witness any serious ethnic and religious conflicts in the past or present. In fact, Agartala's locality and streets host ethnic feasts and festivals from various communities. From a global perspective, Agartala remains an emerging city, not comparable to India's metropolises or world-class cities. There are insufficient criteria to categorise Agartala as a multiethnic and multicultural city. However, Agartala possesses all of the essential characteristics of a multiethnic and multicultural city and has the potential to emerge as a world-class city. In North-East India, Agartala stands out with its international setting. The research, however, proves limitations in assessing international commuters and the presence of outside-state ethnic communities in the city. The comparison of the capital cities presents a broad context that requires further validation of the facts from each capital city. An intensive primary survey among the ethnic communities could change perceptions of the multicultural aspect of the city. This study is beneficial and enriches our understanding of the people living in historical towns, their diverse populations, and the multicultural aspects of the city. However, given the growing concerns about ethnicism, communal feelings between tribes and non-tribes, religious differences, and politically incited issues, it remains challenging to maintain and uncertain about Agartala's multicultural status. Despite Agartala's multi-ethnic and multicultural character, the global scenario expects a more vibrant intensity of diversity and broad international multiculturalism.

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