

Assessment of Geo-Environmental and Ethno-Cultural tourism of Jampui Hill, Tripura (India) through perceptual approach

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Abstract

Infrastructure is an integral part of tourism. The worldwide tourism economy experienced a massive hike post-COVID period with special reference to Geo-tourism. India is rich in culture and natural resources, and the North-eastern part of India is so enriched that it potentially carries diversified tourism in all eight states of this region. But tourism infrastructure is facing a serious issue in this country, especially in Tripura. The present study illustrates the Geo-tourism infrastructure and assesses the tourists' perceptions at Jampui Hill. The socio-economic class of the tourists has been defined using the modified Kuppuswamy scale, and the Index of Satisfaction (IS) has been measured using the five-point Likert Scale method. SCOT and Qualitative analyses were also done to determine the possible and negative transition of the tourism economy at Jampui Hill. The study reveals that tourists are not satisfied with the available tourist infrastructure and describes very few tourist activity areas at Jampui Hill spot. A sustainable tourism approach should be adopted to decrease the negative impact and stimulate the positive development of the tourism economy at Jampui Hill.

Keywords: *Kuppuswamy scale, Satisfaction Index, Geospatial technique, SCOT, Socio-Culture, Infrastructure*

Introduction

The tourism industry has developed as cantilevers of the most extensive and fastest-growing economic segments globally (Jain and Chawla, 2017; Mitra et al., 2015) and is considered as an intensely geographic phenomenon since it stimulates large-scale, a global movement of the people and forges a distinctive relationship between people and the places they visit. It shapes processes of physical development and resource exploitation, whilst the presence of visitors extends a wide range of economic, social, cultural, and environmental impacts that often have

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important implications for local geographies (Deepa, 2009). Technological advancements have powerfully influenced the development of the tourism sector over time, permanently updating the way touristic experience is professed, beginning with the development of air transport and continuing with the way hotels and restaurants offer new perspectives of tourism experienced by tourists (Firoiu and Croitoru, 2013). The evolution of recreational facilities is significantly correlated with their overall importance for tourism development since contentment with the state of the development differs considering the stage of the development of the destination (Mandić et al., 2018). Ukrainian and foreign scientists preferred the methodological approach of evaluating tourism infrastructures based on custom-made concepts and formulas for summarising the density indicators that determine the accessibility and availability of infrastructures (Kinash et al., 2018). Jovanović & Ilić, 2016 have discussed in their paper that tourism infrastructure mainly comprises these diverse structures: environmental, social, and Transport infrastructure.

The paper also discusses the Geo-environmental and ethnocultural properties that could be utilised as a prospect for tourism at Jampui Hill. The inclination of tourists to consider the purity of nature education and explore natural sites and landscapes containing fascinating earth-science structures has led to the formation of a new multi-interested kind of tourism known as Geo-tourism (Pralong, 2006). On the other hand, cultural tourism is mainly defined as a means to accelerate cultural and economic development in several countries by preserving the heritage and developing a tourism-based economy (Yang and Wall, 2009). Therefore, the definite socio-environmental structures established as an outcome of the interaction between the ethnic groups of a particular region along with their natural and social environments and are always in a continuous process of transformation are termed Ethnocultural landscapes (Dirin and Fryer, 2020). Hence, ethnocultural as well as environmental analysis is an important section in the study of regional uniqueness, taking into consideration the ethnocultural facet of sustainable development of the territory due to the need to ensure the preservation of the cultural and ethnic diversity of a particular region (Slipenchuk et al., 2016).

India is gifted with an unending array of incredible attractions in the form of religion and mysticism, great monuments, wildlife, ethnic life, colourful fairs, and festivals, all of which are unwrapped in a stunning tapestry of nature's grandeur as no other country in the world (George and Swain, 2005). In 2018, India received 1865 million tourists who travelled all over India, but only 0.2 per cent of tourists arrived in Tripura (Debbarma and Singh, 2020). Jampui Hill, the permanent seat of the eternal spring, is situated at an altitude of 3000 meters above sea level and lies at the northernmost hill range of Tripura adjoining Mizoram; it is one of the most popular eco-tourism spots in the state (Debnath, 2014). Due to its pleasant and pleasant climatic conditions and rich cultural heritage, the area has immense potential for generating high revenue from tourism.

There are still very limited works on the interrelation of the Geo environment and ethnocultural resources since both topics cover vast concepts of two different subjects (Pluckhahn, 2004). In the same manner, Ecological and Ethno-culture-based works aren't available about Jampui Hill, due to which the mentioned subjects have been used to articulate the paper.

The paper tries to evaluate the Ethnocultural and Environmental components of tourism at Jampui Hill, Tripura, also accentuating the prevailing challenges faced by the tourists at the spot. The potentiality of developing the tourism-based resources that are available at Jampui Hill was detailly drafted.

Methods and data

The empirical method has been adopted, where primary data and information collected are the main source of the study. Primary data has been collected from the tourists who visited Jampui Hill last year using a scheduled survey. The Modified Kappusawamy Socio-Economic Scale (2020) has been used to measure tourist status modelling (Saleem, 2020) (Table 1 and 2).

Table 1. Modified Kuppawamy Socio-Economic Class score

SL №	Occupation	Education	Score	Updated Monthly family income in Rupees (2020)	Score
1	Legislators, Senior Officials & Managers		10		
2	Professionals		9	≥ 199,862	12
3	Technicians and Associate Professionals		8	99,931–199,861	10
4	Clerks	Profession or Honours	7	74,755 –99,930	6
5	Skilled Workers and Shop & Market Sales Workers	Graduate	6	49,962–74,755	4
6	Skilled Agricultural & Fishery Workers	intermediate or diploma	5	29,973– 49,961	3
7	Craft & Related Trade Workers	High school certificate	4	10,002–29,972	2
8	Plant & Machine Operators and Assemblers	Middle school certificate	3	≤ 10,001	1
9	Elementary Occupation	Primary school certificate	2		
10	Unemployed	Illiterate	1		

Source: Field Data

Table 2. Modified Kuppawamy Socio-Economic Scale

SL №	Total score obtained	Kuppawamy Socio-Economic class
1	26–29	Upper (I)
2	16–25	Upper Middle (II)
3	11–15	Lower Middle (III)
4	5–10	Upper Lower (IV)
5	< 5	Lower (I)

The socio-economic class of each tourist is calculated using the above-mentioned score. Synthetic indicators and Index of Satisfaction (IS) after Hall et al. (1974) have been done to understand the nature and components of tourism at Jampui Hill. The Index of Satisfaction (IS) has been calculated using Hall et al. (1974). The formula for the Index of Satisfaction is given below:

$$IS = (fs - fd) / N$$

Where

fs = Number of satisfied tourists

fd = Number of dissatisfied tourists
 N = Total numbers of tourists

A Likert Scale (five-point) was also used to verify tourist satisfaction. Personal interview of the local entrepreneurs and stakeholders has been taken to understand the viability of tourism development in the future. Challenges of the tourism industry at Jampui Hill have been measured through SCOT analysis (Roy and Mitra, 2021, Roy et al., 2022).

Study area

Tripura is an integral part of Northeast India, which covers 10486 sq. km. total geographical area is divided into eight administrative districts (Mitra and Roy, 2021). The North Tripura district is situated in the North-eastern part of Tripura, covering an area of 1422.19 sq. km. The district headquarters is at Dharmanagar, 105 km from the state capital Agartala. Bangladesh borders the district on two sides of the Northern and Southern periphery. About 70 per cent of the district area is covered with forest, including the Jampui hill range of Tripura. The terrain in the district is mostly undulating and hilly, with small water streams, rivers, and fertile valleys intervening. The major river which flows through the central part of the district is the Deo River (132 km), while the Longairiver (98 km) and Juri river (79 km) flow transbounda-

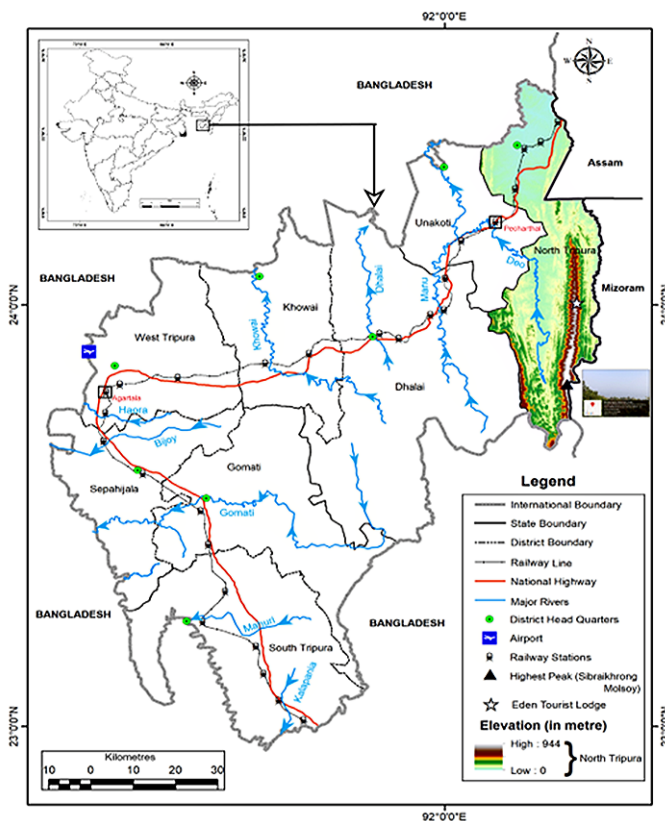


Figure 1. Location Map of the study area

Source: Prepared by the authors, 2011

ry between India and Bangladesh after originating from Jampui Hill, Tripura. Jampui Hill lies in the natural boundary between Tripura and Mizoram at the Vanghmun village, Kanchanpur sub-division of the North Tripura District at the Jampui Hill rural development block. The Eden tourist lodge is the main sojourn area for the tourists of Jampui Hill and is located 27.1 km from Kanchanpur town. The Jampui Hill rural development block comprises seven main villages, namely Kalagang, Kanpui, Longai Valley, Paschim Hmunpui, Sabual, Vanghmun, and Tlangsang. Other villages like Bangla Zion, Behliangchhip, and Phuldungsei also fall within the Jampui hill block. The Eden tourist lodge is situated in the Vanghmun village, and the locational coordinate of the lodge is situated at 24°0'23" North latitudes and 92°16'52" East longitude (Fig.1). The highest peak lies near the village of Phuldungsei. It is called 'Thaidawr Tlang' by the local inhabitants; it is also known by the name 'Sibrai Khrong' because people say there used to be an old Shiv temple at the peak of this hill.

The shortest distance from Agartala to Jampui Hill is 191.3 km. The tourist can plump for more than one option to reach the spot, which is either direct or by break journey. The tourist who takes the direct route from Agartala or maybe from other parts of Tripura travels to Jampui Hill through different routes, mainly through Panisagar, Pecharthal, and Dharmanagar, based on their choices. But the most common path tourists take is through Pecharthal, from where tourists go straight towards Vanghmun via Kanchanpur. Whereas through break journey, tourists have to board the train from the Agartala railway station, which departs the station at 6:30 am and reaches Pecharthal station at around 9 am, after which a shared jeep or other available public transport can be taken to reach Kanchanpur motor stand. The minimum time to reach the Kanchanpur motor stand from Pecharthal is 1 hour and 15 minutes, meaning tourists will reach Kanchanpur by 10:15 to 10:30 a.m., depending on when they board the public vehicle from Pecharthal. From Kanchanpur, public jeeps are available, which sets off for the villages of Vanghmun. During the journey from Kanchanpur, tourists can see the panoramic change in the contoured landscape as they move closer to the Jampui hill range. The tourists will reach the Eden Tourists Lodge at Vanghmun within an hour and 30 minutes if there is no stoppage along the route from Kanchanpur. But in most cases, tourists usually don't like to travel by changing several vehicles, that is by making a break journey. After reaching Pencharthal railway station (Roy and Mitra, 2016a), tourists would pay more money and reserve a vehicle directly to Jampui Hill or Vanghmun. The difference between direct and break journeys is the expenditure and time of the tourists; if tourists want to reach Jampui Hill at a cheaper cost, they usually choose to travel by break journey, whereas those tourists who want to travel in comfort usually hire a private car or travel with their personally owned vehicle. 57.5 per cent of the surveyed tourists at the Eden tourists lodge travelled by making a break journey, while 42 per cent travelled directly from their respective places (Table.3).

Table 3. Distance covered by break journey

Route	Distance (km)	Mode
Agartala-Pencharthal	149.70	By train
Pencharthal-Kanchanpur	28.50	By road
Kanchanpur-Vanghmun	27.10	By road
Total distance covered	205.10	

Source: Computed by the authors, 2021

The topographical features affect the climatic conditions of the district. The plains and valleys are very hot and humid, whereas Jampui Hill has a temperate salubrious climatic condition. The four main types of the season are here - (i) winter (December to February) (ii) Pre-monsoon (March to May) (iii) monsoon (June- September), and (iv) Post monsoon (October to November) (Bhatt and Bhargava, 2006). The Jampui hill region relishes higher temperatures in summer and lower temperatures in winter because it, due to its higher altitude, counters greater degrees of cold and hot wind. The highest temperature is recorded in May and the lowest in January, whereas the maximum rainfall recorded was from June-July (36.11 cm- 34.52 cm) (MEFCC, Government of India, 2018). The table 4 below shows the climate data of Jampui Hill for a certain period:

Table 4. Climate data of Jampui Hills from 01/01/2019 to 02/31/2020

Months	Temperature (°C)	Precipitation (mm)	Relative Humidity (%)
January	15.93	50.79	80.31
February	18.42	3.32	64
March	23.79	10.75	54.56
April	25.87	233.05	67.06
May	26.37	334.76	82.38
June	26.29	443.59	90.88
July	26.44	386.84	91.69
August	26.64	244.49	91
September	26.33	320.51	91.94
October	25.52	315.32	91.88
November	21.58	23.66	86.44
December	16.18	0	84.56

Source: NASA Power

The above table 4 shows that Jampui Hill has the highest temperature in August at 26.64°C and the lowest in January at 15.93°C (Table 4). Precipitation is the highest in the month of June, with 443.59 mm of rainfall, and there is no rainfall in the month of December at Jampui hill. Jampui hill has the highest percentage of relative humidity in September at 91.94 per cent and the lowest at 54.56 per cent in March.

Demographic ratio

The Jampui Hill Rural Development block was formed on 2nd September 1996 in the Kanchanpur subdivision of the North Tripura district. There are seven villages in this block, namely Paschim Hmunpui, Vanghmun, Tlangsang, Sabual, Kawnpui, Kalagang and Longlai Valley. These villages have 29 small habitats that are scattered within the Jampui hill range. The total geographical area of the Jampui rural development block is 18764.774 hectares, with a total population of 12,311, out of which 6,415 are males and 5,896 are females, as per the 2011 census data. But, according to the block data for 2017-18, the total block population has increased to 15403. In the year 2011, the total number of households residing in the Jampui Hills block was 2,499, with an average sex ratio of 919. The children's population from the age 0-6 at Jampui Hill block is 1894, which comprises 15% of the total population, out of which 986 are male and

908 are female. Therefore, the child sex ratio as per the 2011 census data was 921, larger than the average sex ratio of the Jampui Hill block (Table 5).

Table 5. Demographic attributes of the Jampui Hill block

Attributes	Male	Proportional Percentage	Female	Proportional Percentage	Total
Children (0-6 years)	986	52.05%	908	47.94%	1894
Literate	5232	53.16%	4609	46.83%	9841
Scheduled Tribe	5766	50.61%	5625	49.38%	11391
Scheduled Caste	15	57.69%	11	42.30%	26
Illiterate	1183	47.89%	1287	52.10%	2470

Source: Census, 2011

Cultural tourism resources of Jampui Hill

Socio-Culture

The major indigenous tribes found in this area are Lushai, and a small concentration of the Reang Bru community can also be found. The Mizo-populated villages of Jampui Hill are mainly Hmunpui, Vanghmun, Behliangchhip, Bangla Zion, Tlangsang and Phuldungsei. In the pre-colonial period, the Mizos are said to have migrated and settled in Tripura without any prior consultation between the Mizo chief and the Maharaja of Tripura. At the initial phase of the 20th century, the issue regarding the eastern boundary of Tripura created great controversy, and the area was quite uninhabited; the Mizos (Lushai), under a Sailo chief, Dokhuma-Sailo, migrated to Tripura from the Lushai hills with the permission of the Maharaja of Tripura. It is believed that they did so in search of better Jhum land (Ralte, 2015). In the upper region of Vanghmun, a small monument built in memory of Chief Dukhuma Sailo can be sighted; it was built by his descendants and people of the tribes to honour him. Tourists can visit this monument whenever they visit Jampui Hill. On the other hand, the Brus reached Jampui Hill as a result of displacement from Mizoram, and even though they are a minority in this area, they have learned to assimilate with the Lushais of Jampui Hill. The Lushai of Jampui Hill are all Christians, and all the Lushai villages which fall under the Jampui Hill rural development block have their separate beautiful churches. Jampui Hill is also prominent for its beautiful churches and viewpoints beside orange gardens. The tourists who visit the different villages within the periphery always get mesmerised by the palatial coordination of these churches with the panoramic natural surroundings.



Figure. 2. a. Early Lushai Leaders, b. Lushai Couple in their traditional attire, c. Reang Couple in their traditional attire

The Lushai of Jampui Hill

During the days of Warren Hastings, Governor-General of India (1772-1785), the Chief of Chittagong wrote a letter to him asking for the protection of the local inhabitants from the incursion of the Kuki raiders who weren't Kuki but Lushai, a sub-tribe of the Mizo community, who took an active part against the British expedition. The actual spelling of Lushai is Lusei, which was used to describe the Mizo tribe generally, and this change occurred after half of the Lusei population shifted to Jampui Hill and became known as Lushai, one of the tribes of Tripura. (Chakraborty et al. l., 2011) Therefore, the language and traditional lifestyle of the Lushai at Jampui Hill are akin to those in Mizoram. The Lushai tribe is mostly found in the North Tripura District.

Livelihood

The main livelihood of the Lushai residing at Jampui hill is Jhum cultivation, where they used to cultivate various kinds of food grains, fruits, and vegetables like Rice, chillies, sesamum, cotton, turmeric Oranges, and ginger on the hill slopes. Jhum used to be the main source of income, but today, most are educated and hold posts in various government sectors. Orange and Areca nuts, on the other hand, are still grown by the people to generate income. A few

years back, Jampui was popular for the quality and number of oranges they produced, but now there are only a few orange gardens, and more Areca nut trees are found since they generate more income.

Traditional dress

The traditional dress of the Lushai tribe is similar to that of the Mizos. Both men and women wear hand-woven cotton dresses. The main traditional dress worn by this tribe is known as 'Puan', an extended ankle 'wrap around skirt' worn by both men and women. Men wear Puan up to the knee length, while women wear a little shorter than their ankles. The differences between what the male, female, married, and unmarried wore could differ based on the pattern, colour, or design of the 'Puan'. Men usually wear a simple dress, a short knee-length Puan usually black and white on the upper part of the body; they would drape a long traditional shawl along with traditional headgear. Women wear cotton fabric stitched blue skirts and pair them with a white jacket and a piece of cloth wrapped around their bodies. Both men and women wear headgear, which is made of bamboo and cane.

The traditional dress worn by Lushai men is usually red, white, or black, while women have different types of beautifully created traditional dresses with patterns like red, yellow, black, golden, etc. In today's time, with the advancement of weaving technology, more intricate designs are woven and worn by the people. During Chapchar Kut, one of the biggest festivals of the Lushai tribe at Jampui Hill, people can be seen dressed up in their beautiful traditional dresses, which always mesmerises tourists and people from other communities. Women and children still wear this beautiful traditional dress on Sundays while going to church. The tourists who have witnessed this are amazed to see how beautiful the people look in their traditional dresses.

The houses

In ancient times, the Lushais of Jampui Hill lived in Timber houses built on stilts or wooden pillars scattered across the hill range. With time, the house has been developed into beautiful concrete houses. These compact houses are beautifully decorated with flowers and a garden on the portico, making a perfect blend with the beautiful natural landscape of the hill range. The Lushai households have a large fireplace in the kitchen, which is the centre of the household activity. This fireplace is made with three hardened mud clay, which acts as a chulha/dirt stove and a heater for the family. The Lushai of Jampui Hill built clustered houses along the roadside, mainly on the hilltop.

Churches

As all the Lushai' are Christians, there are around 15 churches around the Jampui hill range. These churches are from different Christian denominations like Baptist, Seventh Day Adventist, Lutheran, and Catholic. These churches are one of the main attractions at the spot since they intensify the beauty of the spot to a much rapturous degree. The sight of beautifully dressed children and women in their traditional attire is truly a sight one won't want to miss.

Traditional Foods

Rice is the main diet of the Lushai tribes of Jampui Hill, which is taken with different kinds of vegetables or meat curry. These curries are cooked with fewer spices, salts, soups and raw leaves. Some major food ingredients of the tribe are Ching al (Ash filtrate solution) and dried Roselle flowers.

Traditional festivals

The main traditional festival that is celebrated by the Lushai tribe at Jampui Hill is Chapchar Kut. It is held in March. Other celebrations are religious festivals like Christmas and New year.

The Reang of Jampui Hill

The Reang tribe of Jampui Hill is believed to have migrated from the Maiyanithlang area of Lushai Hills, bordering on and stretching into the Arakan in Burma. The Reangs represent 1/5th of the total population of Jampui Hill. Reangs are the second-highest populated tribe of Tripura after Tripuri. They are found in almost every district of Tripura, but they are mostly concentrated in the North and Dhalai districts of Tripura.

Livelihood

The main source of income for the Reangs at Jampui Hill is Agriculture. Some of the Reangs of Jampui Hill own a few hectares of land where they still practice jhum cultivation. The main types of vegetables are Ash gourds, Maise, Rice, Peas, and Areca Nut. Few of them own stalls by the roadsides at Phuldugsei, while some work as daily wagers for the Lushai households at Jampui Hill. The Reang population at Jampui Hill is mostly concentrated in the Phuldungsei village. The Lushai is found at the peak of the valley, while the Reangs mostly build settlements in the valleys and on the side of the hill.

Traditional dress

The traditional dress worn by the Reang is very different from the Lushai but homogenously similar to the rest of the tribes of Tripura. Men wear white Dhotis with a white long-sleeve jacket with a long thin blue pattern at the border of the robe. Men traditionally wear a hand-woven loincloth and a piece of cloth as a wrapper for the upper body. This piece of woven cloth is wrapped around the head by Kamsoi and is known as Kamsoi Maitang. The women wear a long cloth called Mnai, a wrap-around; from the waist to the knees, a Risa covers the chest, and Rikatouh covers the whole upper half of the body.

Houses

The Reang knows how to thrive in all kinds of terrain and convert it into a proper habitat. Reangs traditionally build stilt bamboo houses called “Gairengs” like other indigenous communities of Tripura, but due to cultural fusion, the Reangs of Jampui hill also build houses similar to that of the Lushai’s.

Religion

Most of the Reang population at Jampui Hill has also converted to Christianity due to the influence of the Lushai tribes. Though 98 per cent of the population at Jampui Hill are Christians, the remaining at least 2 per cent are said to be non-Christian or Hindus. These Hindu populations at Jampui Hill are believed to be from the Reang community because all the Lushai have converted to Christianity while most of the Reang population in Tripura hasn’t changed their ancient socio-religious practices, and few families, even at Jampui Hill, still practice the same. The ancient socio-religious practices of the Reang have a very close resemblance to that of Hinduism but aren’t Hinduism. Due to the influence of the royals and outsiders, the culture eventually changed to Hinduism.

Traditional food

The traditional food of the Reang community is similar to the rest of the tribes of Tripura, like the Tripuri, Jamatia, Halam, and others. The main food item of the Reang is also Rice, but there are certain unique ingredients and dishes that the Reang uses and eats that are different from the Lushai. These ingredients and dishes are Berma, Akran, Chakwi, Awandru, Mosodeng, Gudok, etc.

Festival

The main festival of the Reang community in Tripura is Hojagiri. It is celebrated in October at every Reang-populated village both in Tripura and Mizoram. It is one of the unique socio-cultural festivals in Tripura. During the Hojagiri festival, all the Reang gather and give reverence to goddess Mailuma or Laxmi for her blessings and guidance. The Hojagiri dance is performed on this day, along with other traditional performances. The Reang population of Jampui Hill doesn't celebrate Hojagiri in the village due to their less population, but they attend the festival at other places in Tripura. Hojagiri is celebrated as Hodaigiri in Mizoram by the Bru settlers there.

Cultural assimilation and tourism at Jampui Hill

The Reang and the Lushai tribes have rich and unique cultural practices. The Lushai's Bamboo dance 'Cheraw' is well known almost everywhere in Tripura, while the Hojagiri dance of the Reang is internationally famous. These diverse ethnic and cultural resources can be used as a tool to boost tourism at Jampui hill by organising a Tourism fest at Vanghmun once a year, where tourists can witness the culture of different tribes of Tripura being showcased together.

Results and discussion

A tourist survey was done at the Eden tourist lodge of Vanghmunto to understand the status of tourism. The Jampui hill tourists were requested to fill up a structured questionnaire containing questions on socio-economic status to understand the economic and sociological backgrounds of the tourists, the source of information obtained about the spot to examine the popularity of the spot, transport cost efficiency to study the cost of travel and their preferred means of transportation, and evaluation of all-round facilities of the Eden tourist lodge and Jampui Hill spot, where, the tourists were also asked to give suggestions for preferable developments of the tourist's spot. The questionnaire was made to understand the social class of the tourists arriving at Jampui Hill, their interests in visiting the place, and their satisfaction and displeasure.

Socio-economic status (SES) is a measure of the economic and sociological condition of an individual or a family's economic and social position (Saleem, 2018). The socio-economic condition depends on a combination of variables, including occupation, education, income, wealth, and place of residence. (Shaikh and Pathak, 2017). The commonly used scales for measuring socio-economic status are the modified BG Prasad scale, Kuppuswamy scale, and Uday Pareek scale are used for both urban and rural areas. However, social transformation and a fast-growing economy have rendered these scales ineffective in measuring the SES at present. Hence, considering the present factors, they have been revised (Singh et al. l., 2017). The updat-

ed socio-economic Kuppuswamy Scale 2020 (Saleem, 2020) is used to enumerate the education and occupational scores of the tourists, while the income score is enumerated using the Kuppuswamy 2019 income scale. A total of 40 tourists have been surveyed at the Eden tourist lodge, out of which 26 tourists revealed their monthly income, so their socio-economic class has been calculated after summing up their income, occupation, and educational qualification following the Kuppuswamy scale.

Table 6. Socio-Economic Class of Tourists at Eden Lodge

Classes	Class character	Percentage of Tourists
I	Upper	19.2
II	Upper Middle	65.4
III	Lower Middle	7.7
IV	Upper Lower	7.7
V	Lower	0

Sources: computed by the authors using Kappuswamy Socio-economic Scale, 2020

The Kuppuswamy socio-economic status scale consists of 5 different classes, namely Upper (I), Upper Middle (II), Lower Middle (III), Upper Lower (IV), and Lower (V). The Upper (I) are the ones with the highest Kuppuswamy total score of 26-29, indicating that they belong to the society's richest and finest socio-economic group. Upper Middle (II), with the second-highest Kuppuswamy total score of 16-25 indicates that they belong to the richer fraction of the middle-class society. Lower Middle (III) with a total Kuppuswamy score of 11-15 are the mediocre fraction of the middle-class population. Upper Lower (IV), with a total Kuppuswamy score of 5-10, refers to the substandard socio-economic groups of the society. Lower (V) with a total Kuppuswamy score > 5 refers to the poorest socio-economic groups of the society.

The above table no.6 shows the Kuppuswamy socio-economic class of the surveyed 26 tourists at the Eden Tourists' Lodge. After the summation of their income, occupation, and education, it is revealed that 19 per cent of the surveyed tourists belong to the Upper Middle (II) socio-economic class of the society, and five per cent of tourists belong to the Upper (I) socio-economic class and only 2 per cent tourists belong to Lower Middle (III) socio-economic class. This indicates that most of the tourists arriving and staying at Eden Tourist Lodge usually belong to the higher socio-economic class in Tripura. The Tripura State Government has

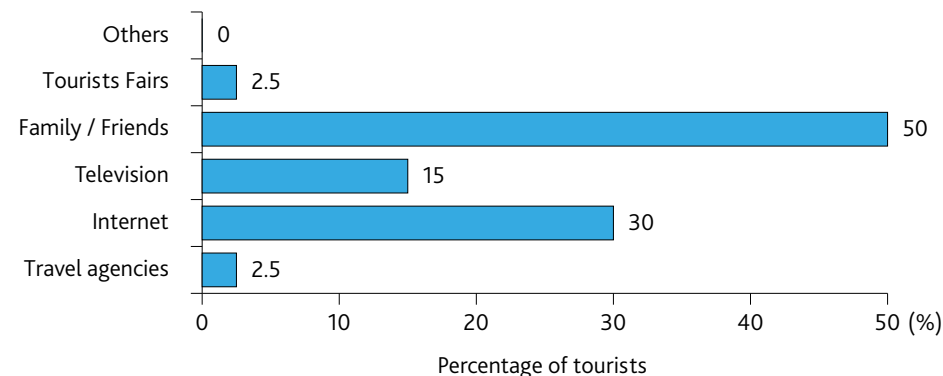


Figure 3. Tourism information sources about Jampui Hill

Source: Prepared by the authors, 2022

promoted Jampui Hill as part of Leisure tourism, where the main tourist target groups are the wealthier sections of the society according to the Kuppuswamy scale.

When a tourist plans to visit a particular tourist attraction, they investigate or seek suggestions from friends or family members. To derive maximum satisfaction from a particular spot, the tourist needs to have comprehensive knowledge about that spot. Jampui is the only hill station in Tripura, and it is one of the most popular tourist spots in the state, Thousands of tourists flock to the place every year to enjoy the serene and calm natural surroundings. To understand and analyse, the tourists were asked about their source of information about the place.

We can see in the above (Fig. 3) that 50 per cent of the surveyed tourists have learned about Jampui from family members or a friend. This indicates that tourists from Tripura tend to choose or discuss Jampui Hill as an ideal destination when planning a holiday or vacation. Thirty percent of the tourists came to know about Jampui Hill from social media or internet sources. The Government should take initiatives to promote Jampui Hills on various online platforms since people nowadays rely on their smartphones for all kinds of information, be it about leisure or facts. While 15 per cent of the surveyed tourists came to know about Jampui Hill from television while watching the local cable networks, only 2.5 per cent of the tourists heard about Jampui Hill from Tourist fairs and Travel agencies. To boost the flow of tourists at some particular attraction, the required steps are proper promotion and advertising of the tourist spot. The Lushai and Reang community residing in the villages of Vanghmun and Phuldungsei have their separate festivals, which are observed at different times of the year. The main festival of the Lushai tribe is Chapchar Kut, which is celebrated in the first week of March, while the Reang tribe has the Hojagiri festival, which is usually held during mid-October. The State Government can use these festivals as a tool to boost tourism by promoting these events on various local platforms.

Infrastructural analysis

The number of tourist attractions, number of visitors to festivals, number of conference delegates, and number of hotel rooms indicate that tourism in the area is growing, but, in most cases, it is difficult to quantify this growth in a particular parameter. The total expenditure of the tourists visiting the spot should be justified by creating new tourism developmental projects or implementing new strategies to provide maximum satisfaction to the tourists visiting a particular spot (Deepa, 2009). The Eden tourist lodge has 28 rooms in the new building and 20 rooms in the old building. The tariff of single bedded rooms costs around 700 rupees per night whereas double-bedded rooms cost around 900 rupees per night. Dormitory rooms are also provided for tourists. Since tourists of Jampui Hill usually spend a reasonable amount of money, it is necessary to provide them with maximum satisfaction.

In (Fig. 4A), 37.50 per cent of the tourists said that the spot is very beautiful and, according to them, there is no calm and quiet place like Jampui Hill in Tripura, and it is one of the leading tourist sites in the state. 30.00 per cent of the tourists said that the spot is just good or beautiful for not very satisfied; these tourists came with the expectation of seeing tangerine gardens on this beautiful landscape, but due to the change of these gardens into betel or areca palm, the hilly landscape has lost its characteristics/charm. 25.00 per cent of the tourists think that the Jampui hill station is moderate. These tourists believe that with certain improvements and initiatives by the government and local bodies, the spot could become more beautiful, as some of the viewpoint's areas have already become polluted due to the plastic waste thrown by tourists and

local visitors visiting the place. No proper initiatives are taken to maintain the cleanliness of the surroundings. While 7.50 per cent of the tourists think that the Jampui hill station is not beautiful, these tourists came with the expectation of seeing a hill station as beautiful as Darjeeling or Sikkim.

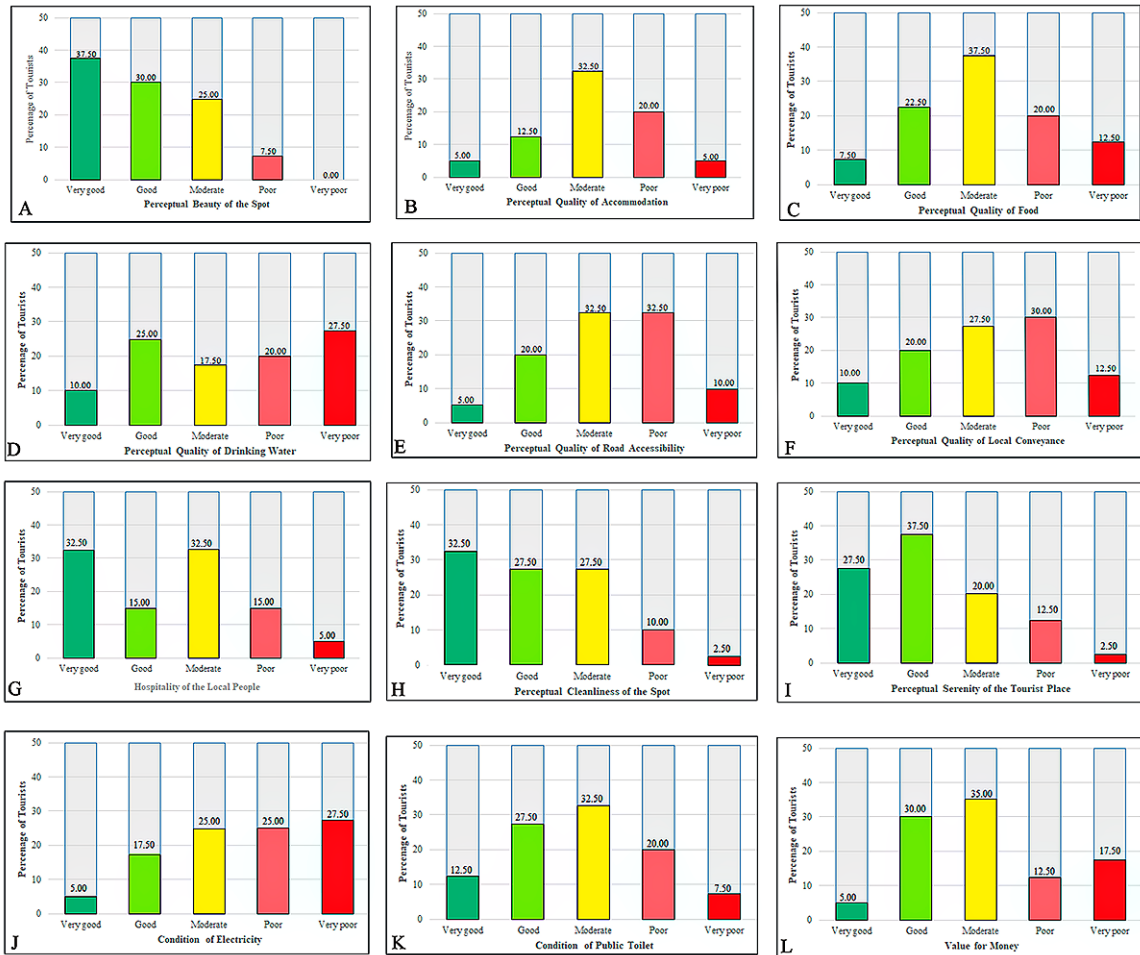


Figure 4. Tourist perceptual analysis of infrastructural facilities(A-L).

Source: Prepared by the authors, 2022

We analysed the tourist’s review of the accommodation quality provided at the Eden tourist lodge (Fig.4B). Five per cent of the tourists said that the accommodation quality provided at the Eden tourist lodge is very good or of the best quality because most of these tourists are visiting the spot for the first time and are very satisfied with the room and accommodation facility. 12.50 per cent of the tourists said that the accommodation facility is good. 32.50 per cent of the tourists rated the accommodation facility as moderate. 20.00 per cent of the tourists think that the accommodation facility is poor, while five per cent of tourists describe the accommodation facility provided at Jampui Hill as very poor. There are two separate buildings for tourists at the Eden tourist lodge, one old and one new; the infrastructural facilities of rooms at the new building are spacious with new beds, new bathrooms, and other amenities, while the old build-

ing has small rooms with old beds. So, tourists who were lucky enough to get a room in the new building with better facilities rated the hotel as very good, good, or moderate, while those who stayed in the old building rated the hotel as poor or poor. The main problems described by the tourists in the new building were lack of proper cellular connections, unclean blankets, and lack of drinking water facilities in the rooms, while tourists from the old building complained about broken beds, unhygienic bathrooms, and congested rooms.

About the food facilities provided in the Eden Lodge in (Fig. 4C), 50.00 per cent of the tourists rated it as very good, while 22.50 rated it as well. 37.50 per cent of the tourists rated the food quality at the lodge as moderate. About 20 per cent described the quality of foods as poor, while 12.50 per cent as very poor. The breakfast consists of fried white-flour flatbreads and chicken curry, while the lunch and dinner menu usually includes a normal potato fry, pulse fried lentils, and potato and egg curry. The meals have to be pre-ordered. Some tourists complained about their orders being misplaced and given to someone else. Some tourists complained about missing certain dishes for arriving a bit later at the dining hall. Very few varieties of dishes are available in the lodge for tourists. Dishes other than the usual are not available. Naturally, the tourists rated the food facilities provided at the lodge as moderate. Skilled management is required in the lodge's catering services for better tourist satisfaction.

As in (Fig. 4D), Ten per cent of the tourists described the drinking water facility as very good, while twenty-five per cent described it as only good. 17.50 per cent of the tourists rated the quality of water as moderate. Twenty per cent rated it as poor, and 27.50 per cent of the tourists described the water quality as very poor. Tourists complained about the lack of a filter accessible to tourists for free. Tourists had to buy packaged drinking water at an extra cost from the dining hall, which is one of the negative reasons compelling the tourists to describe the drinking water facilities provided in the lodge as very poor.

In (Fig. 4E), 5.00 per cent of the tourists think that the road connectivity to the lodge is very good, and 20.00 per cent say that the road is good. 32.50 per cent of the tourists said that the road connectivity to Jampui Hill is moderate; on the other hand, another 32.50 per cent of the tourists think that the road connectivity is poor. 10.00 per cent said the road connectivity to the lodge is very poor. The road connection from Kanchanpur to Jampui Hill at that time was under construction, particularly in the hilly area where there were too many sharp curves which were being straightened as far as possible, cutting the hills and clearing the forest which in those areas, the road was bumpy and dusty, and tourists had to make stoppages for hours. Some tourists foreseeing the future road connection of the place described the place to have a very good road quality.

The tourists' perception of the local conveyance of the Jampui Hill tourist spot is represented in (Fig. 4F). Ten per cent of tourists said that the availability of conveyances in the area is very good, and twenty per cent said it's good. 27.50 per cent of tourists think that the conveyances are moderate, while 30.00 per cent think the conveyances are poor. 12.50 per cent of the tourists said that the conditional availability of conveyance is poor. Tourists arriving at the Eden tourist lodge mostly come in hired vehicles direct from Agartala, Pecharthal, Kanchanpur, and Dharmanagar, paying high transport costs. Very few public vehicles are available from Kanchanpur in the Jampui hill region. Getting a public vehicle in the Jampui Hill area for a local tour or journey is nearly impossible. The locals mostly own private vehicles for personal use. Tourists find it very difficult to get a public vehicle for the local tour.

The next diagram describes the hospitality of the locals in the Jampui hill area according to the tourists at the Eden tourist lodge (Fig. 4G). 32.50 per cent of the tourists said that the hospitality of the local people is very good, and 15.00 per cent think that the local hospitality

is good, 32.50 per cent said that the hospitality and perception of the local people are moderate, while 15.00 per cent of the tourists said that the hospitality is poor. 5.00 per cent, in this respect, said that the hospitality of the local people is very poor. The locals of the Jampui hill mostly belong to the Lushai tribe and a small portion of the indigenous Reang tribe. There are only two lodges and one homestay facility at Jampui Hill. The tourist opined that there should be more homestay facilities, tourist attraction points, and restaurants in the region. According to the tourists, since the people of the Jampui Hill area partly depend on tourism for income generation, the Government should take initiatives to promote tourism in the area by training the local people in hospitality management. But some of the local people think that tourism is leading to the exploitation of their natural resources and pollution of the environment.

The tourist perception of the cleanliness of Jampui Hill is briefly explained in (Fig. 4H) 32.50 per cent of the tourists think that the overall cleanliness of the tourist spot is very good, and 27.50 per cent rated the cleanliness of the surroundings as good. 27.50 per cent think that the cleanliness of the Jampui Hill spot is moderate, and the views of 10.00 per cent of tourists are that the cleanliness of the Jampui Hill area is poor. Only 2.50 per cent of tourists rated Jampui hill's cleanliness as very poor. Jampui hill region is known for its natural beauty, hill station and cleanliness. One of the cleanest villages in Asia, the Vanghmun village is also situated here, but some tourists, based on their personal experiences, said that the viewpoint tower and the eco-park have become polluted with unwanted inscriptions and plastic waste due to a lack of proper maintenance by the management these accentuated a negative attitude on the cleanliness of Jampui hill tourists spots.

The following diagram represents the tourist's perceptions of the serenity of the natural surroundings of Jampui Hill (Fig. 4I). 27.50 per cent of the tourists said that the Jampui Hill surroundings are very good or very serene, while 37.50 per cent of tourists said that the serenity of the place is good. 20.00 per cent said the serenity of the place is moderate and 12.50 per cent of the tourists stated that it is poor. 2.50 per cent of tourists expressed that the lodge area has very poor serenity. Jampui Hill is a very serene and peaceful place for tourists to visit. Few tourists who have already visited the spot before shared their past experiences, saying it is one of the most peaceful places for individuals to distract themselves from their busy city lives. During our recent survey, some tourists complained about getting improper sleep at night due to loud music being played by some tourists the whole night, and tourists also complained that a few tourists created a nuisance and partied in front of the lodge throughout the night, disturbing other tourists. The Eden Lodge authorities should impose certain restrictions on such activities so that the rest of the tourists can get proper sleep.

The condition of electricity at the Eden tourist lodge and Jampui hill area is described in (Fig. 4J), 5.00 per cent said that the electricity facility is very good and 17.50 per cent said it is good while 25.00 per cent think that the electricity is moderate in the lodge. Another 25.00 per cent complained that the lodge has a poor electrical connection, while 5 per cent said that the lodge has a very poor electricity facility. Some tourists complained that there was no electricity during the daytime for 2/3 days and power was available only at night, due to which some tourists complained about not being able to charge their devices in the lodge.

In (Fig. 4K), 12.50 per cent of tourists said that the condition of the public toilet at Jampui Hill is very good, while 27.50 per cent of tourists described it as only good. 32.50 think the condition of public toilets is moderate in the area, while 20.00 per cent think that the public toilets in the hill station are of poor quality, and 7.50 per cent said that the hill station has very poor public toilet facilities. To speak about public toilets in Jampui hill, it may be said that there are very few public roadside toilets in the Jampui Hill area, which are built and maintained by the locals.

The last diagram (Fig. 4L) evaluates the overall activities and facilities available to the tourists along with the total money spent. 5.00 per cent of tourists said that the total expenditure was very much worth the experience. While 30.00 per cent of tourists said that the expenses and experience were good. 35.00 per cent of tourists think that their expenditure and experience at the Jampui Hill tourist spot are moderately correlated, while 12.50 per cent of tourists stated that their experience had a poor correlation with their expenditure. And 17.50 per cent of the tourists remarked that their experience was not worth the expenditure. Tourists choose different means of transport to reach Jampui Hill. Some arrive by direct journey while some arrive by break journey, meaning that those arriving directly to Jampui Hill spent more. The accommodation prices at the lodge also differ for the new and old building, the tariff at the old building is comparatively low in comparison to the new building. The new building costs 900 rupees per night for double bedded rooms while those at the old building cost only 600 rupees per night. Tourists also have to pay for food consumed at the lodge. This entirely sums up the tourist's expenditure. But the comfort and surrounding beauty of the place appear to a section of tourists not up to their expectations, so some tourists expressed their dissatisfaction.

Table 7. Levels of tourist satisfaction at Jampui hill

SL №	Quality	Index of Satisfaction	Percentage	Level of satisfaction
1	Beauty of the Spot	0.6	16.66	Highly satisfied
2	Serenity of the Tourist Place	0.5		
3	Cleanliness of the Spot	0.475	41.67	Moderately Satisfied
4	Hospitality of the People	0.275		
5	Quality of Accommodation	0.175		
6	Condition of Public Toilet	0.125		
7	Value for Money	0.05		
8	Quality of Food Available	-0.025	41.67	Dissatisfied
9	Drinking-Water Facility	-0.125		
10	Local Tour Conveyance	-0.125		
11	Road Accessibility	-0.175		
12	Condition of Electricity	-0.3		

Source: computed by the authors (2021) after Hall et al. (1974)

In Table 7, we find that mostly an odd number of tourists are highly satisfied with the beauty of the spot and the serenity, which accounts for 16.66 per cent. While 41.67 per cent of tourists were moderately satisfied with the scenic beauty and cleanliness of the spot, local people's hospitality, and accommodation quality. At the same time, 41.66 per cent of the tourists were found dissatisfied with the limited items and quality of food available in the Eden Lodge, absence of a water filter facility, non-availability of local tour conveyance, road conditions, and electricity.

Tourists suggestions

There are different approaches through which entrepreneurs sustain their business and trades may be by creating value for stakeholders, capital investment, private partnerships, etc., but among all such methods, the most common and simple strategy through which business firm

fills the gap between the customer and their product is by taking feedbacks and implementing it in their next development project. The tourists at Jampui Hill were also asked to fill a column in the schedule where they mentioned the changes they wanted to see in their next visit. The figure no. 5 below shows the suggestions provided by the tourists at Jampui Hill. (Fig. 5)

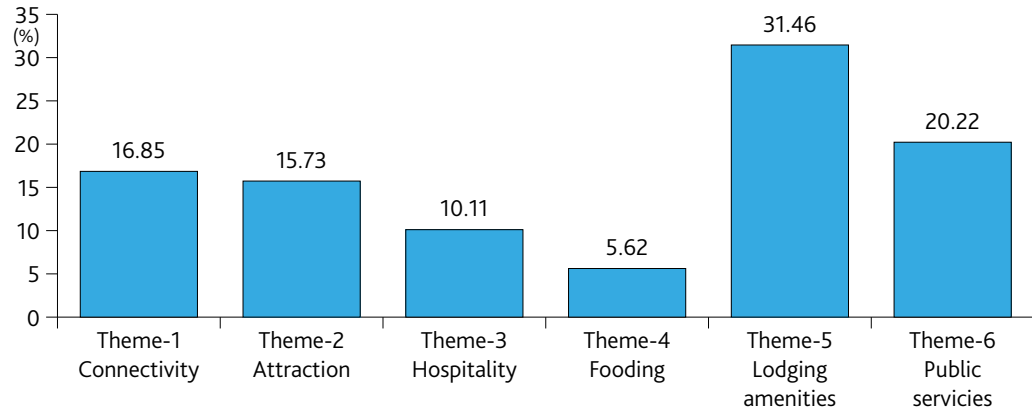


Figure 5. Showing the field of suggestions provided by tourists for the development of Tourism at Jampui hill, Tripura

Source: Prepared by the authors, 2022

In the above 3D column, it can be seen that 31.46 per cent of the surveyed tourists had suggested developing the tourists' lodging amenities like room services, cleaner blankets and bathrooms, better amenities, etc. While 20.22 per cent stated about building proper public services like ATMs, Petrol pumps, Proper markets, restaurants, and 24x7 electricity (Fig. 5). 16.85 per cent of the surveyed tourists have expressed the need for developing better connectivity to the area by building better roads and making public vehicles available up to Jampui Hill. 15.73 per cent of tourists have mentioned adding a new attraction to the Jampui since the existing spot has become outdated. 10.11 per cent have suggested hiring much more hospitable and well-trained hotel staff and locals. 5.62 has mentioned providing a better food menu and facilities to tourists along with finding a means to regrow oranges for tourists.

Jampui Hill, one of Tripura's most popular tourist spots, has its positive developmental possibilities and negative vantage points. Strength, Challenges, Opportunity and Threat (SCOT) analysis shows the positive and Negative aspects of developing the place into a tourism-based economy (Table 7). The basic strength of the Jampui Hill tourist spot is its abundant and mesmerising natural landscapes, healthy climatic conditions, and orange gardens. The potency of this tourist spot also lies in the fact that it is the only hill station in Tripura.

On the other hand, the present weaknesses or shortcomings of the spot are its bad road conditions, fewer hotels and homestay facilities, lack of public infrastructures like proper market areas, restaurants, petrol pumps, ATMs, etc., and shortage of public transportation facilities (Table 8).

Table 8. *Strength, Challenges, Opportunity, and Threat (SCOT) Analysis of Jampui Hill*

Positive	Strength	Challenges	Negative
	<ol style="list-style-type: none"> 1. Abundant natural landscape 2. Best Orange Gardens of Tripura 3. Salubrious climatic condition 4. Only hill station of Tripura 	<ol style="list-style-type: none"> 1. Poor Road condition 2. Poor Electricity 3. Lack of hotels and homestays 4. Lack of associated infrastructures like Markets, Restaurants, Petrol pumps, and Atm 5. Lack of public transportation 	
	Opportunities	Threat	
	<ol style="list-style-type: none"> 1. Cultural assimilation 2. Replantation of orange gardens 3. Introduction of new tourist attractions or tourist activity areas 	<ol style="list-style-type: none"> 1. Risk of Areca nut plantation being banned due to banning of Gutka industries 2. Interstate territorial tension 3. Degradation of the natural landscape 	

The opportunity here refers to the potential tangible and intangible resources that can help develop Jampui Hill. There is a deep cultural influence of the neighbouring state of Mizoram in Jampui hill area since the major population of the area is the Lushais, who are a sub-clan of the Mizo tribe, and on the other hand, Brus found in Jampui are deeply rooted in Tripura, and have their cultural ethnicity bearing resemblance with the rest of the tribes from Tripura. So, if the state government of Tripura takes the initiative to organise a cultural program or festival at least once a year, where tourists can witness a grand cultural fusion of these two separate ethnic groups, it'll be a once-in-a-lifetime experience for tourists and also a boost to the tourism economy at Jampui hill.

After the dieback disease outbreak, many orange farmers stopped planting orange and permanently shifted to Areca nut (betel) for a better income. This has indirectly affected the flow of tourists at Jampui Hill; since many of the tourists are disappointed due to the disappearances of orange gardens, the replantation of oranges can slowly once again boost the inflow of tourists in Jampui Hill. Tourists, as well as the locals of Jampui Hill, have described that Jampui Hill has very few tourist attraction spots other than the cleanest village at Vanghmun, Eden Lodge, and the highest peak, Thaidawrlang. The tourists opined that the state government should take the initiative to explore new areas for tourist attractions like parks, restaurants, and beautiful spots for more satisfaction for the tourists at Jampui Hill. The threat here refers to the potential danger that could adversely affect the tourism economy at Jampui Hill. The plantation of Areca palm (Betel nut) in the hilly landscape is against the natural landscape's ambience and harms the environment. Many state governments in India have taken a positive step by banning the sale and production of Gutka. This ban is now effective in 20 states and three union territories of India. The huge loss of human lives and finances due to the morbidity and mortality caused by areca nut and Paan masala addiction is greater than the revenue generated by this industry. The Government needs to set up an areca nut control program. Stricter laws must be made to regulate areca nut consumption, and stern instructions are issued to the manufacturers to have pictorial warnings on the products (Garg et al., 2014). A sudden ban on Areca palm could adversely affect the socio-economic condition of the locals at Jampui hill, so it's better for the local farmers to slowly restart farming oranges, to which the state government should provide necessary guidance and adequate financial help. This will attract more tourists and improve the tourism economy in the region.

The territorial tension between the states of Tripura and Mizoram at Jampui Hill could directly affect the flow of tourists at Jampui Hill, So the Government of both states needs to sit together and settle the matter peacefully. Most of the locals at Jampui Hill support the idea of

developing the region on the approach of a tourism-based economy; yet, there are also certain groups of people who think that tourism in the area has led to the degradation and exploitation of the natural landscape resources. So, any kind of tourism-based development should be done only after taking special precautions without causing much damage to the natural landscape of Jampui Hill. Expansion work of the National Highway (44A) is being done from Pencharthal (24°18'42 "N. & 92°09'97"E.) To Aizawl (23°72'72"N. & 92°71'74"E.) via Hmunpui (Tripura), Sairang (Mizoram), which will likely play a significant role in the tourism development of Jampui Hill soon, with the provision of better road transport facility, Amenities can be improved at tourist lodge with the increased number of homestay facilities and more natural viewpoints being explored.

The main tourists visiting villages at Jampui Hill's rural development block are the Vangmun and Phuldungsei Gram Panchayat. The Eden tourist lodge at Vangmun village runs under Tripura Tourism Development Corporation Limited (TTDCL) and is situated at a hill-top from where tourists can witness the beautiful sunrise and sunset. The highest peak of Jampui hill lies in an area of territorial conflict between the two states of Mizoram and Tripura due to; the peak being known by various names given by the local inhabitants, who are mainly the Lushai and Bru communities. The highest peak of Tripura at Jampui Hill is known as Thaidawrlang 944 meters above sea level. The ongoing improvement of road connectivity NH-44A can be described as one of the Tripura state Government's major initiatives for the development of tourism in Jampui Hill. The weather at Jampui Hill is moderately hot and pleasant during the day, manifesting a spring-type condition due to which the place is also known as the "land of the eternal spring." at night, the temperature gets chilly due to the cold wind flowing across the high altitude. In the late 1960s, the cultivation of oranges started in Jampui Hills and soon became popular. It gained widespread adoption after the oranges won several awards during fruit exhibitions outside the state, particularly in New Delhi, during the mid-1980s. People living across the hill started adopting orange cultivation on a bigger scale. But after a massive outbreak of dieback, a disease, especially of woody plants, that is characterised by the progressive death of twigs, branches, shoots, or roots, starting at the tips, locals changed their cultivation from orange gardens to areca nuts. When the cultivation of oranges decreased, the state government sought help from the National Research Centre for Citrus (NRCC) to produce disease-free oranges, but no solution was found (Panday, 2019). Sariel Tuikhoti Reang (2019) stated that orange cultivation had been the backbone of the economy at Jampui Hill and the Sakhan region since 1960, but due to the outbreak of plant disease and a decrease in its yield over the last 10 to 16 years, most of the orange trees has been replaced with Areca nut. The orange species found at Jampui Hill is 'Citrus reticulate', commonly known as Mandarin, which is said to have arrived initially from China, hence its name. It is shaped like a slightly flattened sphere with thin, leathery skin; its rinds go from relatively smooth to bumpy as the fruit matures and separates from the interior flesh, giving it its easy-peel reputation. The residents used to rely on these orange gardens for the generation of income, but presently, people have shifted to the plantation of Areca palm (betel nut) to generate higher income with lesser maintenance costs. But the betel nut or areca palm has adverse effects on the environment, making the soil lose all its alluvial content. With the heightened environmental concern of the late 1980s, the term sustainable development became "a theme common to much tourism research in the 1990s" (Pigram, 1995; Ahna et al., 2000). Sustainable tourism development is the common theme among those perspectives that focus on attaining harmony among stakeholder groups to develop a desirable quality of life that lasts (Ahna et al., 2000).

Conclusion

The three important factors of any tourist spot are Attraction, Accommodation, and Accessibility; as the tourists have hitherto mentioned the lack of new attractions at Jampui Hill, the Tripura state government along with the local administrative body of Jampui Hill, should confer and explore new attraction points for tourists. But in developing new attractions, it is necessary for the Government to take all the necessary precautional overhauls so that the region's natural landscape is not exploited in any manner. Accessibility in a broader sense cannot be categorised only in road accessibility, but it can also be based on the accessibility of public infrastructure like petrol pumps, ATMs, restaurants, markets etc. Jampui Hill falls short in public infrastructure accessibility and lacks a proper market, due to which both tourists and locals face several problems. So, to improve the basic tourism infrastructure of Jampui, all the above aspects need to be taken care of for the satisfaction of tourists and local people in order to boost the tourism economy of this area. In most cases, negligence and improper utilisation of resources are the main reasons for an attraction to become obsolete and a decline in the flow of tourists. Therefore, it is necessary to put into check these two factors by maintaining cleanliness and being creative in promoting the spot. In conclusion, it is understood that different types of attraction require a different method of strategic manoeuvre to sustain their economic longevity. Pragmatic approaches sometimes postulate almost precise solutions for a predominant delinquent; therefore, it is necessary to try distinctive methods to counter the obstructions of the tourism economy.

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