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MIZO STUDIES

(A QUARTERLY REFEREED UGC CARE-LIST JOURNAL)

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Editorial

**Pandemic and Literature**

The Covid-19 pandemic has spread around the globe, affecting almost all the countries and territories. Human history has witnessed various crises and natural disasters. Pandemics are one such natural disaster, and they are not new in human history. They are frequently mentioned in many works of literature, and they have given birth to some well-known works of literature. The epidemic inspired some well-known literary works, including Giovanni Boccaccio's 'The Decameron' (1353), Daniel Defoe's 'A Journal of the Plague Year' (1722), Katherine Anne Porter's 'Pale Horse, Pale Rider' (1939), Ahmed Ali's 'Twilight in Delhi' (1940), Albert Camus's 'The Plague' (1947), and others.

Great Plague of London broke out in the year 1665 - 1666 in England which causes over 70,000 deaths in the city. Some people claim the nursery rhyme 'Ring-a-ring-o'-roses' is about this plague.

Ring-a-ring-a-roses,
A pocket full of posies,
A-tishoo! A-tishoo!
We all fall down.

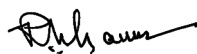
The 'roses' are the red blotches on the skin. The 'posies' are the sweet-smelling flowers people carried to try to ward off the plague. 'Atishoo' refers to the sneezing fits of people with pneumonic plague. 'We all fall down' refers to people dying.

Even Mizo literature and certain Mizo traditional songs illustrate the disease's impact. Thuthmun Zai is regarded to be the Mizo's oldest song. The Mizo's forefathers suffered from a severe

famine, which resulted in the spread of a fatal sickness and the deaths of many people. They would visit and console the families of the deceased, as well as keep them company; on such occasions, they would comfort each other by chanting and singing songs, this gave rise to the term 'Thuthmun zai.' Because these songs were sung while sitting.

The 1918 influenza outbreak, popularly known as the Spanish Flu, had an impact on Mizo literature. This flu was detected among the soldiers in Mizoram in November 1919. This pandemic killed several people in many villages. In 1919, the strongest and most powerful gospel revival in Mizoram occurred during this pandemic period. This revival was a watershed moment in Mizo Christian music history and development. Mizo lengkhawm zai first appeared shortly after the revival began. It is regarded as one of the most significant literary movements in Mizo literature. It contributes to Mizo literature in terms of quantity, diction, theme, style, and even tune.

Meanwhile, the present pandemic has isolate us from our fellow humans, because of the lockdown regulations we have no choice but to turn to our internet facilities to communicate with others. Continuous usage of online mode often exhausts us sometimes and at this juncture books become our friends. The present hard times in many ways have been a useful source in regards to the production of new literature. As Shelley once wrote 'Our sweetest songs are those that tell of saddest though', it is true with the Mizo literature as well. Our thoughts and feeling in this hard times and sorrow will continue to generate sweetest songs enriching our literature.



Prof. R.L. Thanmawia
Editor in Chief

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Influences of Environmental Determinism in Mizo Poetry With Special Reference to the Serkawn Concert

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Abstract: *Environmental determinism, in its simplest expression, is a principle which states that human activity, culture, physical and mental characteristics are, at once, informed and inhibited by the geographical and climatic conditions of the physical environment. The natural vegetation of Mizoram influences the Mizo poets especially the poets of Serkawn Concert. The poetry of Sêrkàwn concert contains many description and ideas of nature. They wrote about the beauty of green forest, beautiful flowers, high hills, river banks, rural scenes, wild wind, fresh air, sun rises and sets. All poets in Sêrkàwn concert touched every scene of natural beauty.*

Keywords: *Environment, Determinism, Serkawn, topography, vegetation*

Environmental determinism, also known as climatic determinism or geographical determinism is the view that the physical environment sets limits on human environment. Human responses are almost completely moulded by the environment, leading to physical

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environments producing similar cultures. Environmental determinism is the doctrine that human growth, development and activities are controlled by the physical environment (Lethwaite, Environ 236). Hence, factors of culture, race and intelligence are supposed to be derive from the benign or malign influences of climate, and other aspects of human habitat. In the late 1800s and early 1900s the concept briefly enjoyed the status of a dominant paradigm in western geographical thought, especially as it provided some ideological motives for colonialism (Alexander 1).

The main argument of environmental determinism states that an area's physical characteristics like climate have a substantial impact on the psychological outlook of its inhabitants. These different outlooks then spread throughout a population and help define the overall behaviour and culture of a society. For instance, it was said that areas in the tropics were less developed than higher latitudes because the continuously warm weather there made it easier to survive and thus, people living there did not work as hard to ensure their survival (Briney 1).

The famous Chinese chancellor and reformer, Guan Zhong (720-645BC) held that the qualities of major rivers shaped the character of surrounding peoples. Early theories of environmental determinism in Ancient China, Ancient Greece, and Ancient Rome suggested that environmental features completely determined the physical and intellectual qualities of whole societies. Guan Zhong state that 'Qi' river is flowing very fast and a bent river, the surrounding peoples are greedy, arrogant and aggressive; while 'Chu' river is gently flowing and clean, the surrounding people of that rivers are living happily and civilised (Rickett 106). By the fourth century BC, Hippocrates had combined the 'elements' of earth, air, fire, and water with geographic location to promote economic and communal health, evaluating swampy hollows and windy uplands accordingly (Lethwaite, Environ 236).

Environmental determinism is a consideration of how the phys-

ical environment influences the advancement of social orders. The thought is that physical geology can set social orders on specific directions of political and financial advancement. Environment is one of the most important factors to create inspiration to the poet. In Mizoram, the mountains of eastern part are generally higher than the western parts. The term 'Mizo' can also be defined as 'mi' means 'person' and 'zo' means 'highland'. Thus the word 'Mizo' literally means highlanders, means people belonging to high living place (Lalzama 14). Mizoram is rich in flora and fauna. The vegetation has a great natural beauty. It has beautiful landscape and attractive mountains. This natural beauty influences the poets of Mizo. The eastern part of the state produced poets and writers much more than the western part by virtue of its beautiful and attractive landscapes. Mizoram is divided into eleven districts - Aizawl, Lunglei, Lawngtlai, Saiha, Champhai, Serchhip, Khawzawl, Saitual, Hnahthial, Mamit and Kolasib. Aizawl, Champhai, Khawzawl, Saitual and Lunglei district has contributed many poets. It is believed that this is probably due to the environmental factor. Some of the eminent song writers and poets in these districts are -

Aizawl District - Tawia (Thingsât); Hleia and Tailuaia (Vervek); Laibaka (Ratu); Sâptawna (Dârlawn); Lâithangpuia (Sawlung); Lianvela (Khawruhlian); PD Sêna and Hrângnuna (Durtlang); Ch. Pasena, Selêt Thanga, Thangthura, V. Hâwla, Kalkhûma, Ngurliana, Rokunga, Vankhama, Biakdika, Hrawva and K.C. Lalvunga (Aizawl), Zasiama (Thingsul Tlangnuam), Awithangpa (Maubuang), Laŀtanpuia, Romani, Thanghmagwanga, Thanzâma, Chhungbuaia, Zataia, Lianmana, Zirsangzela Hnamte and James Dokhûma (Sialsûk); Chawngkhupa (Sailam); Darchhingpuii, C. Zachhunga and Hrangchhingi (Bâktawng); Chalngchinglovi (Phulpui). Among villages of Aizawl district, Saitual and Sialsuk village has produced more than a half dozen poets. The beauty and charming scenery can be attributed to this fact.

Saitual District - Lalruali, Zumi, Kapzinga, Ngurtawna, Liangkhaia

and L. Biakliana (Saitual); Thanherha (Phuaibuang); L. Kamlova (Tawizo).

Champhai District - Ralngama (NE Khawdungsei); Thangvungi (Chawngtlai); Chawngbuaia (Sialhawk); Patea, Damhauha and Bankuaia (Khawbung); Zothanga (Khankawn).

Khawzawl District - Sâpliana, K. Saibela and C.Z Huala (Biate); Suakliana (Lianpui, Rianglei).

Lunglei District - R.J. Lalmuana, Hausiampa, Sawivelthanga (Haulawng); Lalsangzuali Sailo, Saikuti (Thingsai); C. Saikhuma, Roliana Râlte, R. Thanghuta, Haudâla, F. Rokima, F.Laltuaia, Lalmâma, Chhuana, Lalzova, Liandâla and Nuchhungi (Lunglei, Sêrkawn/Zotlang); Chhawngthangpa (Pukpui); Kapliana (Khawthir).

Kolasib, Mamit and Serchhip district contributed fewer song composers and poets. It is believe that this is due to the lower topography as compared to the Aizawl, Champhai and Lunglei district. The temperatures of these three district is much warmer than other districts also. Some of the composers in these three districts are -

Serchhip District - T. Romama, Pastor Chhawna (Serchhip); Vanlalzuata (Lungpho); Bukchhuaka (Thentlang); Saitawna (N. Vanlaiphai); Saihnuna (Leng).

Kolasib District - R.L. Kamlala (Kawnpui); Awithangpa (Mau-buang); Puna (Lungdai).

Mamit District - Lama (Hmunpui); Manhleia (Sabual), Siamliana (Mamit), Lalţanpuia (Kawrthah), Lallianmawia Pachuau (Zawlnuam) (Sailo 75)

The topography, normal vegetation and climatic condition of Mizoram rouse the people of Mizoram eagerly and enthusiastically. Mizoram does not have, as it were, high and great hills, but also significant valleys. There are different streams and wonderful green pastures all over Mizoram. The eastern part of Mizoram is much more beautiful and higher than the western part of the area. Almost all of the artists in Mizo are within the eastern belt of Mizoram.

Sialsuk town, close to the capital city of Mizoram, has a large number of writers in their possession, and they have erected memorial stones in their town. Lalrammuana Sailo claimed that the individuals who are living at the beat of the slopes has much more feeling of yearning and wistfulness as compared to the individuals living within the lower slopes (73)

The Lake District of England produced a number of famous poets, named 'Lake Poet'. The Lake Poets were a group of English poets who all lived in the Lake District of England, United Kingdom, in the first half of the nineteenth century. As a group, they followed no single "school" of thought or literary practice then known. They were named, only to be uniformly disparaged, by the Edinburgh Review. They are considered part of the Romantic Movement. The three main figures of what has become known as the Lakes School were William Wordsworth, Samuel Taylor Coleridge, and Robert Southey. They were associated with several other poets and writers, including Dorothy Wordsworth, Charles Lamb, Mary Lamb, Charles Lloyd, Hartley Coleridge, John Wilson, and Thomas De Quincey. The poet William Wordsworth called the English Lake District "the loveliest spot that man hath found," (Mullen, *The Westmorland Gazette* n.pag) and he is not alone as stunning scenery of the Lake District and Cumbria have influenced a great many writers and poets.

William Wordsworth is remembered as a nature-lover and a nature-poet, the most famous poet of the Romantic era. One of the best examples of the expression of the poet's love of nature is the poem "Daffodils." He displays this love from the very first line of the poem to the closing end. On a stormy day in the spring, William Wordsworth wrote Daffodils while walking in England with his sister Dorothy near Ullswater Lake. He imagined the daffodils dancing and inviting him to join in and enjoy the fields' breezy nature. Dorothy Wordsworth, William Wordsworth's younger sister, found the poem so fascinating that she took 'Daffodils' for her journal as the theme. As an appreciation of daffodils, the poem is composed and

comprises six lines in four stanzas.

The topography of the land, its temperature, flora and fauna of the land are the important factors to create inspirations to the poets and writers. Environmental determinists believe that ecological, climatic, and geographical factors alone are responsible for human cultures and individual decisions. Lunglei district is next to Aizawl district in terms of its area, population, household and even contribution of eminent poets to Mizo literature. Most of the renowned poets in Lunglei district are contributed by Sêrkàwn locality.

Sêrkàwn Concert was organised during 1932 to 1946 in the last week of August or the first week of September every year. The Concert was one of the most important and valuable literary movement in Mizo literature, it produced several literary genres like drama, poetry, chanting etc. The students of Sêrkàwn Middle English School used to sing a new secular songs composed by their teachers in this concert.

Sêrkàwn is only a kilometre away from the town of Lunglei, has a smooth running hill with rich natural vegetation. It is situated on the ridge at 2,800 feet above sea level, with Ramzotlâng at 4009 feet in the south and Zotlang at 3800 feet in the north. It is naturally covered by plenty of grassland, fir and banyan trees. Climatic condition is very mild with an annual average temperature ranging between 25-30 degree centigrade in summer and 15-20 degree centigrade in winter (Zaṭhuama 120). Sêrkàwn has a pleasant climate throughout the year, and is a land of great natural beauty. This scenic beauty, location and flora and fauna impress and inspire the poets. Lalmâma, the former headmaster of Sêrkàwn School and one of the major poets during Sêrkàwn concert expresses the scenic beauty of Sêrkàwn in his poem –

Sêrkàwn, Sêrkàwn

Chhing awm maw e vanhnuai khuavel'a'n

Khawzo siahthing phunbung karah hian

Laimi an kim ngei e

(Sêrkàwn, Sêrkàwn

Could there ever be a land so charming as our place

Beneath the shady, spreading boughs in the middle,

All folks are living there)

Almost all the Sêrkàwn Concert songs are composed by the teachers. The themes of the poems of Sêrkàwn Concert include the students' life, friendship, society and cultures of the Mizos, landscape of Mizoram. Some themes are like parent child relationship, and the relationship between men, or between men and women. But the most important theme of their poems is nature (Thanmawia 110). The composer of Sêrkàwn Concert poems can be divided in to two categories like Major Poets and Minor Poets. Chhuana (1897-1944), Lalmâma (1901-1959) and Liandâla (1901-1980, Hlunthuma (1900-1960), Zadâla (1901-1988), Dârchhûnga (1903-1935), Hanga (1905-1956), Selthuma (1910-1971), C.Saizawna (1914-1993), Nuchhungi (1914-1954), Kara (Zochhawni Pa) (1901-1984) were composed eighty four poems during these Concerts. Most important theme of their poems is nature.

Sêrkàwn has produced many prominent citizens and distinguished persons among the Mizos. The Mizo renowned poets who were born in Sêrkàwn are - Chhuana (Dengchhuana), Lalmâma (Lalhmingthanga), Selthuma (Lena), Nuchhungi Renthlei and C.S. Zawna. The poets who were not born in Sêrkàwn, but who composed many poems at Sêrkàwn when they were serving as teachers at school, government servant in different offices, missionaries, medical staff are - Liandâla, Rev. H.W.Carter (Zochhawni Pa), Hlunthuma, Hanga, Zadâla, Dârchhûnga. These poets are close spectators of nature, who observe the changing seasons and the beauty of nature. They have a close relationship with nature in Sêrkàwn due to its natural vegetation, the height of the hill, the topography and the landscape, the wind blowing, the sweet fragrance of the flowers, the sound of birds and insects.

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Where home is a Battlefield: Exploring the nuances of Domestic Violence in Biakliana's *Lali*

Lalrinsangi Nghinglova*
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Abstract : Domestic Violence or other forms of violence against women are not uncommon, especially in a Patriarchal society. However, there are other factors other than the social structure that are responsible for perpetration of violence against women. Women alone are not the victims of Domestic violence though a majority of victims of Domestic Violence are women. Any other vulnerable member of a family may be victimised. This Paper explores the nuances of Domestic violence through an in-depth study of Biakliana's *Lali*.

Keyword: Domestic Violence, Patriarchy, women, victims.

Violence against women is a global problem. In India too, violence against women poses a serious problem. A large number of married women have experienced some form of violence within their households, mostly from their husbands. Though there are cases where married women have initiated violence against their hus-

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bands, the number is less significant when compared to the number of women who have experienced violence from their husbands. Domestic violence is recognized as the leading cause of injury to women across the world. Some feminist prefer to use the term “women abuse” or “male battering of women” to highlight the fact that women are most often the victims of violence. The use of the term “domestic” raises concern because of its implication that the crime is domestic in nature, which obscures the wider dimension of domestic violence. Case studies also reveal that due to the private nature of the crime, many perpetrators go unpunished as families prefer to settle matters within the four walls of their homes.

Domestic Violence in its broadest sense involves violence against children, teenagers, parents or the elderly. However, the victims of Domestic Violence are predominantly female. The Protection of women from Domestic Violence Act, 2005 provides a broad definition of ‘Domestic Violence’ which includes not only physical violence but also other forms of violence such as emotional/verbal, sexual and economic abuse. Thus, domestic violence can range from physical, verbal, emotional, economic and sexual abuse. Domestic violence is also known as intimate partner violence, wife battering, domestic abuse, wife beating, “coercive control”, “bedroom terrorism” or patriarchal terrorism. It is said to centre around three key elements- violence, domesticity and structural inequality. Johnson had identified different types of domestic violence. Besides common couple violence and violence resistance he used the concept of intimate or patriarchal terrorism. He suggested that the term wife beating basically implies patriarchal terrorism as this is a form of violence where the perpetrator exerts control over the victim. Interestingly, in India, spousal violence varies greatly by state. According to the National Family Health Survey (NFHS-3), the prevalence of physical or sexual violence ranges from 6 percent in Himachal Pradesh and 13 percent in Jammu and Kashmir and Meghalaya to 46 percent in Madhya Pradesh and Rajasthan and 59 percent in Bihar. An observation had been made that gender violence is less prevalent

in states where there is more gender equality and the statistics supports the observation.

The Mizo society is basically patriarchal in nature. It is a society where the social and political space is largely dominated by men even with the improved status of women. The status of women in the Pre-Christian era was quite pathetic both in the family and in the social life. In the traditional Mizo society, women were generally discriminated simply on ground of sex and the fate of women seem to have been determined at birth. Women did not have much say in any decision making whether at home or outside. The status of Mizo women in decision-making can be understood from the old saying, "Hmeichhe thu, thu ni suh, chakai sa, sa ni suh" which means "Crab's meat is not a meat, a woman's words is not a word". It is obvious that women had no voice in social administration and even if she had, her words were never accepted. Not unlike other societies of India, women's traditional role in Mizo society was characterized by obedience to and dependence on men. This aspect of the Mizo society is clearly reflected in Biakliana's short story Lali. This paper seeks to highlight the perpetration of violence within the domestic space and examine the causative factors. It will explore the nuances of domestic violence as depicted in the story.

Lali opens with the protagonist weaving a blanket with her mother Zovi and her friend Thani when her father, a confirmed alcoholic returns in the evening, drunk as usual and commanding Zovi to give him dinner. Zovi who normally does not argue with her husband especially when drunk implores him to wait till they finish the patch of weaving that could not be dropped midway. At this very juncture, we encounter the first instance of domestic violence- "From the verandah he yelled again, startling her, making her lose her place in the weaving. But he was already mad with rage and grabbing a piece of wood he began beating her," (Anthology 69).

Chamallas, in her Introduction to Feminist legal Theory had asserted that the most significant contribution made by the Feminist writer towards our understanding of women's experience of domes-

tic violence has been to explain domestic violence as a mechanism of male power and control. According to Susan Schechter“ [e]ven though the motivations of individual abusers are unique, though battering men are making a statement to women about the kind of relationship they believe they are entitled to. In this sense, battering is a way of organizing a relationship so that men continue to feel superior to women. (qtd in Chamallas 257). The feminist narratives reveal a dynamic of domestic violence, a pattern of abuse, which includes not only punching, shoving and other forms of physical violence, but a complex of actions that can be called a “regime of private tyranny” (Chamallas 2).

The reign of terror in Lali's household extends over other family members as well. When Lali protests against her father's proposal to get her married to Rozika, the village 'scoundrel', her father insisted 'the marriage will take place, even if I have to beat you into consent.' (Anthology 77). Domestic Violence at one level could be interpreted as an attempt to assert authority. Lali's father does not only beat the women of the household but he is also violent towards his younger son Zuala for refusing to run an errand – “How dare you disobey my orders!” He hurled a piece of firewood at Zuala. Zuala falls down, whimpering softly, not daring to cry out loud. Lali's mother speaks up in her son's defence but her husband, blind in his anger “rained slaps and punches on his whole family” (77). No one dared to address him back and as his reign of “patriarchal terrorism’ continues the elder son Taia cries out to his mother to run away. The most pathetic part of her situation is her acceptance of her condition without resistance from her or from her children. When her husband beats her at the beginning, Lali nor her friend dares to intervene. Though disgusted, Lalidoes not intercede, but remarks “ Isn't that just like him here, I don't think we can weave anymore...” And so “they walked along in silence contemplating the pathetic state of affairs and the wretched condition of women’ (69).

The fear of social stigma is often the cause that battered women remain in their pathetic condition. The National Family Health

Survey (NFHS-4) during 2015-16 reporting period shows that only 28 % of who have experienced physical or sexual Violence have sought help and out of them only 1 % seek help from legal authority. According to Chamallas 'the difficulties such women confront stem in large part from the lack of social support for their decision to leave: the unavailability of shelters; the disapproval of family, friends, or counsellors; and the risk that their actions might later jeopardise their rights to custody of their children' (Chamallas 261). There is a term 'battered women syndrome' which refers to the long term effects of violence on battered women. Lenore Walker believes that the core of the syndrome is the psychological theory of 'learned helplessness' where the victim feels that she cannot control what happens to her and that resistance or escape is impossible. Lali's mother, though she wanted to run off, "also realised that it was not proper for a woman of her stature -with grown up children- to abandon the family. There is passive acceptance of her pathetic condition -"Lali's mother was not the kind to run off anywhere though she often suffered at the hands of her husband"

Feminist Legal theory examines how gender has mattered to the development of law and how men and women are differently affected by the power of law. It explores women's subordination through the law and makes an attempt to uncover the implicit hierarchies that are contained within a body of law. Feminists have tried to uncover the nature and extent of domestic violence by gathering statistics and seeking a deeper understanding through case studies. In Reva Siegal's book "Wife Beating as Prerogative and Privacy" we find a comprehensive legal history of domestic Violence. 'Until the mid-nineteenth century, husbands had an explicit right of "chastisement" over their wives. In the traditional Mizo Society too, there appears to be a belief that since the groom paid the 'man' or bride price for the wife, the husband had the right to anything over his wife. In her article Mizo hnam dan (Customary Law) leh Mizo hmeichhiate Hmingthanzuali had quoted the pioneer Baptist pastor Rev Dr. H.S. Luaia, who had made the remark -'Mizo hmeichhia te hian

man an neih chung chuan an dinhmun hi siamthat a ni tak tak lovang, lei an ni tawh a, an duh hun hunah mipa in an ma thei tawh a, salangmai an niringawt. Man hi bo ngei se ka ti' which translates –As long as Mizo women have a bride price, their status will never really improve because it implies that they been bought, they can be divorced anytime by their husbands, they are no better than slaves. From the same perspective Biakliana makes the statement in Lali that:

“Our women bear the brunt of it, for they are sold off like cattle, and the cattle buyers buy the best and the most hard working of them all. ...And even after we possess them, the adage –women and fences are but disposables!-still holds good. We men beat them and leave them at a whim,”
(Anthology 75).

NFHS- 4 shows that 16 % of ever married women of Mizoram have experienced some form of physical violence and 17 % have experienced physical or sexual violence. The prevalence of spousal violence is generally lower among educated women. Research carried out in the same survey shows that women, whose husbands consume alcohol are more likely to experience physical or spousal violence especially if the husband often gets drunk. It may be pertinent to mention at this point that Lali's father was a 'confirmed alcoholic' who had stubbornly refused to convert into Christianity.

The Unequal status of women in a society makes them vulnerable to violence. Patriarchy norms dictate that the head of the household can use his power to control his family even to the extent of violence. Passive acceptance or 'learned helplessness' prevents victims from seeking help. The private nature of the crime makes it difficult for legal authorities to intervene as most victims prefer to solve the problems, if possible, within the four walls of their domestic household. Hence, the enactment of good laws like protection of women from Domestic Violence act, 2005 cannot solve the problem of Domestic Violence unless victims step forward to receive help. The concept of Marriage as a hierarchy with the husband

as the master and the wife as the subordinate has slowly given way to a more egalitarian concept of marriage which has abrogated the idea of wife beating as a legal right. Biakliana had posed a relevant question in Lali – “who shall lead Mizoram’s enslaved women into the light of freedom ?” His answer to the problem is Christianity which had made its entry into Mizoram through the Missionaries. In his concluding remark he writes “ ...But though Satan has often cast asunder the hearts of men and enslaved women in merciless bondage, reader may it be inscribed here for posterity that where the word rules, darkness is cast aside and light sets all men free” (83).

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The Search for Continuity in *Follow The Rabbit Proof Fence*

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Abstract : *To retaliate against the loss of indigenous practices and cultural specificity, an alternate mechanism dominates the narrative of Pilkington's novel. The contrast between the indigenous traditions, themes, and culture along with the imperial motifs provided a trenchant criticism. Thus, colonialism is inimical to indigeneity as it effaces the minute difference that shapes the unique identity of the indigenous. An emphasis on the concept of memory, oral tradition and nature are kept alive which is solely linked with the identity of the Aboriginal. The novel's anti-colonial movement encapsulates a strong strand on environmentalism. Apart from the ardent resistance to colonialism, the manner in which an individual battles with the injustice and exploitation from the dominant race will be taken into account. To generate a sense of continuity, an irreplaceable practice that is nearest to the pre-colonial culture is sustained and retrieved by the author. An insightful analysis regarding the exploitation of the three central characters- Molly, Daisy and Gracie who are forced to conform to mainstream cultural code will be highlighted. Proceeding towards self-affirmation and self-determination becomes significant in order to challenge colonialism in the novel.*

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Authored by Doris Pilkington, *Follow the Rabbit Proof Fence* weaves an arduous journey of three aboriginal girls who are trapped to undergo a treacherous journey. On the other hand, the author brings in the plight of the Aborigines who are compelled to undergo inhuman treatment and those who are robbed of their tradition, cultures and identity. An intriguing chapter that won the heart of the readers is how the author put forward the brutality of colonialism and the alternative ways in which the three protagonists attempt to subdue the shackles that chained them. The harsh reality of colonialism is validated when the narrator says:

The colonists took advantage of the Aboriginal cultural beliefs to further their own gains. The Nyungar people who once walked tall and proud, now hung their head in sorrow. They had become dispossessed; these teachers and keepers of the traditional Law were prevented from practising it. They had to fight to find ways to return to their secret and sacred sites to perform their dances and other ceremonies that were crucial to their culture and whole way of life (Pilkington 16).

Particularly pernicious at this point is the hostile impact of colonialism and the Aboriginal oppressive contact with the non-Aboriginal. A blatant process of alienation, subjugation and alteration in which the Aborigines are treated as discrete beings dominates the narrative of the novel. *Follow the Rabbit Proof- Fence* (1996) deals with the effects of colonialism and imperialism in the Aboriginal population of Australia. The narrative is an affirmation of Aboriginal identity and consciousness amidst subjugation and persecution by imperialist forces in Australia. The dismissal of Aboriginal culture and tradition positioned them on the periphery and they are compelled to conform to the oppressive policies of the colonizers. Faced with the progressive web of assimilation the author has adopted different strategies of resistance that had distorted the colonizers' conceptions of the Aborigines as an impoverished and disempowered group.

Earning sustenance from nature, the characters strong ties with nature holds a pivotal place in the entire narrative of the novel. Ecological consciousness in the novel is linked with the identity of the Australian Aborigines. Modernization sounds and appears alien to the characters as the narrator says, “they knew that they could easily get lost in this man-made environment with so few trees and only small patches of bush. To them, the city was a noisy and unfriendly place” (58). The novel captures the unease the characters feel when they are removed from their native land:

To the girls from the East Pilbara region, this chocolate-coloured river was a new and exciting spectacle, quite different from the normal pinky coloured salt lakes, creeks and rivers back home. This sight only made Molly more aware that she was a stranger in this part of the country, as were all the others in this small group (68).

It is at this point nature triumphantly continues to remind the characters that they are completely new to urbanization and civilization. An ardent inclination to recuperate their cultural past yield nature as an important source of sustenance as well as the process of continuity. The destruction of the environment in the novel exemplifies a direct attack on the indigenous knowledge and culture. Adams and Mulligan claim that the exploitation of both nature and the inclination to preserve nature for long term human use in the colonies are solely both the product of the colonial mindset. They further claim “the colonial mindset can only be understood by looking at this interaction...which constructed nature as nothing more than a resource for human use and wildness as a challenge for the rational mind to conquer” (5). Hostility to nature and the environment in the novel are portrayed as oppositional practices. It bears a destructive effect on them and is not directed towards the formation of a better future. The tactile expressiveness and the sensory experience of the characters are nurtured by nature and the environment. To disentangle themselves from further oppression and captivity and to prolong their hope Molly, Daisy and Gracie seek kinship with nature. The

harmony they have experienced with the perceptible image of the sun that shines through the clouds along with the raindrops on the leaves and spiders webs that sparkled like diamonds signifies their close affinity with nature.

Furthermore, characters attain a peaceful state of mind by staying close to nature, “everything was peaceful, the birds were singing and the sun was shining through the fluffy white cloud once more” (104). The unappealing site of the “boob” which is described by the narrator as “a small, detached concrete room with a sandy floor, with only a gleam of light and little ventilation coming through a narrow, barred opening in the north wall” (71) is contrasted with the appealing site of the rabbit burrow. The deserted burrow becomes an abode of shelter as it is an idealized space that is devoid of colonial violence and is an extension of environmental praxis by the author.

The indigenous ecological knowledge is enlarged in the narrative that serves as a primary agent of knowledge for the characters which stands contrary to scientific and technical knowledge. For instance, in order to remain protected and escape from the wet and the cold weather, Molly has chosen a rabbit burrow that faces east because she is intuitively aware that the rain comes from the west over the coast. Additionally, this instance epitomises the manner in which the indigenous people own total authority over the environment as well as traditional territories. Moreover, it signifies and glorifies the indigenous environmental resource management which encapsulates a moral and accurate outcome.

Patrick D. Murphy says “to perform a new identity shaped to the household in which we live, we have to rethink ourselves through an ecocentric perspective, to see ourselves through the eyes of another, but also to see our very selves differently” (89). Regardless of the turbulent escape and the apparent impact of colonialism inflicted on the characters, they strive to restore their indigenous identity in a productive manner by becoming more reliant on the peaceful wilderness of nature. Rather, the pastoral qualities function

as a channel toward stabilization that has minimised their fear from the power of colonialism. At the same time, the characters' appreciation of the pristine nature resolves the tendency of the colonialist to classify the indigenous as less privileged social groups.

An important framework for anticolonial strategy explored in the novel is the inclusion and glorification of the indigenous knowledge and tradition. The indigenous knowledge provides direction for the characters to accomplish their mission. Particularly momentous at this point are the survival skills exercised by the characters which they have inherited from their nomadic ancestors:

Molly, this fourteen-year-old girl, had no fear because the wilderness was her kin. It always provided shelter, food and sustenance. She had learned and developed bushcraft skill and survival techniques from an expert, her step-father, a former nomad from the desert. She memorised the direction in which they had travelled (82).

One of the viable subsistence strategies under the condition of marginalization is the knowledge of the indigenous. In the Moore River Native settlement, the Aboriginal children are placed in an overcrowded dormitory, without sheets or pillowslips except only on special occasions when there is an inspection. The windows are devoid of vibrant curtains that are furnished only with iron bars and wire screen that resembles "a concentration camp than a residential school for Aboriginal children" (72). Additionally, the girls are instructed not to utter "blackfulla language" and are instead prompted to forget and are forced to "talk English all the time" (72). The restriction imposed upon the characters indicates the colonial attempt to erase traces of Aboriginal identity, which can serve as a method of destroying the characters' unique identity. Besides, educating the colonised through the procedure of the English language is central to colonial rule in which the indigenous knowledge is shown to be "incomplete, inadequate, barbaric, and extraneous to 'proper education'" (Abraham, 68-69) Leanne R. Simpson claims that "recovering and maintaining indigenous worldview, philosophies, and ways of

knowing and applying those teachings in a contemporary context represents a web of liberation strategies Indigenous Peoples can in order to “disentangle themselves from the oppressive control of colonizing state governments” (373). Pilkington has promoted the traditional indigenous knowledge as a trajectory to defeat the crux of colonial successive strategies. Besides, it is a medium that seeks to navigate the cultural practices through which the Australian aborigines produce themselves. For the characters in the novel, their intrinsic ties with the indigenous knowledge become critical for the continuance of indigenous knowledge, values and identity. In order to establish measurements accurately, seasonal time and natural environment play a significant role in the novel for the characters.

Molly is able to determine that they are on the right track when she catches a glimpse of the sun that appears from behind the rain clouds. Honouring the indigenous practices and taboos is located as an important medium of continuity in the novel. In spite of their vulnerability and being enveloped by an ardent fear, Molly, Daisy and Gracie succeed in honouring the belief of their ancestors. When they encounter a “marbu”, they immediately leave the place because “the old people always told children to be careful and to watch out for them” (85). The indigenous knowledge is deemed superior that allows an alternate mode of knowledge and is a framework through which the author seeks to highlight the boundaries between the indigenous and the colonizers’ ways of knowing. The characters’ adherence to the taboos connotes their fervent attempt to conform and incorporate the indigenous distinctiveness despite the hapless situation they encounter. Additionally, this marks a framework of continuity and it serves as a unique set of ongoing accomplishment towards liberation.

For Mikhail Bakhtin, “all utterances produced by the speaker are essentially multivocal and dialogic” as a result “an individual’s utterances not only contain the voice of the speaking person but are also imbued with the socially and culturally charged words and voices of others” (Endres 36). The voices of Molly, Daisy and Gracie

echo the voices of the entire Australian aborigines. Through their voices, Pilkington has attempted to erase the image of aboriginal as victims, whose fate has been conditioned by injustice, hardship and unfortunate doom. Having claimed by the author that the novel is a biographical account of her mother and her two sisters, memory remains central in the narrative. The biographical elements in the plot of the novel keep memory alive. Moreover, memory becomes integral in the narrative that assists the characters to embody their ancestral survival skills. Besides, it epitomises the characters' attempt to honour their ancestors and is a primary source tantamount to power. Seixas, Fomowitz and Hill write:

Memory is the construction of the past, which is immediately available, deeply held, profoundly meaningful and therefore impervious to critique. History is the product of evidence-based investigation, rational dialogue and dispassionate scholarship. Memory is the product of direct experience; history is the product of [a disciplined] questioning, inquiry and critique (Rodwell 57).

Of greater significance that is simultaneously conspicuous in the narrative is the manner in which the characters' emotions contributed to the production of memory. Jennifer Cole stresses that emotions played a significant role in the construction of memory in which certain profound emotions namely grief, fear, and anger evoke memories and it induces emotion reciprocally (236). The narrator of the novel says "tears welled in their eyes as they remembered their families" (56). The nostalgia they have undergone implicitly corresponds to the characters' physical and emotional state which further becomes a pragmatic aspect of memory. The characters bursting into tears consequently denotes a forceful evocation of one's memories that associate their relationship with the past. Surely then, it places Molly, Daisy and Gracie's individual experiences in a wider context. Indeed memory in the novel becomes a phenomenon that bears pragmatic force that is treated synonymous with speech. The novel criticizes the manner in which history elides the truth by fail-

ing to discern the traumatic past of the characters:

Several months later small groups of people were relaxing around a fire in the lounge room of a boarding house in the south-west town of Margaret River. They were listening with great interest while some young women were relating a tragic incident where three Aboriginal girls were either drowned in the raging floods or perished in the wilderness, but their bodies were never found... "Well, I am pleased to tell you that those girls didn't drown, they returned home safe and sound to Jigalong and Wiluna", said Mrs Dunnet (Pilkington 130).

The mediocrity of history stands problematic that seldom allows the characters concrete account of their life. For the non-indigenous, the characters' history becomes static and remain haughtily suppressed. The enthusiasm and sensibility of the characters are patchy and do not bear accurate documents in the context of non-indigenous concept of person and self. So, memory ensures and rejuvenate the suppression and the disregarded experience and brings alive what history forgets. Pilkington has proposed an alternative notion of selfhood and situates memory as a dynamic centre of awareness, coherence, and a model to understand the psyche of her Aboriginal indigenous characters. History and memory vary widely in the novel, while history refuses to acknowledge the full length picture of the indigenous, memory acknowledges their verbal and non verbal account deliberately and it becomes a creative act of self-narration. Additionally, it becomes a means to possess one's self for the characters because in rejecting people their images of the past, it refutes them not only the means of "owning the present space around them but also the imaginary geography of the past, that is the crucial ideas through which people can symbolically place themselves outside the discourses and memories owned by the Europeans" (Lattas 250).

Self-determination is a fundamental criterion for the recognition and continuity of one's identity in the novel. In recognizing

the significance of the self-affirmation and self-determination, Pilkington's characters have defeated the weight of oppression. Molly, Daisy and Gracie realise their distinctiveness and refuse to adhere to the mainstream colonizers' strategies of oppression. The escape proves to be a revolutionary act for the principal characters in order to preserve and own their identity. The narrator says:

For the three runaways, the fence was a symbol of love, home, and security....Molly was determined to reach Jiga long and nothing was going to stop her. She renewed her vow as she greeted the fence like a long-lost friend, touching and gripping the cold wire (Pilkington 110).

The author stresses the manner in which self-determination becomes one of the core features of Australian indigenous identity. Self-determination is revolutionary and exhibits a therapeutic function that determines the destiny of the characters and plays a pivotal role in identity reconstruction. The characters' determination to escape stands distinctive, which prevents them from an extreme form of further assimilation and horror. The characters' escape from the Moor River Native Settlement symbolically denotes that their identity and culture is rooted and is tied with their place of origin within a particular historical, social and political contexts. It has physically and morally prevented them from sinking into a false consciousness perpetuated by the white settlers. It operates as a strategy of resistance, a moral development that subsequently becomes a path to preserve and own their own identity. An insidious way in which the colonizers assert the characters' otherness is redefined through the medium of determination. The characters unmask the pseudo truth about themselves and form a sense of ownership that is personified through their harrowing escape. They are keenly aware that their selflessness makes them more vulnerable to poverty and an extreme form of exploitation, so they prefer to escape and struggle in order to retain their indigenous identity. Most importantly, self-determination is an extension of power, an important moral principle and a sphere through which the characters redefine their notion of self.

It is noteworthy to say that Pilkington explores the collective memory of trauma and the manifold socio-psychological negotiations that the characters' undergo in their journey from captivity to escape. The strategies of resisting colonialism in the novel are presented in the form of nature, the glorification and the practice of the indigenous knowledge as well as the empowering force of memory and their determination. The pristine external scene of nature and the environment establish a multidimensional degree of survival. On the other hand, the indigenous knowledge has provided them with a holistic approach to perceive themselves differently. Whereas memory assists them to rethink of the past and it symbolically place them outside the memories owned by the white settlers. To acknowledge their existence and to form a recognizable voice, the narrative situates determination as a horizon and a creative force.

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Colonial Rule and Socio-Economic Transformation in Lushai Hills

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Abstract : *The present study examined the socio-economic transformations took place under colonial rule in Lushai Hills. The paper found that there was steady increase in population growth despite poor economic condition and lack of basic health care facilities. For running the administration and to exercise authority and power, the colonial rulers raised revenue from house tax, rice tax and impressed labour. The demarcation of boundary line for each chief put an end to inter-chief rivalries and migratory habits of the people. Several innovations in agricultural practices such as Wet Rice Cultivation, terraced rice cultivation, cultivation of horticultural crops, rubber plantations etc., were introduced. Education and health care facilities, though limited in numbers, had been extensively utilised by the people. Literacy rates improved significantly under colonial rules. The colonial period also witnessed the emergence of road and communication development. Cottage industries began to take shape under government initiatives. The study showed that, the colonial rule in Lushai Hills had transformed a wild and savage tribal group into a highly dynamic and progressive community.*

Keywords: Colonial rule, Wet Rice Cultivation, Terraced Rice Cultivation, impressed labour

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Introduction

The Lushai Hills (now Mizoram) was annexed by the British to protect their commercial interest in the lowlands. Although the Lushai Hills remained isolated and excluded from mainstream British administration, colonial rule which lasted almost six decades bestowed lot of benefits to the people. McCall (1949) states that “peace prevails and population steadily increases, while literacy spreads, and aid, in matters of communication and medicine, is afforded” (pp 65-66). The British rule brought changes and transformations in social and economic life. It brought in cash economy, commercialisation of agriculture and modern education, medical care and public administration. This paper made an attempt to examine various aspects of transformations that took place during colonial rule. It gives an overview of colonial state formation, demographic trends, land use pattern, revenue administration and socio-economic developments such as agriculture, education, healthcare, road transport and communication.

Formation of Colonial State in Lushai Hills

In 1855, indigenous tea was discovered in Cachar District and European capital was directed to Cachar and Syhlet. Tea cultivation soon reached the foothills of Lushai territory. Frequent raids were conducted by the Lushai chiefs in these areas. The Lushai Expedition, mounted by the British in 1871-72, was undertaken to recover an English girl kidnapped by the Lushai chief in one of those raids. The expedition in 1889-90 finally led to the subjugation of Lushai chiefs and annexation of the territory into the British Indian Empire. The colonial rule started to function when North Lushai Hills was put under Assam on 3rd June 1890 and the South Lushai Hills under Bengal administration on 1st April, 1891. Due to administrative convenience and to save public expenditure, the two districts were merged in 1898. The district administration was put in the hand of the Superintendent, his Assistants, and the Chiefs and Headmen of the villages (Zorema, 2007).

The Scheduled District Acts of 1874 and the Frontier Tract

Regulation Act of 1880 excluded the hill areas from the operation of the Code of Civil and Criminal procedures, property and transfer rules etc. Another law, the Bengal Eastern Frontier Regulation of 1873, introduced 'Inner line' by which the indigenous ethnic groups were protected against encroachment by the plains/outside. The Government of India Act 1935 further made Lushai Hills into an excluded area with the consequent that, no federal or provincial legislations could be extended to the district automatically.

Demographic trends in Lushai Hills 1901- 1941

The first census in the North Lushai Hills was held in 1891, recording a population of 43, 634 persons. The census for the entire Lushai Hills was conducted in 1901. Despite poor economic condition and lack of health facilities, there was a steady rise in population growth. There were 82434 persons with population density per square miles at 11 persons. There were 345 persons on an average per village. In 2011, the total population increased to 91204, showing an annual compound growth rate of 1.02 per cent. As on 1921, the total population was 98406 persons. The annual growth rate went down to 0.76 per cent during 1911-1921. The decline could be attributed to the Mautam famine that broke out in 1911 which adversely affected the health and livelihood condition of the people. Out-migration also negatively impacted on population growth rate. The influenza outbreak of 1918-1920 could have also contributed to the deceleration in population growth.

By 1931, the total population increased to 124404 persons. The annual compound growth rate picked up to 2.37 per cent between 1921 and 1931. The total population further increased to 152786 persons in 1941, with the annual compound growth rate slightly falling down to 2.08 per cent. Between 1901 and 1941, the compound annual growth rate was 1.55%. Sex ratio, representing total number of female per 1000 males, showed a downward trend during 1901 to 1941. As on 1901, there were 1113 females per 1000 males. The figure went up to 1119 females in 1911. Thereafter, the sex ratio declined from 1109 in 1921 to 1102 in 1931, and further to

1069 in 1941.

Land Use Pattern

Land use pattern is shown in table 1. The pattern of land use was categorised into (i) forest, (ii) area not available for cultivation, including land put to non-agricultural uses and barren and uncultivated land, (iii) area cultivable, and (iv) area cultivated consisting of net area sown and current fallows. As shown in table 1, between 1911 and 1941, forest areas have been found to decrease from 132160 acre in 1911 to 11904 acres in 1941. However, cultivable area increased from 2551520 acres in 1911 to 3541010 acres in 1941, showing an increase of 38.78 per cent. The total area cultivated declined from 665600 acres to 356494 acres during 1911 to 1941, indicating a decrease by (-) 46.44 per cent. Net area sown also decreased by (-) 20.37 per cent from 96800 acres in 1911 to 77080 acres in 1941.

Table : Statement showing Land Use Pattern in Lushai Hills 1911 to 1941

Sl.No	Categories	1911(@)	1921	1931	1941
1	Forests*	132160	11904	11904	11904
2	Area not available for cultivation (a) Land put to non-agricultural uses (b) Barren and uncultivated land	1276000	1276000	1276000	1276000
3	Area cultivable	2551520	2859212	3576844	3541010
4	Area cultivated	665600	589140	314900	356494
	(a) Net area sown	96800	88090	78920	77080
	(b) Current fallows	568800	501050	235980	279414

1 acre=0.405 hectare

Notes :

@ Figures for the year 1912-13 only

*The forest areas exclude the forest villages within the reserves for

the years 1912-13 to 1950-51

Source: Directorate of Economics & Statistics, Assam (As cited in Census of India 1961, Assam. District Census Handbook Mizo Hills Government of Assam 1965)

Trade and Commerce

Lushai economy was opened to outside world long before the advent of British (Yang, 2004 & Guite, 2011 as cited in Pachau & Schendel, 2015). In 1760, Chittagong was ceded to the East India Company by the Mughals. Trade was then opened up with the South Lushai Hills (McCall, 2003). Salts, iron, metal ornament, hairpins and round metal gongs, etc were imported from Burma (Lehman, 1978). Ivories were exported to the Mughal traders of Bengal, while guns were imported from Burma (Zochungnunga, 1995). Dao, sulphur, iron, arms and ammunitions were imported into the Lushai Hills by traders from the neighbouring plains. Trafficking in arms and ammunitions were already profitable businesses during the 1870s.

The British set up trade marts inside the Lushai hills during the second half of 19th century. These marts were Changsil Bazar on the Tlawng (Dhaleswar) river, near present Sairang and the other one at Sonai Bazaar, along Tuirial river. Tipaimukh Bazaar, along River Tuiruang, came up later and Tlabung (Demagiri) Bazar, along Karnaphuli river in the south was established in 1871. The traders were mostly Manipuri at Timaimukh bazaar while Bengalis and Cacharis from Cachar and Sylhet were the main traders at Sonai and Changsil bazaars. Rubber, cotton, tobacco, bee wax etc, were traded in exchange for salts, brass utensils, tobacco etc in these markets.

The Lushai chiefs obtained regular revenue as protection fees from the traders. The trade marts enabled the people to obtain their daily needs at low cost. The British could make peaceful contact with the neighbouring Lushai tribes and obtained information about the activities of their chiefs. Moreover, exposure to various consumer items led to modification of the Lushai traditional way of living (Laldinpuii, 2014).

Forest produce such as rattan, bamboos, timber etc., were exported to Chittagong. Bamboo export constituted the most important items of export, accounting for more than one-third of the export items. Lewin (2004) listed more than ninety items of forest produce being exported to Chittagong from Lushai hills. Indian rubber trees found their natural habitats in Lushai hills. Rubber trade flourished during 1860-1880 along the Cachar border. Unfortunately, the supply was exhausted within a few years due to unscientific tapping. Trade in tea-seed, which was equally profitable at that time, faced the same fate as the rubber trade. Sailo (2001) reported that during the same time, petty trade in ornaments and cloths was carried on by wandering Nagas, Chins and Lushais. As the Lushai Hills became stable after 1890s, the number of petty traders, especially the Angamis from Naga Hills had increased.

Cultivation of cotton for commercial purposes began as early as 1877. The Lushais realised the commercial values of cotton only after the British opened bazars inside Lushai Hills. Captain Shakespeare, in his report on the administration of South Lushai Hills for the year 1892-1893 mentioned that "The cotton is of good quality, and the cloths made from it by the Lushai women are preferred by the sepoys to European cloth, as they last so much longer". By 1890s, trade relations with neighbouring areas were well established. Cotton goods, rice, brass and copper, iron and salt were imported from neighbouring areas. Rice was imported mainly for military supply while iron was used for construction. Salt was imported for household consumption. Salt was a scarce commodity as few salt springs were available inside Lushai hills. Iron was procured from the bazaars in the plains, like Cachar, Sylhet and Chittagong. Forest produce, such as cane, bamboo, timbers etc., were exported to the neighbouring areas. The value of total export to the neighbouring areas was Rs 31289 and imports Rs 28810 in 1894-95 (Lalthangliana, 2001).

Revenue Administration

In 1891, colonial authority started collection of revenue from

house tax, rice tax and impressed labour. Impressed labour was exacted as a part payment of taxation by the Government (McCall, 1980). The Chiefs were responsible for the collection of rice and house tax including the mobilisation of impressed labour. House tax was levied under the Scheduled District Act 1894. The Circle Interpreter made the assessment in the village register and the chief would countersign the list prepared by the Circle Interpreter, a token indication that he accepts the responsibility the list is full and accurate. The list would finally be submitted to the Superintendent for final approval. Other taxes levied include land revenue, shop taxes, grazing taxes, forest revenue from fishery leasing, trade licences for timber trade, cane and bamboo mahal, licenses for rubber, wax, rhino horns and personal residence surcharges.

House tax was initially collected in cash and in kind for those who could not afford to pay in cash. House tax was initially levied at Re.1 per house along with ten seers of rice, or as an equivalent, and rice tax at 20 seers of paddy, at the rate of Rs.2 per maund, and that each house contributed free labour for six days in a year (Sailo, 2001). As on 1899-1900, revenue collected from house tax amounted to Rs 25107 in the North Lushai Hills and Rs 13959 in South Lushai Hills. Forest was the best revenue contributor to the colonial rulers. By 1947-48, forest contributed Rs 192320-10-3 (Rupees one lakh, ninety two thousand, three hundred twenty, ten annas and three paisa) only to the colonial treasury.

The Superintendent was empowered to determine the boundaries of lands to be occupied by chiefs, and to settle disputes between them regarding such lands. In 1898, the boundary for each chief was demarcated; each Chief was awarded two or more contiguous village sites and well-defined natural boundaries. The number of sites given depends on the nature of the jungle and the quality of the land, and also to some extent on the size of the Chiefs village. The draft settlement was translated into Lushai and circulated among those concerned and a month is allowed in which to lodge objections. By 1902-1903, the boundaries of all the chiefs in the district

have been settled. C.U. Aitchison (1931) wrote that the administration of Lushai Hills District was settled in 1901, when the Superintendent marked off the boundaries of each chief's land and gave to each of them a lease for life which holds them responsible for the payment of the revenue and the observance of Government orders. The Circle system introduced in 1901-02 divided the whole district into eighteen circles. Lushai chiefs were grouped into 18 Circles; one chaprasi and interpreter were appointed in each Circle who acted as a link between the Superintendent and the Chiefs. These circle officers did not have any executive powers and their main duty was to implement the decrees and orders issued from headquarters were attended to. The new arrangements have been found to be an important instrument to strengthen the administration of the district by the Chiefs through the Superintendent and his officers.

Petty shops, hotels and rented houses began to crop up in places like Aizawl, Lunglei, Demagiri etc after the first World War. The authority issued standings orders to the effect that when a 'pass' was issued to a person for a shop or a house in the Aizawl station, only the pass holder and his family might occupy the shop or house. Passes were not transferable and no pass holder might sell or sub-let or otherwise dispose of his shop without permission of the Superintendent. The issue of such pass conferred no permission to enclose land or make a garden for which separate permission was always necessary. Shop-keepers were strictly prohibited against jhuming or employing servants for jhuming. Land revenue was collected from shopkeepers in and around Aizawl, Sairang, Lunglei and Talbung.

Agrarian situation and development

Table 2 shows area under principal crops in Lushai Hill during 1911 to 1941. As on 1911, total area under all crops occupied 95570 acres. Rice cultivation covered 71180 acres, accounting for 74.48 per cent of total area under all crops. Cotton and tobacco are the important cash crops cultivated by the Lushai people. Cotton cultivation covered 7828 acres and tobacco 204 acres respectively. As a percent to total area under all crops, cotton accounted for 8.20

percent and rubber 0.21 per cent.

Net area sown more than once had increased from 60 acres in 1911 to 200 acres in 1941, showing more than a three-fold increase over the period. Area under rice cultivation had declined by approximately (-) 21 per cent from 71180 acres in 1911 to 56110 acres in 1941. Similarly, area under cotton cultivation fell by (-) 9.55 per cent from 7828 acres in 1911 to 7080 acres in 1941. Net area irrigated has, however, increased by 54.44 percent, from 270 acres in 1911 to 417 acres in 1941.

Table 2 : Statement Showing Area under Principal crops in Lushai Hills (in acres)				
Items	1911	1921	1931	1941
Rice	71180	65940	56100	56100
Cotton	7828	6400	8920	7080
Tobacco	204	200	200	200
Total Area under all crops	95570	88380	79120	77280
Area sown more than once	60	290	200	200
Net Area sown	95510	88090	78920	77080
Net Area Irrigated	270	350	394	417

Source: Same as table 1

Agricultural improvement was one of the priorities of colonial authority. In 1898, wet rice cultivation was introduced in Champhai valley. Gradually, the Mizo cultivators of that area become used to it and began to demand allotment of lands fit for wet rice cultivation. In 1909, rules were made for allotments to do wet rice cultivation. In September 1915, Lushai Chiefs were sent to Kohima to acquire information on the methods of terraced rice cultivation. Consequently, two Angamis were employed at Aizawl and Lunglei to teach the Lushais their methods. This process has gone on varying success ever since but it has had to face many difficulties, not least of which is 'the apathy of the Lushai themselves' (Reid, 1978).

Dawrpui market, opened in 1910, was initiated to encourage the people to move away from barter to cash transactions. The people were at first reluctant to offer their vegetables and other agricultural produce for sale in the market. However, the district authority issued an order to the nearby villages to attend the market on market dates fixed by it.

Demonstration farms, set up at Aizawl and Lunglei proved that numerous crops grew well under local conditions. Orange was termed an outstanding success, sugarcane, potato, and pineapple performed well, and the importance of cotton was increasing. Local participation in the field of horticulture was rather slow and it was only in 1912 that they started fruit-garden at Sairang. The Salvation Army introduced silk rearing in Lushai Hills. The agricultural demonstration farm at Chite, near Aizawl, was quite successful in educating the people about the art of cultivation of various crops (Sailo, 2001).

The colonial administration also encouraged rubber and potato cultivation. Rubber cultivation was started in 1907. Five Lushais were sent to Charduar, a rubber plantation in Assam for a practical course of instruction and were employed to teach the method of rubber cultivation. Rubber plantation was undertaken on a large scale; however, the scheme failed due to low quality planting materials supplied by the Government. Potato cultivation was also experimented successfully at higher altitude.

Raising of gardens were encouraged to keep the poor cultivators away from shifting cultivation. Government orders were issued that no garden was allowed to be made without obtaining permission in writing. Sale of garden without written permission was regarded as 'invalid'. The terms 'pass and permission' were more akin to licences in terms of Transfers of Property Act. The system continued and is now being replaced by regular Land Settlement Certificates and Periodic Patta (Das, 1990)

Development of Cottage Industries

A.G McCall, who was the District Superintendent of Lushai

Hills during 1932-1941, knew well the weaving skill of the Lushai women on hand looms. He thought that the development of cottage industry had a good prospect for national and international markets. Subsequently, he established the Lushai Hills Cottage Industries in May, 1936. This venture intended to explore commercial channels to sell Mizo products like rugs and table mats not only across India but also exported even to London and America. McCall (2008) observed:

“The policy recommended and being practised is the development of utility lines, characterised by the beauty that lies in this indigeneous Lushai art of weaving. Rather than superimposed imported designs let the Lushais be encouraged to develop indigenous designs in such shapes and fashion as will give opportunity for their self-expression while being readily and suitably adapted to meet market demands on a utility and not only a luxury basis, and at prices in line with the world's domestic markets” (p 285).

The expected benefits from this venture were many which may be mentioned as follows: (i) improvement of material condition of the people by sale of their skill and use of their spare times; (ii) fostering a true pride, as opposed to boasting and conceit, in the progress of Lushai and the beauty of Lushai art; (iii) encouragement of the art of sustained application and the fostering of public dislike of work badly done crooked lines, dirty handling, imitative and insincere production; (iv) improvement in character of the whole people and development of a pride and joy in industry rather than the sanction of mischievous talk and waste of good time; (v) development of cooperative spirit among the homes of Lushai-all working together for the common success etc.

Sir Robert Reid, the Governor of Assam (1937-1942) was impressed by the scheme and provided fund for construction of a warehouse at Aizawl. That house is known by Reid House after the name of Sir Robert Reid. The Reid House, which located at the place where the present State Planning Board building is constructed, had been

dismantled despite a petition submitted to the State government by Tribal Art & Culture Advisory Board (Lalthangliana, 2001).

Growth of Shops and Small Merchants

Rev. Liangkhaia (2002) stated that Mizo started shop keepings as an occupation as early as 1911-1912 when the Mautam famine broke out in Mizoram. Sairang and Tlabung became important trading centres. While McCall (1980) claimed the growth of shops dated from the return of men from France and the War who accumulated savings and gratuities. He observed:

“Much of this wealth was used to start up shops from which a great fortune was hoped, but due to inexperience, the vagaries of prices and the general property of the internal economic conditions of the District, much of this money was lost” (McCall, 1980, p 92).

The Lushai Trading Company was started in 1940 with 1000 shareholders and a share capital of Rs 10,000/-. The company ran with one shop at Aizawl and one hotel at Silchar. It was a successful venture, earning profit for the shareholders at the beginning. Unfortunately, the company could not prosper and collapsed within a few years of its operation probably due to lack of managerial skill. Though the Company existed till today, but it has failed as a business enterprise.

Famine and Tribal Economy

Famines frequently occurred in the Lushai Hills. The first recorded famine Thingtam took place in 1881-82. The Lushai refugees who temporarily migrated to Cachar plains were offered employment by the British officials to clear the forest and cutting down the jungle for tea garden. Food supply was sent to those who were unable or unwilling to emigrate. Traders who sent rice to the Tipaimukh and Sonai Bazar were given protection by Frontier police. Government store houses were also opened at Tipaimukh and Guturmukh for provision of rice loans to the Chiefs in case trader's supplies fell short. Government officials were sent to the Lushai land to assess the

famine situation. Rice and paddy were exported to Lushai-land in exchange for rubber and bamboos.

The Mautam famine broke out in 1910-11. The flowering of bamboo was followed by increase in the number of rats that destroyed all crops. Government distributed relief which was given in the form of orders for rice at a fixed price on shopkeepers at Sairang for Aizawl and Demagiri for Lungleh, to which places rice was imported from outside the district (Reid, 1978). In 1925-26, the bamboos were again flowering. The British authority instituted a rat-killing campaign, which resulted in over half a million of these animals being killed. The threat of crop scarcity was imminent, but fortunately, this did not materialised to the extent it did in 1910-12.

Agricultural loans were given under Agricultural Loans Act XII of 1884 when famine conditions prevailed on a large scale. Granting of loans was subject to sanction and provision of funds by Government. As per government orders, loans should be given only on the security of the Chiefs or Headmen and not in the names of the individuals. The government arranged certain facilities for the repayments of loans which had proved fruitful, such as accepting half the wage earned or more from impressed labour, offering forest boundary clearing, contracts for camp buildings, temporary job in transport porter for a period necessary for loan repayment etc (Mc-Call, 1980)

Infrastructure Development

Transport and Communication

During the British period, the only road communication available was the bridle paths of about 6 feet width. The important roads were: (i) Rengte Road 145 miles which connect Aizawl and Silchar; (ii) Aizawl-Sairang road-12.5 miles; (iii) Lunglei and Demagiri road- 45 miles and (iv) Lunglei-Tregear road 45 miles (Davis, 1893). Aizawl-Sairang Cart Road was completed in 1910. By 1935, bridle paths fit for loaded ponies totalling 1248 km had been constructed. These roads facilitated movement of mule traffic, human porters and travellers. Superintendent A Porteaous (1894-1896) was

one the builders of the major important roads in the Lushai Hills. Voluntary as well as impressed labourers were mobilised in these endeavours. Silchar and Aizawl road, a 190 km long, was constructed during the Second World War (1939-45). It was taken up for defence purpose by mobilising tea garden labourers from Cachar and became jeep able road in 1942. Roads were maintained by PWD who operated under the Chief Engineer to the Government of Assam. The Superintendent was responsible for the Department in his capacity as ex-Officio Executive Engineer (McCall 2008). Table 4 the development works undertaken in 1901.

Education

One of the most outstanding achievements of the colonial rule was the consistent growth of literacy rates among the population. As shown in table 3, literacy rates improved significantly from 0.93 per cent in 1901 to 36.23 per cent in 1951. The education authority in the District was vested with Superintendent and the Lushai Hills District Education Board was created to advise the Superintendent (Nghaka, 2018). However, since the beginning of colonial rule, management of education and school had been left in the hands of Mission. The intention of the colonial administration was not to start educational facilities on a massive scale. Educational expansion was strictly planned according to the needs of manpower from the administrative point of view.

Table 3: Growth of Literacy rates in Mizoram during colonial period

Year	Total Population	Number of Literate persons	Percent to total
1901	82434	761	0.93
1911	88743	3635	4.41
1921	98406	6183	6.28
1931	124,404	13320	10.54
1941	152,786	29756	19.48
1951	196202	64093	36.23

Source: V.L. Nghaka (2018)

Educational development started with the opening of Bengali and Hindi medium schools in the early 1890s. The rendition of Mizo language into Roman script by two missionaries in 1894 contributed dramatically in spreading education in Mizoram. Educational institutions maintained by missionaries were given grants-in-aid by government. Public expenditure on education was rather minimal and inadequate. McCall (1949) observed that “the cost incurred by the government on the education has never exceeded three halfpence per head of population per year, within the first forty years of British administration” (p, 203)

Health Care

In 1894, one small treatment camp was started at Aizawl to provide medical facilities to labourers. This was subsequently converted into 20-bedded dispensary in 1896. Other dispensary with 8 beds was also constructed in Champhai in the same year in February. As on 1904, as many as 8 dispensaries were already established in the whole of Lushai Hills. One Military Hospital that could accommodate 144 in-patients was also established in 1904. Later, another military was established in Lunglei. By 1920, the number of dispensaries increased to 12. As on 1945, there were 2 hospitals, 2 military hospitals, 9 dispensaries and one subsidiary dispensary in the whole of the Lushai Hills.

The Lushais were initially reluctant to adopt western medical treatments. However, the trend of patients treated gradually improved over the years. In 1896, the number of patients treated was 317; the number increased to 34000 in 1904, of which 1200 were admitted and 300 were operated. Epidemic diseases like smallpox, tuberculosis, malaria, cholera etc often broke out in certain places due to which medical authority attached priority with the vaccination, especially with small pox among the people. Till 1947, the only regular medical staffs were two vaccinators exclusively for small pox control programme –one each at Aizawl and Lunglei, one Bioscope operator at Aizawl to propagate Health Education

Conclusion

The paper gives a broad overview of socio-economic transformation that took place in Lushai Hills during colonial rule. There was steady increase in population growth during the colonial periods. The colonial rulers raised revenue from house tax, rice tax and impressed labour; forest revenue contributed maximum amount to the colonial treasury. Demarcation of boundary line for each chief put an end to inter-chief rivalries and migratory habits of the people. Agricultural improvements took place in a big way. Several innovations such as Wet Rice Cultivation, terraced rice cultivation, cultivation of horticultural crops, rubber plantations etc., were introduced. Agricultural demonstration farms were quite successful in educating the people about the art of cultivation of various crops. Famine which frequently occurred in the Lushai Hills had been managed and mass starvation avoided. Education and health care facilities, though limited in numbers, have been extensively utilised by the people. Literacy rates improved significantly. The colonial period also witnessed the emergence of road and communication development. Shop keeping became an occupation in the emerging towns and villages. Cottage industries began to take shape under government initiatives. In short, the colonial occupation brought 'an economic revolution' in the Lushai Hills (Pachua & Schendel, 2015)

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The British Annexation of Lushai Hills and Its Administrative Impacts

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Abstract: *With the coming of the British administration, regular administrative set-up was established in the Lushai Hills in 1891. After the annexation of Lushai Hills, the British transformed the hills extensively. After the arrival of Christian missionaries, Christianity was widespread in various parts of the Lushai Hills. Under the Government of India Act, 1935, the Lushai Hills district was declared as an excluded area. This paper analyses the annexation of the Lushai Hills and the impact of British administration on the hills. The issues of partially excluded area, Inner Line Regulation and Christianity are also analyzed.*

Key Words: *Lushai Hills, British Annexation, Backward Area, Excluded and Partially Excluded Areas, Christianity, Inner Line Regulation.*

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Introduction

The generally accepted view, about the tribes classified as “Mizo” or “Zo-ethnic group” today, is that they are of mongoloid descendants and were part of a great wave of migration from China and later moved to their present habitat. According to Mizo traditional beliefs, the Mizo came from Sinlung or Chhinlung located on the banks of the Yalung River in China bordering the Shan State of Myanmar (Mizoram). Chhinlung is also known by different names among the different tribes of the Zo ethnic group, such as Khul, Khurpui, Khutu-bi-jur, Khor, Hurpi, Lungkua, Puk, Sinlung. (Joseph 32). Later on they migrated to India via Myanmar. Before the British annexation, the various Zo ethnic tribes had lived in autonomous villages under the supervision and administration of Chiefs and each village was an independent unit of administration. The chiefs in fact were the head of the villages, the leaders in war, owners of the village land, protectors and the guardian of the subjects. He was guided by the traditional custom and culture which had been conventionalized over a period of time.

British Annexation of the Lushai Hills

At the time of British colonialism, the Lushai Hills which is the present Mizoram was neither commercially attractive nor inspiring in terms of mineral resources to penetrate the region for the British Empire. Thus, the British Empire did not take over these hills for many years though the British subjects inhabiting the border areas could be jeopardized or raided by the Mizos. At that time, the production of food was very less and salt was also hardly available. Besides, the Mizo had also wild struggle for the best lands for cultivation and sites for home. Hence, they used to go to the British villages for hunting food and salt. Further, they had the idea of establishing their clan supremacy over the other clans and tribes. All these factors, therefore, compelled the Mizo to make many inroads and forays into the British villages and they carried out raids on the plain people of Cachar, Sylhet, Manipur and Chittagong which often

infuriated the British authority to send many punitive expeditions to the Lushai hills in order to pacify the wandering tribes (Prasad 15-16). To prevent the raiding activities of the fierce Mizo raiders, the British Government of India decided to send strong forces into the Lushai hills. As a result of the second military expedition of the Government of British India in 1889-90, the whole Lushai Hills were annexed to British for administrative purpose and regular administrative set up was established in 1891. The Lushai Hills formally became part of the British India under the proclamation by the Governor General of India-in-Council on September 6, 1895, it was divided into two parts, viz. North Lushai Hills as a part of Assam and South Lushai Hills as a part of Bengal for administrative purpose. Later on, the South and North Lushai Hills were amalgamated as unified Lushai Hills District of Assam for administrative convenience on April 1, 1898 as a result of the resolution, adopted at the Chin Lushai Conference held in Calcutta in 1892(Doungel 2).

Christianity and the Mizo

After occupying the region, the British had extensively transformed the Hill areas of North East India. The social life of the Mizo people was also constructively changed especially since the advent of the Christian missionaries. The animists which were the most dominant group earlier were converted into Christianity by the Christian missionaries. It has been possible to state that Christianity had been widespread in different parts of the Lushai Hills within a short period of time. In 1901, there were only 45 Christians and it increased enormously to 167586 in 1971. The immense increase of Christianity was due to the whole conversion of the Mizo people to Christianity. It is better to highlight one such incident which led to the arrival of the Christian missionaries into the soil of Mizoram. On January 27, 1871, the Mizo attacked and killed James Winchester at Alexandrapore Tea Garden and abducted his daughter Mary Winchester. This incident was heard by a millionaire Robert Arthington in London and organized a missionary society called 'Arthington

Aborigines Mission.' On January 11, 1894, two missionaries, F.W Savidge and J.H Lorraine who were sponsored by the society arrived at Sairang near Aizawl to start preaching the gospel among the Mizo people (Rao 3). The missionaries worked hard to spread the gospel as well as to educate and uplift the Mizo people. No doubt, special revivals brought about exceptional success of the gospel in Mizoram and after the end of the world war-II in 1945, the whole territory of Lushai Hills embraced Christianity.

There is no exaggeration to say that the minds, social behaviour and life-style of the Mizo people are affected by religion. The church had occupied the pivotal role in the society and the individual, the community and families are actively involved in the activities of the church. It seems that the judgments regarding the characters of the youths are generally based upon their activities in the church. This concept has clearly revealed the deep rooting of religious teaching among the Mizo people. Church activities do not confine only to preaching the gospel. They run many social services and established many homes for sheltering the poor and orphans. Besides, churches of different denominations send their missionaries at different places of India and abroad to preach the gospel. Further, many schools and other institutions for skill development are run by the churches of Mizoram within and outside Mizoram. On the other hand, some people have criticized the powerful role played by the Churches in Mizo society emphasizing that the secularized mindset of the people and the right and free role of the government are often disturbed by the opinion and wishes of the churches.

Administration of Lushai Hills during the British era

The British accepted that the complicated procedure adopted for administration of the plains was unsuitable for the hills. Hence, there was minimum interference in the internal affairs of the villages and the maintenance of law and order of the village was left to the Chiefs. In the hill areas the administration was simple, cheap and direct. Moreover, people were obedient to their Chief and his

council of elders. The administration of justice was very simple and cheap, the Chief used to make judgment formally based on traditional convention and customary laws. He also used to consult his council of elders and whose decision was final. If people were not satisfied with the decision or behaviour of the Chief the only thing they could pursue was to leave the village and emigrate to other villages. After the British annexed the Lushai hills, the administrators thought that it was necessary to protect plainsmen from surprise attack of the Mizo tribes and Mizo tribes from assimilating tendencies and discriminations of the plainsmen so that the Inner Line Regulation was brought into force to protect the tribals as well as the British subjects. It provided that a line should be drawn to be known as the Inner Line in each of the tribal areas beyond which no British subject and certain classes of foreigners could pass without a license. The proper rules were laid down determining the conditions under which the people of the plains could carry on trade in the hill areas or acquire property in land beyond the line (Rao 6). The Inner Line Regulation is still enforced in the State and it now becomes a debatable issue particularly among the non-Mizo communities, however, it is the best available legal and constitutional provision for protection of tribal territory from assimilation and encroachment.

The Lushai Hills had been occupied by the primitive tribes and the area was too small in terms of population and revenue. Hence, it was declared as a Schedule District under the Scheduled District Act, 1874 until the introduction of Government of India Act, 1919. The Montagu-Chelmsford Report recommended the typically backward areas should be excluded from the jurisdiction of the Reformed Council in 1917. Under this recommendation, the territory was wholly excluded from the scope of Reform Scheme and no-resolution should be passed and no-legislation should be enacted in the Assam Legislative Council, affecting the Lushai Hills and other tribal territories. Legislation for such areas should be effected entirely by means of Regulation made by the Governor-General-in-Council

under section 71 of the Government of India Act, 1915. And the recommendation had referred to some of the experienced officers for their comments. Two senior officers namely Reid and Barnes were strongly in favour of the exclusion of the Lushai hills from the Reform Scheme. The then Chief Commissioner of Assam, Sir Beatson Bell, also thought that the introduction of reforms in the Lushai hills was out of question as the people of this area were not capable to work as per the Reforms. Meanwhile, Bell expressed that there were reasons against the total exclusion of the hill areas from the reformed council because the Legislative Council had power to legislate for the hill areas. Moreover, Bell also argued that the hill areas were financed by the Plains. If the areas were completely excluded from the reformed council, the Government of India must finance the deficit in the budget of the hill districts including the Lushai hills district. If the Plains district were to meet the deficit in the budget of the hill areas, their representatives would claim the right to have a voice in the administration of the hill areas. Hence, Bell recommended that all the hill areas may be placed under the Governor-in-Council and at the same time authorize the Governor of the Province to extend or withdraw laws enacted by the Assam Legislative Council in his discretion. The Functions Committee, popularly known as the South Borough Committee, 1918, did not agree with Bell's recommendation by stating that there was no consistency in his arguments and the Committee wrote as under:

In our view if these special methods of control are necessary, it is better not to make pretence of bringing the tracts within the scope of the reforms scheme. We have not been able to find any satisfactory via media between the inclusion and the exclusion. We recommend therefore that the tracts in question should be excluded from the jurisdiction of the reformed Provincial Government. If our recommendation is accepted, they (the excluded tracts) will be administered by the Governor himself as proposed in para 199 of

the joint report (Rao 7).

The Committee also recommended that certain functions should not be transferred to the Provincial Government since the hill areas would be excluded from the reformed council. For instance, as the greater part of the forest would be in the excluded area, forest should not be transferred. The Government of India agreed with the first part of the recommendation of the South Borough Committee, viz., that the hill areas should be excluded from the reform scheme and they should receive special treatment. But, the Government of India did not accept the recommendation of the South Borough Committee that the administration of the hill areas should be taken over by it and they said that administration of the hill areas should be the concern of the Provincial government. The recommendation of the Government of India was also accepted by the Chief Commissioner of Assam and the Lushai hill district was excluded from the reform scheme as it was a backward district (Rao 8).

It is obvious that there were different views and opinions among the high level persons regarding the inclusion and exclusion of the Lushai hill areas under the Reforms. The Government of India Bill, 1919, containing the recommendations of the Government of India was referred to the Joint Selection Committee. A former Chief Commissioner of Assam, Sir Archdale Earle had expressed that the Lushai hill areas should be excluded from the Reforms. But, Nabin Chandra Bardoloi said that if the hill districts were excluded from the reformed scheme, the Government of Assam should not be compelled to meet the deficit in the hill areas budget. They should be put under the control of the Assam Legislative Council, if the areas are not excluded from the reforms scheme. Meanwhile, Chandranath Sharma stated that the Lushai hills was a frontier district and therefore it should be under the control of the Government of India and the entire cost of its administration should be borne by the Government of India and administered by the Governor as the Agent of the Governor-General. The Government of India Act, 1919, clearly said

that the Governor-General-in-Council shall declare any territory in British India to be a backward area. And the Governor-General-in-Council declared the Lushai hills district as a backward area on January 3, 1921. Besides, the Governor was authorized to apply laws passed by the Legislative Council with or without modifications and exceptions as he thought fit to these areas. Again, the Governor could direct the withdrawal of any regulation or enactment in force in these areas under the Assam Frontier Tract Regulation, 1880 (Rao 9).

The Lushai hills district was not represented in any legislature, Central or provincial before 1952. The question of the inclusion of the hill areas under Reforms was again discussed by the Government of Assam and it again was decided by a unanimous vote for the exclusion of the Lushai hills. Under the Government of India Act, 1935, the hill areas of Assam were divided into two categories – Excluded and Partially Excluded Areas. The Lushai hills district was declared as an excluded area under this Act. The word ‘excluded’ only implied that the Lushais were outside the direct control of the provincial legislature. This implied that Lushai hills was outside the control of the provincial legislature of Assam and the responsibility to Parliament for its administration was vested in His Excellency the Viceroy of India as Crown Representative ; the Superintendent was to administer the Lushai hills as representative. Until 1935, the areas of backward areas were termed as a “reserved subject” for the Assam Governor’s special interest. The procedure came from the reforms introduced under the Government of India Act of 1919 (Patnaik 10).
The Controversy of Inner Line Regulation: Is it a policy of Segregation?

The British authority learnt from experience that the policies that appeared to be beneficial and profitable to the plains were often recognized by the Hill tribes as threats to their existence. It became clear to the British authority that as long as encroachment of tribal lands by the planters and cultivators continued, it was im-

possible to ward off tribal attacks upon British subjects and property. Knowledge of the cultural and racial differences also enlightened the British officials about the irreconcilability of the interests of the hill tribes and the plainsmen. In a way, all these factors contributed to the pursuit of the colonial policy of segregation through the enactment of the Inner Line Regulation in 1873. The said Act gave powers to the Lieutenant-Governor to prescribe a line, to be called 'the inner line', in the frontier districts beyond which no British subject or foreign residents can pass without a license. The pass or license, even when given, would be subject to such conditions as may appear necessary. The regulations prescribed rule regarding trade, possession of land and other matters. The planters both Indians and British were not allowed to acquire land beyond the Inner Line, either from the Government or any local chief or tribe. It was left to the authorities to decide as to what part of the districts came under the regulation (Mackenzie 55-56).

The British Government was very much concerned about their frontiers. Hence, their motive behind the adoption of the divisive policy was not necessarily to prevent the hill tribes from exploitation by the neighbouring plainsmen but to make the frontiers quiet by minimizing conflicts. In those days, any activity of the British regime for the expansion of their tea garden from the plains towards the foothills was always followed by the corresponding movement of the hill tribes down to the plain areas of Assam to protect the lands which they claimed as theirs from the time of their forefathers. It was in fact, at the backdrop of this that the British Government had decided to define the boundary unilaterally with the objective of protecting their commercial interests in the plain areas of Assam. Accordingly, in order to bring about peace between the hill tribes and their subjects in the plains, the British Government had, on the 1st November, 1873, introduced the "Inner Line Regulation (ILR)" and this Regulation derived its authority from the Bengal Eastern Frontier Regulation 1873. By using this Regulation as an effective le-

gal instrument, the British Authorities had drawn an imaginary line between the plains and the hill areas of Assam and this line was virtually used as a boundary line between the hill areas and the plains districts of Assam. It is pertinent to note that the “Inner Line Regulation” was enacted in 1873 under the authority of the Governor General in Council who was the head of administration in India of that time. This “Inner Line Regulation (ILR) 1873” endorsed the British Government to draw an imaginary Line between the plains of Assam and the three hill areas of North East India, namely, Arunachal Pradesh, Mizoram and Nagaland. Accordingly, the “Inner Line” was drawn for restricting the British subjects and other sophisticated plains men from entering into those lands beyond such Line without obtaining an “Inner Line Pass (ILP)” or License from the competent authority. Thus, ILP was an instrument for the British Government to fence, what they called the savage tribes, within their territories so that they would not harass or ambush the plains people who worked for the British in their tea gardens etc (Lalrintluanga 296).

Like other hill tribes, the Mizo Chiefs and their tribal hunters always moved down to the plains of Cachar in search of wild animals to disturb the British investment process. The British Government decided to draw an imaginary line called “Inner Line” to regulate the strained relations between the Mizos and the plainsmen of Assam. Accordingly, under Section 2 of the Bengal Eastern Frontier Regulation of 1873, the Governor-in-Council, with the previous sanction of the Secretary of State, had notified the “Inner Line” on the southern frontier of the Cachar district. This “Inner Line Regulation” had prohibited all the British subjects and certain classes of foreigners from going beyond the “Inner Line” without a pass from the Deputy Commissioner of Cachar. While the “Inner Line” was keeping the Mizos outside the boundaries of the British occupied territories, it really helped in preventing them from exploitation by some unscrupulous people from the plain. The British Government felt the need of reinforcing the “Inner Line” Regulation by making some special

provisions for the hill tribes who differed considerably from the people of the plains in many respects. This feeling of the Government was given a concrete shape by passing the Scheduled District Act, 1874 which enabled the administrative authorities to rule unsophisticated hill tribes, in a simpler manner, by issuing Regulations. The Scheduled District Act, 1874 became an effective instrument of the British Administration in the plains of Assam for isolating the Mizos from the plainsmen. This Act was practically applied to the Mizo Hills from the day of amalgamation of the Northern and Southern portions of the district to form the present Mizoram on April 1, 1898. The new district was placed under the charge of an officer, Major John Shakespear, who was designated as "Superintendent of Lushai Hills" (Lalrintluanga 298).

In view of the rapid growth of political consciousness among the Mizos, The British Government, therefore, decided to keep out the Mizos, along with other hill tribes, from the main current of the Indian life by means of the Government of India Act, 1919. Section 52-A of the said Act empowered the Governor General-in-Council, with the previous sanction of the Secretary of State-in-Council, to declare any territory in British India to be a "Backward Tract." Accordingly, the Mizo Hills was also declared to be one of such backward tracts on January 3, 1921. The British Government did not allow the backward tribes, including the Mizos, to express their political feelings or participate in the democratic election of the Provincial Legislature of Assam, the first of its kind, introduced by the Government of India Act, 1919 (Lalrintluanga 299).

In view of the development of concrete political activity in the Mizo Hills, the British Government had decided to change the place of enforcement of the 'Inner Line Regulation, 1873' from Cachar District to the Mizo Hills. Accordingly, the British Government had issued an order authorizing the Superintendent of the Lushai Hills to strictly control the mobility of both the Mizos and the plainsmen by enforcing the 'Inner Line Regulation' from within the Mizo Dis-

tract with effect from March 9, 1933. Thereupon, the Superintendent of the Lushai Hills could segregate the Mizos from the people living in other parts of the erstwhile Assam (Lalrintluanga 300).

The British government always reserved the right to intervene militarily even in the territories coming under the Inner Line at any time to establish its authority and to maintain law and order. The policy of segregation pursued through the Inner Line Regulation helped the colonial administration in many ways; namely, in halting encroachment of the tribal lands, in pursuing the policy of least interference and in allowing the hill tribes to govern themselves according to their own traditions and customs. The British Empire had created a sense of security among them and contributed to the mitigation of tensions between the frontier tribes and the plainsmen. The policy relieved the British of the burden of setting up and running highly structured legal and administrative institutions economically and socially in underdeveloped areas. By making the tribes settle down in particular hills and restricting their movements into the plains, the British made the tribes feel that they belonged to the hills and the hills belonged to them. In fact, this policy of segregation kept the frontier tribes away from the influence of the Indian national movement. Moreover, the policy of Inner line helped the British officials, anthropologists and the Christian missionaries in convincing the hill tribes racially, culturally and historically by precluding the positive interactions with the people of the rest of India (Srikanth 92-93).

The Inner Line Regulation is still in force in the three States of North East India such as Mizoram, Nagaland and Arunachal Pradesh. To enter these three States of North East India, outsiders should obtain Inner Line Permit (ILP) from authorized officials. As a matter of fact, the British enforced this special Act for the protection of the backward tribes of the hill areas from the cultural, economic and social exploitation of advanced communities of the plain areas. However, after 50 years of independence, some scholars opine that

this Act has promoted the feeling of isolationism and anti-Indian feeling in the minds of hill tribes who are still protected by the law, so, they feel that it is really necessary to re-consider it. Even other scholars express that the Act needs some modification especially to facilitate tourists because it blocks the growth of tourism industry in the areas where it is implemented.

R.N. Prasad expressed his view and opinion on ILP in one of his book that the Inner Line Regulations may not permit plains crafty businessmen, pioneer traders and rich contractors' entry to Mizoram to exploit the Mizos. But, "what is about the exploitation of the poor Mizos in majority by the emerging neo-middle rich class from within the Mizo society?" (Prasad 35). It is obvious that these restrictive inner line regulations cannot stop the exploitation of the many poor Mizos by the neo-rich class so long as a differential distribution of property, prestige, income, education and authority within the Mizo society continue. This isolation has been responsible to a great extent for the economic backwardness of the district (Mizoram). Long neglected and continued isolation have made the Mizos suspicious of the outsiders and in this atmosphere of misgivings and skepticism, the Mizos want to be left alone to control their affairs themselves. So, with a view to integrating the area, there is a need in the modification of the Inner Line Regulation (Prasad 36). His points seem to be relevant and convincing in the first instance but if the governance and society of the State is analytically observed, the opinion of R.N Prasad is challenged by right thinking scholars and said that he did not have any empirical evidence to blame the ILP as the main reason for the economic backwardness as well as aloofness of the areas in connection with the mainland, because there are many other reasons and his argument is not valid enough. Over and above that, the views, expressed by Prasad in many instances seemed to be critical of the ILP and political movements of Mizoram without objective analysis.

Over and above that, his arguments lack objective observa-

tion and ground reality is not focused. In fact, it seems that there are two contradictory views among the educated section of the Mizo Society. One group favours the regulation while the other opposes it. Most of the persons who favour it express that the population of Mizoram is very small compared to other States and the State is economically backward and it is, therefore, very dangerous in the context of the assimilation of Mizos by other advanced communities and it will need more years to revoke this Act for the safety of Mizo society. On the other hand, the other group argues that this Act has promoted the feeling of isolationism from the mainland, the fear of outsiders, even the Mizo people firmly believe that they are not at the safe side without this Act and it creates insecurity among them. Economic inequality could be found even in tribal society where Inner Line Regulation is not implemented. The essentiality and uniqueness of the requirement of Inner Line is still relevant in the tribal States. Had Inner Line Regulation been enforced in Chittagong Hill Tract, and Tripura, tribal population may not be marginalized. Hence, Inner Line Regulation is also still relevant in Mizoram and it continues to be relevant. The reason being, tribal areas which are under ILP before are now demanding for its reintroduction, such as, Karibianglong and North Cachar Hills of Assam and Meghalaya. However, as Inner Line Regulation originally focused upon hill tribes, introduction of ILP in non-tribal plain areas of Manipur is also a bit controversial.

Conclusively, there are still two opinions about the annexation of Lushai Hills and the impact of British administration on the hill areas. One school opines that the British annexation had drastically changed the hill areas in a positive way by reforming morality and outlook of the people in various ways. At the same time, the other school does not agree this view and according to them, the British destroyed the original culture and custom of the people of hill areas because they introduced western culture and practices extensively towards the tribal people. If the issue is carefully analyzed,

it is evident that there have been pros and cons with regard to the annexation and impact of British administration towards the people of hill areas and the same is with regard to Mizoram too. The British colonial rulers and English people should not be regarded as holy people who did all the good works for Mizo people. In fact, there are certain good works, performed by them but all their works were not for good of the Mizo people. Therefore, the positive and negative aspects of the impact of British rule in Mizoram should be assessed properly and comments should not be necessarily given at the first value.

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Critical Evaluation of Political Development in Mizoram: A Conservative Approach

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Abstract: *During the period of chief rule in Mizoram, social cohesion, community discipline, duty, respect to elders and authority, self-sufficiency in food and other daily needs characterised the Mizo society. With the passages of time political parties emerged along with education. Educated middle class and businessmen supplanted the chief rule. With this new development the traditional tribal virtues have been eroded in many ways. Development in modern politics cannot be evaded or prevented but political development without formal political education and moral development failed to meet the expectations of many people.*

Keywords: *conservatism, development, traditional virtues, administration, detribalization*

Introduction:

The present state of Mizoram, which was earlier known as Lushai Hills, is located between 22°19' north latitude and 92°16' east longitude. It has a total geographical area of 21,087 sq.km. It is surrounded by the states of Assam and Manipur in the north, Bangladesh and Tripura in the west, in the east and south by Myanmar. It has an international boundary of 710

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km long with Myanmar and Bangladesh and it is a land lock region.

Due to the absence of written historical account on the pre-British history of the Mizo, it is next to impossible to find out from where Mizo originated, when did they come to Mizoram and who were their ancestors, with certainty. It is only in the last decade of the 17th century that Mizo had their alphabet¹. So, most of the interpretations on Mizo history in pre-British period were based on speculations. There is a general agreement among the scholars that Mizo started coming to their present habitat in the 13th century and firmly established their settlement in the first half of the 17th century. North Lushai Hills had fallen into a complete control of the Mizo between 1840 and 1850 after the Thados and Kukis, the earlier occupants, had fled to Cachar². However, the two noted Mizo historians, K.Zawla and Rev. Liangkhaia who wrote "Ancient History and Culture of the Mizo People" and "History of Lushai" respectively argued that the Mizo were in the Chin Hills in Burma from 1400 AD to 1700 AD and their gradual movement of migration started between 1700 and 1730 or 1740 AD. But there can be no theory, acceptable to all, of the original habitat of the Mizo tribe. Two theories are widely accepted regarding the original settlement of the Mizo tribe i.e. theories of origin based on Central China and Southern China³.

The term "Mizo" is also defined by writers in different ways. Some defined it as "people of the highlander", other connote it to the inhabitants of Zopui village which was built in 1765, by prefixing "Mi" meaning "people" and subtracting the word "pui", the term "Mizo" came into being⁴. Sangkima, a noted Mizo historian says that Kwei-Chou as the original home of the Miao-Tzu from which the Word 'Mizo' is believed to have its origin. Earlier, however, the inhabitants of the Mizoram are called Kuki by their neighbours who lived in the western side, Chin by their eastern neighbour and Lushai by the British⁵. It was Mr. Edgar, the Deputy Commissioner of Cachar who first officially used the term "Lushai" instead of Kuki⁶. The Mizo belonged to Tibeto Burman family and they speak Tibeto Burman languages.

Conservatism

Conservatism has been portrayed as a negative philosophy, its purpose being simply to preach resistance to, or at least suspicion of, change⁷. The philosophy upheld by the conservatives are that the established institution and status quo was time tested and any change which was

unprecedented was risky and danger to the individual and society. Duty, traditional values and established institutions are the backbones of society and need to be preserved for the survival and growth of society itself. Conservatives believe that society should be viewed as an organism, a living entity. Society thus has an existence outside the individual, and in a sense is prior to the individual; it is held together by the bonds of tradition, authority and a common morality⁸.

Political development in Mizoram: A conservative critique

Before the British established permanent settlement in the Lushai Hills, it was more or less like the ancient Greek City States. Every village was under one supreme chief “Lal” who is responsible for legislative, executive and judicial matters in each village. System of government was autocratic in the sense that the chief selected those well-to-do villagers to help him in the affairs of village administration and called them as elders “Upa”, their subjects had no say with regards to the appointment. The chief and his elders simultaneously were playing the role of Supreme Court in modern sense of the term and their decisions were un-appealable as no higher court existed. The chief had ultimate authority to declare war and conclude peace with other villages. The history of pre-British era in Lushai hills (Mizoram) was characterised by frequent inter-feuds war-fares. Shifting cultivation was practised and rice was the staple food of the Mizo people. Scarcity of fertile land used to force them out of their settlement to find new fertile land and there was no permanent land boundary for different villages. This was one of the main reasons for war at that time. The Chin-Lushai Expedition of 1889-1890 established the British supremacy in a permanent manner. Shakespeare, the First Superintendent, introduced the “Land Settlement” for each chief’s land and this prevented frequent inter-feuds rivalry over land. Many of the privileges which the chiefs enjoyed earlier were also abolished.

Mizoram was under the British rule and it was put under the Assam province as Lushai Hills District till India attained independence. The Government of India Act 1919 declared the Lushai Hills District as ‘Backward area’ and again the Government of India Act 1935 put the district in the category of ‘Excluded area’. During this period, formal administration as practised in other parts of the country was absent in the district mainly due to the backwardness of the district and lack of competent political institutions. The district had no representatives in the Assam Legislative

Assembly. It was governed by the Governor of Assam through the District Superintendent till India Independence. This period can be called as the period of 'Politically dormant stage' in the case of Lushai Hills District.

It was given the status of Autonomous District Council in 1952 under Assam state and later in 1972 it was upgraded to Union Territory status. During the era of District Councils i.e. pre-1972 period, it was under the administration of Assam State Government. In 1972, it was upgraded to the status of Union Territory with Ch.Chhunga as the first Chief Minister. After two decades of insurgency started in 1966, during which the memories of the Mizo people are abound with unforgettable memories of misery and hardship. In 1987, the Union Territory of Mizoram was granted statehood to be the 23rd state of India with Laldenga, the stalwart of Mizo National Front, inaugurated as the first Chief Minister of the full-fledged state of Mizoram.

Prior to 1891, every village in Mizoram had their chiefs who had the supreme authorities over legislative, executive and judiciary. There used to be good co-operation and co-ordination among the villagers in case of fighting or repelling against enemies and wild animal. Common people respected the order of the chiefs explicitly or implicitly and also in the social life, especially among the boys, commands of the elder were having strong dictate on them. But, there used to be the story of ruthless chief, which is very rare. In this case, the commoners are the victims and they had nothing like higher authority to lodge their complaints against the order or actions of the wicked chief. Society by and large was divided into two classes- rulers and the ruled. The ruled (commoners) had no represents in the ruling class i.e. the Chief and his elders as the council of elders themselves were appointed by the chief. But, the Chief and his Council of elders ruled for the common welfare and generally good co-operations existed in the village.

British annexed Lushai Hills in 1891 and it was formally brought into British India and consequently the two districts i.e. North and South Lushai were amalgamated into one place under the Assam administration from 1st April 1898⁹. From here, there was a slight change in the relations between the commoners and the chief, though the chiefs retained their position as chief in their respective villages. The chiefs did not enjoy the same stable and strong authority as they had enjoyed earlier because the final authoritative command in the administration of the Mizo territory

as a whole was reposed in the Superintendent. Some of their rights were curtailed and imposed duties on them. All these weakened the Chief's administration and institution and lowered their status in the first phase¹⁰.

But in the first phase, not much change happened in the social harmony and cohesion due to the devaluation of traditional institution, except the commoners had someone, to whom they could lodge their complaints other than the chief. Even the evil action of the chief could be appealed to the Superintendent. But, as a whole, political awareness of the people remained low as there was dearth of educated people and the clutches of the chiefs upon his villagers were still strong.

In 1940, a Council of Chiefs which was known as "Durbar" was formed headed by the District Superintendent. To further weaken and deteriorate the traditional institution of Chieftainship, equal representation of commoners and chiefs in the Durbar was proposed and implemented in 1946. A fresh election to the Durbar in accordance with the new order was held in January, 1946 and a new elected body was formed with the equal members of the chiefs and the commoners, the latter hitherto were the chiefs' subjects¹¹. So, gradually the institution of chieftainship died down as the commoners seized power from them. In addition to this the first political party was formed on 9th April 1946 and named it "Lushai Commoners' Union" which was later changed to Mizo Union. Later, United Mizo Freedom Organization (UMFO) was formed by supporters of traditional chiefs and advocated merging of Mizoram with Burma in protest against the decision of the Mizo Union to join India. All these events manifested the erosion of traditional Mizo virtues and good practices like- cohesive society, respect to the authority and duty for the welfare of the people as practiced by the chiefs.

The institution of Chieftainship was finally abolished in 1954 against the backdrop of the Mizo Union's fighting for the abolition of chieftainship and in every village Village Council replaced the role of chiefs. But it was not an easy task to assume the role as did the custom and convention cannot be changed overnight. The people have been well aware of the political changes and welcome the new system of administration, they are not yet ready to accept the new rulers who have no traditional sanctions¹².

Verrier Elwin in his analysis of the detribalization process finds serious disadvantages in it. He says "its type of progress is by a break with the

past, not by an evolution from it. It tends to make the tribesmen ashamed of his own culture and religion and so creates that inferiority complex which is a political as well as social danger. Although it favors a few gifted individuals, who are able to assimilate the new way of life, it generally deprives the mass of the people of their standards and values without putting anything comparable in their places. All over the world it has been noted that the break up of tribal society leads to a loss of tribal virtues and rapid acquisition of the vices of civilization.”¹³ Like this analysis, transition from traditional practice or institution to a new one is susceptible to failure of finding a good alternative one. Old virtues which are acquired and hold overtime possibly lost in the transition.

New middle class comprising of educated and businessmen had emerged in the society and formed political party. Out of their quest for more power and prestige, one of their immediate objectives is to remove the traditional institution of chieftainship and also successful. But what is the alternative of this traditional institution? This results into the birth of many political parties, mainly a due to leadership crisis and lust for power and position. Traditional virtues which were long cherished like- social discipline, social harmony, respect to the rulers, hard-working, self-sufficiency, collective welfare, egalitarianism have gradually died down. On the contrary, dissension, corruption, individualism, inequality, accusation and counter accusation of colleagues in the party, defection politics are the new norms of the society.

Not only politics and society have been the victims of this abrupt transition but also religion. Denominations after denominations have been emerged in Mizoram, dissension over doctrine and also leadership crisis could possibly be the main reasons. And in turn, Christianity could also be the culprit for the demise of traditional virtues. N.E. Perry and A.G. Mc Call were the first two officials who made critical remarks on such development. Mc Call apprehended that Christianity and oligarchy bred individualism, and naturally imbued with the thrill of seeking independence of the chiefs and freedom from communal discipline. It is evident that educated individuals who were admitted to the government hierarchies did not often collaborate with the chiefs. This new development in fact, led to divisions in the so called egalitarian society¹⁴.

Strong social discipline and cohesion maintained by the traditional chiefs have been removed and also taxes imposed by chief in the

form of Fathang and Sachhiah (Rice and Meat taxes) were also abolished. Thus, no string was attached to the new middle class represented by the political parties and the burden of the traditional institution seems to be removed. Without contribution from the people in the form of taxes, administrator could not have adequate resources to work for the welfare of the people, but the new political party in power at the District Council was the one that mustered mass support by severely criticizing tax imposed by the chief. The new District Council under Mizo Union just tried to get as much help as possible from the Assam State Government. This cultivate dependency attitude among the Mizo people.

During the chief rule every village was self-sufficient in food and it was a disgrace for the family to ask ones neighbors help. They worked tirelessly to harvest sufficient amount of food for the next year. Except in the case of illness or famine no family wanted to ask for help. Indolent man was insulted in the society. But this virtue has been diminished over time and the commoners and those in power tried to get as much as possible from the government without contribution in return. The new rulers of the villages have very often been opportunists seeking social positions by virtue of being members of the popular political party in any particular village and may have no real concern for the village as it was in the case of the chiefs. As such, politics in Mizoram became characterized as dirty and nasty activities and intrinsically opposed to the Christian way of life. At the same time the new rulers are there to accrue whatever material benefits they could gain from the newly achieved position¹⁵.

Conclusion

Traditional political institution was characterized by egalitarianism, self-sufficiency, community discipline, social cohesion and co-operation, respect of authority, duty and commitment to others. This traditional institution gradually lost its nature after the British annexed Lushai hills. With the formation of modern system of administration, birth of political parties as happened in western world expectation was soared to achieve peace and prosperity. On the contrary leadership crisis, lack of discipline, egoism, corruption, dependency attitude, defections in the party, jealousy of power and position characterized the new world under modern system of administration.

The year 1966 brought with it hardship and misery for the Mizo people which lasted for two decades. This dark period in Mizo history was

preceded by social disintegration, birth of new political parties, dissension over the Assam State government, distrust among the local political parties, and poverty due to famine. All these factors could not be out-rightly claimed to be the direct result of transition from tradition to modern system. But, within such a short span of time, after the abolition of chieftaincy, all these chaos and deeper problem as insurgency happened in Mizoram. Abrupt transition from traditional system and institution to the new one without proper political education and preparation cost dearly for the society.

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The levels of Creativity and Emotional Intelligence of Under Graduate Students in Mizoram

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Abstract: *Creativity is the capacity to produce new ideas, by perceiving the world in a new way. A creative person can see the concealed patterns, relationships; make rare associates between things that aren't usually related, and come up with new ideas. . Emotional intelligence is referred to the ability to recognize, implement and control our own emotions in a helpful manner, to communicate effectively and to empathize with others and understand others. It is the capacity to understand, manage, and express one's emotions, and to handle interpersonal and intrapersonal relationships cautiously and empathetically. This study tries to find out the level of creativity and emotional intelligence of UG students and to find out the relations between the two. The sample of 800 UG students from Arts, Science and Commerce streams from Aizawl, Champhai Lunglei and Serchhip district are drawn by simple random sampling method. The participants creativity levels was measured by Divergent Production Abilities (DPA) (2007) developed by Dr. Sharma and Emotional intelligence levels of UG students were*

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measured using the Roqan Emotional Intelligence Test (REIT) (2008) developed by Prof. Zainuddin and Ahmed. Descriptive analysis and analysis of variance was used to analyze data. The results revealed that most UG students have average and below average creativity level and normal range of emotional intelligence. There is a significance relationship between creativity and E. I. There is a significance difference between gender in their level of creativity and emotional intelligence.

Key words: *Creativity; emotional intelligence; performance; education; innovation.*

1. Introduction

Creativity is regarded as the greatest asset of mankind. It is an ability that is most vital for shaping the future of man. Creativity is universal; it is not confined to any individual, race or colour. Creativity is one of the factors which contribute significantly in the academic achievement of the students. The reason being that intelligence is nearly always the prominent factor in predicting academic achievement. But to some extent creativity and some other non - intellectual factors help in enhancing academic achievement. (Chauhan, & Sharma 2017). According to Spearman (1931) creativity is the power of the human mind to create new contents by transforming relations and thereby generating new correlates.

Creativity is usually termed as an innate quality that a person either has or doesn't have. It's long been accepted as fact that some people are born with the talent to think originally and artistically, while others are more ordinary and practical-minded. Recently, however, many research studies suggested that creativity can be develop and increase. Researchers are now on the opinion that, every human being is born with creativity to some extent, but the degree of creativity is different from person to person, and the opportunity to develop our innate tendency is not the same. As a result, it is crucial to recognize that our education system needs to strive for not only

good academic results, but to create a learning environment where each and every learner's receiving a chance to perceive things in a new way, to be able to applying creative thinking processes and to capture new ideas. Creativity is a way of living life that embraces originality and makes unique connections between seemingly disparate ideas. Creativity is about living life as a journey into seeing and communicating the extra-ordinariness of the simplest, most every day acts. (Roe 2012) It helps in identifying new solution to problem or in establishing new ideas, inventions in various fields of arts and science. It is a special form of thinking, which allows a creative person to perceive the world in a different manner and that deviate the idea of a creative person from the general population (Levin 1978).

Emotional intelligence (EI) is a relatively recent frame contrast with intelligence, or motivation. The concept was relatively obscure until it was introduced by Daniel Goleman in his book *Emotional Intelligence: Why It Can Matter More Than IQ* (1995). Coleman (1995) Goleman suggests that emotional intelligence consists of five major parts. (1) Knowing our emotions (2) managing our emotions (3) motivating ourselves (4) recognizing the emotions of others, and (5) handling relationships

Emotional intelligence is what man exercise when he empathize with his fellowmen, have deep conversations and understanding about his associations with significant others, and attempt to handle troubled his fellowmen. Emotional intelligence allows us to bond with others, understand ourselves better as well as recognize other and live a more reliable, healthy, and contented life. There is universal approval on a single theoretical model that presents the component characteristics of EI. The hierarchical four-area model was original specified by Mayer and Salovey in 1997. This model explain four key areas of emotion-related expertise that range in difficulty from low-level information converting to strategic and considered exercise of emotional information to serve individual goals. There are a

number of studies on emotional intelligence and its causes, relations, and outcomes. While Intelligence quotient is an obvious predictor of academic success, Emotional quotient also plays some role. Further, EQ is a significant factor in the quality of social interactions with other, but IQ does not seem to have a large amount of a role in a college student's social life. (Song et.al (2010).

Studies on the relationship between creativity and emotional by researchers claimed that there exists a positive relation between the two (Geher. et.al 2017, Carmeli et.al 2014) emotionally supportive manager or one who has a fair amount of empathy and reassurance are likely to create a positive and productive organization. Some study results confirm that when emotional supervisors recognize that employees have feelings and mind set and that these emotional experiences matter, the work atmosphere and environment becomes more positive and supportive (Pringle 2020). Beside emotional support, there are several reasons why company's performance increase and better, such as technology leadership, market and sales position, the reason behind is that creativity is at the heart of big business innovation, and innovation is the engine of expansion.

1.1 Review of related Literature

Creativity is always claimed to be associated with superior performance, big companies transform creativity into business value and growth. Both creativity and emotional intelligence have influence students performance, job resourcefulness and job satisfaction in latter at life, self-motivation and organizational commitment moderated by individual success.

Jahanian (2012) Studied about 'The Relationship between Students' Creativity and Emotional Intelligence in Technical and Vocational Colleges.' The sample study of 375 participants is selected by stratified random sampling on the basis of Morgan's Formula for determining sample size. Creativity questionnaire (Randsepp) and Emotional Intelligence questionnaire (petrides and Furnham) was

adopted for the study. The obtained findings indicate that with the correlation of 99%, there is a significant relationship between the students' creativity and their emotional intelligence. There is an association in their understanding of their own and other people's emotions, emotional control, social skills and their optimism.

Qudsi (2013). Investigated 'the Relationship between Emotional Intelligence and Creativity of Female High School Students: Tehran City'. The findings of the present study point out that there is affirmative and significant correlation between EQ and creativity of student at ($P \leq /01$), in other words, EQ has positive and direct impact in performance of student in creativity and innovation and EQ elements can predict creativity extent in students. Emotional skills cause valuable relations, enhanced decision making and escalating efficiency and potential capability and framing solutions for complex problems. The higher the EQ of a person coordinates among his behaviours more in dealing with different social problems and compliance with surrounding environment and prove logical behaviours.

Carmeli, McKay & Kaufman (2014) conducted a study on 'Emotional Intelligence and Creativity: The Mediating Role of Generosity and Vigor'. This study investigates if and why emotional intelligence may effect in improved creativity in the workplace. With a time-lagged data set collected from employees in three firms, they examined a mediation model where emotional intelligence is resultantly allied to creativity, through generosity and dynamism. Their finding concluded that results of structural equation modelling (SEM) indicate a successive mediation model where emotionally intelligent employees exhibit a high level of generosity; as a result these acts of generosity foster a sense of vigor.

Geher, Betancourt, & Jewell (2017) studied about 'The Link between Emotional Intelligence and Creativity'. Empathic correctness, or the ability to precisely know the emotional states of others, is a basic feature of emotional intelligence. The study

explored the association between a standard measures of emotion-detection ability, the reading the mind in the eyes test, beside spontaneous actions of creativity (as well as the Big Five personality traits). To measure spontaneous creativity, participants are requested to come up with brief title for two New Yorker cartoons. The study selected 265 sample of adults from around the world, the reading the mind in the eyes appeared as significantly and positively predictive of 9 of the 10 creativity index. Regression analyses confirmed that these relationships occurred after controlling for gender and age of participant. Moreover, of the Big Five traits, conscientiousness manifested as negatively related to a number of index of creativity. Indications for the rapport between social-perceptual processes (e.g., empathic accuracy) and social-productive processes (e.g., spontaneous creativity) are discussed.

II. Rationale of the Study

Under graduate education is more than the next stage in the learning process; it is considered as a significant component of human development worldwide. Its supports and nurtures not only the complex skills essential for every labor market but also the training necessary for teachers, civil servants, humanists and social activist, entrepreneurs, scientists, lawyer, politicians, social scientists, and an innumerable of other personnel. It is these trained individuals who enhance the capacity and analytical skills that impels local economies, sustain civil society, provide education to younger generation, guide effective governments, and make imperative decisions which influence entire societies. An educated youth is vital in today's world, with the approaching impacts of globalization, the objectives of education becomes more and more complex and the crucial role of education is to produce employable and productive graduates who are high academic achiever, creative, with high emotional intelligence who in return can contribute to economic development of the country and can increasingly encourage at the core of a country's competitive advantage in the global economy.

A creative mind can benefit and enrich everyone's lives. Students' with creative mindset will enable alternative ways of thinking and learning. By applying innovative thinking no matter how small it might look to our everyday life can make things so much more interesting and motivates us a lot. Emotional intelligence on the other hand facilitates capacity for resilience, empathy, stress management, communication, and the ability to understand social situations and conflicts. Youth involves a lot of mental health issues and today's youth are going to make up tomorrow's workforce and hence it is crucial to cultivate healthy emotional intelligence among the youth.

III. Objectives

1. To find out the level of creativity of under graduates students of Mizoram
2. To find out the level emotional intelligence of under graduates students of Mizoram
3. To study the relationship between creativity and emotional intelligence among under graduates students of Mizoram
4. To compare the levels of creativity and emotional intelligence in relation to gender variations

Hypothesis

1. There is a significant relationship between creativity and emotional intelligence among under graduates' students of Mizoram
2. There is a significant relationship between male and female students in their creativity and emotional intelligence

Operational definition of the key terms used in the study

Creativity: Creativity is a unique and novel personal experience. It is innate as well as acquired; it involves identifying new ideas and novel ways to resolve conflict. To invent new ideas in arts, literature and science is production of creativity.

Emotional Intelligence : Emotional intelligence is the ability of individuals to recognize their own emotions and those

of others distinguish between different feelings and understand them appropriately, and to use emotional information to guide judgment and behaviour, and manage to adjust emotions to adjust to environments or achieve one's purpose.

Under Graduate Students : In this study meaning of under graduate students is all the Students who are studying in different colleges of Mizoram.

Sample of the study

The sample of the study consists of 800 under graduate students of Mizoram. 380 students of Arts, 205 students of commerce and 215 students of science stream. The sample consists of 384 male and 416 female students studying in different colleges from four (4) districts of Mizoram namely Aizawl, Champhai, Lunglei and Serchhip district.

Tools used

1. To measure the creativity of under graduate students "Divergent Production Abilities (DPAs)" (2017) prepared by Dr. K.N. Sharma was adopted.

2. 'Roqan Emotional Intelligence Test (REIT)' (2008) developed by Prof. Roquiya Zainuddin and Anjum Ahmed was administered on the sample subjects to elicit their response on the five dimensions of emotional intelligence

IV. Analysis and Interpretation

Analysis of the present study is done in accordance with the objectives of the study.

Objective No. 1 and 2 to find out level of creativity and emotional intelligence of under graduates students of Mizoram

Table No. 1

Distribution of creativity and Emotional intelligence (Independent Variables) in Terms of Mean, Range, Standard Deviation, Kurtosis And Skewness

	N	Mean	Range	Std. Deviation		Skewness	Kurtosis	
Emotional Intelligence	Statistic	Statistic	Statistic	Statistic	Statistic	Std. Error	Statistic	Std. Error
	Creativity	67.75	46	6.05	.303	.086	.105	.173
	800	70	64	10.43	-.328	.086	.557	.173

The table shows the description on the distribution of scores on creativity and emotional intelligence of students. The Table presents the Mean, as a Measures of Central Tendency and the measures of Variability of Range and Standard deviation (SD) as a Measures of Variance. The table also shows the Kurtosis and Skewness values along with the standard errors (SES, SEK).

The table shows the students' score with a Mean of 65.75, Range of 46 and SD of 6.05 on E.I and Mean of 70.25, range of 64 and SD of 10.43 on Creativity. The skewness value on E. I is .303 (SES=.086) and the kurtosis value is .105 (SEK=.173). The Skewness value of creativity is -.328 (SES=0.86) and the Kurtosis value is .557. The Skewness and Kurtosis values within the range of ± 2 (SE) are usually considered normal.

Table No 2.

Levels of Creativity of under graduate students' (In accordance with the norms provided in the manual).

Range of raw score	Grade	Levels of Divergent Production Abilities	Total no.	%
109 & more	A	Extremely High	0	0
98 to 108	B	High	16	2
87 to 97	C	Above Average	55	6.87
71 to 86	D	Average/ Moderate	330	41.25
60 to 70	E	Below Average	308	38.5
49 to 59	F	Low	71	8.87
48 & less	G	Extremely Low	20	2.5
Total			800	100

As revealed from Table No.2, majority of the respondents 38 % and 41% have average creativity and below average creativity. It is found that negligible 2.5% and 2% are both on the high and low extremes and 6.87 above averages and 8.87 have low creativity. There is no respondent with extremely high creativity.

Table No.3

Levels of Emotional Intelligence of under graduate students' (In accordance with the norms provided in the manual).

Interpretation	Raw scores	Total No.	%
High Range	76 and above	248	31
Normal range	65 to 75	426	53.25
Low Range	64 and below	126	15.75
Total		800	100

Table No.3 depicts that 53.25 % of under graduate students' in Mizoram have normal E.I, quite a number of 31% are having high E.I and only 15.75 have low E.I.

Objective No. 3 To study the relationship between creativity and emotional intelligence among under graduates students of Mizoram.

Table No.4

Correlation between Creativity and Emotional Intelligence

Creativity	Emotional Intelligence	Sig
Pearson Correlation	0.162**	.001
Sig. (2-tailed)	800	
N		

** Correlation is significant at the 0.01 level (2-tailed)

Table No.4 highlights that there is a relationship between creativity and emotional intelligence of under graduate students' in Mizoram. The correlation value 0.16 denotes a low correlation but significant at 0.01 level. And therefore the hypothesis 'There is a significant relationship between creativity and emotional intelligence among under graduates students' of Mizoram is accepted.

Objective No. 4 To compare the levels of creativity and emotional intelligence in relation to gender

Table No. 5

Independent Samples Test

E.I	Male		SD	Levene's Test for Equality of Vari- ances	t-test for Equality of Means				
		67.23	6		t	df	Sig (2 tailed)	Mean Differ- ence	SED
	Fe- male	68.22	6.06	f 1.793	-2.3		0.021	-0.98	0.42
Crea- tivity	Male	68.97	9.5	f					
	Fe- male	71.44	10.55	2.209			0.001	-2.47	0.7

* E. I significant at .05 level

** Creativity significant at .01 level

An independent sample test was conducted to compare the mean score of male and female. Female students' perform slightly better in both the group. Table No. 5 reveals that there is a significant difference between male and female students in emotional intelligence and creativity, hence the hypothesis 'There is a significant relationship between male and female students in their creativity and emotional intelligence' is accepted.

V. Discussion and Conclusion

Most of the sample students are found to have average creativity and are within a normal range of E.I. The gender difference found among the group is significant but, it is worthwhile to keep in mind that when we speak about gender differences in behavioral science, we referred to two different Bell Curves, one for men the other for women that mostly overlap. When it comes to emotion men differ from women, if another person is distress, women tend to share feelings while men will try to do something to solve the problem.

Therefore, women claimed men are tuned out emotionally and men's defined women as too emotional please cite source. The finding shows that UG student's creativity needs to be enhanced, may it be thru classroom teaching or any other activities, it is desirable to inculcate actions that can improve student's creativity is some way. Creativity develops confidence; confident students' are not easily influenced by others. Creativity can change the way students acquire education and how they apply what they learnt in their real life. Also, creative expression is a key role in a student's emotional development. Einstein stated that teachers ought to be creative themselves if they desire to instill creativity in their students and in schools. Creativity is no longer labeled as what artists and musicians process. It's a vital skill for professionals in all fields.

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Issues, Trends and Challenges of the Eight Mizoram Legislative Assembly Election of 2018 - An Overview

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Though politics prevailed in Mizo society since the chieftainship era, electoral politics was unknown even during the whole period of British rule. Some local writers held the view that politics began in Mizoram in 1946 with the formation of the Mizo Union. However, it should be noted that politics had prevailed very much in Mizo society even before the formation of the Mizo Union since the chieftainship era; therefore, the formation of political party should only be identified with electoral politics but not politics. Some form of electoral activities had taken place even before the formation of the Mizo Union but it was limited franchise which was not universal franchise. As chiefs were important agents of the British Administration in Lushai Hills, notifications and orders of the British authority were implemented mostly through the chiefs. As chiefs were utilized as administrative agents by the colonial power, the issue of universal adult franchise did not arise at that time. (DOUNGEL, 2015). However, along with the rest of the region, Mizoram (The erstwhile Lushai Hills) could not be isolated from political consciousness for a

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long time. Electoral politics began to be experienced with the formation of the Mizo Union (MU) as the first political party on 9th April, 1946, which was followed by the formation of another political party known as the United Mizo Freedom Organization (UMFO) on 5th July, 1947. (Lalrinluanga, 2009)

The peculiarity of Mizoram is that different tribes of the state except the Brus, the Chakmas and Gorkhas are conglomerate tribes of the Zo ethnic group who are linguistically, culturally and socially related and who trace common historical origin known as Chhinlung. So, 'Mizo' is used as a generic term which includes all tribes of the state except the Bru, the Chakma and the Gorkhas. Political activities and electioneering since District Council era has been peaceful and formation and change of government has also been always peaceful even during the two decades insurgency. (Singh, 2016), Two basic features of Mizoram political scenario are struggle for power between two dominant political parties and no party continued to rule for more than two consecutive terms. In fact, Electoral politics in Mizoram since District Council era was the fight for political power between two dominant parties. The struggle for power during Mizo District Council era from 1952 to 1970 was between the Mizo Union (MU) and the United Mizo Freedom Organization (UMFO) in the initial stage and it was the fight between the Mizo Union and the Indian National Congress (INC) towards the end of District Council era. The struggle for power also continued as the fight between the Mizo Union and the Indian National Congress (INC) even after the Union Territory era; however, the merger of the Mizo Union into INC transformed the struggle for power into the fight between the INC and the People's Conference (PC) in rest of the Union Territory era. With the upgradation of Mizoram into full-fledged state, the struggle for political power has been transformed into the fight between the Indian National Congress (INC) and the Mizo National Front (MNF). However, the just concluded election effected surprise change in the first feature, where, Zoram People's Movement (ZPM) is emerging as the third alternative which chang-

es the status of the Indian National Congress (INC) from A Team to C Team and it promotes itself to the B Team. However, other feature of any party not ruling the state for more than two consecutive terms have been proved right again with the return of the Mizo National Front (MNF) to power after a decade of wilderness in the opposition, the period which also witnessed the State Legislative Assembly session without the party President, Zoramthanga.

Political parties, in the fray in the just concluded election were the Indian National Congress (INC), the Bharatya Janata Party (BJP) and Nationalist Congress Party (NCP) from the national parties; Mizo National Front (MNF) and Meghalaya based National People Party (NPP) from regional parties; whereas, two recognized regional parties of Mizoram, namely, Mizoram People Conference (MPC) and the Zoram Nationalist Party (ZNP) did not put up candidates but they fought from the platform of the Zoram People's Movement (ZPM). ZPM, Peoples Representation for Identity and Status of Mizoram (PRISM) and Zoramthar were unrecognized newly emerging parties which contested the elections. Both the two dominant parties, namely, INC and MNF fielded all the 40 seats, BJP fielded candidates in 39 seats, ZPM contested 35 seats, the Zoramthar contested 25 seats, PRISM fielded candidates in 14 seats, NPP put up candidates in 9 seats, NCP contested 5 seats and there were 6 independent candidates. (November 11th and 12th Issue of Vanglaini, 2018). Thus, five recognized parties and three unrecognized parties were there in the electoral fray. The new recently emerging political groupings which fielded candidates in the Eight State Legislative Assembly election, namely, Zoramthar, PRISM and ZPM shall be briefly assessed as given below.

Zoramthar is formed by Rev Zaichhawna Hlondo, former Pastor of Mizoram Presbyterian Church with some religious slogan. The Zoramthar professed to transform Mizoram with religious mind set and the founder claims that he got a call from God and he steps out to respond to that call. The party has been mobilized with preaching and prayer across the state and many church leaders, such as, Pastors

and Elders too joined the movement in the initial stage in 2015-2016. Public meeting was called by the group where prayers were held and the main objective of the Zoramthar is to reform Mizoram through spiritual reawakening and repentance of sin. However, with the emphasisation of functioning and contesting as political party by the founder, many church leaders left because they could not accept politicization of religious activities. The main objective of Zoramthar which Rev Zaichawna Hlondo emphasizes is to transform Mizoram through religious awakening and the group can be rated as extremist right wing party.

PRISM started its functioning as anti-corruption watch-dog since 2006 and it shouldered its responsibilities in fighting against corruptions in the past ten years. It exposed and publicized many hidden corruption issues and filed many corruption cases in the law courts. In reviewing its earlier activities and its fight against corruption cases, leaders of PRISM felt that corruption cases were not effectively pursued by the concerned authority and many of the public grievances, highlighted by them were not properly redressed by the authority. As a matter of fact, PRISM convened General Assembly on 3rd November, 2017 and resolved to transform itself into political party for redressing the grievances of the public and to effectively fight against corruption and corrupt practices. Vanlalruata and Lalrinzuala Chawngthu are President and General Secretary of the PRISM respectively at that time. The election manifesto of PRISM comprise of good governance, transparency in governance, effective enforcement of law and order, to fight corrupt practices, to punish persons who are involved in corruption, to take steps for utilization of resources of the state and to take steps for general welfare of people of the state. (PRISM, 2018)

ZPM has been formed by six different political parties and political grouping, namely, ZNP, MPC, Zoram Exodus Movement (ZEM), Zoram Reformation Front (ZRF), Zoram Democratic Front (ZDF) and Mizoram Peoples Party (MPP). All the alliance partners of the ZPM, except MPC and ZNP are all unrecognized political

parties. The process for formation of the Zoram Exodus Movement (ZEM) began since 18th November, 2015 where 8 senior citizens met at Tourist Lodge, Aizawl which was convened by F. Lalremsiama IPS (Retd) and Ex. M.L.A. The meeting deliberated upon the necessity for formation of new political party for reforming electoral politics in Mizoram. It was followed by successive consultative meeting on 5th August 2016 and 10th September, 2016 which were attended by senior politicians, retired bureaucrats, serving and retired Pastors, prominent journalists, youths and student leaders. Subsequently, the Zoram Exodus Movement (ZEM) has been formed as a political party on 24th June, 2017 at Aizawl Press Club and it was publicized on that day itself. K. Sapdanga, Editor, Vanglaini daily, a prominent journalist who was former President of the Mizoram Journalist Association (MJA) has been appointed as President of the ZEM and B. Lalchhanzova has been appointed as General Secretary of the party. Rev Dr K. Thanzaupa, prominent church leader and former General Secretary of the Baptist Church of Mizoram (BCM) and former Principal of the Academy of Integrated Christian Study (AICS) has been appointed as Convener of the 5 members Elder Council (Val Upa Council). The involvement of retired pastors and church leaders in ZEM raised many questions whether it should be the right political movement for reforming politics in the right perspective or is it unnecessary involvement of pastors and church leaders in politics? The ZEM has a vision of new Mizoram where there should be changes and its core value is based upon the Bible Verse of I Samuel 14:6 "May the Lord will help us". The objectives of the ZEM are highlighted as follow

1. Exodus from Bad Governance to Good Governance
2. Exodus from corrupted and nepotistic state to an honourable, fair and transparent state.
3. Exodus from Politicized Education to Politics Free Education
4. Exodus from Primitive Tribal Subsistent Economy to Progressive Developed Economy.
5. Exodus from Party owned Governance to Inclusive Politics

6. Exodus from Underdeveloped State to Developed State by the year 2025. (ZPM, 2017)

The visions and principles of the ZEM have also been accepted in principle as principle goals of the ZPM. The ZPM also vigorously campaigned on the issue of good governance, new system, development oriented works, preservation and protection of the Inner Line Regulation, to

Continuously pursue the six basic needs of Brigadier T. Sailo, to take necessary steps for unification of the Zo ethnic group, to protect the Zo ethnic group from assimilation of others, to take necessary steps for socio-economic upliftment of the downtrodden section, to create employment opportunities, to enact proper trade regulation, to focus upon administrative decentralization, to introduce health care facilities, to standardize and upgrade Referral Hospital at Falkawn along with Medical College and to take various steps for social reform (Zoram Peoples' Movement, 2018)

The Eighth Mizoram State Legislative Assembly Election could be said as one of the most heated and most watched election, Mizoram ever had. The reason being, the Congress tried to create Mizoram electoral record to form its third consecutive government with the slogan of New Economic Development Programme (NEDP) and some of the AICC leaders also campaigned in the state. The Congress was so confident to win and it contested all the 40 seats. It highlighted some of its achievements to the voters, such as, establishment of medical college, namely, Mizoram Institute of Medical Education and Research (MIMER), ongoing construction of railway connectivity, proposed establishment of Horticulture College at Thenzawl, introduction of Helicopter service and some other achievements under NLUP Schemes. (MPCC, 2018). The MNF also tried to regain power with its Socio-Economic Development Policy (SEDP) and the interesting thing was that, although MNF was part of NDA Alliance at the Centre and part of North East Democratic Alliance (NEDA) in North East India, the MNF distanced itself from

the BJP and NEDA during election campaign of the State Legislative Assembly in Mizoram. The reason being, BJP is regarded as fundamentalist Hindu based party by electorates of Mizoram. The MNF also promised that it would introduce total prohibition of liquor if it could form government. The MNF mainly focused its campaign mainly on the Socio-Economic Development Policy (SEDP) and it vigorously promised to transform the socio-economic status of the people of Mizoram through the SEDP scheme if it could form government. It also campaigned on the issue fighting corruption and to introduce Lok Ayukta, Decentralization in administration, empowerment of Aizawl Municipal Corporation, creation of assets and development of infrastructure, to take certain measures for social security, putting an end to the sell of liquor by enacting appropriate legislation, immediate repair and construction of bad roads across the state, to make Aizawl traffic jam free, to initiate necessary steps for integration of Zo ethnic group across the national and international boundary, and so on (MNF, 2018) The MNF contested all the 40 seats and the party high ranking leaders were so confident of securing single majority to form government without alliance with other parties. The joining of MNF by two former Cabinet Minister and high ranking Congress leader, Mr. R. Lalzirliana and Mr. Lalrinliana Sailo also made the MNF more confident of forming government.

The BJP campaigned on the issue of Congress Mukh North East and good governance, as such, top ranking BJP leaders visited the state from time to time. Even Amit Shah and Narendra Modi also campaigned in the state. The BJP contested 39 seats and it tried all the possible efforts to open its account in the Mizoram Legislative Assembly election. The BJP was confident of opening its account in the Mizoram Legislative Assembly with the entry of Dr B.D. Chakma, former Congress Minister and Mr. Hiphei, Speaker of the Legislative Assembly in the Seventh Term (The Aizawl Post, 2018). The main campaign issues of the BJP were establishment of 3 new Engineering colleges, 2 Medical colleges and 3 Nursing institutes,

creation of 50,000 new job opportunities, constructing football stadium in every district, traffic jam free Aizawl within 3 months, inclusion of Mizo language in Eight Schedule and construction of all-weather pothole free roads within six months. It also promised to transform development in the field of education, youth and empowerment, women, infrastructure development, healthcare, sports, tourism, boundary policy and rural development. (Bharatiya Janata Party, 2018). However, no such BJP magic or Modi magic was experienced in Mizoram Legislative Assembly election of 2018 like in the past elections. The NPP also vigorously campaigned on the issue of preservation and maintenance of tribal identity and Meghalaya Chief Minister, Conrad Sangma and some of his colleagues also campaigned in different parts of Mizoram. The NPP also became more confident with the joining of the party by Hmingdailova Khiangte, former Parliamentary Secretary of the Congress Government and it expected to open its account in the Mizoram State Legislative Assembly.

Election process was disturbed for few days due to mishandling of sensitive issue by S.B. Shashank who was the Chief Electoral Officer but normalcy returned with the recall of Shashank and appointment of Mr Ashish Kundra as the Chief Electoral Officer (CEO). The civil societies and NGO Co-ordination Committee, which rose in revolt because of mishandling of sensitive issue by Shashank could be fruitfully utilized by Kundra. As a matter of fact, polling was done peacefully and successfully without any untoward incidence like before and the apprehension and fears psychosis of S.B. Shashank was totally proved wrong by the peaceful conduct of election. (Doungel, 2018) There were four voters who crossed 100 years of age among the voters who casted their votes on the polling day. Arrangement was also made to enable the exercise of franchise right by Bru voters of the transit camps in Tripura and they were transported by buses and they casted their votes at Kanhmun Village inside Mizoram near the Tripura border. The YMA and other civil societies did the necessary arrangement for the Bru voters from

Transit Camps of Tripura and were also provided lunch. Thus, polling was done peacefully and successfully from 7 AM to 4 PM and it was violence free, rigging free, proxy voting free, intimidation of voters' free election as usual. However, problem in the Electronic Voting Machine (EVM) delayed the poll process at Ajasora Polling Station in Tuichawng Constituency and voting was done till 12 midnight on 28th November but many people could not cast their votes. The percentage of voting for the whole state was 80.40 percent and it was good as usual. (1st December, 2018 issue Vanglaini). Repoll for Ajasora Polling Station in Tuichawng Constituency was done on 4th December, 2018 (5th December, 2018 issue of Vanglaini) and it could start peacefully in time and ended in time. The percentage of voting after repoll at Ajasora was 81.94 percent and it was good as usual.

The credit for free and fair conduct of election should also goes to the Mizoram People Forum (MPF) which is an election watchdog organization, established in 2006 by churches and civil societies. Election for different layers of legislature have been experienced in Mizoram since 1948, namely, Lushai Hills Advisory Council, District Council, Regional Council, Village Council, Local Council, Municipal Council, Municipal Corporation, Legislative Assembly, Lok Sabha and Rajya Sabha; however, poll violence was not known in any of the above mentioned elections till now. In fact, the uniqueness of elections in Mizoram lies in this very aspect. It is an undeniable fact to admit that the constructive teaching and indirect involvement of the churches and civil societies have contributed a lot for peaceful conduct of election in the state. In such away, proxy voting and poll related violence seemed to be unknown in electoral history of Mizoram politics. However, unusual political development took place in 2003 Legislative Assembly election where indirect involvement of certain armed group from across the state boundary was said to be detected by the media. And, if the negative development proceeded without any positive check, it is unlikely that the status quo of peaceful poll could be further maintained. As a matter of

fact, the church associations and civil societies initiated a new social movement for electoral reform which enabled the emergence of the Mizoram People Forum (MPF). (Doungel, 2013) The MPF created awareness among the people with biblical teachings and it enforced the model code of conduct, issued by the Election Commission of India (ECI). There were some critics who criticized the role of MPF and churches and criticized them as one sided but those who made that criticisms are instead one-sided. The MPF does not favour any political party and does not campaign against any political parties but the MPF only inculcates awareness to the public and it only pursues the Memorandum of Understanding, signed between the MPF and political parties for conduct of free and fair poll. Likewise, the different church associations are also against liquor and free sell of liquor but churches do not favour any political party and do not fight against any political party. Therefore, there is no involvement of the church in politics but the churches instruct their members to exercise their franchise without the influence of money and dirty method (Mizoram People Forum, 2016).

Counting of the votes started at 7 AM on 11th December, 2018 in the capital city, Aizawl and in all the District Headquarters. There were 40 counting halls which meant one counting hall was arranged for each constituency and there were altogether 347 counting tables all over Mizoram. The election result surprised one and all because for the first time in the electoral history of Mizoram, third party, that is, the ZPM surprisingly emerged as the second dominant party in the State Legislative Assembly. The party, to form the next government was almost certain at 10 AM and when the process of counting was completed in every counting hall; it was confirmed that the MNF party won 26 out of 40 seats it contested. The ZPM occupies the second place by winning 8 seats where the Chief Ministerial candidate, Pu Laldhawma won from two constituencies, he contested. Laldhawma also defeated the incumbent Chief Minister and Mizoram Pradesh Congress Committee (MPCC) President, Lalthanhawla from Serchhip Constituency by a margin of 410 votes.

The ruling INC could win only 5 seats and BJP opened its account by winning a solitary seat. The NPP and NCP could not win even a single seat and there were no winner from independent candidates. All candidates of PRISM and Zoramthar forfeited their security deposit and they could not expect any further progress in their status as political parties from the ECI. PRISM contested the Assembly election without any alliance with other parties but it badly lost its security deposit in the all the constituencies which it contested. It should be observed that PRISM could not perform a miracle in Mizoram political scenario like what the Aam Admi Party (AAP) has done in Delhi Legislative Assembly election? Further, the PRISM should also critically reviews itself to improve its image and popularity to the public if it professes to function continuously as political party. The reason being, PRISM is no longer a vigilant anti-corruption watch-dog, as such, it ought to do what a political party has to do. If not, PRISM may end up in utopian dreamland. The MNF President, Zoramthanga won from Aizawl East I Constituency by defeating his nearest rival K. Sapdanga of the ZPM by a margin of 2504 votes and he gets the chance to return to State Legislative Assembly after a gap of ten years, that also as Chief Minister. The highest margin of victory in the eight State Legislative Assembly election was Mr Lalruatkima of MNF from Aizawl West II Constituency, where, he defeated his nearest rival Dr Lalmalsawma Nghaka of INC by a margin of 2720 votes. Whereas, the lowest margin of victory was Lalchhandama Ralte of the MNF from Tuivawl Constituency, where, he defeated his nearest rival, RL Pianmawia of the INC by a margin of 3 votes. Congress candidates from Lunglei West Constituency, Chalrosanga Ralte was defeated by a margin of 77 votes by C. Lalrinsanga of the MNF (The Aizawl Post, 12th December, 2018).

The percentage of vote share of the MNF was 38.44 percent and it secured 26 seats, the percentage of vote share of the INC was 30.85 percent but it secured only 5 seats, whereas, the ZPM which got vote share of only 22.91 percent, secured 8 seats. The humiliating result for the Congress (INC) was that the incumbent Chief

Minister, Lalthanhawla was defeated from both the constituencies, he contested. In Champhai South, he was defeated by a new face, a young MNF candidate and a lawyer, Mr T.J. Lalnuntluanga; whereas, he was defeated by Lalduhawma from his traditional, Serchhip Constituency. Only two from the Lalthanhawla Council of Minister, namely, Mr Zodintluanga from Thorang Constituency and Mr. C. Ngunlianchunga from Lawngtlai West Constituency were elected. Congress was reduced from 34 seats of the Seventh Legislative Assembly term to 5 seats in the present Eighth Legislative Assembly term. Further, Congress was exactly in the position of the MNF of the previous term with 5 seats in the Assembly. It should also be recollected that two prominent leaders of Congress who joined the MNF party on the eve of election, namely, R. Lalzirliana, Home Minister under Lalthanhawla led Government and Lalrinliana Sailo, Health Minister in the previous term of Lalthanhawla Government, won from their respective constituencies of Tawi and Chalfilh respectively where they contested. R. Lalzirliana was inducted as Cabinet Minister in charge of Power & Electricity, Minority & District Council Affairs etc, whereas, Lalrinliana Sailo was elected as Speaker without contest. The Congress won one seat each from Lawngtlai District, Siaha District and Mamit District and it won 2 seats from Lunglei District. However, the Congress could not win a single seat from Serchhip, Champhai, Kolasib and Aizawl districts. Many reasons were cited for the defeat of Congress party in the election, such as, sell of liquor, attempt for family and dynastic rule, infighting within the party, denial of party ticket to 13 sitting MLAs, bad road across the state etc. From the MNF, two stalwarts who were MLAs in the Seventh State Legislative Assembly, namely, Mr Vanlalawma, former Lok Sabha MP and K. Sangthuama, former Minister were defeated from Aizawl West III and Aizawl West I Constituencies respectively. Whereas, from ZPM, Lalmangaiha Sailo who was the President of MPC was in the third place in Aizawl West II Constituency, K. Sapdanga, prominent journalist and editor of Vanglaini daily newspaper, a person who was the brain behind the formation of ZPM was defeated by Zoramthanga from Aizawl East I Constit-

uency and Rev Dr K. Thanzauva was in the third place in Lunglei South Constituency (Doungel, 2018).

Some political pundits predicted hung Assembly but Mizo voters prefer stable government than shaky coalition which has been very clear from the verdict of the poll. The opening of account by the BJP has created a lot of issues but unnecessary tall claims have been made in the victory of the BJP by the party national leadership. The victory of the BJP was possible only due to infighting within the Congress because Congress MLA and former Minister Dr B.D. Chakma and his followers joined the BJP which only led to the winning of one MLA seat by the BJP. In fact, opening of account by the BJP was possible only due to change of side by the Congress leader and his followers. It was not due to BJP's influence or influence of the voters by BJP manifesto. There was no BJP magic and there was no Modi magic or Amit Shah's magic at all in the eight State Legislative Assembly election of Mizoram. It can be said that there is no BJP influence at all in the electoral scene as well as in the political scene of Mizoram. As a matter of fact, the BJP should not try to claim and should not claim from the political development of Mizoram. In fact, the credit for BJP winning of one seat was not due to the influence of BJP but it was possible only due to infighting within the Congress.

The new MNF Government was sworn in on 15th December, 2018 at 11 AM in the Raj Bhavan. The programme began with Bible reading and prayer by Rev Lalhmangaiha, Moderator of Mizoram Presbyterian Church and Chairman of the Mizoram Kohhran Hruaitute Committee (MKHC). It was the first such swearing in of government with Christian ritual and people of Mizoram are happy with dedication of the programme to the living God by Pastor. The proceeding was chaired by Mr Arvind Ray, Chief Secretary of Mizoram and Ministers were inducted with oath of affirmation by the Governor of Mizoram, Kumaran Rajashekharan one after another. The first to be sworn was the Chief Minister, Zoramthanga and he was followed by Tawnluaia, who was inducted as Deputy

Chief Minister. Six Cabinet Minister including the Chief Minister and six Minister of State were inducted in the swearing in ceremony. Leprosy Choir presented Halleluiah Chorus with melodious voice and the programme concluded with National Anthem by band party of the 1st Battalion Mizoram Armed Police. The Cabinet Ministers other than the Chief Minister and Deputy Chief Minister are Dr R. Lalthangliana, R. Lalzirliana, Lalchamlia and C. Lalrinsanga. The Minister of State are K. Lalrinliana, Lalchhandama Ralte, Lalruatki-ma, Dr K. Beichhua, Robert Romawia Royte and T.J. Lalnuntluanga. It was the first swearing in of any government where all the Ministers including the Chief Minister took oath of affirmation in Mizo language. (Doordarshan, Aizawl, 2018). It is interesting to note that three of the six Cabinet Ministers are ex- Mizo National army cadres during insurgency, namely, Chief Minister Zoramthanga was Vice President of the underground Government, Deputy Chief Minister, Tawnluia was Chief of Army Staff in the underground government and Home Minister, Lalchamlia was Lieutenant in the Mizo National Army (MNA). Home Minister, Lalchamlia also took oath of affirmation with traditional Mizo dress and he drew attention of the people because of his traditional attire. Hierarchical order and seniority was maintained in the induction and formation of government. All the Cabinet Minister were Ministers earlier and even the Ministers of State are usually second timers. Robert Romawia Royte and TJ Lalnuntluanga are the only two first timers who are inducted as Minister of State but there are certain points for justification with regard to induction of the two. Robert Romawia Royte was a dynamic and resourceful person who is the owner of both North East Consultancy Services (NECS) and Aizawl Football Club (AFC), as such, it seems the new government wants to tap his talents for benefit of the state. So far as T.J. Lalnuntluanga is concerned, he is a young lawyer and giant killer who defeated Lalthanhawla from Champhai South Constituency. So, the party found him worth rewarding and wants to utilize his legal talent.

The eight Mizoram State Legislative Assembly election caused many surprises in the Mizoram political scenario. The MNF transforms itself into A Team from B Team whereas, the Congress party (INC) is now marginalized into the minor status as C Team. However, the unknown ZPM now occupies pivotal position by being the main opposition party in the State Legislative Assembly and the ZPM can be rated as B Team which is now ahead of the Congress. Thus, the status quo of the struggle between two main dominant political parties in Mizoram political scenario has been changed by the outcome of the eight State Legislative Assembly result. It is doubtful whether Congress will be in the position to regain its lost ground or will it be marginalized by the emerging ZPM? Therefore, as strange development takes place in Mizoram political scenario, even political pundits are stunned by it. As such, the ongoing political process should be carefully watched whether Congress is in the position to regain its lost ground or ZPM is extending its influence.

The newly formed, MNF Government has many herculean tasks to perform ahead of it. It has to concretize the much awaited Socio-Economic Development Policy (SEDP) as a reliable and dependable development programme. The new government should also prove that the SEDP is better and more inclusive than the New Land Use Policy (NLUP) of the previous Congress Government. It has already decided in the meeting of the Council of Minister that the period from 21st December, 2018 to 14th January, 2019 as dry period when wine shop of the Public Undertaking should not sell out any wine and should all be closed. Further, the Chief Minister also stated that legislation for total prohibition will be introduced in the coming budget session of the Legislative Assembly. The new government also focuses upon repair and construction of bad roads across the state. Thus, the MNF Government should also be aware that it has to face the people's court again after five years, so, whether it can justify itself in the peoples' court may depend upon whether it really delivers its promises during election campaign or not. The State Legislative Assembly election result of 2018 changed the status

quo of Mizoram political scenario, and whether the said change is to be stable or not will be closely watched by the political pundits and political analysts.

Conclusion: The unique feature of election in Mizoram is violence free and peaceful election which has also been experienced in the eight State Legislative Assembly Election of 2018. However, the usual peaceful conduct of election was almost disturbed due to mishandling of sensitive issue by S.B. Shashank which was averted by his recall by the ECI. The credit for peaceful conduct of election should go to MPF, churches and civil societies and the people themselves. This election also witnessed the participation of 3 national parties, 2 regional parties and 3 unrecognized parties with some independent candidates. Some of the main campaign issues of the elections were NEDP, SEDP, upgradation of medical college, bad road, prohibition of liquor, socio-economic development, self-sufficiency in power, transparency, corruption, integration of the zo ethnic group, boundary issue, creation of job, traffic jam free Aizawl, transformation of Mizoram through religious awakening, protection of Inner Line Regulation, six basic needs, dynastic politics etc. The election result surprised one and all because the over-confident INC faced its electoral Waterloo where it was knocked out from A team to C team, whereas, the ZPM transformed itself into B team from C Team. The MNF returned to power with 26 seats and stable government could be formed by the party without the requirement of any post-election politicking. The just concluded election proved that all political parties should be conscious of the fact that they have to face people's court at the interval of every five years. Therefore, it is not essential how the political parties think of themselves or assess themselves but they should be conscious of the fact that assessment of the public is more important. The just concluded election witnessed the emergence of new political force, ZPM, in Mizoram political phenomena. As such, it should be carefully watched whether the ZPM will continue to neutralize the INC or will the INC regain its lost

strong-hold. It should also be carefully watched whether the ruling MNF be able to retain power in the next term or not? Which may largely depend on its performance whether it really delivers or not. It should also be stated that there is no scope at all for BJP to move ahead with progress in Mizoram political scene. Further, it should also be analyzed whether PRISM may liberate itself from utopian slogan to real political slogan which can be digested by the public. Thus, great changes and developments have been witnessed as a result of the Eight State Legislative Assembly Election of 2018 which were never experienced in the past. Therefore, Eight State Legislative Assembly Election of 2018 is very significant in the political history of Mizoram.

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Domestic Violence as Mediator in the Prediction of Negative Emotional States from Target of Indirect Aggression

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Abstract : *The study aims to investigate the occurrence of domestic violence amongst Mizo married men. It further attempts to discern the predictability of negative emotional states from indirect aggression and the mediating role of domestic violence on the predictability of negative emotional states from being the target of indirect aggression. To meet the objectives, the current study employed 400 Mizo married men as a sample collected from both the rural and urban areas. The study highlighted a predictability of negative emotional states from domestic violence and being the target of indirect aggression. Besides, experiences of domestic violence significantly moderated mediated and augmented the predictability of negative emotional states from being the target of indirect aggression. The findings of the study are discussed in the light of the extant literature describing the experiences of being the target of indirect aggression causing varying array of negative emotional states. Besides, being the target of indirect aggression in the past and victimization of domestic violence causes submissive behaviour and when this submissive behaviour is internalised it leads to negative emotional states.*

Keywords : *domestic violence, indirect aggression, negative emotional states.*

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Introduction

Human beings are endowed with a faculty to love and be loved. The culmination of love often blossom into marriage. Marriage is the union between two persons in body, soul and spirit (Epstein, 2020). It is an institution where lovers surrender their heart, life, and future to each other especially with the sanction of their loved ones. It is the beginning of a journey to an unknown future with an array of hopes and dream, embolden by the belief and expectation that their partner will always stand by them, in the face of trial and hardship. However, marriage is not always bountiful to furnish a conflict free relationship. Skirmishes and tensions infiltrate the couple relationship in the pretext of constructive argument. If handled properly, conflict can brings forth progress, growth and development to the couple's life (Ndubisi, 2017). However, conflict may escalate into a full blown domestic violence, if left unchecked.

Past experiences of indirect aggression exhibited an implicit bearing on the couple's relationship. Indirect aggression is the tendency to harm and assault the targeted individual in a circuitous way, hiding malicious intent (Kaukiainen, et al., 1999). The mode of assault is allusive, involving manipulation of the social environment of the targeted individual (Archer & Coyne, 2005). Most of the psychological harms and torments we encounter day to day are mostly in the form of indirect aggression (Richardson & Green, 1997).

Being the target of indirect aggression render undue negative psychological impact (Crick & Nelson, 2002). Empirical findings reiterated the association between victimization of indirect aggression and submissive behaviour. Submissive individuals are susceptible to indirect form of aggression (Catanzaro, 2011).

Submissive behaviour is an extreme form of obedience, characterized by a tendency to please everyone (Özkan & Özen, 2008). Conor and colleagues (Connor et al., 2000) argued that submissive behaviour is an individual's defensive behaviour, in response to threat from others who are more dominant than themselves. Inter-

nalization is a characteristic of submissive behaviour and may spill over to adulthood. Submissive individual may succumb under the threat of dominant and abusive spouses. Pereira and colleagues (Pereira et al., 2020) affirmed that victims of domestic violence exhibited submissive characteristics.

Domestic violence occurs when one partner tries to dominate and control the other usually using coercive mechanism involving verbal, physical, psychological, emotional, and sexual assault (American Psychological Association [APA], 2001; Douglas, 2019). It is a debilitating phenomenon, a social reality, indiscriminately affecting people across the world, irrespective of age, gender, ethnicity, education and social status (Ali & Naylor, 2013).

Researchers (Kahler et al., 2003; Peterson & Lieberman, 2001) stressed more on the prevalence of man to woman domestic violence. The term “domestic violence” is promptly applied to violence against women, solely emphasising the victimized position of women at the cost of stereotyping male as the perpetual perpetrator. However, as we delve deeper into this phenomenon, it can be pronounced with much assurance that domestic violence is a social issue (Choudhury & Deb, 2015), a crime and a violation of human rights (Thomas & Beasley, 1993).

Johnson (1995) put forward “a common couple violence”; an apt term to refer a sporadic eruption of violence enacted either by the wives or husbands during argument. The premise implicitly put forward the proposition that both men and women reciprocated violence against each other at some point in their relationship. Studies depicted women to be as violent as men in carrying out abusive acts (Stets & Straus, 1990). Tjaden and Thoennes (2000) reported that one in eighteen men and one in five women have experienced some form of physical violence at the hands of their intimate partner, during their lifetime. However, domestic violence against men did not gain enough attention of the researchers and lawmakers. Women to men violence, in a domestic setting, deserved a greater insight

and a serious investigation.

Being the target of indirect aggression and domestic violence takes a heavy toll on the victims' physical and mental health. Research findings also revealed a strong association between internalizing disorders and being a target of indirect aggression (Card et al., 2008). Domestic violence also resulted in the development of negative emotional states such as depression, anxiety and stress. (Thabet et al., 2015).

Depression is a negative emotional state which is strongly associated with extreme sadness and loss of interest in pleasurable activities (APA, 2013). Depression causes negative impact on a person's thought and behaviour. Victims of domestic violence are living in depression almost every day (Ehrensaft et al., 2003). Depression affected more than 264 million people, worldwide (World Health Organisation [WHO], 2020). Individuals with prolonged and severe abuse in the domestic setting are highly associated with anxiety, posttraumatic stress symptoms, and worse social coping skills (Hegart et al., 2013). Anxiety refers to the apprehension in anticipation of a possible future threat (APA, 2013). Anxiety is the sixth leading cause of mental disability across the world, contributing 4% of the total disability (National Health Portal of India [NHP], 2016).

Stress, a body response to unpleasant stimuli, and domestic violence are closely associated. Violence from an intimate partner may be the result of stress experienced by the perpetrator (Benson & Fox, 2004). Wang and colleagues (Wang et al., 2016) found a strong correlation between domestic violence and stress related disorder such as Post Traumatic Stress Disorder (PTSD).

Marriage is revered and well embraced in the Mizos society. A 'marriage by purchase' is practised (Sangkima, 2004). A normal modern Mizo wedding usually takes place in a church. After taking a vow in the presence of church leaders, families and friends, a woman would be ushered to her husband's house to live with him for the rest of her life. She now becomes part of her husband's fam-

ily. Like any other marriages across the world, Mizo couples are not free from the burden of strife and conflict. It is not too undignified to bear a thought that Mizo married men might silently suffer at the hands of their abusive wives.

In view of the forgoing, the present study tries to explore the occurrences of domestic violence amongst Mizo married men, with the female partner as the perpetrator in the marital relationship. It is conducted in order to explicate the mediating role of domestic violence on the predictability of being the target of indirect aggression on negative emotional state. However, it is expected that there will be significant predictability of negative emotional states from indirect aggression and domestic violence.

Methods

Sample: A sample of 400 Mizo married men were collected randomly from the rural and urban areas of Mizoram employing a multi stage random sampling procedure. The subject's participants' age ranges from 25 to 60 years of age ($\bar{x}=42.91$). They were divided into two groups; middle adulthood (25 to 40 years) and late adulthood (40 to 60 years). All the data were collected by the researcher in the work place settings.

After establishing a rapport, consent was taken from each of the participants. Basic booklet information and psychological tools are were completed in the presence of the researcher.

Psychological tools:

Severity of Violence Against Men Scale (Marshall, 1992): is a 46-items instrument designed to measure threats of physical violence (19 items) and physical assault (27 items). It contains 46 acts categorized as; threats of violence, actual violence, and sexual violence. Each items is to be responded on nine (9) points Likert scale with the higher score indicating more threat, acts or sexual violence.

Indirect Aggression Scale-Target Version (Forrest, et al., 2005): is a 25 self-report items designed to measure the usage of indirect aggression against someone else. Response format is based on

a 10 points Likert scale with the range from 0 being 'never' to 9 'almost daily'.

There are three subscales: ; a) Use of malicious humor (9 items), in which humor was used to harm the victim, b) 'Social exclusionary behavior' (10 items) "behaviors that would socially exclude the victim" and, c) 'Guilt induction' (6 items) "consisted of behaviors where by guilt is intentionally induced".

Depression Anxiety Stress Scale (Lovibond & Lovibond, 1995) : is a 21 self-report items, rated on a 4 points Likert scale; a) did not apply to me at all; b) applied to me to some degree; c) applied to me to a considerable degree and d) applied to me very much. It is designed to measure the three related negative emotional states of depression (7items), anxiety (7 items) and stress (7 items). Higher scores indicate higher presence of this negative emotional states.

Results

The mean score on Severity of Violence Against Men Scale (Marshall, 1992), Indirect Aggression Scale-Target Version (Forrest, et al., 2005) and Depression Anxiety Stress Scale (Lovibond & Lovibond, 1995) are much lower than the expected mean score. However, inspite of this, domestic violence against men do occur in the targeted population.

The results (table-1) shows the psychometric adequacy of the behavioural measures. The Cronbach's Alpha (α) shows the reliability of each sub-scales of the behavioural measures at the acceptable range. The t-test for the age group reveal significant t-values on anxiety (equal variances not assumed); middle adulthood participants ($\bar{x}=2.80$; $\sigma=2.66$) showed significantly greater mean score as compared to late adulthood participants ($\bar{x}=2.31$; $\sigma=2.23$).

The analyses for the two localities (urban and rural) also reveal significant t-values on all the psychological constructs except for sexual aggression. Participants from urban areas shows greater mean scores on all the psychological constructs; social exclusion ($\bar{x}_U=14.38$; $\sigma_U=5.62$ Vrs $\bar{x}_R=12.99$; $\sigma_R=4.47$), malicious humour ($\bar{x}_U=12.27$; $\sigma_U=4.94$ Vrs $\bar{x}_R=11.50$; $\sigma_R=4.10$), guilt induc-

tion ($\bar{x}_U=9.03; \sigma_U=3.73$ Vrs $\bar{x}_R=8.20; \sigma_R=3.19$), threat ($\bar{x}_U=2.52; \sigma_U=5.15$ Vrs $\bar{x}_R=1.40; \sigma_R=3.95$), acts ($\bar{x}_U=1.73; \sigma_U=4.38$ Vrs $\bar{x}_R=.93; \sigma_R=3.04$), depression ($\bar{x}_U=2.70; \sigma_U=2.64$ Vrs $\bar{x}_R=1.80; \sigma_R=2.44$), anxiety ($\bar{x}_U=2.80; \sigma_U=2.68$ Vrs $\bar{x}_R=2.26; \sigma_R=2.15$), stress ($\bar{x}_U=4.48; \sigma_U=2.94$ Vrs $\bar{x}_R=3.79; \sigma_R=2.75$).

The bivariate correlation (Table-1) also reveal significant positive correlation between all the psychological constructs except for that between sexual aggression and stress providing foundations for the prediction of negative emotional states from indirect aggression(target version) with domestic violence as mediator of the prediction. Internal consistency of each of the sub-scales of the behavioural measures emerged to be substantial.

Table 1: The descriptive statistics (mean, and standard deviation), bivariate correlation coefficients, Cronbach's Alphas (values in bold-italics) and t-values for age-group and locality on the sub-scales of the behavioural measures.

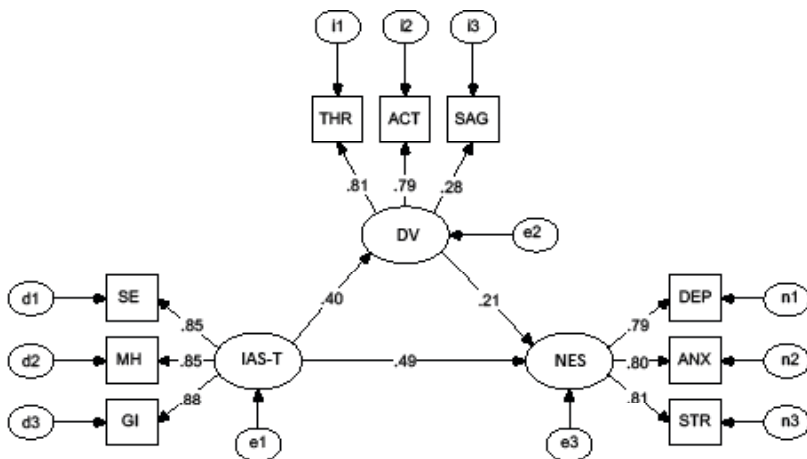
	SD	Correlation coefficients with Cronbach's Alphas		<i>t-values</i> for Age-group	<i>t-values</i> for Locality	
Social Exclusion	5.09	.87		1.06	3.23**	
Malicious Humour	4.53	.88		1.67	2.03*	
Guilt Induction	8.59	3.48	.85	1.25	2.80**	
Threat	1.93	4.59	.87	.33	2.88**	
Acts	1.31	3.76	.87	1.79	2.47*	
Sexual Aggression	0.08	0.53	.58	-1.48	-.15	
Depression	2.23	2.57	.79	1.36	4.17**	
Anxiety	2.51	2.43	.60	2.29*	2.62**	
Stress	4.11	2.86	.06	.60	1.75	2.890**

** Significant at .01; * Significant at .05

The structure equation model shows significant overall chi-square goodness-of-fit statistics ($\chi^2 = 26.71$; $df = 24$; $p = .318$). The fit indices emerged to be fully acceptable with the model fit summary revealing healthy fit indices (CMIN/df=1.11; IFI=.999; TLI=.999; CFI=.999; RMSA=.014). The factor loading for each construct is good except for sexual aggression (SAG).

The structural equation model (Figure-1) depicted the direct predictability of negative emotional states from domestic violence (direct effect = .21; $p = .001^{**}$) and indirect aggression (direct effect .49; $p = .000^{**}$). However, the mediating role of domestic violence on the predictability of negative emotional states from indirect aggression also emerged (total effect; .57, $p = .000^{*}$; direct effect = .49, $p = .000^{*}$; indirect effect = .08, $p = .000^{**}$). The mediating role of domestic violence augmented the predictability on negative emotional states from being the target of indirect aggression by 18%.

Figure-1: The structural equation model depicting the mediating role of Domestic Violence (DV) between Target of Indirect Aggression (IAS-T) and Negative Emotional State (NES)



{THR= Threat; ACT=Acts; SAG=Sexual Aggression; SE=Social Exclusion; MH= Malicious Humour; GI=Guilt Induction; DEP=Depression; ANX=Anxiety; STR=Stress}

Discussion

The magnitude, intensity, prevalence of domestic violence cuts across the length and width of the world. Women perpetrated interpersonal violence against their spouses, sometimes goes to the extent of killing their intimate partner (Shackelford, 2001). However, majority of the scholarly literature endorsed women as the perpetual victim (Enakele, 2019). According to Menard and colleagues (Menard et al., 2008) each year, out of 1000, approximately 0.13% of men and 0.38% of women experienced violence at the hands of their intimate partners. Conroy and Cotter (2017) cited a self-reported (2014) cases in Canada; 7% of women and 6% of men were physically or sexually assaulted by their partner. The present study is in congruent with most of the findings made by earlier studies which observed that domestic violence (Hegarty et al., 2013; Thabet et al., 2015) and being the target of indirect aggression (Reijntjes et al., 2011) causes significant impairment and numerous psychological distress.

Prevalence of anxiety seems to decline over the course of adulthood (Kessler et al., 2005). Older adults have learnt to regulate their emotions and modify their behaviour in order to cope with anxiety (Charles et al., 2001). Moreover, they have an inclination to appreciate and dwell with the positive side of life and at the same time refrain from reporting negative emotions (Cartensen et al., 2000; Gross et al., 1997).

Empirical evidences in literature subscribed to the prevalence of negative emotional states as significantly higher in urban areas than rural areas (Husain, 2019). Increased stimulus level in urban areas may result in stimulus overload. Failure to cope with heightened stimulus triggered negative emotional states ("How the city effects mental health", n.d.).

Urban-rural disparity in the prevalence of domestic violence seems to sway between the broad ends of the continuum. McCarry and Williamson (2009) found non disparity between urban and

rural area in the prevalence of domestic violence against women. In contrast, Ajah and colleagues (Ajah et al. 2014) asserted higher prevalence of domestic violence among rural women. In view of the urban-rural disparity, literature focussing on domestic violence against men is rather minuscule. Urban women are more informed; they have attained the highest rung in the social ladder. Improved social status and the mobility toward gender equality may have contributed to the occurrence of domestic violence in the study. However, further investigation is warranted to ascertain the proposition.

Literature validated differences in perspective and attitude between rural and urban areas towards violence, aggression and morality. Urban and rural belongingness predicts the engagement and victimization of hostile aggression (Singh & Dubey, 2015). Websdale and Johnson (1998) endorsed the idea that value, ethics and morality decay in larger cities. Poor moral judgements justify and sanction malicious acts and intent (Wang et al., 2016). Moral disengagement resulted in the pursuits of unethical acts, violent and aggressive conduct including ostracizing and relational hostility (Riaz et al., 2019).

The significant direct and indirect path from indirect aggression to negative emotion with the mediation from domestic violence are marked in empirical findings. Researchers furnish insight into the detrimental effect of indirect aggression and its psychological repercussion. Being a target of indirect aggression may predispose an individual for several social and psychological problems (McDougall & Vaillancourt, 2015). Vicarious exposure to indirect aggression is stressful (Marsh et al., 2011). To cope with stress, individual who feel inferior to others may develop submissive approach (Connon et al., 2007). Submissive behaviour hampers growth and development (Özkan & Özen, 2008). There is strong indication on the causal effect of submissive behaviour on internalization, low self-esteem, negative thought patterns such as blaming oneself (Benjet et al., 2010). Guilt feelings may contribute to the development of hopelessness; a strong predictor of negative emotions (Radliff, et al., 2015). Experiencing indirect aggression within a domestic setting, from an

intimate partner, contributed myriads of negative emotions (Rode et al., 2015). Insecure, unassertive and submissive individual are susceptible to indirect aggression (Pepler, 2007). Submissive individual needs constant validation, obediently takes order and sanction from a dominant person (Yimaz & Sardogan, 2015).

The present study highlighted the prevalence of domestic violence against men in the targeted population subscribing to other empirical findings (Adebayo, 2014; Matczak et al., 2011). Direct predictability of negative emotional states from domestic violence and being the target of indirect aggression emerged. Experiences of domestic violence significantly moderated mediated and augmented the predictability of negative emotional states from being the target of indirect aggression.

Limitation: The present study does not consider the directional effect and impact of demographic variables. However, the adequacy and validity of the study is retained.

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Choice Based Credit System : An Opinion Survey of Teachers of Mizoram university

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Abstract: In India, in the past years many of the higher education institutions, have introduced the Choice Based Credit System (CBCS) in their UG or/and PG level courses. The CBCS provides a unique feature which is like a 'cafeteria' type approach in which the students can select courses of their choice, learn at their own convenience, they can also take up additional courses and earned more than the required credits, and this system follows an interdisciplinary approach to learning (UGC Guidelines). The Mizoram University has implemented the CBCS system in its PG Programmes from 2012. This paper highlights the opinions of teachers of Mizoram University regarding different issues relating to Choice Based Credit System which have been practiced in Mizoram University for almost 9 years now. The paper deals with the important issues like need for training of teachers and non-teaching staff on CBCS, impact of CBCS on the work load of teachers, problem faced by academic departments.

Keywords: Choice Based Credit System, Mizoram University, Credit system

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1. Introduction:

The report given by National Knowledge Commission to the nation in 2008-2009 on higher education and Yashpal Committee Report in 2009 recommended revamping of higher education through academic and administrative reforms. The main focus for this reform was to transform the higher education of India at par with the international standard and be equivalent to developed nations. University Grant Commission (11th plan, March 2009) and Association of Indian Universities (AIU) come up with the Choice Based Credit System. This system allows the students to choose from the prescribed courses given by their institution, which are classified as core, elective or minor or soft skill courses. In CBCS, assessment is done by means of grade and credit system. It is design in such a way that the students can learn at their own speed. The main idea behind this transformation is to serve the needs of the students so as to keep up-to-date with development and innovations happening in higher education due to liberalization and globalization all over the world. CBCS authorize the student's mobility in different educational institutions across the country as well as all over the globe and transferring of credits earned from parental institution to other institution is also available in CBCS. As CBCS has many interesting features, it is the answer to the emerging socio-economic situations, and could effectively respond to the educational needs and occupational aspirations of the upcoming generations. With the help of modern Information and Communication Technology, CBCS has a high probability to be implement effectively and efficiently - bringing students, institutions and higher education to newer heights.

There have been many debates and deliberations regarding the implementation of CBCS all over the country, CBCS is implemented in such haste in many universities, so without clear guidelines or without proper training/orientation it has been implemented. It may be too early to jump into conclusions as it has been practiced only for a few years now. As CBCS is a process of evolu-

tion of educational reforms that would reveal the result in successive years and after a few cycles of its implementation.

Mizoram University, in view the aforesaid recommendations, has implemented Choice Based Credit System in its PG Programs from 2012-2013 academic session, and has already produced two batches of students. Mizoram University has drafted two regulations for Post Graduate programmes under CBCS, the first one in 2012 and the second one in the year 2015. There have been various modifications and changes in the second regulation; there has been a change in the course structure, modifications have been made. However, the present study has been confined to the teacher's opinions on the various provisions under CBCS Regulation-2012 of Mizoram University.

The successful implementation of CBCS largely depends on the teachers. For the success of any system in education, the effectiveness of the teacher greatly affects the outcome. CBCS has come up with many new changes that has been lacking in the previous system, so the teachers are left with many challenges. So, in this paper we will be discussing the various problems and difficulties they encountered and steps that has been taken for the successful implementation of CBCS.

2. Objectives of the Study

1. To study the opinions of teachers on need of training of teaching and non-teaching staff on CBCS.
2. To study the opinions of teachers on impact of CBCS on teachers.
3. To study the opinions of teachers on impact of CBCS.
4. Impact of CBCS on the Functioning of Academic Departments.

3. Review of Related Literature

Deuri (2015) in his study, Attitude towards Choice Based Credit System of Post Graduate Level Students in Higher Education: a Study on Guwahati University has drawn the sample from post

graduate (PG) level Arts and Science students of Guwahati University. The sample size is 60 out of which 30 are from Science and 30 from Arts department. For this purposive sampling technique has been adopted. To collect the requisite data related attitude towards CBCS self-designed attitude scale was used. The major findings of the study as well as some suggestions are as follow; (1) Science Students are having the highest level attitude towards CBCS in comparison to the Arts Students of Guwahati University. (2) Boys are having the highest level attitude in comparison to the Girls Students of Guwahati University.

Aithal & Kumar (2016) conducted a study on Analysis of Choice Based Credit System in Higher Education and pointed out the strength, weaknesses, opportunities and challenges of CBCS, they also touch upon the ABCD analysis of CBCS, the advantages, benefits, constraints and disadvantages of CBCS. The basic motive of CBCS is to expand academic quality in all aspects, right from the curriculum to the learning-teaching process to examination and evaluation systems. However, multiple methods are followed by different universities across the country in examination, evaluation and grading system. Considering this diversity, the implementation of the choice based credit system seems to be qualitatively superior although it is not to be considered s ultimate. The comparative analysis using SWOC and ABCD has put ABCD analysis on greater footing.

4. Population and Sample

All the teachers from all academic departments of Mizoram University constituted the population of this study. The sample consisted of 78 teachers' (59 male and 19 female) drawn from 25 academic departments constituted the sample of the study.

5. Tools Used for Data Collection

An opinionnaire consisting of 21 statements on different issues relating to CBCS was developed by the investigators.

6. Findings and Discussions

Findings and discussions of the study have been presented under the following sections:

1. Opinions of teachers on need of training of teaching and non-teaching staff on CBCS.
2. Opinions of teachers on impact of CBCS on teachers.
3. Impact of CBCS on the Functioning of Academic Departments.

Dimension -1

Need of Training of Teaching and Non-Teaching Staff on CBCS

One of the very important criterions for successful implementation of any new idea or change is the training/orientation of the personnel involved in the implementation of the process. Since CBCS has to be implemented by the teachers' and educational administrators, its success largely depends on how much training has been imparted. So, there are many issues that have to be thoroughly studied and discussed, the need for orientation or training on CBCS is very much required for the teachers'. This particular section has been executed to examine issues related to training of teachers, office workers, examination branch, heads of departments and Deans, regarding CBCS. Here are the opinions of the teachers' regarding these issues.

1) Training of New Heads and Deans Regarding CBCS: In view of the rotation policy adopted by the university there is a change in headship and deanship in certain departments and schools in every semester. In view of such changes there is a need to conduct orientation/training programmes for new heads and deans for the effective implantation of CBCS. When teachers' were asked their opinion on this question, 82 percent of them agreed that the new heads and deans should undergo such training, whereas 9 percent of the teachers' disagreed with it and the remaining 9 percent of them were undecided.

2) Frequent Training of Teachers' Regarding CBCS: Regarding training of teachers' on CBCS, majority of the teachers' 73 agree that there should be frequent training of teachers' regarding CBCS, 12 percent did not have an opinion on this, whereas 15 percent disagree with this statement.

3) Frequent Training of Office Staff of Examination Branch Regarding CBCS: Item 3 highlights that 60 percent of the teachers' agree that there should be frequent training of office staff of examination branch regarding CBCS, it is surprising to find that 27 percent of the teachers' have no opinion on this, whereas 13 percent did not feel the need for training of office staff of examination branch regarding CBCS.

4) Workshop Should Be Organized for Teachers' By Inviting and Involving Resource Persons With Appropriate Expertise: Responding to the statement special workshop should be organized for teachers' to understand the details about grading, semester, credit system, credit transfer etc. by inviting and involving resource persons with appropriate expertise, 9 percent of the teachers' disagree with it, 1 percent did not have opinion about it, whereas large majority 90 percent of the teachers' agree to it.

5) Training to New Heads and Deans on CBCS: Regarding providing mechanisms for training to new Heads and Deans on CBCS, 7 percent of the teachers' disagree, Whereas 4 percent of the teachers' were undecided about this statement, on the other hand majority of the teachers' 90 percent agree that the new Heads and Deans should be provided training on CBCS.

6) Provisions for Training for the Officers and Staff of Examination Branch: Responding to the statement there should be provisions to provide training on CBCS to the officers and staff of examination branch, 3 percent of the teacher did not agree to this, again 3 percent of the teachers' are undecided, where on the other hand 94 percent of the teachers' agree to this statement that training should be pro-

vided for office staff and examination branch.

7) Need to Conduct a Centralized Orientation Programme: All academic departments, every year, conduct orientation on CBCS, wherein issues relating to CBCS are discussed. Many of these departments either do not have very complete understanding of the various provisions under CBCS or do not give that much focus or the desired attention to it while explaining. Thus, the researcher felt the need of conducting a centralized training on CBCS for students' by inviting the University CBCS committee. This centralized team should be over and above the orientation training organized by the department. Item 7, vide table-1, show that 83 percent of teachers agreed that there is a need to conduct a Centralized Orientation Programme on CBCS for students' every year soon after admission, on the other hand 10 percent of the teachers did not have any opinion on this and only 7 percent of the teachers' disagreed with this statement.

Table-1
Opinion of Teachers' on Training on CBCS

Item No.	Statement	Response	N	%
1.	There should be frequent training of new Heads and Deans regarding CBCS.	Disagree	7	9%
		Undecided	7	9%
		Agree	64	82%
2.	There should be frequent training of teachers' regarding CBCS.	Disagree	15	15%
		Undecided	9	12%
		Agree	57	73%
3.	Do you feel that there should be frequent training of office staff of examination branch regarding CBCS?	Disagree	10	13%
		Undecided	21	27%
		Agree	47	60%
4.	There should be a special workshop with an expert resource person for teachers to understand better about grading, semester, credit system, credit transfer etc.?	Disagree	7	9%
		Undecided	1	1%
		Agree	70	90%
5.	There should be a mechanism to provide training to New Heads and Deans on CBCS.	Disagree	5	6%
		Undecided	3	4%
		Agree	70	90%
6.	There should be provisions to provide training on CBCS to the officers and staff of examination branch	Disagree	2	3%
		Undecided	2	3%
		Agree	74	94%
7.	There is a need to conduct a Centralized Orientation Programme on CBCS for students' every year soon after admission	Disagree	5	7%
		Undecided	8	10%
		Agree	65	83%

Dimension -2

Impact of CBCS on Teachers'

The UGC has admitted in its guidelines that one of the negative aspects of CBCS is fluctuations in the teachers' workload. With the introduction of CBCS, the workload for the teachers' increased to a very great extent; it increases their administrative, teaching, testing and evaluative workload, they have to finish their syllabus on time, but due to many evaluative exercises like C1, C2, seminars, assignments etc., it is difficult to focus only on the teaching part, one of the important features of CBCS is open elective, which increases the workload for the teachers' as well as the office workers, as the department has to send all the attendance and marks for open electives to their parental department, they have to tabulate and calculate all the marks of C1, C2 and C3. The data vide table-2 here shows the opinion of teachers' regarding the different impacts of CBCS on them.

1) Increase in Teaching Work Load: With the introduction of CBCS, the workload for the teachers' increases to a very great extent; it increases their administrative, teaching, testing and evaluative workload. A quick glance from the table-2 here shows that 87 percent of the teachers' respond that CBCS has increased the teaching workload of the teachers' while 13 percent of the teachers did not agree with this statement. Of those who agreed with this statement, 65 percent said it increased their teaching workload to a great extent, whereas the remaining 35 percent reported that it added to their work load to some extent.

2) Increase in Administrative Work Load: While responding to the statement whether CBCS has increased the administrative workload for the teachers', majority of the teachers' i.e., 78 percent teachers opined that CBCS has increased their administrative workload; on the other hand 22 percent did not agree with this statement. Of those who agreed with this statement, 36 percent said it increased their administrative workload to a great extent, whereas the remaining

64 percent reported that it added to their work load to some extent.

3) Increase in Testing and Evaluation Work Load: A large number of teachers' 88 percent agree to this statement with the introduction of CBCS, there is a sudden increase in testing and evaluation, when further asked to what extent 52 percent agreed to it to a very great extent, 48 percent to some extent, while on the other hand only 12 percent did not agree to this statement.

4) Due to open electives teachers' are not able to pay attention to their main courses: The data vide Item No. 4 indicates that 82 percent of the teachers' did not agree that with the introduction of Open Electives under CBCS teachers' are not able to pay due attention to their main courses in their respective departments, majority of the teachers', 4 percent were undecided about it, whereas 14 percent agree to this statement.

5) Inadequate number of teachers': The problem which some of the teachers' used to point out is that due to limited number of teachers' CBCS cannot be implemented in its full form. When teachers' were asked to express their opinion on this issue, vide Item 5 in table- 2 , almost half of the teachers' (53 percent) reported that their departments did not have any problem regarding the number of teachers' for the implementation of CBCS, 32 percent reported about the inadequacy of number of teachers', and 15 percent were undecided about it.

6) Too Much of Internal Evaluation leaves less Time for Teachers' to Teach: While responding to the statement too much of internal evaluation leaves less time for teachers to teach, 55 percent of the teachers did not agree to this statement, 43 percent agree to it and the remaining 2 percent are undecided about it.

7) Teachers' Involvement in Testing and Evaluation Leaves Less Time for Supervising M. Phil. And Ph.D. Scholars: There is quite a diversion of opinions as seen from Item No. 7, here 53 percent of the teachers' agree to the statement, too much involvement of teachers'

in testing and evaluation under CBCS does not leave much time for teachers' for supervision M. Phil. and Ph.D. scholars, while 14 percent were undecided about it, on the other hand 33 percent disagree to it.

8) Teachers' Involvement in Testing and Evaluation Leaves less Time for their Personal Research: As Item 8 shows that 70 percent agree to the statement, too much involvement of teachers' in testing and evaluation under CBCS does not leave much time for teachers' for their personal research, while 3 percent were undecided about it, while 27 percent disagree to this statement.

Table-2
Impact of CBCS on Teachers'

Item No.	Statement	Response	N	%
1.	Increased the teaching work load of teachers'	Yes	68	87%
		No	10	13%
		If yes, To what extent	44	65%
		(a) Large extent		
		(b) Some extent	24	35%
2.	Increased the administrative work load of teachers'	Yes	61	78%
		No	17	22%
		If yes, to what extent	22	36%
		(a) Large extent		
		(b) Some extent	39	64%
3.	CBCS increased the testing and evaluation workload of teachers'	Yes	69	88%
		No	9	12%
		If yes, to what extent	36	52%
		(a) Large extent		
		(b) Some extent	33	48%
4.	With the introduction of Open Electives under CBCS, teachers are not able to pay due attention to their main courses in their respective departments.	Disagree	64	82%
		Undecided	3	4%
		Agree	11	14%
5.	Inadequate number of teachers' in my department is not able to do justice with open electives.	Disagree	42	53%
		Undecided	11	15%
		Agree	25	32%
6.	Do you think that too much of internal evaluation exercises in CBCS do not leave much time for teachers to teach?	Disagree	43	55%
		Undecided	2	2%
		Agree	33	43%
7.	Too much involvement of teachers' in testing and evaluation under CBCS does not leave much time for teachers for supervision M. Phil. and Ph.D. scholars.	Disagree	26	33%
		Undecided	11	14%
		Agree	41	53%
8.	Too much involvement of teachers' in testing and evaluation under CBCS does not leave much time for teachers for their personal research.	Disagree	22	27%
		Undecided	2	3%
		Agree	54	70%

Dimension-3

Impact of CBCS on the Functioning of Academic Departments

There is a general perception in the university that with the introduction of CBCS the workload of academic departments has increased to a great extent, as it demands too much involvement of the department in testing and evaluation, compiling of results and other clerical work. Thus, the researcher, in order to validate this perception, seek teachers' opinions on various issues relating to certain paradigm shifts in the functioning of departments and work load of teachers. Analyses of data relating to the opinions of teachers on the impact of CBCS on the working of the department have been discussed as under:

1) With the Introduction of CBCS, the Workload of the Examination Department Relating PG Examination has been Transferred to Academic Departments: One of the core features of CBCS is Internal/Formative Assessment on regular intervals. The CBCS Regulation, 2012 of Mizoram University requires the academic departments to conduct 3 tests each under C-1 and C-2 within one semester. Besides, setting of question papers and evaluation of answer scripts have to done internally by teachers for their respective courses. All these provisions under CBCS seem to have certain impact on the functioning of departments and work load of teaching and non-teaching staff. There is a generalized feeling among the university fraternity that with the introduction of CBCS the work load of examination branch has been shifted to the academic departments. When teachers were asked to express their opinion on this issue it is interesting to report that huge majority 93 percent of the teachers' agreed with this statement, whereas only 6 percent of the teachers' disagreed with this statement, and 1 percent of the teachers were undecided about this issue.

2) There is Too Much of Internal Evaluation Exercises in My Department Under CBCS: In response to the statement there is too much of internal evaluation exercises in departments under CBCS, majority

of the teachers' 72 percent agreed with this statement, 8 percent of them were undecided about this one, on the other hand 20 percent disagreed that there is too much of internal evaluation under CBCS.

3) Teachers' Remain Too Busy in The Conducting of Evaluation Exercises: As we have pointed out under CBCS there is too much evaluation, responding to the statement, 'teachers' in department remain too busy in the conducting of evaluation exercises under CBCS', 21 percent of the teachers' disagreed with this statement; 13 percent of the teachers' were undecided about this, majority of the teachers' 66 percent agreed that the teachers' in their department were too busy with their evaluation exercise.

4) Too Much Involvement of Academic Departments in Testing, Evaluation and Compiling of Results has impacted the Quality of Education: With the introduction of CBCS, the evaluation has increased in different spheres, therefore, too much involvement of academic departments in testing, evaluation and compiling of results, there is a fear that the quality of teaching might have been compromised. Here, 69 percent of the teachers' agreed with this statement, 10 percent are undecided about it; on the other hand 21 percent of them disagreed with this statement.

5) Supporting Staff is Not Adequately Trained in CBCS: In response to Item 5 Vide Table-3, 'supporting staff in my department is not adequately trained in CBCS', 15 percent of the teachers' opined that the supporting staff in their department are adequately trained on CBCS and 8 percent of the teachers' were undecided about the adequacy of their training, whereas, majority of the teachers' 77 percent expressed their agreement with this statement.

6) Without I.T Support, Maintenance and Retrieval of Office Records Relating to CBCS is Not Possible: As CBCS required a lot of clerical works, without I.T support, maintenance and retrieval of office records relating to CBCS is not possible. Here, 19 percent of the teachers' disagree with this statement, whereas, 9 percent of the teachers' have no opinion on this, on the other hand, majority of

the teachers' 72 percent agreed that without I.T support successful implementation of CBCS is not possible.

Table-3

Opinion of Teachers' with Regard the Impact of CBCS on the Functioning of the Academic Departments

Item No.	Statement	Response	N	%
1.	With the introduction of CBCS, the workload of the examination department relating PG examination has been transferred to academic departments.	Disagree	5	6%
		Undecided	1	1%
		Agree	72	93%
2.	There is too much of internal evaluation exercises in my department under CBCS.	Disagree	16	20%
		Undecided	6	8%
		Agree	56	72%
3.	Teachers' in my Department remain too busy in the conducting of evaluation exercises under CBCS.	Disagree	17	21%
		Undecided	10	13%
		Agree	51	66%
4.	Too much involvement of academic departments in testing, evaluation and compiling of results, the quality of teaching has been compromised.	Disagree	17	21%
		Undecided	8	10%
		Agree	53	69%
5.	Supporting staff in my department is not adequately trained in CBCS.	Disagree	12	15%
		Undecided	6	8%
		Agree	60	77%
6.	Without I.T support, maintenance and retrieval of office records relating to CBCS is not possible.	Disagree	15	19%
		Undecided	7	9%
		Agree	56	72%

7. Conclusion: From the responses of teachers' on various issues, covered under the three dimensions, it can be concluded that the implementation of CBCS in Mizoram University was done in haste without adequate and proper training or orientation of its academic administrators like deans and heads, teaching, non-teaching staff and even students'; as the UGC has made it mandatory for implementing CBCS in all the Universities. These confusions could have been avoided if the university had given itself little more time to have open debate on core issues relating to CBCS like the nature of courses on Open Electives, total credits for professional and non-professional post graduate programmes, transfer of credits, earning of additional credits etc. orientation of academic advisers in discharging

their role in assisting students' in selection of their open electives and soft courses. With the introduction of CBCS, the evaluation has increased in different spheres, therefore, too much involvement of academic departments in testing, evaluation and compiling of results, there is a fear that the quality of teaching might have been compromised.

The University Grants Commission have come up with many new policies and changes in higher education which aims to bring efficiency and excellence in the higher education system in India, right from the curriculum to the teaching-learning process, to examination and evaluation systems. Looking at the objectives of Choice Based Credit System, it can also be regarded as the right step for quality education. However, looking at the present scenario of Mizoram University, it is still in the process of adjusting and experimenting with CBCS. Thus, it may be too early to make final judgment whether CBCS is the right step to address the quality issues in higher education.

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A Study of Problems Faced by Hindi Teachers in Mizoram

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Abstract: *The present study focuses on problems encountered by Hindi teachers working in different educational institutions at different stages of education in Mizoram. Sample comprised of 209 Hindi teachers from different educational institutions. Questionnaire was used for collection of data. Difference of the script from the alphabets of English/Mizo was found to have created the biggest problem relating to teaching Hindi. With regard to teaching facilities, absence of computer for typing Hindi Script and language laboratory were the two problems cited by largest percentage of the teachers. Relating to training and professional development, lack of opportunity to undergo training was the biggest problem and with regard to service condition, in-security of service was the biggest problem faced by Hindi teachers in the state.*

Keywords: *Problems, Hindi teachers.*

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Introduction

Teaching of Hindi in some selected schools and through propagation centres was started in Mizoram way back in 1950s. In 1956 under the aegis of Assam Hindi Prachar Samiti, works of Hindi Propagation was started through voluntary Hindi Propagation Centres by opening morning Hindi Schools besides teaching of Hindi in some selected schools. On the attainment of the status of Union Territory (UT) in 1972, works of propagation of Hindi came to be started in full swing. In 1973 – 74, Hindi Wing was established in the erstwhile Directorate of Education, now named Directorate of School Education.

Hindi subject was made as one of the compulsory subjects in Middle School Leaving Certificate (MSLC) examination in 1977 and in 1991 the subject came to be made as one of the compulsory subjects carrying 50 full marks. The full marks were increased to 100 from 50 in 1998. From 1997 to 2011, Hindi was introduced in Hindi School in Class – VIII as a third language. From 2012, the subject has been taught in Class – IX and X as graded subject. The subject is also one of the MIL subjects in HSLC and HSSLC examinations (Hindi Wing, Directorate of School Education, 2016).

Hindi subject is now taught in all Government schools of Mizoram from Class – V to Class – X and in the case of private schools, the subject has been introduced from Class – III and is taught up to Class – X (Directorate of SCERT, Gov't. of Mizoram). The Textbooks were previously prescribed by Mizoram Board of School Education (MBSE) for all the classes. Since 2018-19 session, the textbooks for Hindi from Class-III to Class-VIII have been prescribed by the State Council for Educational Research and Training (SCERT). However, MBSE continues to prescribe Hindi Textbooks for High School classes, i.e., classes IX and X.

There is also an institution in Mizoram, namely, Mizoram Hindi Prachar Sabha established in 1971. The Sabha conducts var-

ious Hindi Examinations up to B.A (Hindi) level. The pay and allowances of the Sabha are borne by the Department of School Education under Grants – in – aid scheme. The Sabha is run by the elected members and there are a very good number of morning Hindi schools run by the Sabha (Hindi Wing, Directorate of School Education, 2016).

As recommended by various Education Commissions and the NPE 1986, three-language formula has been adopted in Mizoram which results in the introduction of Hindi in the states' education system. To make Hindi education a success in Mizoram, the problems confronting the teachers have to be studied and solved.

Objectives of the Study

1. To examine the problems faced by Hindi teachers at different stages of education in Mizoram.
2. To suggest some measures for solving the problems of Hindi teachers in Mizoram.

Methodology of the Study

The present study belongs to a descriptive research. All the teachers teaching Hindi subject in any educational institution in Mizoram constituted the population of teachers. Thus, from 125 educational institutions of various types spread in 4 sample districts of Mizoram, sample of teachers were drawn. All Hindi teachers from sample educational institutions who were present in their respective schools/institutions on the day of data collection were taken as sample teachers. The number of sample teachers is as shown below:

Distribution of Sample Hindi Teachers

Hindi School	45
Private English Medium School	60
Government School:	
a) Middle School - 40	80
b) High School - 40	

Higher Secondary School & above Institution	
a) Higher Secondary School - 13	24
b) College - 6	
c) University - 5	
Total	209

A questionnaire constructed by the investigators for studying the problems faced by Hindi teachers in Mizoram was used for collection of data. Frequencies and percentages were calculated for analysis of data.

Data Analysis and Interpretation

Table 1: Problems Faced by Hindi Teachers Relating to Teaching Hindi Subject

Problems	Teachers of Hindi Schools	Teachers of Pvt. E.M.S	Teacher- of Govt. Schools	Teachers of HSS & Above	Total
	N=45	N=60	N=80	N=24	N=209
a) Difference of the script from the Alphabets of English/ Mizo.	28 (62.22)	31 (60.65)	29 (36.25)	11 (45.83)	99 (47.37)
b) Unimportance attached to the subject due to non-inclusion of Hindi in Board examination.		27 (45)	34 (42.5)		61 (29.19)
c) Ignorance of students about the importance of Hindi language.	18 (40)	14 (23.33)	27 (33.75)		59 (28.22)
d) Weakness of students in spoken Hindi.	21 (46.66)		16 (20)	13 (54.17)	50 (23.92)
e) General weakness of students in Hindi language.		12 (20)	21 (26.25)	8 (33.33)	41 (19.62)

*Figures in parenthesis indicate percentages

Table 1 reveals that:

a) The biggest problem is difference of the script from the alphabets of English/Mizo, which is commonly known to the students. This is a big problem for majority of teachers of Hindi Schools and Private English Medium Schools which constitute 62.22 per cent and 60.65

percent respectively. For majority of teachers from Government Schools, HSS (Higher Secondary Schools, College and University) and above, this is not a big problem as percentages of teachers reporting this problem range from 36.25 percent to 45.83 percent. As a whole, this problem is reported by 47.37 percent of Hindi teachers.

b) Unimportance attached to the subject due to non-inclusion of Hindi in Board examination is the second biggest problem faced by Hindi teachers in Mizoram. This is a problem for 45 percent of teachers of Private English Medium Schools, and 42.5 percent of teachers of Government Schools. This problem, however, is not reported by any teachers of Hindi Schools and teachers of HSS & above. The overall percentage of teachers facing this problem is 29.19.

c) The third biggest problem of Hindi teachers in Mizoram is ignorance of students about the importance of Hindi language highlighted by 28.22 percent of the teachers. Among the teachers mentioning this problem, the highest percentage (40%) is from Hindi Schools followed by 33.75 percent from Government Schools and 23.33 percent from Private English Medium Schools.

d) The fourth biggest problem is weakness of students in spoken Hindi reported by 23.92 percent of Hindi teachers. However, this is a big problem for teachers of HSS & above as it is a problem for as many as 54.17 percent of them. It is also a problem for 46.66 percent of Hindi Schools and 20 percent of Government School teachers.

e) General weakness of students in Hindi language is the smallest problem with the overall percentage of 19.62. This is a problem for 33.33 percent of teachers of HSS & above, 26.25 percent of teachers of Government Schools and 20 percent of teachers of Private English Medium School. However, it is not reported by any teacher of Hindi Schools.

From the analysis of the data, we come to know that even though the difference of the script makes the biggest problem, other problems lie on the students. Teachers of Government schools face

the largest number of problems while teachers of Higher Secondary Schools and above institutions face the least number of problems.

Table 2: Problems Faced by Hindi Teachers Relating to Teaching Learning Facilities

Problems	Teachers of Hindi Schools	Teachers of Pvt. E.M.S	Teachers of Govt. Schools	Teachers of HSS & Above	Total
	N=45	N=60	N=80	N=24	N=209
a) Absence of computer for typing Hindi Script.	31 (68.88)	45 (70)	63 (78.75)	7 (29.17)	146 (69.86)
b) Absence of language laboratory.	29 (64.44)	26 (43.33)	54 (67.5)	10 (41.67)	119 (56.94)
c) Absence of audio-visual aids in institution.	7 (15.55)	24 (40)	22 (27.5)	5 (20.83)	58 (27.75)
d) Inadequate number of teaching-aids	10 (22.22)	12 (20)	13 (16.25)	3 (12.5)	38 (18.19)

*Figures in parenthesis indicate percentage

Table 2 shows the problems relating to teaching-learning facilities as follow:

a) Absence of computer for typing Hindi Script is the biggest problem as the total percentage of teachers facing this problem goes up to 69.86 percent. It is the biggest problem for all the teachers of Government Schools, Private English Medium and Hindi Schools with the percentage of 78.75, 70 and 68.88 respectively while only 29.17 percent of teachers of HSS and above have this problem.

b) The second biggest problem of teachers relating to their teaching learning facilities is absence of language laboratory mentioned by 56.94 percent of sample teachers. More than half of the teachers of Hindi Schools (64.44%) and teachers of Government Schools (67.5%) face this problem while only 43.33 percent of teachers of Private English Medium Schools and 41.67 percent of teachers of HSS & above highlight the problem.

c) Absence of audio-visual aids in their institutions is the second least problem faced by Hindi teachers with the overall percentage of 27.75. This problem is reported by 40 per cent of teachers of Private English Medium Schools, 27.5 percent of teachers of Government Schools, 20.83 percent of teachers of HSS & above and 15.55 percent of teachers of Hindi Schools.

d) The least problem faced by Hindi teachers is inadequate number of teaching-aids in their respective schools reported by 18.19 per cent of the teachers. The percentages of teachers from different institutions reporting this problem range from 22.22 to 13.33 only.

Thus, it can be concluded that more than half of the teachers are confronted with the problems of absence of computer for typing Hindi script and absence of language laboratory. While Hindi teachers of government schools are mostly affected by these problems, Hindi teachers of HSS and above institutions are least affected by these.

Table 3: Problems Faced by Hindi Teachers Relating to Training and Professional Development

Problems	Teachers of Hindi Schools N=45	Teachers of Pvt. E.M.S N=60	Teachers of Govt. Schools N=80	Teachers of HSS & Above N=24	Total N=209
a) Lack of opportunity to undergo training.	26 (57.77)	46 (76.66)		8 (33.33)	80 (38.28)
b) Insufficient number of training institutions/ centres in the state	24 (53.33)	14 (23.33)	23 (28.75)	10 (41.67)	71 (33.97)
c) The training imparted to us does not help much to improve teaching.		13 (21.66)	45 (56.25)		58 (27.75)
d) Duration of training is not sufficient.	9 (20)		12 (15)	8 (33.33)	29 (13.88)

*Figures in parenthesis indicate percentages

The above table shows problems relating to training and professional

development of the teachers. The following are the problems:

a) The most common problem is lack of opportunity to undergo training. It is a big problem for 76.66 percent of Private English Medium School teachers, 57.77 percent of teachers of Hindi Schools and 33.33 percent of teachers of HSS, College and University while it is not a problem for teachers of Government Schools.

b) The second common problem is insufficient number of training institutions/centres in the state mentioned by 33.97 per cent of teachers. More than half (53.33%) of the teachers of Hindi Schools, 41.67 percent of teachers of HSS & above institution, 28.75 percent of teachers of Government Schools and 23.33 percent of teachers of Private English Medium Schools are faced with this problem.

c) The problem that states 'the training imparted to us does not help much to improve teaching' is reported by 56.25 per cent of Government School teachers and 21.66 per cent of Private English Medium School teachers while the teachers of Hindi Schools, HSS and above institutions are silent on this problem. However, the overall percentage is only 27.75.

d) The problem of insufficient duration of training is stated by small percentages of Hindi teachers of various types of institutions except Private English Medium School. Thus, majority of the teachers are free from this problem.

Regarding training and professional development, the table reveals that most of the teachers do not have problems. However, lack of opportunity to undergo training is a problem for majority of the teachers of Private English Medium Schools and Hindi Schools. For teachers of Government Schools and teachers of Hindi Schools, training not helping much to improve teaching and insufficient number of training institutions/centre respectively are problems.

Table 4: Problems Faced by Hindi Teachers Relating to Service Condition

Problems	Teachers of Hindi Schools	Teachers of Pvt. E.M.S	Teachers of Govt. Schools	Teachers of HSS & Above	Total
	N=45	N=60	N=80	N=24	N=209
a) No security of service.	45 (100)	60 (100)			105 (50.24)
b) Irregular payment of salary.		12 (20)	41 (51.25)		53 (25.36)
c) The post is under CSS and not permanent.			41 (51.25)		41 (19.62)
d) No problems			39 (48.75)	24 (100)	63 (30.14)

*Figures in parenthesis indicate percentages

From the above table we come to know teachers problems relating to their service condition. The problems in order of intensity are as follows:

a) The biggest problem is insecurity of service with the total percentage of 50.24. This is a big problem for the teachers of Hindi Schools and Private Schools as it is reported by all the teachers whereas it is not even a problem for the teachers of Government Schools, HSS and above Institutions.

b) Irregular payment of salary is a problem for 51.25 percent and 20 percent of teachers of Government Schools and Private English Medium Schools respectively and not for others.

c) The third problem 'post is under CSS and not permanent' - is faced by 51.25 percent of teachers of Government Schools while rest of the teachers are free from this problem.

d) Lastly, there are teachers who do not face any problem relating to their service condition. All the teachers from HSS and above institutions and 48.75 percent of teachers of Government Schools have no problem.

All the teachers from HSS and above institutions and most of the teachers of Government Schools have no problem relating to their service condition. Mostly the problems relating to their service conditions are faced by teachers of Hindi schools, teachers of Private English Medium schools and teachers who worked under Centrally Sponsored Scheme.

Discussion of Findings and Measures for Solving the Problems

Findings on problems of Hindi teachers relating to teaching the subject may indicate that many teachers are not efficient enough to teach Hindi and to develop interest in the subject among the students. If students do not master what they learn in the beginning stage, they face more and more problems at later stage in learning Hindi which takes away their interest in learning the subject. It is thus, important to ensure that all the students achieve mastery of what they have learnt from the beginning. Teachers should instill in the students the importance of learning and being able to communicate fluently in Hindi. When students recognize the importance of the language, they will give more and more attention to it and become more and more interested which will make teaching becoming more interesting for the teachers.

The findings that Hindi teachers in Mizoram faced problems relating to teaching-learning facilities imply that teaching of Hindi language and subject is not supported enough by the required facilities. Educational institutions offering Hindi subject should provide computers with Hindi script for use by Hindi teachers. The state government should think of establishing a common language lab for learning Hindi in different places for a number of schools. Schools and their teachers should give importance to procuring and/or preparing teaching aids to make teaching clearer and more interesting for students.

The problems relating to training and professional development faced by Hindi teachers in Mizoram signify that opportuni-

ty for training and professional development need to be provided to Hindi teachers particularly working in private English medium schools and Hindi schools. Such training whenever conducted needs to be monitored to ensure that the whole period of the training is fully utilized to the maximum. Qualified resource persons should be engaged and participatory approach should be adopted for such training.

Hindi teachers working in different educational institutions except those working in higher secondary schools, colleges and university encounter problems regarding service condition. Most Hindi teachers at school level used to be appointed under centrally sponsored scheme which could end at any time. It may be difficult to avoid the problem of insecurity of service for teachers of private English medium schools and Hindi schools. However, the problem of irregular payment of salary in the case of private English medium schools could be avoided as it is the duty of the school owners to pay salary regularly to their employees in normal situation as they regularly take fees from students.

Conclusion

The importance of Hindi in a country like ours cannot be over exaggerated. The language as well as the subject used to be neglected in our state and the negative impacts of that negligence have been experienced by many people. People have become more and more aware of the need for promoting Hindi in non-Hindi speaking state like Mizoram for the benefit of our younger generation. As teachers play direct role in this important task, their problems need to be looked into by the concerned authorities. Solutions for their problems and measures for their improvement in general should be worked out and necessary actions should be taken so as to improve Hindi learning and education in the state.

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MIZO SECTION

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Representing Tribal identity of Mizo in the novel *Ram leh I tan chauh*

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Abstract: *In attempting to situate tribal identity in the select Mizo novel, tribalism implies a strong cultural or ethnic identity that divides one member of a group from another group. Based on this well built relationship, members of a tribe in one society or state tend to possess a strong feeling of identity. Having this identity in mind, in this paper Representing Tribal identity of Mizo in the novel Ram leh I tan chauh, an attempt will be made on how the select novel by H. Lallungmuana has reflects tribal identity of Mizo. In this paper scholastic exercises have also given rise to more extensive analyses and theoretical interpretations including attempts to explain meanings of tribal identity.*

Kum zabi 20-na a lo intan khan zirna huangah tribal nihphung hi mithiamten an lo chai tan tawh a. Tun kum zabi-ah pheih hi chuan zirbingna huang a *tribal* nihphung hi zir hlawh ber zinga mi a ni chho ta. *Tribal* nihphung hrilhfhahna thahnem tak mi thi-am ten an siam rualin hrilhfhahna pakhat hlawm tha tak khawvelin kan pawm tlan theih erawh a la awm rih lo niin alang. Sawi dan tlang lawnah chuan *tribal* hi hnam hrang hrang awm khawm, pem

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kual thin hnam, hnam te nau zawk emaw, tawng hrang nei, chin dan phung inang tlang nei leh ram pakhat a cheng ho sawi nan hman a ni ber a. Chung hnam te chuan sa pel te, khawtlang a thil tih khawm leh lo neih te pawh an ching bawk. *Oxford Dictionary* chuan, “*tribe* chu mipui hlawm khat a cheng, chhungkua, hnam hrang hrang leh khawtlang nunphung, ei leh bar zawn dan leh khawtlang inrelbawl dan pawh thuhmun, dan naranin thlahtu pawh thuhmun, tawng leh thil chindan pawh thuhmun an ni” tiin a sawi (Robinson 1504). Pol-unin pawhin *tribal*-ho awmdan chu hnam dang aiin an pianphung leh hnam chin dan pawh hrang leh mawl mang tak, hnam tlem leh an chennaah pawh thlawl tak, nitin a an nun pawh nature nena inhne hnai vai tak leh a hlutna pawh hre tak anni thin niin a sawi bawk (Polunin 20). *Tribal* nihphung hrim hrim hi sawi dawn chuan sawi tur tam tak a awm thei awm e. Engpawhnise, heng kan sawi taka tang ngawt pawh hian tribal leh nihphung chu eng nge maw chen kan hre thei awm e.

H. Lallungmuana hian *essay*, *article*, *drama* leh *fiction* te ziaik thin a. *Essay* sawmnga chuang leh *article* sawmruk chuang a ziahte chu lehkhabu hrang hrangah chhuah a ni tawh a. Ama chanchin behchhana a ziah Lungin Malsawmna tih *essay* phei chu *College* a Mizo *subject* zirlaiah hun rei tak a tang khan telh a la ni chho ta zel a. Kum 1978-a a ziah *Sual man chu thihna* tih phei chu vawi tam tak chantualah chan a ni nghe nghe. *Essay* leh *article* tam tak ziaik mahse literature khawvela a hming chherna leh miten kan hriat rengna chu a thawnthu ziah te vang a ni ber zawk. Lallungmuana hian thawnthu phuah (Novel) pathum *Ram leh I tan chauh* 1995, *Hmangaih Zoramthangi* 1996 leh *Hara Kima* 2007 te a ziaik a. Tun tuma kan zirbing tur *Ram leh I tan chauh* 1995 hi a thawnthu phuah hmasa ber nimahse *Mizo Academy of Letter*-in kum tina a buatsaih thin *Book of the Year* 1995 chawimawina a dawng nghe nghe a ni.

Ziakmi ziangah hian pho lan tum nei sa rana thu leh hla ziaik thin hi a tam zawk an ni ngeiin a rinawm. Chutih rual chuan tum nei leh tar lan tum nei sa ran maia thu leh hla ziah hi ziaikmite an

zalen tawk lova ngaihna a piang ve fo mai. Tin, hetiang zirtir nei leh kawng kawhhmuh tum nei sa rana thu leh hla ziah hian chhiartute a hnawt kiang fo a ngaihna pawh a awm thin. John Keats-a khan tum nei sa leh pho lan tum nei ran thu ziah kha a kham viau thin niin an sawi. Tum khat chu engmah pho lang lo leh thuril pai lo hla han phuah teh ang tiin *Ode to Autumn* kha a phuah ta a. Mahse, he hla hi zirmiten an han belh chian chuan hringnun pholanna hla, thuril tak tak fun a lo ni tho si. Ziakmite hian an tum reng vang ni lo pawhin hringnun hi an lo pholang thin a ni tih hi kan hre thei awm e. Lallungmuana pawh hian eng ang takin nge *Ram leh I tan chauh* tih thawnthu atang hian tribal (Mizo) *identity* a pho lan tih chu kan thupuiin a tum ber tur a ni dawn a. Tin, *tribal* tih thumal pawh hi hrifiahna lam hmang lovin *tribal* tih thumal hi a nih ang hian Mizo tawng angin kan hmang zui mai dawn a ni.

Tribal hnam ziarang pawimawh tak chu mipaten an hnam pui hmeichhiate ngaihsanna leh lungawina hi a ni. Khawvel hmun hran a nula te chu hmuin hre fo mahse, an mitah chuan an nulate chu an nih ang ang hian an aia nalh leh duhawm an awm chuang lo. Hei hi hmeichhe dinhmun chawisan tumna nen pawh sawi zawm a ni fo thin. *Tribal* hnam ziakmite thu leh hlaah chuan eng emaw zawng talin an hmeichhia te duhawm bikzia hmuh tur a awm fo thin. *Ram leh I tan chauh* tih thawnthuah hian Mizo hmeichhiate a dah san zia kan hmu a. Lalramchhuanan Jennie Vanlalhruaii hmel leh a hmuh dan a sawi a mawlh mai hi ngaihnawmin Mizo nula tan chuan inchhuanna tham a tling awm e.

Chu ti ngawih ngawiha han en chu zia lo a ti a, mahse a mit a la sawn thei thlawt bawk si lo. Midang te nen chuan a han entawn thuak thuak thin a, Choak zing a Thuro fu ve ang phiai hian a hmu a (Lallungmuana 19).

Hei ngawt pawh hian Jennie duhawmzia a hrilh chian tawh tehlul nen, a la duhtawk hauh lo mai. A mah hlaphuah thiam William Blake an *The Tyger* (Sakei chu) tih hla a phuahah 'Hetiang mawi leh nalh a siamtu hi tu nge mawi ni le? a tih ang deuhin Lallungmuana pawh

hian hetiang hian a han chhunzawm leh a,

A rilru te te chuan, 'He bungraw nalh famkim hi a siamtu themthiamzia tarlan nana duan a nih dawn hi. Hetiang mihring nalh chungchuang tan hian he khawvel hi chenna tlak a ni ve em maw ni le aw? Zofate zinga a lo pian ve avangin kan hnam chawimawi nan leh malsawmna ni turin siamtu thil thlawn pek a nih le. Amah avang hian Mizo nih a nuam thar a, a chipui ka lo nih vena hian thinlung thar min siam a nih hi....(19)

Chutianga nula duhawm chu he thawnthu ziaktu hian a duhawmzia sawi nan hnamdang nula te nen khaikhin a phal huah lo. A duhawmzia hetiang hian a han sawi leh a

Chumi zan chuan Chhuana chu a muhil hlei thei ta hlek lo mai a. Chu nula, a hming pawh a hriat si loh chu a mitthlah a cham ta tlak a, theihnghilh a tum nasat poh leh a fiah ting mai a ni. Hna rim chai thawk ngai lo tih hriat hliah hliah khawpa no, eitur tuihnai tinrenga chawm tih hriat fahrana sar ling hiam, a hawiher leh chezia atanga chhungkaw awm thei tawh tih hriat hliah hliah, sehang zinga Serang ang maia mit la chu a muthilh san thei si lo (19-20).

Mizo nula duhawmzia a sawina hi a la tawp hauh lo mai. Hetiang baka duhawm a sawi leh chuan ngaihna a vang awm mang e tih mai turin leh Mizo ngaihtuahnaa chiang em em siin a rawn sawi chhuak leh a.

La lung ang ser mai hian a biangte chu a tai vam hiam a, a mitmeng lah chu a pawt hian a paw phiai mai a. Biak Ina a pain a rawn kaih luh lai chuan mi zawng zawngmit chu a chungah a fu thup a, khap lek lo hian an en ngawih ngawih hlawn a. Chhuana chuan a mitsir hian a lo melh a, tun hma zawng ai khan tha leh zualin a hria a. Vantirhkohte pawhin an rawn bih thupa mawi niin a hre hial a (100).

Neitu rilru leh inpumkhatna thinlung hi *Tribal* ninphung, an thu

leh hla kan hmuh thin tlanglawn tak a ni a. Hei hi a chhan nia lang chu hnam tlem annih avangin hnam lian zawk leh ropui zawk ten an nek reng thin a. Tin, a chang chuan khawvel hmasawwna hian nasa taka a tuam ve tho avangin hnam thinglung an put dan pawh a dal chho ve telh telh a. Tun hmaa inzirtir ngai lo nia an ngaih thin, ram leh hnam hmangaihna thu te pawh inzirtir ve fo a ngai ta niin a lang. Inpumkhatna thinlung an thu leh hlaa eng emaw zawng tala lo lang thin hi *tribal* nunphung leh an rilru sukthlêk hriatna tha tak a ni thin. Chhuana'n a thian Rama a chhuanzia a sawinate hi he thawnthu ziaktu rilru, zoram siam thatna tura a rilru puthmang a lo ni e kan tih rualin *tribal* mite rilru puthmang a ni zel mai.

‘Thianpa Rama hi chu ka va han tluk lo vai vai em! Mizo tlangval dik tak, Mizo thinlung fir hlang hlak pu, thiante tana nun pe phal, ram hmangaihtu dik tak a ni si.

Aw, hetiang mi hi zofate zingah hian za tal chu han awm sela, kan ram siam that lehna turah hian beiseina sang tak ka nei tur! Tunah pawh keini pahnihin hmangaihna par kan tlan theih nan, ke min pen khalh leh tawh a ni a’ ti vawng vawng a (80).

Tribal mipuite nun leh khuarel mawina, thing leh maute hi a inzawm tlat a. Vanlaltlani chuan, ‘*Tribal* nihphung pawimawh tak chu khuarel mawina te nen an inhnêk rengna hi a ni. Thilsiam mawina leh thil siam hrang hrang nihphung leh sukthlêk dan hian *tribal* ziakmite rilru a luah hle thin’ niin a sawi a (Vanlaltlani 17). *Tribal* mite nunphung leh eizawwna han thlir hian hei hi a dik viau mai. Ni tina an nunphung leh khawsakna nen a inzawm tlat avangin an kutchhuak thu leh hlaahte pawh he khuarel mawina hian hmun a luah thuk thin hle. Ziakmiten khuarel mawina an sawi chhuah dan chu a ziaktuin khuarel a thlir dan leh a hlut thiam dan ten kori a tu thui hle thung. *Ram leh I tan chauh* tih thawnthu pawh hi khuarel mawina pho lang lo chuan a tawp thei lo emaw tih mai turin khurel mawina kan hmu a. Chu tih rual chuan Mizo ziakmi dangte ang lo takin Lallungmuana chuan khuarel mawina leh a ngainatna lam sawi ngawt lovin Jen-

nie hmelthatzia leh duhawmzia sawi nan tehkhin mai duh tawk lovin a chang chuan a hmehbel hlauh thung. Chu chuan he thawnthu ziaktu hian thilsiam mawina a hlut thiam dan leh a hun taka a hman tangkai dan a thiam zia pawh a tar lang thei awm e.

Ka hmeichhe hmuh ve tawhah chuan a la tha ber awm e. Ka hmuh dan chuan khuavang note, *angel* leh mihring inkara piang, tuitai ni chuang ang pheu mai, a han nui saih mai te kha, chuankite kau ang hei mai, a hmui leh heh sen dan te kha hnawih chawp a ni ve lo, zohniar kaihlul ang mai khan a vam hiam mai anih kha le (Lallungmuana 22).

Literature hi thu dik leh suangtuahna inphanin a siam a ni tia kan sawi rualin *tribal* thu leh hla ziakmite hi thu dik hian a uai rit zawk fo thin. *English literature*-a *Victorian novelist* Thackeray, Thomas Hardy leh Henry James te pawh khan a hunlaia *Industrial revolution* lo thleng avanga mipui mimir nun lo tlachhia kha an tlan bo san thei bik hauh lo. *Tribal* ziakmite pawh hi suangtuahna khawvel a chen veng veng ai chuan a hunlai khawtlang nuna harasatna, khawtlang nun chawkbui thin thil thleng chu chhiartute tana dawn sawn nuam tur siin an tarlang thin. *Ram leh I tan chauh* thawnthuah pawh hian a awlsam zawm zawnga rinna chungchang sawina te, hlemhletna avanga mipuiin an tuarna chung chang a sawina kan hmu a. Heng zawng zawng hi hnam anga dinchhuahna atana tha lo a nih mai bakah, khawtlang nuna thil tha lo awm thin hi *tribal* ziakmite chuan an hmaih ngai hauh lo a ni tih he thawnthu atang hian kan hmu thei.

Mipat hmeichiatna ualau tak leh pawlawh taka hmanna hi tribal literature ah hian hmuh tur a awm ngai lo. An ngaihlan chuan mipat hmeichhiatna thil hi an ngaithutak hle a. Fiamthu thawh nana zahmawh hman phei hi chu an duh ngai lova, he tiang sawi ching te chu mi pangngai en in an en ngai lo a ni. Nupui pasal inneih hma a nulat tlangvalna hman phei chu an duh ngai lo. *Ram leh I tan chauh* thawnthuah pawh hian Chhuana leh Jennie te pawh hi thianghlim takin an awm a, nupa annih hma chuan mipat hmeichhiatna an

hmang lo a ni.

E, chute si, a va han mak ngai ve mawl le, tih pah chuan Headmaster chuan a thutna chu a pawt hnai a, mi hriat hlau tak hian, ‘A nih leh in chesual taw hem? tiin a zawt a. ‘Chesual suh ei. Chung ang che Pathian Dan kalh a ni a, tin ka nu min zirtir dan a ni lo bawk a, chutiang lam rilru pu chuan ka kawm lo. Zep thu cheng lo, vawikhat erawh chu kan infawp ve’ zak hmel deuh tak chuan Chhuan na chuan a ti a (57).

Ani ka zui ve mai dawn che em ni? Kan awm dan lah hi a heti teh nuaih hi a ni tawh si a, kan in chung pawh nuam ka ti tawh chiah si lo a...In zui haw mai chu a tha lo vang. I chungte pawh kan khawih leh reu reu ang e. Tin, chutianga inhruai ngawt chu ka nu ngaihdan a ni bawk lo ang (81).

Tribal zia kmite hian mipat hmeichhiatna a hun hma a hman thu an tar lang fo thin. Chutih rual chuan a hun hma a nulat tlangvalna hmang thin te nun hlim zui loh dan te leh an inchhir zui thin zia kan hmu fo thin. Hei hi Julie Lalhruaitluangi nun atangin kan hmu thei. Tin, nupui pasal inneih thua *tribal* hnam te hi an fimkhurin an thikthu pawh a chhe hle. Hnam dang an mahni hnampui ni lo te nena inneih pawlh hi *tribal* mipuite hian an phal ngai lo a ni. Hei mi chungchang hi *tribal literature* laimu zinga pakhat a ni fo thin. Chutih rual chuan khawvel inher zel hian nupui pasal inneih chungchang a an ngaihdan hi *tribal* hnam te thlak ve hret hret mahse an ngaihdan hmasa erawh an thlak tak tak thei lo. Julie chuan Arab mi a nu leh pate hriat loh vin pasal a nei a. Chu thu a nu leh pa ten an hriat chuan Julie pa chuan a nu hnenah thu dang sawi kual lovin “I fanu i chan ta” a ti tawl mai. Tin, chu mai a la ni lo, Julie pa chuan “Thihna chauh hi fate chan theihna a ni hlei nem. Kei phei chuan thihna aia rapthlak zawkah a sin ka dah” tiin. A dik a dawh pawh thlu lova Julie tantu a nu meuh pawhin “Heng thil hi chu zep tlat tur a ni. Tuman hre ve lo se a ni mai” a ti hial mai. Hei hian mahni hnampui nilo nupui pasal a nei chu kan la rem tih loh zia a ti lang

chiang hle.

Tribal hnam hi an thlahtu atanga lal neia inenkawl thin an ni a. Hotu leh hruiatu neia khawtlang inenkawl thin annih avangin lal leh thuneitu ngaihsanna leh hlauhna a lianin an nunphungah chi leh chi inthliarna awm lem lo mahse khawtlang a mi awm thei leh hausa te ngaihsanna a lian hle thin. Khawvel tribal hnam hrang hrang zingah hian lal nei a la khawsa zui zel eng emaw zah la awm mahse lal nei zui tawh lo hi a tam zawk an ni ngei ang. Chutih rual chuan lal neia khawsa tawh lo zingah pawh lal neia khawsa thin annihna zia chu hmuh tur a la awm zui zel thin. *Ram leh I tan chauh* thawnthuah hian *tribal* nihphung hi a pho lan tum ni hauh lo mahse ram leh Jennie tan a inpekna phenah hian tribal nihphung kan hmu leh zauh zauh thin. Nu pakhat a fapa naupang kaia hmanhmawh deuha a kal hlawk hlawk chu bazarah tlangval pahnihin an lo ti ding a,

“...dawn lawm ni! Aizawl tlangval, pawisa nghei ngai lo, hlauh pawh nei lo hi mawle. Mikhual in tam lutuk, khawlai inti chep zo, kal pawh kan kal tha thei hlei nem” pakhatin a tih lai chuan pakhat zawk chuan a hnamhruiah chuan a man a, hnung lam atang chuan a pawt then ta chiam mai a. Chu nu chuan hlauthawng tak hian min thlah rawh, ka tlu dawn! In pawl engmah kan sawi lo ve, min thlah teh” tiin a t̃e ch̃ul a. Tlangval zurui chuan thlah a hnêkin a pawt zual sauh a. Mikhual nu chu kawng sirah chuan a tlu ta t̃huai mai a, a phur zawng zawng pawh chu a baw vek a (36).

Tribal nunphungah hian hausa leh rethei inkar zau tak kan hmuh rualin hnam ang a an dinchhuah nan chuan chu chu an hmelma lian tak a ni tih hria tih reh hi an tum pakhat a ni fo thin. Chhuana chuan chu nu khawlaia lo let reng a hmuh chuan, ‘Tu ten nge ti che u, engtinge an tih che u? Mama tap tawh suh engtin chiah in nge an tih che u han sawi the u’ tiin a han buaipui a. He tih laia Aizawl tlangval pahnih ten Chhuana an chhanna hian mihausa faten rethei zawkte an hmuhsit thin zia kan hmuh rualin tribal hnamte hian an nihna dik tak an la hriat chian tawh lohzia kan hmu bawh,

Nanga inrawlhna tur a awm lo ve zawnga! Tute nge kan nih i hre lo a ni ang e, kal kiang vat la I tan a tha zawk ang. Thingtlang pitar pakhat thlavang ka hau erawn titu a i nih? Burma nu nge i nih thingtlang lam mi?...Mizoram thingtlang mi dik tak ka ni. Mizo dik tak innih ve ngai chuan, mahni Mizo puite pawisawi hlei lo hmeichhia leh nghal hetiana han sawisak hi kei chuan ka ngaithiam thei bau lo a ti ve ngat a... Thingtlang tlangval a? Ha ha ha! Nang thingtlang khaw te tlangval kha Aizawlah i rawn inhlawhfa em ni? inhlawhfakna I duh anih leh sawi tha la, kan Burma nula awmpui nen sawn in inphu taw vel khawp ang (37).

A nu chuan, “In in hmangaih tak zet anih chuan, chu chu a hlu ber a. Ka hlauhthawn ber zawk chu, kan inkar hi a hla deuh em a, anni an khawsa thei si a, min chaldelh viau ang tih ka hlauhthawn thu mai a nia. Tin, thu inpuitin dawn a nih chuan, vawi khat pian manah mawi takin in innei tur a ni ang’ a ti a (85).

Tribal hnam hi ram hlawn khat a cheng, chhungkua, hnam hrang hrang leh khawtlang nunphung, ei leh bar zawn dan leh khawtlang inrelbawl dan pawh thuhmun, thlahtu pawh thuhmun, tawng leh thil chindan pawh thuhmun anni a. Hnam tlem annih avangin hnam anga dinchhuah hi an tum ber pakhat a ni ta emaw tih mai tur a ni fo. Lungngaihna a lo thlenin an inlungngaih pui a, lawmnaah pawh an inlawmpui thin. Ram leh hnam hmangaihna rilru pawh an nei lian hle thin. Kum 1855 a Red Indian lal Seathl-an America President hnena lehkha a thawn kha *tribal* miten an ram hum an duhna thinlung ril tak niin a lang. Chu a lehkhah chuan,

Ka ta ni lo pui van dumpawl ruih mai leh lei lung han hralh tum ngawt mai chu tihsaloh a sin ni ngai. Keini vunsen ho tan chuan leilung a thil awm zawng zawng hi Pathian Biak in tualzawl ang maia zahawm a ni a. Ram palaileng a sei lian kan nihavangin thlaler chamduai mai leh rannung hram noh noh te mitah chuan inthawina maicham

ang mai a zahawm anni. Thingkung aṭanga thinghnai lo far te chuan kan nunhlui te churawn hril thar zelin ka hre ṭhin. Nangni zawng van pialrial siar lenna rama inth-larau a chawlh hunah pawh lungdam takin leilung ngai lovin in leng ṭhin a. Keini vunsen ho zawngin kan thih hnuah pawh he lei chhungpuinu bera kan neih hi kan theihngihl ngai hlei nem. Leilung hi kan taksa peng pakhat angah kan ngai a. Keini pawh leilung che thei ang chauhah asin kan inngaih. Pangpar rimtui tak mai te hi kan farnu te anni a. Sazuk te, sakawt te, mupui te kan nita ang mai a kan ngaih a ni. ...Washington lal ropui takin kan ram lei min dil hi thil namen lo min dil a ni (Ainawn bu thar 146-147).

He lehkhathawn hian tribal rilru, hnam tlem leh dinchhuah an tum dan a lan tir a. *Ram leh I tan chauh* ziaktu hian he thawnthu ngaihnamna phen atang hian Mizo hnam tlemte, hnam ang a kan dinchhuah theihna tur nia a hriat a zep tel zauh zauh a. Jennie nen an inhmangaihna ril tak chu han chai chho thin mahse, mahni hnampuitedinhmunah bawka lut leh thin. Hei hi *tribal* zia kmite zia leh chin dan inṭawm lang sar tak a ni bawka

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Zikpuii Pa hla 'Hruaitu Vana Pa Kan Ngai' Post Colonial tukverh aṭanga thlirna

Remlalthlamuanpuia*

Thang Sian Tluang**

Abstract : During the imperialistic reign of the colonizers of the British in the 15th century, the colonized became victim to a change of modes of discourse in their everyday lives along with their culture and literature. The critical analysis of the literature that are specific to former colonies are viewed and revised through a lens of theory called 'Post-colonial theory'. Traces of this theory can be seen in the work of Zikpuii pa titled 'Hruaitu Vana Pa Kan Ngai' and this is what the paper aims to bring forth. Zikpuii pa opines that the culture of the Mizos has changed drastically after their connection with the colonizers, they have lost their ethnic etiquette and identity and feels that they are in ruins. He begs for the altruistic and well known Vana Pa (tlawmngaihna) to better the conditions that the colonizers subjected. His disappointment and dissatisfaction in the way the British colonizers transformed Mizoram and the measures he takes to combat such change can be seen in this paper.

Kum zabi 15-na inṭan chhoh lai vel aṭang hian Europe khaw-mualpuia ram lian deuhte chuan khawvel daidarh a, awpbbeh zel an

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intih hmuh hle a. A bikin heng ram - England, France, Portugal, Spain leh Netherlands tihte ho hian an awp zau hle a, khawvel pawh an awp hneh ang reng hle a ni. Chutianga ram awpbettute chu 'Colonialist' tiin an sawi a. An awhbeh dan chu 'colonialism' tiin an sawi bawk. Chu colonialism chu kan sawi hmasak zet loh chuan Post-colonialism awmzia sawi hi a har a, khuang lova chai ang lek nihna chen a awm thei hial. Chuvangin 'Colonialism' awmzia han sawi hmasa dawn ila.

Oxford Advanced Learner's Dictionary of the Current English chuan, "Colonialism" tih chu, "Ram chak leh thil tithei zawk ten ram dang an thununna hi a ni," (Oxford 234) tiin a hrilhfhah a.

Cambridge Advanced Learner's Dictionary chuan *Colonialism* chu, "ram pakhat inrelbawl dan leh an thiltiha an rin dan ram-dangin an thununna hi a ni," (Cambridge 289) tiin a sawi bawk. MH Abrams chuan, "kum 1607-1775 hi colonial period a ni e," (Abrams 273) tiin a sawi bawk..

Colonialism chuan ram leh hnam inawpbehna mai bakah an awhbeh ramte nun dan, hnamzia, tawng leh khawsak dan bakah an thu leh hla thlengin an awpbetb thin a. Awpbettute ngaih dan leh duh dan hian an awhbeh mipuite rilru ngaihtuahna-ah nasa takin hna a thawk a. Awpbah an nihna hian an rilruah awpbettute ngaihsanna a tuh hial thin. Heng ram awpbettute hian an awhbehte ram hausakna chu an rut luih luih zel mai a, a ram leilung hausakna an it avanga awhbeh hi an tum ber niin a lang. Hei vang hi a ni chek ang chu Alfred Webb chuan ni 7, February, 1899-a US chanchinbu 'The Nation' tih a chhuahah chuan tihian a ziah hial.

Hausakna rohlu, sum leh pai leh hmingthatna tur a awm lohna hmunah chuan mingo phurrit chu kan ngaihsak eih lo va, kan phur peih lo va, kan phur ngai hek lo. Kan Lalram (United Kingdom) zauh anihna hmun reng reng chu mingote boruak ngeihna hmun tha, hausakna tel tur a awmna hmun a ni ziah a. Chutiang hmunah chuan a ram mipuite kan ngaihsak ngai lo va, hausakna kan

um a, nasa takin miten an tuar ṭhin a ni (Chhakchhuak 80).

Hun a lo liam zel a, kum sul a vei a, ṭhangtharte ngaihtuahna chu a lo dang ve zel a. Kum 1945-a khawvel indopui pahnihna a tawp khan Europe ram, ram dang awpbettute chuan an awhbeh ram tam tak chu an chhuahsan a. Mahse, an awhbeh hun chhung rei tak avang chuan an awhbehte ram inrelbawl na, khawsak leh nunphung, an thu leh hla leh ei leh barah-te thleng hian an nun dan leh khawsa-zia chuan nghawng ala nei tlat a. Mahse ṭhangthar thuziaktu lar tam tak chuan chu awhbehna rilru chu an duh lo hle a,

Hun a lo kal zel a, kan ram an awp hnuah tu tu emaw, min awpbettute dodal zawnga ngaihtuahna seng a, thu leh hla hmanga au chhuak an lo awm ve ta hlawl a... Chung ngaihtuahna thar hmangtute chuan thlirna hrang chik chekna tukverh aṭangin hun kal tawhin kan tun nun a nghawng dan an zir Chiang ṭhin; chu mite thlirna leh ngaihtuahna chu ‘Postcolonial theory’ kan tih hi a ni (Lenchawm, 316).

tia Rev. Lalfakawma Ralte-a’n a sawi ang deuh hian awpbehtute ngaihsanna leh an awhbehna thlarau anmahnia cham reng duh lohna avang hian he *postcolonial theory* hi a lo piang ta ni berin a lang.

H. Laldinmawia chuan, “*Post colonial literary criticism* chuan ram awptu leh a awhbeh ram te thu leh hla inpawlsawp dan leh lo danglam tak dan a zir a, chu chuan eng angin nge nghawng a neih tih a zirchhuak ṭhin,” (Laldinmawia 273) tiin a sawi a.

Prof. R. Thangvunga chuan, “Khawthlang miten khawchhak (‘the Orient’) zia nia an thu leh hlaa an tar lan ṭhin te chu anmahni ngei pawhin tlawm maka an lak ṭhin, nunchhiat, thatchhiat, tisa chakna nasa, rinawm loh tih ang te a ni a...Anmahni a laia awm a, mi dang zawng zawng chu pawna awm ang leh mikhual ena ena, eng kawng maha anmahni pawl pha ngai lo tura an dah ṭhinna rilru leh culture chu thil nih dan kum khua tur a ni lo tih hriatchhuahna aṭanga mahni ze pianpui nih chhuah ve chu tih makmawha neih, chu chu *postcolonial literature* leh *criticism* dinhmun a ni,” (Theory

153) tiin a sawi a.

V.V. Thomas chuan, “Awpbettu (colonialist)-te’n history tia an sawi, an lo ziah tawh sa, mit leh beng thara chhiar leh ngaihthlak, awmze thar neihtir leh a ep zawnga thlir (oppositional reading) hi postcolonial theory chu a ni,” (Thomas 30) tiin a hrilhfhiah bawk.

Heng *colonial literature* leh *postcolonial literature* tia kan sawi maite hi a bikin ram dinhmun hniam zawk (third world country) kan tih heng - Africa, Asia, the Caribbean Island leh South America-te thu leh hla-ah hian a tam bik hle a. Zirchiktu thenkhat chuan third world coutry-te aia zalen hmasa zawk heng ram - Australia, Canada leh New Zealand kan tihte thu leh hlaah pawh hian hmiuh tur a tam hle niin an sawi bawk.

India ram pawh hi kumpinu hian hunrei tak a awp a, zalenna sualtu tam takte thawhrah avangin kum 1947 khan India chu kumpinu awhbehna atanga zalen a ni a. India ram a awp hnu kum 1870 khan he kumpinu sawrkar vek hian Mizoram chu a awp a. India-in zalenna a hmuh rual khan Mizoram pawh a zalen ve nghal a; tichuan, Mizoram chu India sawrkar hnuaiah a lut ve ta a ni.

Kumpinu sawrkar-in Mizoram a awp chhung hian Mizote hnam leh nunphung, khawsak dan leh chetzia, an thu leh hla bakah an ei leh bar leh an sakhuana thlengin he kumpinu ngaihndan hian nghawng nasa tak a nei a. An lehkha min zirtir duh zawng pawh,

Chhinchhiah tlak tak chu, Mizo Zir Tîr Bu, 1899-ah chuan, “...Khawvela mihring hnam nga, mi dum, mi hang, mi buang, mi eng, mi ngo an om. Nimahsela chi khat kan ni. Kan vun a danglam kan omna ram zir a ni...tih kan hmu a. Kum 1916 chhuakah thung hcuan, “...Mi eng an tam ber a, Mi ngo an fing ber a, an lal ber bawk...” tih hi a chuang ta kalh mai thung (History 101) tihte a ni a.

He thu hi alo dawngsawngtu Mizo tam tak chuan a dik tur leh a ni ve reng turah an ngai a. Siamkima Khawhhring-a’n, “...Chung zinga a lian ber chu Jordan lui a ni... Mizo rilruah hian hmun inchuhin nasa takin an insual ta a. An insual tan atang phatin Rih dil

chu a bet zawkah a ñang ta mai a... ram a rawn la ta duai duai mai a.” (Siamkima 46) tia a sawi angin Kumpinu sawrkarin a rawn ken luh thiamna leh finna te, an ngaih dan leh duh dan chuan ram ala ta duai duai mai a. An sakhua chu a rawn hnawl a, sakhaw thar a zirtir a. Mizote nun dan chu hnam mawl nun dan nia sawiin, Mizote chu ‘Mi lu la hnam’ tiin an sawi a. An ngaih dan leh duh dan anga kalin Mizote nun dan chu an hnawl zel a, chu an nun dan chu Mizote rilruah tuhngheh an tum a, Mizoram an chhuahsan añanga tun hnu thleng pawh hian chu an thil tum chuan Mizote nunah nghawng a nei a. Sap ngaihsanna leh sap chu dik bik riaua ngaihna, sap tih dan leh ngaih dan chu ña ta bik riaua ngaihna a awm hial a ni.

Mahse hun inher zel chuan Mizote zingah ngaih dan hrang neitu a rawn hring chhuak a. Chung mite chuan Mizona chu an rawn dah sang a, Mizote chu hniam bik leh mawl bik nia ngaihna chu rawn ñiatin Mizote chuan hnam dangin an tih ve theih chu an ti ve thei a ni tih ngaih dan an rawn tlangaupui a. Kumpinu sawrkar lo lut chuan Mizote chu min siamñha lo mai ni lovin a tichhia a ni tih ngaih dan an rawn vawrh a. Tichuan, Mizote nun siam ña tur chuan Mizote vek hi an ña a, Mizote hi an fing ve taw k a, mi dnag tih ang chu an ti ve thei a ni tiin an thu leh hlaah te an tarlang ta chuai chuai a. Chung zinga langsar berte zing ami chu K.C. Lalvunga, Zikpuii Pa tia hriat lar hi a ni.

Zikpuii Pa hian Mizo thu leh hla hmasawn nan hian ña a thawh hlawk hle a. Laltluangliana Khiangte phei chuan, “Thu leh hlaa tui takzet, ziaak pawh thiam, sawi pawh sawi thiam a ni a. A titi pawh a ngaihnawm em em ñin. Thu eng emaw zat a ziaak a, thawntu panga vel a ziaak baw... Hla phuah lamah pawh hian a duai lo hle,” (Khiangte 112) tiin Zikpuii Pa chungchnag a sawi nghe nghe a ni.

Zikpuii Pa hian a thu leh hlaah te hian a hmangaih Mizote hma a ngai em em a, fuihna thu te, hmasawn an ngaihna thu te a ziah fo mai bakah, a thawnthuahte phei chuan Mizote chu hnam dang hnuaiah a dah ngai lo a. A tir lamah an thiltih ngai loh thil

an tih avanga hnam dang hnuaiah awm mah se an thiam tak hnua dinhmun sang ber luah a, pakhatna din hmun hauhtu chu Mizote bawk an ni leh thin. Zikpuii Pa thawnthute hi a tam zawk hi Mizoram buai lai (1966-1986)-a innghat an ni hlawm a. Hei vang hi a ni mai thei, Zikpuii Pa kutchhuakah hian vai ngeih lohna leh sap mil lohna riau hmuh tur a awm nual. Mahse, vai leh sap a ngeih lovin a mil lo satliah lo a, a hmangaih zofate hmasawmna tur a ngaihtuah tel tlat zel hi a makin a ropui thin.

Mizote rilrua kumpinu duh lohna lantir a, Mizona dahsan chu Zikpuii Pa rilrua lian ber a ni ta emaw tih tur khawpin a hla “Hruaitu Vana Pa Kan Ngai” tih hlaah hian Zikpuii Pa ngaih dan leh duh dan hmuh theihin a awm a, chu a hlaah chuan eng angin nge Mizo mipuite chu a duhsak a. Engtiang takin nge anmahni awptute chu a duh loh tihte chu postcolonial theory thenkhat hmangin thlir kan tum dawn a ni.

He hla “Hruaitu Vana Pa Kan Ngai” tihah hian Zikpuii Pa chuan kumpinu sawrkar lo lut chuan Mizote nun thianghlim leh zalen tak chu an rawn tibuai a. Mizote chuan tlawmngaih an ban san tan a, an nun a tha lo a. Inelrelna leh inselna, chapona, uanna, itsikna leh duhamna te chuan Mizoramah hmun lai lum a luah a. Zonunmawi tia an chhuan em em - aia upa zahna te, rinawmna te, tlawmngaihna te chuan Zofate nunah hmun an chang tawh lo niin a hmu a. Chu thil a hmuh chuan a lungngai em em a,

Aw thlir teh mihring thinlung hi,

Seifa lenna lentu ram nuam kan tih kha,

Mahni hmasialnathinlung chuan a luah zo ta,

Chapona, uanna, itsikna leh duhamna nen hian.

a tithlawt mai a ni. Zikpuii Pa hian Zofate nun dan dik lo leh an rilru puthmang dik tawh loh chhan chu a han ngaihtuah thin a, kum 1870-a kumpinu alo luh a, a lo ken tel ram inrelbawlna thar (politics) chu a mawhpuh lo thei lo a. Chu bakah chuan Mizote nun dan zawng zawng tha lo tia hnawl a, an nun dan zirtir tuma beitu sapho

chu a puh lo thei lo a ni.

Kum 1954-a Mizo lalte ban annih khan Mizote chuan khawvela ram dangte tih dan entawnin roreltu tur thlan (election) an nei a. Chu inthlanna chuan Mizote rilruah chi dik lo a tuh niin Zikpuii Pa chuan a sawi a. Mahni mihringpuite zahna te a bo zo a, mi dang ngai changa nun hmang thinte chuan an hma an sial ta niin a hmu a.

Aia u zawk zahna a bo,

Ka dawm thiam lo laitula chaite chen hian,

Chapo uanna chhingmit chauh em ni kan hmuh

Sawrkar mi lian, hruaitu, sumdawng thlang kawrvai tawna'n.

Kum 1946 khan Mizorama political party hmasa ber Mizo Union din a ni a, a hnu lakah United Mizo Freedom Organization (UMFO) din a ni lehngal bawk. Heng party pahnihte hi an inngeih lo ngal em em a, politics mai bakah he boruak chhia hian kohhran thlengin nghawng tha lo a thlen a. British lo luh hmaa lal rorelna hnuaiah inngeih taka awmho thin kha "Then darh la, awpbet rawh (Divide and rule policy)" tih thupui neitute lo luh hnua chuan inngeihin an awm tawh lo. Chu chuan Mizo khawtlang nunah ng-hawng nasa tak a nei a, Zikpuii Pa pheih chuan, "...thil tha thatna hi Mizoram politics-ah hian a awm tawh lo a ni ber e," (Lalvunga 78) tiin a sawi hial reng a ni. Chu inngeih lohna bulpui chu kumpinu lo luh vangah a ngai nghet hmiah bawk. Chuvangin, khawthlang ram dahsanna leh ngaihsanna (Eurocentrism) chu a duh lo em em a, do taktein a do a ni.

Mizoram bawrhsap hmasa ber, British Sipai officer, Than-gliana (T.H. Lewin) chuan a lehkhabu "A Fly On The Wheel" tihah chuan Mziote a hmuh dan tihian a ziaak a,

An thil hriat sa bak hriat belh an mamawh lo va; thlai chi tuh dan leh a rah seng dan an hria a; ramhmul damdawi chanchin chipchiar takin an hria a; an hmeichhiate'n puan lum an tah a; fing taka an thang kamte hcuan ramsa chi tin

reng a awk thei a, an thang pumpelh thei chu thlemte chauh a ni (Lewin 287).

Chu mai chu duhtawk lovin Mizote chu anmahnia intodelh thei an nihzia chu tihian a sawi leh a, A tawi zawnga sawiin, an hlimna tur leh khawsak nawmna tur an hria a; chu aia an hriat tam chuan lungawi lohna a thlen zawk ang (287) tiin. Kumpinu lo luh hma chuan Mizote chu hnam intodelh tak an ni a, Mizo an nihnaah chuan an lungawi a, rinawm leh fel takin an nun an hmang niin Thangliana chuan a sawi a, chu chu Zikpuii Pa ngaihlan a ni. Mahse, Kumpinu sawrkar a lo luh a, politics a lo luh ruala sum a lo luh khan Mizote rilruah diklohna leh rinawm lohna a rawn keng lut tlat a. Chu chu Zikpuii Pa chuan,

Lersia ro dar in khum, Liando in hnawl a maw?

Hnawl zel ang che vaipui chhuangin rulpui chhunrawlah.

tiin Mizo nun dan phung hnawl a, hausakna an um nasa chu a dem a. Lersia (hnam dang) hausakna umin, Liando (Mizona) in hnawl maw? tiin a rum a ni.

Kum 1894-a Mizorama kristianna sakhua a lo luh khan Zosap missionary-te'n Mizote chin than an hnawl hmasak pawl chu 'ZU' hi a ni awm e. Mizo nunhluia mi huaisen leh pasalthate chaw-imawinana an hman leh an kutni vangthlaa an chelek nasat ber, an-mahni sapte ngei pawhin tunthlenga an la thlah hleih theih loh zu chu sakhaw thar nen a inmil lo tiin an rawn hnawl a. Mizo pi leh pute chuan thiam tak leh hlim taka an lo in thin zu telova khawsak chu hreawm an ti a, a rukin an in reng tho a. A hmaa thiam taka in thin hinte khan in dan an thiam ta lo. Chu chu Zikpuii Pa chuan,

Ningzu kan dawn, kan dawn thiam lo

Chun zua tahna a ni kei zawng val tha hi.

tiin a rawn auchhuahpui a. Thiam taka zu in a, khawtlang muantu ni thin Mizo tlangvalte chu kumpinu lo luh hnuah chuan nu leh pa tahna thlentu an changg zo ta niin a hmu a ni.

Zirsangzela Hnamte chuan a hla ‘Zonunmawi’ tihah chuan ‘Zonunmawi’ tia sawi ṭhin tlawmngaihna, rinawmna, dikna te chuan mual liam tumin phurhlan an siam niin a sawi a,

Lenrualte u i dawn Chiang ang u kan nun hi,
 Kan pi leh pu nun dan mawi kan chhawm kha,
 Tlawmngaihna hlu, rinawmna leh thu dik ṭana huaisenna
 te’n

Tunah mual liam tumin phurhlan an siam tak hi.

(Hnamte 54)

Zikpuii Pa pawh hian a hla “Hruaitu Vana Pa Kan Ngai” tihah chuan Mizote chuan tlawmngaihna rilru an pel tawh a, fel leh ṭha ber anga lan tumin mahni hma sial takin an awm vek niin a sawi a,

Tlawmngaihna piallung chu kan pel
 Chirhdup rahka hmangin kan zuan zalenna
 Hei zawng zaleng rual hian Krista chu khual tum ngeiin,
 Pawl tin an lian rilru a phir inerna hnar chu.

Anni pahnihi hi kumpinu lo luh hnua hlaphuahtu an ni a, an hlata pawh kumpinu lo luh hnua Mizote leh an nun dan an hmuhna an phuahna hla a ni. He tihlai hian an lo luh ruala Mziote a hmuh dan ziaktu Thangliana chuan, “Anmahni ka hmuha ka rilru khawih nasa ber chu ram leh hnam changkang zawka lungawi lo leh buai reng renga hun kan hman mk laia an nun lungawizia leh hlimzia chu a ni,” (Lewin 287) tiin a ziaik thung.

Zikpuii Pa chuan Mizote siam ṭha thei tura a ngaih ber kristianna pawh hian Mizote a siam ṭhat theih loh thu chu a rawn phuah chhuak a. He hla a phuahna rilru chu, “Nunpui si lova kristian thu rin ringawt ai chuan Vana pa nunpui thu ‘Mahni angin ṭhenrualte’ tih kha mawl takin nunpui ila... a ropuiin kan chhungril nunin a ṭhat phah zawk ang tih beiseina a ni,” (Lalvunga 79) tiin a ziaik nghe nghe a. Chu a ngaihndan chu,

Ṭhuro nun mawi Aw Vana-pa

Dikna hriamhreih tlawmngaihna han hum lutin,
 Krista fa chuam intite hi han timualpho la
 Mahni angin thenrualte tih thu han hrilh leh rawh

tiin a rawn puang chhuak a ni. Hei hi General Brownlow-a'n, "Lusei-
 ho chuan nunrawnna leh dawihzep hmel an pu ngai lo," tia a lo sawi
 tawh Mizote nun leh kumpinu lo luh hnua Mizote nun inan loh dan
 a tichiang awm e.

Heng zawng zawng, Mizote nun chhiat chhan te, an inrem
 loh chhan te, duhamna leh hmasialna rilru an put chhan te, tlawm-
 ngaihna leh aia upa zah an kalsan chhan chu kumpinu lo luh vang
 niin a hria a. Chumi siam tha tur chuan Zikpuii Pa chuan auh bik a
 nei a, chu a mi auh chu "Remna tlangpui tlawmngaihna" dintu, "Pi
 pu lenkaw! thim riak kara eng bik", nia a sawi 'Hruaitu Ropui Vana
 Pa' hi a ni. A hmangaih Mzioram hma ngai tak chungin mual liam
 tawh Vana Pa chu,

Zoram chul tur tivul turin,
 Tuhnuairawlh leh tlawmngaiin lo lut leh la,
 Aw vangkhaw leng zawng humtu Vana-pa, ka hmuak
 Nang che dailungrawnah vaipui ngur hnehin

tiin a sawm a, hmuah chakin a beisei a. Zofate nun bawlhhlawh tak
 siam tha tur chuan William Wordsworth-te'n kum zabi 17-an laia
 England rama Industrial Revolution lo thleng avanga mipuite nun
 dazat lutuk siam tha tura John Milton an au ruai ang mai hian Zik-
 puii Pa pawh chuan, kumpinu sawrkar lo lutin Mizo nun a tihchhiat
 tawh siamtha turin Vana Pa mual liam tawh chu a au va, Zoram
 siamtha turin a tahawh tak meuh meuh a ni.

Heng thlirna hrang hrang atangte hian Zikpuii Pa hian
 Mizorama sualna leh thil tha lo lo lut chu sapho vang niin a hria a.
 Saphovin Mizote an awhbeh a, an kal dan leh an duh dan anga an
 rawn awp atang hian Mizote hian kawng dik lo an zawh tan niin
 a hria a. Awpbettute hnam kalphung leh an chin than thilte chuan

Mizo pi puten 'Zonunmawi' tia an lo chawi a, an lo vul tir tawh chu a tichuai niin a hria a. Chung harsatna leh manganna tam tak lak aṭanga Zofate siamṭha a, 'Zonunmawi' tung ding leh turin Vana Pa chu a theih ang tawka nasa-in au let tih a hmuh theih a.

An chung ro lo rel tawhtu Sapho chu a do a, dik lohna leh inrem lohna thlentua a ngaih avangin a tan chuan, a hmangaih Mizoram siamṭha tur chuan an tawk zo lo va. A ram leh hnam, a hmangaih em em siam ṭha a, tung ding leh tur chuan hnam dang mi ropuite chu a mamawh lo a. A duh ber leh a beisei anga a ram siam ṭha tur chuan Mizo Pasalṭha Vana PA chu a au lawm lawm a. Sapho thil min zirtirte do let turin Vana Pa chu a ṭahawh tak meuh meuh a tih theih awm e.

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Zikpuiipa leh Mizo Literary Criticism

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Abstract : Zikpuii pa's works have not been mentioned as much in Mizo literary criticism, and we are seemingly unaware of their value. Due to lack of research in this area, the fault lies nowhere as to why majority of people are not aware of their value and significance. As a matter of fact, he was the pioneer of Mizo literary criticism, and already suggested its development, importance of critics and their influence in amending literature towards betterment. His contribution in the development and expansion of Mizo literary criticism is remarkably numerous.

Zikpuii pa hian Mizo literature-ah hnuhma a nei tha hle. Drama tih lohah chuan hnuhma a hnut chhiah vek a ni. Zikpuii pa hi December 27, 1929 khan Aizawl Venghlui Lal, Hrawva Khiangte leh Lalluii Chhakchhuak fate zinga a upa ber dawttu niin a lo piang a, a nu leh pa hnam hming chawi kawpin K.C. Lalvunga tia koh a ni. September 5, 1948 khan Darhmingthangi nen innei an fanu upa ber Lalzikpuii hming chawiin Zikpuii pa tia hriat a lo ni ta a ni.

Zirna lamah Zikpuii pa hian Boys ME School atangin middle school a zo a, Mizo High School atangin pawl sawm a zo leh a.

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Nupui a neih hnu kum 1953 khan St. Anthony's College, Shillong aṭangin B.A a zo leh a ni. B.A a zawh hnu hian Mizoram-ah lo hawin Zalen Pawl chanchinbu, Zoram Thupuan-ah Editor niin hetih lai vek hian Mizo Zirlai Pawl-ah President ni tura thlan tlin a ni bawk.

He mi hnu hian sawrkar hna hrang hrang thawkin, Sub-Inspector of School, High School Headmaster hnate a thawk a, District Council Member a thlan tlin a ni bawk. Kum 1962 khan Mizo-te zinga a hmasa ber ni turin IFS a inziak tling a, India ram tan palai hna thawkin kum 28 chhung zet chu khawvel hmun hrang hrangah Ambassador hna a thawk a. A hna aṭanga a pension hnu hian Mizoram-ah rawn letin October ni 10, 1994 khan an chenna in Venghlui, Aizawl-ah a boral ta a ni.

Zikpuiipa hian thawnthu (novel) panga, thawnthu tawi (short story) sawmpahnih, hla (poetry) sawm, hla sak chi (song) pasarih leh essay sawmnga leh pahnih a ziaak a, literary criticism huanga khung theih a thuziak hi sawm a ni. Literary Criticism-a a kut chhuakte chu hengte hi an ni:

Lushai Literature	-	1954
Pu Rokunga Thlirna	-	1960
Zosaphara Hla	-	1973
Kan Mizia leh Insawiselna	-	1973
Literature Ṭha	-	1977/1975
Ka Lungkham book review	-	1990
Bible, Literature Hmanrawpui	-	1991
Lehkhabu Ramtiam book review	-	1993
Zozam Par 'Thuhmahruai'	-	1993
Liangkhaia: Thu leh Hlaa Mi ropui	-	1994

Mizo Literature-a *literary criticism* kan hmuh hmasak ber hi kum 1912-ah lo pawm ta ila, chu chu Bible, Thuthlung Thar-bua Chanchin Ṭha an lehlin tharnaa lehlin hmasak that tawh lohna laite Thuhmahruai-a an dah kha a ni (Lalhlimpuii 2). He mi kum aṭanga

chhiar hian, a hnu daih kum 40 chuang hnu, kum 1954-ah, Zikpuii pa hi a lo lang ve ta a. Hei hi Mizo *literary criticism*-ah chuan thil chhinchhiah tlak tak a ni awm e.

Mizo *literary criticism*-ah hian tu nge kut chhuak nei hmasa ber tih thu-ah inhnialna leh pawm dan inang lo a awm nualin a lang. C. Lalsiamthanga chuan Pastor Vanchhunga'n Lusei *Leh A Vela Hnamdangte Chanchin* (1955) a ziahna lehkhabu a, "A ni tak e, hla phuah tanna hi mihring rilru tidangphuttu a awm hun hi a ni fo reng a ni. Hla hi thu par a ni, thu aia thu," (Thu leh Hla 25) tih hi bul tanna niin a ngai a. Siamkima Khawlhing chuan

Book review Mizo tawnga ziaik kan chin tak hi Mizo Zirlai pawl Chanchinbu *Editor* ka nih lai, kum 1973 atanga ka tih tan a ni a; R. Vanlawma lehkhabu *Ka Ram leh Kei* tih *review article* ka ziaik MZP Chanchinbu, January, 1973-a ka chhuah chu, ka hriat sual loh chuan, Mizo tawnga *book review* ziaik hmasa ber a ni...Ka ziaikna chhan ber leh, tun hnûah Thu leh Hla chanchinbua ka chhunzawm duhna chhan pawh kan tawnga *literary criticism* tih chhuah ka duh vang leh, *literature* lamah hmasawnna a nih ka beisei vang a ni a, mi lehkhabu ziaik a that lohna lai zawna a tui tla lo thei ang ber zawnga sawi tumna a ni lo," (Zalenna Ram 168)

tiin. Ani hi chuan *book review* a ziah hi Mizo *literary criticism* bul tannaah a ngai a tih theih ang. *Book review* hi *criticism* peng pakhat a nih avangin hei hi awmze nei deuha Mizo *literary criticism* bul tannaah mi tam tak chuan an ngai ta reng a, amah heti lama a khai-pa ber chan chang a lo ni bawk nen mi tam tak chuan a ngaihdan hi an pawmpui reng a ni. *Book review* hi kum 1972 atanga chhuah tan *Didakhe issue* hmasa ber January - March atang khan Rev. Beiseia chuan 'Book Review' tih huang siamin a lo buaipui tawh a, a lehkhabu *review* hmasak ber chu 'Kristian Chhungkua' tih Leslie & Winifred Brown ziaik, H.K.L. Thanga leh Rev. C. Pazawna-te lehlin leh 'Kohhran pianhmang leh a kohna' Rev. William Steward ziah, Rev. P.D. Sena lehlin a ni nghe nghe (Didakhe 7). Ani hian lehkhabu

eng emaw zat chu Didakhe-ah hian a lo *review* tawh a ni. Amaher-awhchu, Siamkima Khawlhiring chuan, “Didakhe-in *Book Review* a lo tih ñan ve tâk khan lehkhahu thar zawrhna leh sawi mawina ang deuh maiin an ziaak ñin a,” (Zalenna Ram 168) tiin a sawi. Rev. Beiseia *book review* kha chu *literary criticism*-ah a pawm chiah lo niin a lang. He mi chinah hian duh tawh ila, Zikpuii pa chungchang sawi a ñul ta a ni.

Zikpuii pa hian kum 1954-ah *Lushai Literature* tih *article* a ziaak a, “Milton-a ‘Paradise Lost’ te, Pope-a ‘Epistles on man’ te kan chhiar chuan, keini hla chuan kawtchhuah a lo pel lo tih kan hria ang,” (Zikpuii Pa Hnuhma 134) a lo ti a. Amah ngeiin, “Kum 1954 vel khan *article* pakhat ‘Lushai Literature’ tih ka ziaak chu Sikul Thlir-nain min chhuahsak a. Chuta ka tum rilruk chu Mizo *literature critical review* nen neih a ni....Chu *article* bakah chuan ‘Pu Rokunga Thlirna’ tih leh ‘Awithangpa tan thu kamkhat’ tih ka chhuah leh a. Tu mah dang ziaak ve awm ta lo chu, ñhangkhat lian zet kan ngawi tlang a,” (195) a lo ti bawk. Thlirna hrang hrangte leh an kut chhuakte hi ngun taka enin kum 1912-a Bible lehlin ñatna lama lehlin hmasa zawk duhthusam lo lai an selna kha heti lam hawi thuziak awm hmasaah haðdam takin a pawm theih a, awmze nei zawka bul ñanna erawh chu a kumte nena en chuan kum 1954-a Zikpuii pa thuziak *Lushai Literature* hi a dangte aiin a hmasa zawk a ni tih a pawm theih bawk awm e. Pastor Vanchhunga thuziak kha chu kum 1955-a chhuak a ni a (Lehkhahu Zempui 634), Siamkima Khawlhiring-in awmze neia bul ñan anga a inngaih hun hi kum 1973 a ni bawk. Tichuan, Zikpuii pa pawimawhna chiang taka lo lang chu Mizo *literary criticism*-a awmze neia bul lo ñantu hmasa a ni tih hi a ni ta a ni.

Zikpuii pa chuan, “Essay emaw, poem emaw, eng thil ziaak pawh a hmasa berin *objective* tak leh *impersonal* takin kan thlir tur a ni,” (165) tiin duhtuina thu a lo zam daih tawh a. T.S. Eliot-a khan he mi chungchang hi a lo buaipuiin a lehkhahuah pawh chiang takin a lo sawi tawh a. T.S. Eliot-a sawi dan chuan, “Poetry lairil chu mimal hmer bik nei lo (*impersonal*) a ni. Hla phuahtu chu a hla phuaha a

a inpumpek loh chuan he mimal hmer bik neih lohna dinhmun hi a thleng thei lo,” (Tradition and the Individual Talent 42) a lo ti a ni. Han sawi zau dawn ta ila, poetry chu *impersonal* a ni tur a ni a tihna tluk a ni. Zikpuii pa hlutna leh a hnathawh lo lang chu, Mizo *literary criticism* kal chho zel tur tan thlir dan tur leh kaihhruaina a lo ziaak hi a ni awm e. A thlir dan a sawi mai a ni lo va, *literary criticism* hi hetiang hian kalpui tur a ni e a tihna tluk a ni awm e. Kum 1973-ah daih tawha hetiang *literary criticism* kalpui dan tur a lo sawi chhuak hi a chhinchhiah tlak hle. Hei tho hi a ni Matthew Arnold-a pawhin ‘disinterestedness’ a lo tih kha. Thil nihna dik tak zu hmu chhuak thei tur chuan *critic* chu rilru inhawng tak leh awn lam nei sa a ni tur a ni lo va, amah ngei pawh a fimkhurin tan lam neiin a awm tur a ni lo tih kha Matthew Arnold-an *disinterestedness* pawhin a sawi ber niin a lang a, chu tho chu Zikpuii pa hian a lo sawi a ni. Zikpuii pain Mizo *literary criticism* bul a lo tan dan hi a hniam lo hle a tih theih ang.

Mizo *literary criticism* hmasawn chhoh dan hrim hrimah hian mi pawimawh tak tak pathum an awm ti ila a dik thei ang. Zikpuii pa, J.F. Laldailova leh Siamkima Khawlhiring hi anmahni zawn theuhah an tangkaiin awmze nei takin Mizo *literary criticism* hi an buaipui a, anni hi lungthu pathum pawimawh tak an tling a ni. Zikpuii pa hian *poetry* chu thu inphuah mar thiam siakna ringawt a ni lo tiin a sawi baw a (Zikpuii Pa Hnuhma 146), *poetry* chungchanga thlir dan fel tak a lo neite hi a hlutna kan la zir chiang tawh lo deuh em ni aw tih theih a ni. *Poetry* thlir dan tur chungchangah tho hian, hla phuaktu chuan, “...eng thu pawh, eng sawi nan pawh lo hmang se, ngaihtuahnaah thil mawi engemaw min pek theih emaw, suangtuahna thar min pek theih chuan thil pawh lo mai ni lovin thil duhawm lamah ka ngai zawk mah,” (147) a lo ti fel thliam mai baw. *Poetry* chungchanga *classical* ngaihdan pakhat, a chhiartuteah hlimna (pleasure) a pe tur a ni, tih ai kha chuan thil mawi leh ngaihtuahna thar han tlar hi a duhawm zawk lo maw? Zikpuii pa hian fakselna (criticism) kawng lo la zawh zel turte tan kawng a sial a, a

kawng sial pawh hi a duhawm viau a ni.

Zikpuii pa hian thil sawisel lamah hian a hnua mite aiin ṭawngkam a chhep fuh zawk em aw tih a ngaihtuah theih. *Literary criticism* chu sawisel tur a awm chuan sawisel a, fakna lai tur a awm pawha fak te, a aia ṭha zawk leh thil duhawm zawk kawhnmuh theih te hi a duhawmna leh a hlutna tak pawh a ni. He mi kawngah hian kan sawi mēk Zikpuii pa hi a che ṭha viau. Peter Lianhleia'n James Dokhuma a sawisel dan fuh tawh lohza leh a lehkhabu sawisel zia-
tu rilru nat dan te ziaka hmuh tur a awm a, a pawh hle. Zosapthara hlaa inhnialna chungchang tih lohah chuan Zikpuii pa hi a ṭawngkam hmanah te, a sawisel duh a sawisel danah te, a ṭawngkam hman dante pawh a fimkhur thiamin *critic* ṭha a nihna a lang thei a ni. *Criticism* hrim hrim hi insawiseln a tur a nih loh rualin *critic*-in sawisel tur a sawisel si loh chuan a thuziak hlutna thlengin a hniam thei a, ṭan lam nei lova thu lai la tak chung a sawisel tur a sawisel hian *critic* chuan a tih tur pakhat a hlen chhuak tihna a ni. Sawisel awma ngaih a sawisel si loh chuan *critic* ṭhaa chhiar theih a ni kher lo vang. *Lehkhabu Ramtiam* a thlirnaah Salman Rushdie-a lehkhabu *Setanic Verses* chanchin a ziaaktuin a sawi dan chu a duh khawp lo deuh a, “He lai hian *research paper* anna a nei a, chutiang a nih chuan a *source* sawi se a ṭha ang. A reng thuah lehkhabu pumpuia *Bibliography* a siam lo hi a bul deuh a ni,” (Zikpuii Pa Hnuhma 211) tiin a sawisel a ni. He lehkhabu a thlirnaah tho hian a ziaaktu Dr. Laltluangliana Khiangte-in lehkhabu ropui leh ziaaktu ropui tehna chu a tam lam (quantity) ni a a ngaih thu a ziah chu a hnial a, “Sumdawn-na khawvelah chuan a pawh lo, mahse *literature* ṭha siam kan tum dawn a nih chuan a *quality* lam kan sawi uar a ṭul a ni,” (215) tiin a khak deuh fak a ni. Mahse, han chhiar hian a lo dawngsawngtu tan pawh chuti teh vaka huatthu-a lak a remchang lem lo va, a ṭawngkam hman leh a sawisel duh a sawisel danah hian a sawisel chhan a Chiangbawk nen a lo dawngsawngtu tan pawh han huat viau tur chi niin a lang lo. Hei tak hi Zikpuii pa themthiamna pakhat a ni tiin a sawi theih ang. Zikpuii pa-in *literature* ṭha siam tur chuan *quantity*

aia *quality* ngaih pawimawh a ṭulzia a lo sawi hi a chhinchhiah tlak hle a ni.

Zikpuii pa hian *article* leh *essay* bakah *novel* te, *poetry* te pawh a ziaak hi a danglamna pakhat chu a ni. Ziaktu dangte aia a danglamna pakhat chu heng a thu ziaak (a bikin *literary criticism*) hrang hrang hi Mizoram pawn aṭanga a ziaa an ni deuh vek hlawn a. IFS hna thawk, mi pangngai chung a leng leh mi thiam a nihna hi a thu ziaakah hian a lang a ni. Zosapthara thlavang a hauhna lamah ‘ṭawngvai’ deuhin mi thenkhatin ngai mah se a thu ziaak dangah hi chuan a thil thlir dan a lai viauin a hriat a, ram pawn aṭanga ral thlir chung a ziaa vang a ni maithei, tute emaw chetsualna ang kha ani hi chuan a pumpelh niin a lang. *Postcolonialism* aṭanga thil a thlir lova kan hriatnaah hian mawhpah tur an awm chuang em ni?

Zikpuii pa danglamna chu min hruai luh a tumna hi mihring nun zirnaah a ni deuh zelin a lang hi a ni. *Literature* chu mihring nun hlimthla zirchianna an ti ṭhin a, *literary criticism* chu, chu zirchianna va zirchian lehna chu a ni. Thu ziaak hrang hrang a zirchianna aṭanga thil pakhat lo lang chu, *criticism* a ziaa pawh hian a tehna sang ber chu mihring nun tho hi niin a lang a ni. Rokunga a dahsanna ber pawh nun a hriatthiamnaah a ni a, Zosapthara thlavang a hauhnaa a sawi lansarh ber pawh mihring rilru leh suangtuahna aṭanga a va hriatthiam theihna kha Zosapthara hlaah hian a neiin a innngai a, mihring rilru leh ngaihtuahna, suangtuahna tar lan a nih a, a chhi-artuin a zu hriatthiam bawh chuan chu chu a ropui ber niin a ngai a tih theih ang.

A tir lama kan sawi tawh ang khan *criticism* lam a ziaa hi sawm chauh a ni a, hengah hian *book review* hi Zikpuii pa duhawmna lai leh ropuina a ni awm e. Zikpuii pa thu ziaak hrang hrangte en hian a thiamna leh a hriatna hi a chhuang ngai lo viau a, “*Critical review* emaw *Book review* emaw ziaa hi thil awlai a ni lo va, a chhan chu entawn tur *standard form* a awm tlat lo mai a. Chuvangin, leh-khabu ṭhaa mi sawi emaw, mahni chhiar zinga kan rilru la deuhte kha emaw *standard*-a ngaiin chutiang enzawna mahni ngaihdana

phuah chhuah ngawt mai loh chu tih ngaihna dang a awm lo a ni,” (196) tiin a sawi nghe nghe. *Book review* hi pahnih chauh a ziaak a, *Ka Lungkham* leh *Lehkhahu Ramtiam review* a ziah hi thangtharte chuan chhiar vek se a duhawm hle. *Book review* ziah hi thil awlsam a ni lo tih a sawi hi a pawmawm angreng hle. Mi thenkhat chaun *book review* ziah dan tur hi an sawi fo a, zawm ngei ngei tur angin *rules* pawh an duang hial maithei. Mahse, Zikpuii pa sawi ang hian *book review* ziah dan tura duan sa hi a awm tak tak thei lo niin a lang. Engtin nge kan *review* dawn tih hi a lehkhahu khan a hril zel zawk a, lehkhahu chi hrang hrang a awm avangin *review* dan tur dan pakhat (rules) hnuaia zam tur chi niin a lang lo a ni. Zikpuii pain lehkhahu pahnih a thlirnaah hian fak tur lai leh sawisel tur lai a sawi thiam hle a, a sawiseln a kha lo huat theih a ni lo va, a fakna lai nen hian a inbuk tawk viau zelin a lang a ni. Zikpuii pa *literary criticism* hrang hrangte hi a ngaihnawmin chhiar pawh a khamawm loh hlawm hle a, a thuziakte ngun taka han zir chuan ‘Book Review’ a ziaakte hi a fakseln a (literary criticism) thuziak dangte aiin belh chian a dawl a, F. Lalzuthanga’n, “Mizo literature-a Longinus-a ‘sublimity’ thangk-hawk,” (Lalzuthanga 61) a tih pawh hi a *book review*-te avang hian a pawmawm hlein a lang.

“Lunghlu hrang hrang that leh that loh hre si se tur chuan mi mawl mit chu a tawk lo va, mi thiam mit rawih a ngai thin a ni. Chutiang bawkin *literature* khawvelah hian, thuziak tha leh tha lo min hrilh turin *critical review* min siamsaktu *critic* kan mamawh,” (Zikpuii Pa Hnuhma 196) titu hian eng lam nge a hawi tih han sawi leh ila. Zikpuii pa *literary criticism* kalpui hi a thuziak hrang hrangte atanga enin *impressionistic criticism* a hawi nasa tih a hriat a, a thlir dan thenkhat hi chuan *romantic criticism* lam a hawi niin mi thenkhatin an sawi bawh. Pu Rokunga hla chungchang a sawinaah, “Pu Rokunga rilrua a awmzia kan zu hriatthiam pui theih a, kan zu hman zui pui ve theih mai chuan Pu Rokunga chuan, ama tawkah Zofate zingah chuan *English* zinga Shakespeare-a dinhmun chu a luah ve thuak tihna a ni ang,” (146) a tih dan atang mai pawh

hian hla phuahtuin keimahnia nghawng a neih dan aṭanga hla hlut-na hi teh tura a ngaihzia a lang thei awm e. “Hla chu thil mawi, rilru tihlim a, tilawm a, nun ṭha leh nun thutaka min hruai theitu apiang chu a ni...Hla hnathawh tur chu a tawp berah chuan lei thar leh van thar siam a ni,” (Zozam Par 14 & 25) a ti nain Zosapthara hla chungchangah, “*Literature* hi eng dan mahin a phuar lo, a ropuina leh a mawina chu a lo dawngtute lo tawrh dan leh an khawvel thlir dana thu a ni...Zosapthara hlate hi chu, a *gramatical mistakes* sang-khat hre reng chung hian, kan ṭahpui chang a tam ṭhin asin, kan la ṭahpui dawn chauh pawh a ni ta ve ang,” (Zikpuii Pa Hnuhma 164) a ti thung. Hla (poetry) a sawifiahna hi hnawl chuang lovin a fakselna (criticism) thu leh hla aṭang erawh chuan hla emaw, thuziak emaw reng reng hian a lo dawngsawngtu a nghawng dan, a hneh dan kha ani hi chuan a dah langsar hle a ni tih a chiang awm e. Zosapthara hla a chhannaah hian amah rau rauah ṭum dang aiin a ṭawngkam a hriam deuh a, Zosapthara chak lohna tak (Mizo ṭawng a thiam tawk lohna) kha ani hi chuan a ngaidam thei em em mai a, a sawi tum kan hriatthiam chuan a tawk a ni tih kha a pawm dan a nih avangin Zosapthara hi ama ṭawngkam takin a chak lohnaah a fawp a ni.

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Book Review - R.L. Thanmawia Lemchan *Lalngaihawmi*

Lalrammuana Sailo*

Abstract : *R.L. Thanmawia's play Lalngaihawmi was first published in 2009; the author attains popularity in the field of poetry, and it is the lone work of the author in the genre of drama. The play could be categorized as a romantic drama for the plot and the main conflict are twisting around love and its outcome between the characters. Thanmawia follows the Freytag's Pyramid, devised by the 19th century German playwright Gustav Freytag in building the structure of the play as it was divided into five acts; such as exposition, rising action, climax, falling action and catastrophe/solution. Lalngaihawmi play is a very long play as it contains 201 pages which exceeded an ideal length by many playwrights and critics. This review deals with the plot, the length of the play and the major themes; the major themes are love, friendship, and the impact of a malicious rumour.*

Thuhmahruai

R.L. Thanmawia ziaik *Lalngaihawmi* lemchan thawnthu hi kum 2009 a tih chhuah niin a kum leh 2010-ah chhut nawn lehngal a ni a, phok 201-a chhah a ni. He lemchan hi romantic drama huangah kan khung thei ang a, plot kalhmangah chuan simple aiin complex rawng a kai zawk a. Changtute zinga langsar bik pakua awmin Sanga, Vawra, Dina, Lalngaihawmi, Puii, Chhingi, Dr. Ropuia,

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Dr. Zuala leh Luri te an ni a. Heng zingah hian Sanga hi changtupa ber (protagonist) niin thenkhat chuan hero ang pawhin an sawi thei ang. Misual, buaina leh harsatna chawh chhuaktu (antagonist) zingah Dr. Zuala leh Luri te an tel thung a. He thawnthu-a harsatna lo irh chhuahna hnukpui ber (main conflict) erawh dawt thu thang, fiah mai si loh vang a ni a. Chu dawt thu thang chu fiah a awm a, thu thang chu phuah chawp a nih a lan chhuah hnuah thawnthu chu thihna karah boruak zangkhai zawk tawng chho turin tih tawp a ni.

Lemchan thawnthu ruangam bihchianna

Aristotle-an lemchan kulmuk (tragedy) atana thawnthu ruangam (plot) pawimawhzia a sawi kan hre awm e. Plot hi E.M. Forster-an a sawi fiah dan han belh hlek ila: Forster-a chuan Aspect of Novel lehkhawh plot (thawnthu ruangam) leh story (thil thleng) danglamna heti hian a sawi a. “Lalpa chu a thi a, Lalnu pawh a thi ve ta a” (The king died and then the queen died) tih chu story a ni a. “Lalpa chu a thi a, Lalnu pawh Lalpa thi a sun em avanga lungngaiin a thi ve ta a” (The king died and then the queen died because of grief) tih chu plot a ni (E. M. Forster Quotes). Plot chu thil thleng inla chhawng, thil thleng pakhatin thil dang nghawng chhuah a neih (causality) hi a ni a. Entirna ang khian Lalpa thihna chuan lalnu chu lungngaiin a thih tir a. Story-ah thung chuan Lalpa thihna leh Lalnu thihna chuan inkungkaihna a nei lo. Forster-a hi thawnthu lam zir chiangtu ni mahse plot a sawi fiahna hi hriat thiam a awl avangin kan han la chhuak a ni.

Lalngaihawmi thawnthu ruangam din dan hian Freytag's Pyramid a zui kan ti thei ang. German mi Gustav Freytag chuan thawnthu ruhrel hi hlawm ngaah a then a, chu chu Freytag's Pyramid an ti a. He lemchan pawh hi chan 5-a then a ni.

Chan I-na - Thu bul pho chhuahna (exposition): Lemchan tam takah thu bul pho chhuahna atang hian lemchan kal zel dan tur, lemchan muk leh lung ti chhe thei (tragedy) nge a nih a lemchan zangkhai (comedy) lam tih te a hriat theih thin a. Mizo zingah pawh Lalthangfala Sailo lemchan ziah te, Laltluangliana Khiangte lemchan ziahte kan en chuan chan khatna hian thawnthu kalhmang

tur min hmuhtirin thawnthu chu harsatna ruama a invawrh luh dan tur min ngaihruattir thei thin. Lalthangfala lemchan ziah “Liandova te Unau” lemchanah thu bul pho chhuahnaah Liandova te chhung rethei tak chu pa berin a boralsan dawn a, chutiang boruak kara Liandovan a pa thi tur a biakna tawngkamte chuan Liandova nu chu fate hmeithaipui turin rin ngam a nih lohzia a tarlang tha em em a. Chuta Liandovan a pa a biakna chu, “Ka nu hovin rei tak kan awm thei dawn em ni? Ka nun rei tak min awmpui peih dawn em ni?” (Sailo 6). Hei mai a la ni lo, hmeithai pitar Pi Fangi ah hlate leh Tuaisiala tawng a buang maite hian Liandovate unau hmabak thimzia a tarlang tha hle bawk.

Lalngaihawmi lemchanah hian chan khatnaah thian pathum Dina, Sanga leh Vawra te kan hmu a. An inkawmna atangin tun hma lamin Sanga chuan a duhthusam nula, a suangtuahna rama nula, hla hiala a chawi nula duhawm tak a nei a, a hmingah pawh Lalngaihawmi a ti a. Sanga duhthusam nula ni thei ngei tura a rin chu Dina chuan a hmuh tak thu te, Lalngaihawmi nena an intawn dan leh Lalngaihawmi chanchin a hriat ang angte chu a sawi a. Sanga te thianho chuan Lalngaihawmi chu an va rim hnuah Sanga leh Ngaihawmi te pawh chu khuanu sam suih ni awm rengin an induh nghal a. Chutih rualin Sanga te chhungkua, chhungkaw hausa tawh tak leh Lalngaihawmi te nufa, hmeithai nufa berh ve tak an nih dan kan hmu tel bawh a. Heti chin hi chan khatna, thu bul phochhuahna a ni a, a tha thawkhath viau.

Chan II-na: Chan hnihnaah hian Sanga te thawnthuah hian harsatna (complication) a awm chho dawn emaw tih laiin Vawra chanchin zawkah min luhpui ta daih a. Vawra nu leh pa rilru hah tak mai, an fapa Vawra'n nula lepchia, mahni inzuar thin ni-a an sawi Lalpuii a kawp thu leh chumi avanga a nu leh pain Vawra an zilhna te kan hmu a. Vawra leh Lalpuii te inpawt buai lai Police-in an hmuh fuh avangin Vawra chu nula sual tum emaw tiin thana lamah an hruai a. Chutih rualin Vawra nu leh paten Lalpuii an duh lohna chu Dinan Lalpuii khawngaihthlakzia leh Vawra nena an intawn dan a sawi atangin Vawra nu leh pa rilru chu a hmin a, Lalpuii pawh an

mo ni turin an pawm thlap tih kan hmu a. Vawra leh Lalpuui inkara harsatna awm thei chu he chan chhungah hian chin fel leh nghal a ni.

Chan III-na chhungah hian he thawnthua harsatna hnukpui ber kan hmu a, chu chu a changtute pahnih Sanga leh Ngaihawmi te inkara inñan ni loin Ngaihawmi nu Chhingi leh Sanga pa Dr. Ropuia te inkar añanga lo chhuak a ni. Ngaihawmi nu leh Sanga pa te chu an nulat tlangval laia lo inngaizawng tawh, mipat hmeichhiatna lo hmang dun tawh niin thu thang vangin an inngei tawn a, mi dang an nei zui ta ve ve a. An inkar boruak lo awm tawh avangin Sanga pa chuan Ngaihawmi chu a fapa neihtir a rem ti lo a, chutiangan Ngaihawmi nu pawhin amah hmusit em emtu nia a hriat te ina lawi tur chuan a fanu chu a ngai ngam hek lo. Chan III-na hi lemchan pian hmang (structure of drama) ðhen danah chuan complication tho a la ni ang.

Chan IV-naah hian harsatnain a vawr tawp (climax) a thleng a, harsatna a inhnawh khawm a ni ber ang chu. Sanga leh Ngaihawmi te inkar chu an nu leh pate mai bakah anmahni ngaizawng vetu Luri leh Dr. Zuala te chuan pawh ðhen theih beiseiin dawt thu hmangan Sanga pa leh Ngaihawmi nu te an chotuah a.

Chan V-naah hian harsatna hian a vawr tawp a thlen zel rualin harsatna bul, thu veivirtu chu Sangan a chhui chhuak a. He bungah hian climax, denouement leh solution te a inpawlh kan ti thei ang a, climax kha la awm reng chungin denouement leh solution lam a pan tel a ni. Sanga chuan a pa leh Ngaihawmi nu inkara thu veivirtu Luri leh Dr. Zuala te a chhui chhuak a, chutih rualin Dr. Zuala pawhin a thil tih sual inchhirin Ngaihawmi pawhin a hman-gaih ber Sanga nei se tiin a duhsak ta zawk a. Ngaihawmi nu Pi Chhingi pawh Sanga nu tana thik zui tur awm loin a boral zui bawk a. Thihna lam mah ni se Pi Chhingi boralna hi Sanga leh Ngaihawmi te tan chuan kawlna bul a ni.

Lemchan sei zawng

He lemchan hi lemchanah chuan a sei hle mai a, phrek 201 laia chhah a ni a. Lemchan sei zawng hi tehfung khauh tak awm lo

mahse a ziahah ngawt tawp lova a chana chan tur chi a nih miau avangin lemchan sei lutuk hian a changtuteah leh a thlirtuteah harsatna a siam theih avangin mi thenkhat chuan lemchan puitling chu pheh 80 – 120 inkar vel ni se tiin duh thu an lo sam a. Lemchan ziah, buatsaih (directing), leh a chana chan lama tawn hriat nei tha tak Trisha Sugarek chuan “How to write a play ... 9 tips” tih a ziahah chuan ‘lemchan pheh khat chan chhung hi minute khat ang zela chawh rual theih a ni a. Pheh 200 vel lemchan i neih chuan a hlawhtling tawh lo ang. Lemchan entute chu darkar khat leh a chanve aia rei chu an thu hlei thei lo ang... Lemchan chu pheh za bawrah khung tum la, chu chu darkar khat leh a chanve vel chan a ni ang’ a ti a (Sugarek).

Sawi tawh angin *Lalnghaihawmi* lemchan hi a sei viau mai a. Tih tawi tum chuan lemchan buatsaihtu (director) tan tih tawi theih viau chu a ni tho nain heti hian duh thu han sam ta ila; Chan III-na Lan 1-na hi a fin thu ril pai hi kan duh chhan te a nih loh chuan thawnthu ruh relpui (main plot) tana tawngkaina tlem si a ni a, chuti-angin Chan IV-na Lan 1-na te pawh hi Sanga IAS tlin thu leh a lawmna siam an tum thu tarlanna a ni a. Lan dangah IAS a tlin thu leh a lawmna an siam thu kan hmuh zui tho avangin he lan pawh hi paih theih a ni ang a. Hetiang hian he lemchan hi a hlutna hloh si lova kaih tawi leh beng muk theih a nih a rinawm. He lemchan ziaktu hian a changtute leh an mizia a din thiam dan te, an tawngkam a chheh thiam dan leh a phena fin thu ril thuk tak tak a phum thiamzia te ngaihtuahin Lalnghaihawmi hi lemchan anga zia loin thawnthu (fiction) zia dan kalhmanga ziah ni zawk se, a ziaktu pawhin hmun thawl leh zalen zawk a nei ang a, thawnthu ngaihnawm tak a ni ngiin a rinawm.

Lemchan thu ken (theme)

He lemchana kan hmuh langsar tak (theme) pathum chu int hian thatna leh hmangaihna bakah dawt thuin mihring nun a tih khaw loh theih dan a ni a. Sanga leh Dina te avangin Vawra nu leh paten Lalpuui an pawm theih phah a, Dina avangin Sangan a duh zawng tak Lalnghaihawmi a hmuh theih phah bawh a. Vawran selna

tam tak kara a hmangaih Lalpuii a hmangaih tlang thei te hi a ropui ngawt mai. Dawt thu leng vanga Chhingi leh Ropuia te an inthen phah a, Sanga leh Lalngaihawmi te inkar tih chhiat tuma dawt thu vek hman a nih laiin thu dik zawngtu Sanga avangin mi dik lo te ruahmanna chu tih chhiat a ni a.

Hmeichhe khawngaihthlak tak Chhingi chu a sual leh a phu reng vang ni hauh loin a chung a roreltuin rethei tur leh thi tura a tih miao avangin a thih a tul a, chutih rualin Dr. Zuala leh Luri te kha engtin nge an awm zui tak! He khawvelah hian mi sual ni-a kan hriat te hian mi hmuhpui tham vanduin leh chhiatna an tawh kher lo a, chutih laiin mi fel tak nia kan hriatte pawh vanduin chuan a bi tum bik emaw tih tur a ni fo si. Hei hi thawnthu mah ni se a takin a thleng thin miao si.

Tlipna

Lemchan inngahna hun thu (time setting)-ah te, inbiakna leh tawng kau chheh danah te, silh leh fen inbel chungchang leh a hunlai khawtlang nun chungchangah te a ziaktu R.L. Thanmawia hi mi thiam, lemchan pawh a zira an zirna hmuna thawk a nih a lang deuh nge maw ni, a fel fai viau mai. Heng kan han sawi tak, thenkhat chu a thawi chauha kan sawi te bakah pawh hian he lemchanah hian sawi belh tur leh zir chhuah tur tam tak a awm ngei dawn a, chung chu zirlai leh zirtirtu, bakah he lemchan lo chhiartuten an la hai hawn belh zel tur a ni ang.

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Covid-19 Hripuiin Mizo Literature a Nghawng Dan

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Abstract : Covid-19 pandemic with lockdown has numerous impact on the life of human as well as literature. It also disturbs the economy, academic progression and claims life of different ages. In the early Mizos, famine, epidemic and other calamities has adversely affected the people, it was also reflected in the literature in different ways. This paper mainly intends to highlight the impact of Covid-19 pandemic in Mizo literature in the year 2020. The study traces how epidemic and famine affected Mizo life and society in the history; and how Covid-19 pandemic influences the present lives necessarily in publications of book, composition aspects, changes of nature in organizing seminar (webinar) and competitions towards the development of literature.

Keyword : Covid-19, pandemic, lockdown, publications, poetry, competition, webinar, seminar.

Khawvel literature hunpui hlawnm then hrang hrang zingah hian a kalhmang leh hmasawn dan milin hunpui hi then a ni fo a. Kum zabi 5-na hunlaia Rom lalram a tlukchhiat khan literature-ah nghawng lian tak a nei a, 'literature dark ages' tih hiala sawi leh hriat a ni ta reng a ni. Zirmi tam tak chuan thu leh hla mai piah lamah nunphung leh khawsak zia pawh hetih hunlai hian a than a thu niin an sawi. ("The Dark Ages") Hetih lai hian "Indona leh inbeihna,

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mawl mang taka chet rup rupna chu hmun tinah a thleng a. Thu leh hla thar te, thu leh hla lama ngaihdan leh pawm dan thar te a chhuak meuh lo...ngaihthah leh hman lovin a awm mai chauh a ni” (Literature Lamtluang 248) Hetiang deuh hian thil thleng leh nun nghawng lian tham thlengte hian ram leh mipui hmasawna mai piah lamah thu leh hla huang pawh nasa takin a nghawng a, chutiang chu tun tuma kan zir zau tur ber pawh hi a ni. Chutih rualin tunhnai thil thleng (recent issues) leh thleng mek anih avangin innghahna leh behchhan (data) ziaka chhinchiah emaw lehkhahu emaw a awm thei meuh lo tih erawh hriat hmasak a ngai ang.

Covid-19 Hripui

Khawvel hripui tih mai theih CoronaVirus, Covid-19 tia kan sawi mai hi China a Wuhan khawpuiah December 2019 khan hmuhchhuah tan a ni a. (WHO Situation Report-94) Kar lovah khawvel ram hrang hrangah a darh nghal a, kum 2020 kum tir lamah chuan khawvel hmun hrang hrangah he natna hian bu a khuar ta zel a ni. India ramah pawh January ni 30 khan Kerala hmunah hmuhchhuah a ni ve nghal a, a ni hi Wuhan University-a zirlai a ni nghe nghe. (Perappadan.The Hindu) Hetih hunlai hian khawvel pumah mi sangsarih chuangin an vei tawh a, he natna avanga borah pawh mi 170 zet an awm tawh nghe nghe. Mizoramah pawh inbuatsaihna nasa taka kalpui niin rampawn atanga luhka awmthei angah te enfiahnate kalpui tan a ni a. March ni 20, 2020-ah Mizoram chhunga Covid-19 hri kai hmasa ber chu hmuhchhuah a ni ve leh ta a, ani pawh ram dang atanga zin haw a ni nghe nghe. A hnu March ni 22 atangin sorkarin inkharkhip (Lockdown) chu karkhat awh a puang nghal a. (DIPR) Hemi hnu lamah hian India sorkar chuan rampum huap inkharkhip a kalpui ve nghal a, March ni 24 atanga May ni 30 chhung chu kalphung hrang hrang hmangin rampum inkharkhip hi khauh taka kalpui a ni nghe nghe a. Hemi hnulamh pawh inkhuahkhirhna dan hrang hrang bakah Mizoram sorkhar hnuaiah inkharkhip hi kalpui a ni fo bawh.

Sorkar chhinchhiah danin Covid-19 hripui a lo len hnu, March leh December inkarin Mizoramah hrikai 4204 an awm a,

heng zinga mi 4098 chuan an dam leh a, mitthi 8 an awm. Hetih lai hian mi 98 enkawl mek an ni. (MoHFW-GOI) Kum 2020 December ni 31 hian India ram chhungah hrikai 1,02,66,674 zet an tling tawh a, mitthi 1,48,738 an awm tawh, hrikai zinga dam leh zat hi 96.04% zet a ni bawk.

He hripui hian khawvel ram hrang hrang a tihbui ang bawkin Mizote pawh kan buai hle a. Ei leh bar zawnna kawngah te, nitin hnathawh leh nunphung hrang hrangah buaina a thlen nasa hle. Zirna hmun zawng zawng khar a ngai a, dawr leh office tam tak khar a ni a, mipui nunphung leh rilru thlengin nghawng a nei lian hle a ni, Tun tumah hian he hripuiin kum 2020 chhunga Mizo thu leh hla huanga nghawng a neih dan, kawng hrang hrang atangin kan zirzau dawn a ni. Amaherawhchu inkharkhip a nih miao avangin kan hmuh phak leh hriat phak loha thleng awm thei anih avangin famkim taka kalpui erawh thil harsa a ni tih lai erawh hre hmasa ila a tha awm e.

Hripui leh Mizote

Mizo chanchin hlui (history) lam atangin tlem han sawi hawng hmasa ila. Mizo chanchin hlui ziaka awm tam tak atangin rampum huap harsatna leh hripui pawh vawi tam a leng ve fo tawh niin a lang. Tlangram lo neia eizawng an nih avangin mautâm, rua leh thing tâm te hian an nun nasa takin a nghawng a, an ei leh bar zawnna ber chhia khan an hriselna a nghawng a, chu chuan hri a thlen tir ta thin niin a lang a; hei bakah hian khawvel ram hrang hrang pawhin an buaipui hripui pawh vawi duai lo Mizote an lo tuar tawh tih chanchin hlui atangin kan hre thei. Heng zinga Mizo chanchina hriat theih hmasa ber ‘Thuthmun zai’ chauh lo thlir ila. RL Thanmawia chuan heti hian a ziaak a,

Kan pi pute Khampat khawpui hmun, Kabaw phaizawla an inkhuar lai chuan an aia chak zawk Shan hnamten an umchhuak a, Thantlang, ram tau leh chhengchhia, eizawn a harsat em emna hmun chu pan lo thei an nit a lo va... an nunphung leh khawsak dan pawh nghawngin, an rethei hle ang tih a rin theih. Ei leh bara zawn an harsat tawh nak alaiin kumkhuaa an sawi tling “Thing pui tâm’ t

am kum thum lai a zawn a tla leh ta hlauh mai a... An eichhiat lutuk avang chu nge ni ang a, hripui a leng zui ta bawk a. Tam tak an thi a, a rapthlakzia chu pi pute hrilhfa a tling. (Lung Min Lentu 69)

He tam leh hripui hi an tuar na viau niin an sawi a, “..vawk-puite hian rawlchhuahin an ngek thei lova, an then tlawk tlawk mai a. Mihringte pawh tawng tam peih leh thinrim theihna thahrui an nei hek loin an sawi hial.” (Mizo Chanchin 241) He tam leh hripui avang mi tam tak an thi a, Mizo hla hluia pawimawh tak Thuthmun zai kan tih tak chu a lo chhuak ta niin an sawi. Thuthmun zai hla pahnih khat lek lo tarlang ila-

Khua tinah thim khawzin a tlung e,

Thalai leh dawntuai an tliak zo ve.

Thi lovi khua awm maw, fam lovi khua awm maw?

Laiah suanglungpui e, fam lote'n awm na ngai

(Mizo Hla Hlui 12).

VL Zaithanmawia chuan ‘History of Mizo Hla’ tih a ziahah chuan Mitthi hla chungchang hetiang hian a ziaak a- “Thingpui tam kuma mi an thih nasat em em tumin, tlangval fel tak pakhat Ruangtea a thi a, nulain a ui em em mai a, hla a phuah ta a. Chuta a hla phuah chu “Mitthi hla” zinga hmasa pawl a ni awm e”. (Hranghluite Sulhnu 127) B. Lalthangliana chuan “Thuthmun zai zawng zawng hi Thingpui tam laia chhuak a nih loh pawhin, a tobul chu a nih hmeh khawp mai” (Mizo Chanchin 242) tiin a sawi bawk a. A chhuah hun chungchangah hian, “...Len tlang leh Tiau inkar an chen lai, kum 1550 AD vel niin ngai ila, pawm a nuam viau awm e” (243) tiin a sawi zui bawk.

Heng bakah hian Mizoten rampum huapin thli chhe tleh tihte leh minpui (leimin) te harsatna thleng a awm nual a, heng karah hian hripui leng eng eng emaw an tawh ve fo. A hripui sawia hmaih rual loh pakhat leh chu kum 1918-a Mizovin ‘Influenza Hripui’ an tih kha a ni. Kha hripui nghawng zelin Zoram kristiante harhna a thlen leh Mizo Kristian hla thar lo chhuakte hian Mizo hla paw-

imawh ber a la ni reng a ni. L.Biakliana leh Kaphleia hnuhma tam takte pawh hi an natna avanga 'khunghran' an nihna hmun aṭanga lo chhuak a ni hlawn, chu'ng chu Mizo literature tan a thil hlu tak a lo ni. Chuvangin, heng hripui leh chhiatna hian kawng tam takin Mizo thu leh hla huangah nghawng a nei ṭhin a, thuk zawka zirchian tham a awm.

Covid-19 leh Mizo Literature

Kan sawi tawh angin Mizoramah chuan he hripui hian March ni 23 aṭangin bu a khwar ṭan a. Inkharkhip nen kan ṭan nghal a, nunphung a khailak a, harsatna tam tak kan tawh. Kum 2020 a hripuiin min chenchilh dan aṭangin (March-December) kan thu leh hla dinhmun hrang hrang i han thlir thuak thuak teh ang.

Lehkhahu chhuak

Mizo Academy of Letters (MAL) hian kum 1989 aṭangin kumtin Mizo ṭawnga lehkhahu chhuakte khawnkhawmin lehkhahu ṭha ber, Book of the Year lawmman a siam ṭhin a. Kum khat chhunga lehkhahu chhuak zat mumal takin an chhinchhiah zel a, hei hi inng-hah nan kan hmang dawn a ni. Lehkhahu chhuak khawnkhawm leh record kawngah chuan MAL chhinchhiah hi rintlak ber tura ngaih a ni. Tunhnai kum nga (5) chhunga lehkhahu chhuah dan Mizo Academy of Letters in a chhinchhiah dan -

Kum Lehkhahu chhuak zat A punna/kiamna

2015	140	-39
2016	143	+3
2017	132	-11
2018	120	-12
2019	230	+110
2020	137	-93

Source: MAL BoY Record compiled by F. Lalzuithanga

Lehkhahu chhuak leh khawnkhawm kawngah hian MAL hnuaia committee peng, Book of the Year Committee mawhphurhna a sang hle a. A tlangpuiin lehkhahu chhuak erawh an khawn

kim hle. Annual Magazine leh Souvenir te, Sunday School zirlaib-ute pawh a tel fo tih record atangin a lang bawh. Kum 2018 chhung khan lehkhabu 120 an khawnkhawm a. (Thu leh Hla 41) Hengte hi MAL office lama thehlutte piaah lamah dawr leh hmun danga committee lamin an dap khawm a ni hlawm. Hei hi kum nga chhunga lehkhabu chhuah tlem ber kum a ni nghe nghe. Kum 2019 ah chuan MAL Book of the Year committee lamin lehkhabu chhuak an khawnkhawm zawng zawng chu 230 lai a lo ni ta a, hengah hian pawl hminga chhuahte bakah kohhran lam lehkhabu thenkhat te, Souvenir leh Annual Magazine te pawh a tel vek a, tichuan kum 2019 hi lehkhabu chhuak tam ber kum a ni.

Kum 2020 January atanga December thla tlengin chhinchhiah theih chinah lehkhabu 137 chhuak tawha chhinchhiah a ni a, hmuh hmaih leh hriat hmaih palh awm thei a ni a, mahse a sual tam lo viauin a rinawm. (Lalzuithanga) Heti hian lo thlir zui ta ila, kum 2019 khan thla tin lehkhabu 19 vel chhuak ziah ang a ni a, kum 2018 ah erawh thla tin bu 10 vel zel ang a ni thung. Kum 2020-ah chuan thla tin bu 11.4 vel chhuak ang a ni tihna a lo ni. Tun dinhmuna kum 2019 kan phak lohna chu thla tin lehkhabu 7.6 vel zet in a kiam tihna a ni. Hei hian chiang taka a lan tir chu hripui hian lehkhabu chhuak leh a ziaktuteah nghawng nasa tak a nei niin a lang a, lehkhabu chhuah tlem kum 2018 atanga teh erawh chuan tlem chuan a sang deuh zawk. Hriat tur pawimawh tak pakhat chu kum 2020 chhunga lehkhabu chhuah tur inbuatsaihna hunah zia mi tam tak in an hmang remchang a, chu chu kum 2021 lehkhabu chhuakah a lo lang chiang zawkin a rinawm.

Kum 2020 chhunga lehkhabu chhuak zingah hian chanchin ziahna (biography, autobiography) kan tih ang hi bu 17 vel zet a awm a, pawlho chhuah leh zirlaibu ang chi hi bu 15 chuang a ni a, sermon leh Pathian thu lam lehkhabu te, tawng lam zirna leh dictionary te pawh a awm nual bawh. Chhinchhiah tlak tak erawh chu kum 2020 chhunga lehkhabu zia ktu sawm chuang zet hi kum upa lam (60 chung lam) an ni a, thil hlu tak tur a ni.

Literature hi mihring nun nena inzawmna lian tak nei a ni a,

khawsak phung leh nunphung hian thu leh hlaah nghawng lian tak a nei thin. Mizo chanchina hun lungchhiatthlak tak Rambuai kan tih mai, kum 1966 a thleng khan Mizo literature-ah nghawng a nei lian hle, Ziaktu tam takte kut a chawl a, lehkhahu chhutna leh dawr thlengin a nghawng a, KC Vannghaka chuan Mizoram buai tan tirh (1966-70) laia thu leh hla chanchin a sawiah chuan,

Heng hun chhung hian Mizo mipuite chu tuboh leh dolung inkara awm ang mai kan nih avang leh, rambuai boruak zing mup main min tuam vel avangin thawnthu zia tura rilru han seng thei an awm lo a ni mai thei e. Hetih hun lai hi Mizo thu leh hla tana hunt him lai (Literature dark age) ang pawhin a sawi theih bawh awm e (HML 216)

tiin heng hunlaia Mizo thawnthu phuah thar (fiction) dinhmun a sawi. Kum 1960 leh 1966 inkar bawrah erawh lehkhahu chhuak a awm ve zeuh zeuh a (Rambuai Literature 6). Rambuai boruak vanglai erawh chuan a chawl deuh thup ni berin a lang. Hetiang deuh hian hripui hian Mizo literature kalkawng nasa takin a tibuai tih loh rual a ni lo a, kan dinhmun leh hun tawngin a zir miau loh avangin he lam kawnga ke pen a harsa hla a tih theih ang.

Kan tarlan zuai tawh angin inkharkhip hun hmang tangaia lehkhahu ziaha nana hmang an awm nual tih erawh a lang. Lehkhahu chhuak thenkhat, inkharkhip hnulama chhuakte hi inkharkhip hun chhunga buatsaih leh ziahte an ni nual a, chu'ng chu an thuhma leh kalphung atangin a hmuh theih. Heng bakah hian chhuah (published) chiaha loh lehkhahu chhuak mai thei a awm nual a rinawm bawh. Entirnan PC Biaksiana chuan amah an kawmnaah (interview) chuan inkharkhip chhungin lehkhahu panga a buatsaih zo niin a sawi a, chu'ng chu tlangzarh mai theihin a awm niin a sawi. (Youtube) Hetiang hi awm nual turah beisei ila, hripui kian deuh hunah lehkhahu tam zawk a chhuah ngei a beiseiawm hle.

Hla phuah thar

Hla kan tih hian a huam zau thei fu a, thluk nei sak mai theihthe bakah chham chi thleng a huam vek thei ang. Inkharkhip chhung hian Zoram huapa zai thiam leh hla phuah thiam tam takin

inkharkhip boruak leh nun hla hmangin an puang nasa hle a. Hla t̃ ha tak tak a pian phah tih pawhin a sawi theih ang. A hmasa lama kan sawi tawh angin Mizo pi puten t̃ampui an tawrh a, hripui an hmachhawn khan Mizo hla hmasa pawla sawifo t̃hin T̃huthmun zai a lo chhuak ta kan tih ang deuh khan Rambuai te pawhin hla t̃ha tak tak a pian tir a, a hunlai boruak leh thil awmdan zu zirlet nan pawh thil pawimawh leh t̃angkai tak a ni. Suakliana hla, “Khaw khawm hla” khan rambuai avanga mahni khaw kalsan sawikhawm an nih dan leh an tawrhmate Chiang takin min hmuhfiah tir a ni.

Covid-19 hripui avanga hla piang tam takte pawh hian Mizoram dinhmun leh mipui hawiher te fiah takin an puang chhuak a ni. TBC Zaithanpuia chuan hripui leng avanga a hla phuah chang 2-naah chuan,

Hripui vanga him nan tiin,

Chhûng tin kan inkharkhip e;

I biakbûk in thianghlim meuh pawh,

Luah lum ngamin kan awm lo (“Min chhang hram rawh”)

tiin a phuah a, inkharkhip avanga sakhaw biakin pawh hawng thei lo khawpa awm Mizote dinhmun fiah takin min hmuh tir a ni. Hla sak chi kher lo, hlahril/chhamhla kan tih mai pawh tam tak hmuh theih a awm ang Mizo hla phuahtu intelkhawmna MIPOTY member tam takin he hripui leh lockdown kaihhnawihah hla thar tam tak an phuah chhuak a, thumal thar leh kalphung thar deuh chenin a awm. Kum 2020 bikah pawh hian hla dahkhawmna lehkhabu (hla bu) chhuak pawh a awm nual. Sawi vek sen a ni lo a, sawi kim lo palh pawh thil hlauhawm a ni. He hripui hnuai Mizo hla piangte thuken langsar chu- Pathian auhna te, t̃anpui dilna te, hrileng kara Zonun zemawi te, lunglenna te, fiamthu hle leh elsenna lam thleng a awm. He hripui avanga hla thar lo piang chungchang zir Chiangtu H. Laldinmawia chuan,

He covid19 hripui leng karah hian khawvel mipui inkharkhip leh manganna hian thu leh hlaa inhnemna an zawng ruai a. Khawvel pumah phei chuan covid 19 avanga hla piang

thar hi a ṭhahnem hle. He hripui hian Mizo literature, a bikin hla lamah nasa takin nghawng a nei mek a. Hripui hi la kal zel, zual lam la pan zel a nih avangin eng ang takin nge literature-ah hian nghawng a neih ang tih erawh sawi lawk thei a ni lo. (Mizo Studies 150)

tiin a sawi a. He hripui leh inkharkhip hian Mizo hla huangah chuan rah a chhuah ṭha viauin a lang a, a la lang zelin a rinawm baw. Zau leh fiah zawka zir tham fe chu a la awm ngeiin a rinawm.

Literary Activities

He thupui tē huanga kan huam tir ber chu Literature hmasawnna leh zirzuina kawnga hmalakna leh zir zauna lam a ni ber. Hemi huangah hian hripui leng avanga inkharkhip hian hlawkna tam tak a thlen niin a lang. A hma lama kan sawi tawh angin March thla aṭangin he hripui hian Mizote min tuam ṭan a, inkharkhip hian zirna hmun leh mipui punkhawmna chi reng reng a khap tak vek avangin thu leh hla hmasawnna lam ṭhan a ṭhu hman hle, mahse ruahmanna thar leh tunlai khawvel thiamna milin hmasawnna kar lovah a lo thleng chho tih theih a ni.

Hriat theih chinah kum 2020 thlengin Literature hmasawnna leh zir zauna huanga Seminar/webinar hi ṭum 12 vel a awm hman a. Seminar pahnih- International Seminar on Hrawva & Lalmana tih Govt. Aizawl North College leh Govt. Khawzawl College buatsaih Study of Mizo Fiction tihte hi a pungkhawm zawnga neih a ni a, a bak erawh hi chu online kaltlanga neih vek a ni. Heng webinar/seminar hi university leh College hrang hrang buatsaih bakah Mizoram pawna Zohnahthlak buatsaih ṭum hnih a awm baw. Ram pawn bik hi han sawi kai ila, Mizo Literature Club, Myanmar chuan Indo-Myanmar Literature buatsaihin Poetry chungchang zirhona chu October ni 31 khan an buatsaih a, Kokborok & OML, Education Dept. Govt. of Tripura chuan Zoṭawng chungchang zirhona 19-22 October khan an buatsaih baw. Heng hi khawvel hmun hrang hranga awm Zohnahthlakte chhim leh tel theihna, thu leh hla an neih theihna kawng a lo nih avangin Mizo literature ṭhan zel kawngah hmasawnna a thlen ngei a rinawm.

Intihsiakna lam pawh buatsaih a awm nual. Veng leh khaw bila buatsaihte erawh hriat kim vek a har a, huam tel lo ta ila. Hripuiin min tuam hnu hian Zoram huap piah lamah khawvela hmun hrang hranga Zohnahtlak hnam hrang hrangte huapa intihsiakna kalpui a ni hi thil chhinchhiah tlak tak a ni. Melham Reality YouTube channel chuan 1st International Mizo Short-Story Writing Competition chu July thla chhung khan a buatsaih a, a buatsaihtute chuan he inelnaah hian mi 100 chuangin thawnthu an thehlut niin an sawi a, heng thawnthute hi lehkhawba chhuah an tum bawk. Tin, Mizorama tlawmngai pawl lian ber khaikhawmtu, Central YMA leh AIE Construction buatsaihin Thawnthu Inphuahsiak a buatsaih bawk a, hetah hian thawnthu 543 zet a lut a. Lawmman tha tak an siam a, branch in elna huang a nih deuh avangin thawnthu lut pawh a tha hle niin a hriat. He inelnaa a tha zual 10 chu lehkhawba a siam a ni nghe nghe. Tin, The Writers' Club leh Laisuih Zirbing Run bultumin "Khawvel Hripui (Covid-19) leng kara Nula leh Tlangval Inhmaingaiha Thawnthu Tawi Inphuahsiak" buatsaih a ni bawk. (Whatapps Info.) Hei phei hi chu hripui leng nena inkungkaihna lian tak, 'hripui thawnthu' (pandemic fiction) tih theih hial a ni awm e. Heng bakah hian PHE Department hnuaia Water & Sanitation Support Organization bultumin tui pawimawhna lam hla inphuahsiakte buatsaih a ni bawk a, ZAITUAHREM (Mizo kutchhuak poetry tarlanna) group chuan Poem of the Year 2020 an thlan tur thu an chhuah bawk.

Heng intihsiakna hrang hrang lo pian chhan pawimawh tak chu 'hripui' hi a ni awm e. Chu chuan Mizo literature-ah hlawkna tam tak arawn thlen a, thawnthu thar, hla thar leh thlir dan thar tam tak arawn chhawp chhuak a ni. Hei hi he hripuiin literature huanga 'a tha zawnga' a nghawng tih pawhin a sawi theih awm e.

Tlangkawmna

Zoram pum huapa chhiatna leh hripui lengte hian hmalai at ang tawhin Mizo literature nghawng lian tak tak a nei a, nunphung leh thil dangah nghawng tha lo thleng thin mah se thu leh hla huan-gah chuan kawng tha a lo zawh ve fo. Kum 1919 hripui leng (Spanish flu leh Zawng hri) khan Mizoram pumah chiatna tam tak a thlen

a, “heng manganna nasa tak aṭanga ringtute ṭawngṭaina chu Pathi-anin a chhang a, kum 1919 laiawl velah harhna ṭum thumna a rawn thleng leh a ni. (qtd. Laldinmawia 146) He harhna hian tun thlenga Zofate hla ze pawimawh lengkhawm zai kan tih tak hi a lo hring chhuak a ni.

Kum 1966 Rambuai avanga Zoram mipui a buai a, literature lamah pawh hmasawmna a awm meuh loh hnua kha rambuai nghawng leh kalpui khan thawnthu tam tak a pian tir a, Rambuai Literature tia zir tham Mizoten kan lo neih phah baw. Rambuaia innghat thawnthute chuan mite ngaihven a hlawn a, zia k mite rilru hruiaw pawimawh a la ni reng a ni. Kum 2020-ah pawh kum 1966 rambuaia innghat thawnthu a la piang zel a, hei hi literature lama hlawn kan dawn pawimawh tak a ni.

Covid-19 hripui pawh hian tun dinhmunah chuan Mizo literature tan rah ṭha zawk erawh a chhuah ngei dawn niin a lang a. A nghawng lo zawm zel tur pawhin Mizo literature bung thar kawng engkimah min kaipui ngei beisei ila; zia ktu, zirlai leh chhiartu te lamah ngaihtuahna thar petu a nih ngei a rinawm. He hripui hrehawm tak hnuaia kan nun hi Mizo literature tan thawnthu thar pian tirtu, hla thar pian tirtu leh zirdan thar pian tirtu pawimawh a la ni ngeiin a rinawm a ni.

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