

CARE-List No. : 193

ISSN : 2319-6041

www.mizostudiesmzu.com

# MIZO STUDIES

Volume XI

No. 1

January - March 2022

A Quarterly Refereed

UGC CARE-List Journal



Department of Mizo  
Mizoram University  
Aizawl : Mizoram

email : mizostudies@gmail.com

Since 2012

## Guidelines for Contributors

- Articles published in Mizo Studies shall mainly constitute of research articles topic related to Mizo and Mizoram. Research Article in literature, language and culture studies other than Mizo may also be published depending on expert evaluation in the concern disciplines.
- Articles submitted for the Journal should be original contribution and should not be under consideration for any other publication at the same time. A declaration is to be made by the author in the cover in, letter that the paper is original and has not been published or submitted for publication elsewhere.
- All articles accepted for publication shall be subjected to digital plagiarism checking through URKUND software.
- The main text should be in MLA style format and not contain footnotes. References should be given at the end of the manuscript and should contain only those cited in the text of the manuscript. The full reference should be listed at the end.
- All the manuscripts should be typed in font Times New Roman (12pt) for English and VNT Times (12pt) for Mizo language should be sent in soft copy to the email : mizostudies@gmail.com
- Manuscript for publication should be within 6000 words.
- Articles having obvious or implied prejudice of race or religion or color will be rejected.
- Mizo Studies, being bilingual journal, articles may be submitted either in English or Mizo.
- Article approved by referee will be published on payment of publication fee of ` 1,000/-.

Volume XI No. 1

January - March 2022

# MIZO STUDIES

(A QUARTERLY REFEREED JOURNAL)

---

**Chief Editor**

Dr Zoramdinthara

**Editor**

Dr Ruth Lalremruati

Mr. Lalzarzova

**Joint Editor**

Prof. Laltluangliana Khiangte

Prof. RL Thanmawia

Mr. Lalsangzuala



**PUBLISHED BY**

**DEPARTMENT OF MIZO, MIZORAM UNIVERSITY**

# MIZO STUDIES

## VOL. XI No. 1

(A QUARTERLY REFEREED UGC CARE-LIST JOURNAL)

© Department of Mizo, Mizoram University

No part of any article published in this journal may be reproduced in print or electronic form without the permission of the publisher.

ISSN : 2319-6041

The views and opinions expressed by contributors are solely theirs, and not of the publisher.

© Artwork, Cover By Tlangrokhuma

Published by Dr Ruth Lalremruati, on behalf of the Department of  
Mizo, Mizoram University, Aizawl

## CONTENTS

---

	Editorial	—	3
	<b>English Section</b>		
1.	<i>Gospel Lalramzauhvi</i> <i>Dr Ruth Lalremruati</i> Characteristics of Mizo Myth	—	5
2.	<i>Grace C.Malsawmi</i> <i>Dr Lalrammuana Sailo</i> Mizo Society : As Displayed in EngtinAwm Ta Zel Ang Maw?	—	12
3.	<i>Dr Rohmingmawii</i> Mizo Church in the Rambuai Period (1966-1986)	—	22
4.	<i>Sonkhothang Haokip</i> Reservation Policy in Manipur: Impact of Reservation on Educational Institutions	—	41
5.	<i>Dr John Lama and</i> <i>Dr R. Zothanliana</i> Comparative Study of Aggression Between Mizoram and Arunachal Pradesh Football Players	—	64
6.	<i>Lalramengmawia</i> <i>Dr K. Angela Lalhmingsangi</i> Role of MGNREGA in Poverty Alleviation and Women Empowerment: A case study of New Mamit village, Mizoram	—	70

**Mizo Section**

- |     |   |   |     |
|-----|---|---|-----|
| 7.  | <i>H. Lalawmpuia</i><br>Prof. Laltluangliana Khiangte<br>Nature and Nurture: Mizo thawnthu aṅanga zirna     | — | 96  |
| 8.  | <i>V. Lalberkhawpuimawia</i><br>Post-Colonialism leh Puma Zai Innekna                                       | — | 106 |
| 9.  | <i>V.L. Muanpuia Chawngthu</i><br>Dr Zoramdinthara<br>Patriotism in Selected Contemporary Mizo Poetry       | — | 119 |
| 10. | <i>J.H. Lalrinzuala</i><br>Dr Lalnunpuia Renthlei<br>Dystopia leh Ruamrai Thuruk                            | — | 129 |
| 11. | <i>C. Lallianzuala</i><br>Dr Ruth Lalremruati<br>Nunna Kawngṭhuam Puiah thawnthu<br>phena a tak ram chhuina | — | 139 |
| 12. | <i>K.C. Lalthansanga</i><br>Awithangpa leh Intukna Hla  | — | 150 |

## Editorial



In common parlance, literature reflects the inner life of specific age. No writer can escape his contemporaries and he is connected to both the present and the past. The study of a period's literature reveals the features of that period. Writers of any age can differ in many ways, yet they always share a family resemblance. We can better comprehend William Shakespeare if we also comprehend the works of his contemporaries, such as Christopher Marlow, Ben Jonson, and others. So, in order to comprehend the underlying principles and historical relevance of a period, we must first comprehend these group traits. Of course, William Shakespeare was a popular author, but he, like his contemporaries, was a product and representative of a particular period of English civilization and society. This historical interpretation aids us significantly in comprehending the literature of any era, as well as the spirit of that era. Then we may easily see why Alexander Pope and Rabindranath Tagore compose *The Rape of the Lock* (1714) and *Where the Mind is Fear* (1912), respectively. In Mizo literature, the same thing might happen. We have pre-colonial, colonial, rambuai, and other types of literature. There is a common time character in the literature of a certain period, just as there is a common ethnic character. In the life of a nation, literature represents the moods of joy, sadness, hope, doubt, struggles, and so on. In a nutshell, it encapsulates the spirit of the time.

Every writer is a citizen of his generation as well as his homeland. Thus, when we speak of a literary period, we are referring to distinct traits of theme, treatment, style, and spirit that constitute the literature of that period as a whole. Each individual author's writings will represent the shared spirit in a variety of different ways. As a result, *Dr. Faustus*, *As You Like It*, *An Excellent Father*, *Midnight Children*, *Nunna Kawng thuampuih*, *Anita* were

produced and liked by the people of their respective eras. Then we can see why Shakespeare's age found its primary expression in drama and so on. It's important to realise that literature is inextricably linked to life. Life generates literature, which is then nourished by it. Behind every book is the author's personality, and behind every nation's literature is the race's personality. The study of literature also crosses over into the realm of history. Critics should attempt to link the literature of any period to all other components of the time's national activity, including its spirit, values, clashing tendencies, contemporary movement, and cross currents in other areas of life and thought. Literature must not be thought of as the lone vehicle through which the times and society are represented. Religion, philosophy, political issues and etc. are also powerful media. PB Shelly said, "A poet is a nightingale, who sits in darkness and sings to cheer its own solicitude with sweet sounds, his auditors are as a men entranced by the melody of an unseen musician, who feel that they are moved and softened, yet know not whence and why". As a result, literature will reveal new levels of interest and meaning, goals and ideals, questions and difficulties, faith and hope, and faith and hope of its own historical moment.



Dr Zoramdinthar

Editor

Mizo Studies Vol. XI No. 1  
©Dept. of Mizo, MZU

ISSN : 2319-6041

### Characteristics of Mizo Myth

---

Gospel Lalramzauhi\*  
Dr Ruth Lalremruati\*\*

A myth can be regarded as a traditional story of a remote past, which may describe the origin of the world and of people. It is an attempt to explain mysteries, supernatural events and cultural traditions, sometimes sacred in nature, as myths can involve gods or other creatures. And, a myth represents reality in dramatic ways. According to *Cambridge Encyclopedia*, “Myth is the traditional stories of a people, often orally transmitted. They usually tell of unbelievable things in a deliberate manner, so that a myth can mean both ‘an untrue story’ and ‘a story containing religious truth.’ The subject-matter either the gods and their relations with human or other beings, or complex explanations of physical phenomena” (Chrystal 62). A myth is a story that may or may not be true. The definition of the word myth is still subject to debate. Myths may be very old or new, like urban myths. There may not be records or other proofs that they happened, but at least some parts of myths may be true.

---

\* Research Scholar, Dept. of Mizo, MZU

\*\* Associate Professor, Dept. of Mizo, MZU

According to Lalruanga, a renowned folklorist among the Mizo, myth has occupied only a few spaces in the Mizo folk narrative, only about one-tenth of the Mizo folk narratives can be called myth. He said, “In my point of view, we have only a few myths, we keep paces with others in legend, but we are extremely rich in folklore” (144). Although few in numbers, Mizo myths have a wide range and are unique in quality; this is why we can say Mizo myths have a special worth as compared to other myths. While other tribes in North East India shared different myths among themselves, Mizo myths have different characteristics from the myths of the other tribes. It may be because the Mizo ancestors had no interaction with the other tribes in the North East. It is difficult to say the exact number of myths in Mizo literature. According to Thanmawia, we have about 30 myths in Mizo literature, but all these myths are related with one another, some wrote them in one story while others wrote them in two or three stories. So, we can say that it is wiser to focus the study on which myths are bound together in the small package of Mizo myth than to count their number. Among the Mizo folk narratives, there are some stories that have the characteristics of folktale and legend with myth element in them, called etiological narrative, such as – *Tlingi leh Ngama*, *Lasiri leh Lasari* and *Thangsira leh Thangzaia*, *Hlawndawhthanga*, *Chhura*, *Tumchhingi leh Raldawna*, *Rahtea*, *Sakhi leh Satel*, *Tualvungi leh Zawlpala*, *Chawngmawii leh Hrangchhuana*, *Zauhranga* and the only cumulative tale in Mizo folk narrative, *Chemtatrawta*. According to Santi Tafarrela, Professor of Antelope Valley College in California, “An etiological narrative is a story that purports to explain (in mythic, religious, or literary terms) the origin of something. It is, in other words, an imaginative story triggered by a question about how (or why) something came to be in the world” (Tafarrela).

Therefore, the myth elements found in these etiological narratives play an important role in the study of Mizo myth, so these etiological narratives will be included in this study of Mizo myth.

Some notable characteristics of Mizo myths may be classified into three as follows:-

1. Correlation with one another:

Almost all the Mizo myths are correlated with one another; this relation is one of the most important characteristics of Mizo myth. Their relation is so good that one-third of all the Mizo myths can be told as one story. In the first, there was the myth of a supernatural being called *Khuazingnu*, who made all the earth, forests and animals, but her creation was not like what we see in today's environment, it was imperfect. Then, the next story tells how the soil was formed and the next how mountains and rivers came to exist, and how rice was first made. And then the myth of *Vanhrikpa*, which relates how things began to exist in the form they are in the present days. We may say that in these stories we have the sequel of creation theory complementing the works of *Khuazingnu*. *Khuazingnu* made the rudiment of earth, and then the creatures made the soil, mountains and rivers, and rice for their living. And then another non-human being, called *Vanhrikpa* made the different creatures into the form they are today.

Secondly, *Sabereka Khuangkaih*, *Thlanrawkpa Khuangchawi*, *Savun Lehkha*, *Chhinlung*, *Thimzing* and *Arsi Thawnthu* are all related so that if one of the stories is told, one will have to continue with the next story. One of the Mizo myths that have the most myth element is *Thlanrawkpa Khuangchawi* which led to the making of the story *Sabereka KhuangKaih*, which are usually told in sequence. Also, the story, *Savun Lehkha*, which tells about the 'leather manuscript', also originates from *Thlanrawkpa Khuangchawi*. In Mizo myth, *Thimzing* occupies an important place; it is the story where all the creations became what they are today. *Thimzing*, often translated as 'eclipse' in English, tells about how different animals – *Vakul*(Dromanugo bird), *Koro*(Laughing thrush), *Vazar*(Necklace thrush), *Chepchep*(Fly catcher), *Zawng*(monkey) and *Thehlei* (squirrel), came into existence (assumed their present states). It

also explains how ‘*Taumeichherchhi*’ (spirits with torches) and how the striped form of the *Sakei*(tiger) were first came into being. These myth elements found in these stories, along with six of the eight stories about the origin of stars are all related to *Thimzing*. One of the famous events in the Mizo mythical history, ‘*Chhinlung*’ has a strong relation with *Thimzing*. These two stories cannot be separated from each other. It appears that *Thimzing* is the genesis of ‘*Chhinlung*’. We have two stories that tell how an eclipse started to occur. These two stories, though slightly different, have common endings. Once, an eclipse took place for a long time and then ‘*Thimzing*’ occurred. When *Thimzing* changed many human beings to different animals, it was *Khuazingnu*, the one we have mentioned earlier, who closed the door of *Chhinlung*. From the time when many men escaped from *Chhinlung*, all human beings and animals used to live in harmony, even man and natural beings mated with each other, and then ‘*Thlanrawkpa*’ was born.

Among the Mizo myths, there is one story that has a strong link with history; it is the story of ‘*Khampat Bungpui*’. This story, along with the one that tells us about how the Mizo people were divided into different tribes, also originated from the story of ‘*Chhinlung*’, these stories is the continuation of ‘*Chhinlung*’ story. Therefore, more than twenty stories can be classified as serial. Though we have classified these myths into two groups, we can say that they are all related with one another, for a good story teller, they can be told as one story.

Some myths such as – how the storm began to strike and origin of the earthquake has no link with any other story. Also, those stories where we find practice of religious rites and how the Mizo ancestors started to make sacrifices to the demons, the story about their beliefs in the life after death, are also different from the ones we have said in the previous paragraph. These stories are distinct and have no connection with those we have mentioned in the previous paragraph.

## 2. Freedom of creatures:

Unlike the myths of other tribes, in Mizo myth, gods and all creatures have freedom and lived in harmony. In the myth of other tribes, gods or creators have high authority over human and other creations; the central figures of their myths often are the gods. Greek myth is strongly bound by the story of love and hatred among their gods – ‘Zeus’ and his sons Prometheus and Epimetheus, and the other gods. In Hindu myth, we can say that the works of the creators Brahma, Vishnu and Shiva, their relationship with the other gods and the hatred among them made the whole Hindu myth. The sky woman and her sons in Iroquois myth, ‘Father of all spirits’ in the Aborigines’ myth, and the ‘*Kaang*’ in the myth of the Bushmen are all the center of their stories. Unlike these myths, supernatural beings do not occupy high position in the Mizo myths; they do not have the equivalent position compared to the gods in the other myths.

Different supernatural beings such as *Khuazingnu*, *Vanhrikpa*, *Sabereka*, *Chhama* and, the human and non-human breed, *Thlan-rawkpa*, although they have some super powers, are not the origin or beginning of all creations, and they are not even referred to as gods. Unlike other myths, these superpowers have no deep connections with each other, the war and hatred among the gods, love and descendants among the supernatural beings, or taking vengeance is not seen among these supernatural beings. Some of the affairs and taking vengeance we see in the myths are usually between creatures and creatures. In the beginning, though the earth and some animals and plants were created by *Khuazingnu*, yet all the follow up works were done by the creatures. The existence of soil, mountains and rivers, rice, *awklem* (eclipse) and storm etc. result from the works of the creatures. Also, we can say that the prime cause for the existence of different kinds of animals, *Thimzing*, is the result of the works of the creature *Awk* (the umbral shadow of the earth). The creators had no responsibility in the transformation of many human into different animals; they did not vent nor expend their anger upon the humans

or creatures; instead, *Khuazingnu* helped the humans to escape when *Thimzing* occurred and put them inside *Chhinlung*. And, all the birds and animals and even humans that we see in *Thlanrawkpa Khuangchawi*, the cause of what they are today and how they got their names depend on how they acted that day.

### 3. Simplicity:

Simplicity is one of the main characteristics of Mizo myths; they are characterized by simplicity of plot construction and characterization. Unlike other myths populated by many gods and their descendants, different authorities and the combination of the confusing results of their works, Mizo myths are simple and very short in length; they have no confusing meanings and are easily understood by any reader. According to Lalruanga, “ancient tribal stories were written on page of the heart, which is pure and truthful as gold from the furnace, free of all dross.” Its simplicity does not decrease the value of the story for the Mizo people; they will live as long as the tribe lives. The myths of some tribes are religious taboos and are not told in common places; common people are not allowed to tell and are told only by professional story tellers. Unlike this, Mizo myth can be told by everyone, high and low, old and young. There is no specific place for telling a story, it can be told beside the fire place, as a bedtime story and even at social gatherings. At times when there was *Zawlbuk*, it used to be an important place where stories are told and listened. Although there are some myths that relate the religious rites, the beginning of the mode of religion such as – *Rihdil Chanchin*, *Pialral leh Mitthi khaw chanchin*, *Pawla chanchin* and the beginning of the time when people started to worship demons called *Chhama*, *Ngalsia* and *Lasi thawnthu*, they are not religious taboos. They have strong connection with religion and are the foundation of the beginning of religion, but they can be said and told everywhere and every time. Though these stories are told anywhere by any person, they do not lose their value and reliability, in fact, they add special values to the owning culture.

**Works cited:**

- Chrystal, David. *The Cambridge Encyclopedia*, 2<sup>nd</sup> Ed. Cambridge: Cambridge University Press. 1994. Print.
- Lalruanga, Dr. *Mizo Thawnthu Zirzauna*. Aizawl: Zomi Book Agency, 2000. Print.
- Santi Tafarella's blog on books, culture, and politics. What is an Etiological Narrative? *Prometheus Unbound*: [Santitafarella.wordpress.com](https://santitafarella.wordpress.com). 6<sup>th</sup> October, 2014. Web <https://santitafarella.wordpress.com/2008/11/20/what-is-an-etiological-narrative-and-might-confusion-about-its-nature-be-the-source-for-fundamentalist-religion/>)

**Bibliography:**

- Dahrawka, P.S. *Mizo Thawnthu*. Aizawl: Thankhumi, 1964. Print.
- Lalruanga, Dr. *Mizo Thawnthu Zirzauna*. Aizawl: Zomi Book Agency, 2000. Print.
- Liangkhaia, Rev. *Arsi Chanchin*. Aizawl: Mizo Academy of Letters, 1975. Print.
- Rinawma, Lal. *Mizo Thawnthu Un*. Aizawl: Lal Rinawma, 2013. Print.
- Nuchhungi and Zirtiri. *Serkawn Graded Readers, Mizo Thawnthu*. Lunglei: Baptist Assembly Press and Bookroom, 1980. Print.
- Thanmawia, R.L. *Mizo Hnahthlak Thawnthu Vol. I (Tuanthu leh Ramsa Thawnthu)*. Aizawl: Din Din Heaven, 2009. Print.
- Tribal Research Institute. *Mizo Thawnthu*. Aizawl: Tribal Research Institute, Deptt. of Art & Culture, 2008. Reprint.
- Vanlallawma, C. *Hmanlai Hian Mawm*. Aizawl: C. Vanlallawma, 1994. Reprint.

**Journal:**

- Mizo Studies, A Quarterly Refereed Journal*, R.L. Thanmawia, Chief Ed., Aizawl: Department of Mizo, Mizoram University, 2013. Print.

Mizo Studies Vol. XI No. 1  
©Dept. of Mizo, MZU

ISSN : 2319-6041

Mizo Society : As Displayed in Engtin Awm Ta Zel Ang Maw?

---

Grace C. Malsawmi\*  
Dr Lalrammuana Sailo\*\*

**Abstract :** “*Engtin Awm Ta Zel Ang Maw?*” is set in Lunglei. And the aroma of winter and Christmas vibes has started to fill the air. Allana and Zama are bosom friends who hardly called each other by their names, and instead used ‘Taju’ to address one another. They don’t seem to be merely friends who meet up on weekends or hang out quite often but are close friends sharing love for one another through thick and thin. This story is well structured having eighteen (18) chapters where the first nine (9) chapters are set in Lunglei and its outskirts, while the latter nine (9) chapters, which is the subplot, are set upon the imaginary world created by the author himself.

To compose the names of the characters and their personalities, which are toning to each character, C. Ṭhuamluaia’s greatness can be clearly sighted and it would be a huge inaccuracy not to mention these merits of his. It all goes along with Kids, ladies/gentlemen, parents, grannies and grandpas. We can match their personalities only by hearing the names of the characters. That much is the connection made possible by an amazing artist like C. Ṭhuamluaia. And with regards to the characters of Zama and Allana, those readers of the female genders could have fallen in love with them just by seeing

---

\* Research Scholar, Department of Mizo; MZU

\*\* Assistant Profesor; Dept. of Mizo, PUC

*their names. This paper is the study how characters brings out Mizo Society from different ages.*

### 1.1. Society Reflection from The Story

*Engtin Awm Ta Zel Ang Maw?* is an interesting plot with a great sub-plot. Two characters named Zama and Allan holds the story and lead from the beginning till the end. They both were smart, polite and educated young men. The rising actions in most part of the story ignite from these two characters. The structure of the story had a great milestone for Mizo Literature as it was written back in the year 1945 by C. Thuamluaia. This story reflects most of the Mizo Society during the 19<sup>th</sup> century. Characters, dialogue, settings, etc., were much planned.

### 1.2 Langthei & Thinghnawk

In the fiction, Langthei and Thinghnawk village are analyse first as they are the two oldest villages amongst the other mentioned villages in the story. Towards the south-western part of Lungsang village, which is a three day walk away, lays a bigger village called Langthei village, and being a day walk far lays a village named *Thinghnawk*. There used to be a conflict within these two villages over the controversies for wanting to be the bigger village having more inhabitants amongst them.

The character of Zotudawla, the chief of Thinghnawk village, has shown us how much power and authority does the chief in the Mizo society actually encompass. There could also be another reflection besides this. Zotudawla's village has domesticated a lot of bull, cow, goat, hen, pig and others. He owns each and every one of them. The chief domesticated only one or two bulls, who were daring for the fighting contest. Even if the chief do not tamed any domestic animals, he could call every one of the animals inside his village *my belonging*, it doesn't matter much to him. When he sees what he wants, even if that animal is on the street, he would just shot it and the owner will be told of the incident. Only after the chief takes what he wants from the animal, the owner of the animal gets

to have the remaining parts with the chores of clearing the mess left by the chief.

The culture of the Mizo chiefs, if not all, but at least in one way, can be seen from the tradition practiced by Zotudawla in his marriages and also how he managed and looked after his servants. The character of the chief and his culture, and the way he administers his village can differ from one chief to another. It is believed that, from the activities of Chief Zotudawla, he seems to be amongst one of the most strict administrators during his time of reign. The reason is this, "In those times, he was one who could have authority amongst the chiefs. And, although he maintains a strict law and order, his subjects were faithful and there was unity" (73). Not only meat, but also in producing rice and arum root, the inhabitants of the village contributed to the chief; this tax is called *Fathang*. *Fathang* still has a great impact on story readers till today and this shows how important it has been in the Mizo society.

Even though they were under stringent rule of the chief, they used to have a great time enjoying their festivals. The whole villagers were fed, and they were noisily enjoying in the field throughout the day, and these kinds of festivals lasted for many days. The bulls, cows and pigs were slaughtered with the chief's power and this keeps going on until he ended the festival. And in times like this, when they were drunk, they have the habit of composing songs, where the contest with other villages can be seen in these songs. Their activities during the festivals and their practices of composing songs while they were drunk, and where they highlight the contest between the villages in their songs all shows us how interesting is the Mizo culture.

### 1.3 Bangla

Bangla village lies in the outskirts of Lungsang village. Lungsang village can be easily reached from this village. It can be seen that Bangla village has secured an important place in this plot. This is because it is the place where Allan longs to venture out in the forest.

While Jama is away travelling, Allan decided to follow him and on his way he stays in Bangla village and seek for a place to stay. He first went to Pi Lalzingi's house, there were three siblings living with their grandmother. Pu Liansanga, the family head of where Allana resides is a good hunter as well. The hospitality of Pu Liansanga and his family to Allan shows the good quality tradition of Mizo society in which strangers were never rejected but were always welcomed.

Although Liansanga's name is not mentioned many a times, when he is portrayed he reveal an important scene of the wild hunt culture of the Mizos and how wounded beast were tracked down by these hunters. Thus, as often said, the Mizos prefer to act out in groups and this tradition can be seen in the way when the hunters tried to track down the wounded beast. "The lad who just came into the room looked as though he wanted to have a word with Allan and was closely gazing at him while he was in conversation" (51). The name of the lad is Lallawma, his looks and behaviour seems to have an attribute of people who have an admiration to their guest and take good care of them. After dinner, Lallawma jealously invite Allan to court a lady with him. The name of the lady they were courting is Biaki and this is a depiction of the Mizo tradition where gentlemen court ladies.

#### 1.4 Lungsang

Lungsang village is the home village of Mr. Lama, Jama's grandfather. Jama was asked to travel home as Bona, the youngest son of Mr Lama, is about to get married during the Christmas season. When Jama reached the village, he met some good friends who later impacted the plot and were playing significant roles. Lungsang village occupied a central place and is a popular village in the plot apart from Lunglei.

Parlawmi is a lady who hails from Lungsang, and she is also a childhood friend of Jama. The attire of the lady depicted the Mizo traditional dress before the advent of the Western colonialist. "She wears a white top, and tucked in the 'ngotekherh' lungi, and put on

white earrings of the Pawihns” (24). This plot was written in 1945, and C. Thuamluaia has then created a very modern Lunglei. But the lifestyles in the villages were not modern as compared to Lunglei; this can be seen when Jama visited his relatives in the village.

Most of the writers amongst the Mizos often create their female protagonist like Parlawmi here in the story. “Parlawmi, who has an attribute of shy and timid character, wearing her shy red face, she enters the room... she is a fair lady” (43). The writer of the story could draw the diligent qualities of the Mizo ladies in the character of Parlawmi. How they collect fire woods during the day, and were taking care of the chores. Apart from these chores, they were never idle but were always seen busily assembling tobacco for smoking.

C. Thuamluaia created his female character the way Kaphleia created Chhingpuii, who is the protagonist in his short story *Chhingpuii*. He describes Chhingpuii in this way,

Chhingpuii has a red-darkish complexion with a beautiful charming face-cut. She is not a small lady, and she has a beautiful physique. And as she also has a rich dad who could afford to dress her well and thus caught the eye of everyone; but, it is more because of her good character and amazing skills with filament that she has a lot of courtiers and not because of her beauty (75).

The Mizo ladies during the pre-modern times were busy most of their time; they were diligent and responsible and thus gentlemen court those ladies who have these attributes were often picked first. Those females who cooks well brings good name to their families and to the entire village as well. This is how C. Lianthanga describes the lifestyle of the Mizo ladies in the pre-modern times,

The mothers were never seen at rest. They rise at dawn, lit the fire, fulfil the water container from the river, they pounded rice, and separated the grain from the chaff, and then prepared breakfast. After they have done the household chores, they dress up to work at the jhum, the way to jhum is where

they have the time to dress themselves, they dress themselves in the hut...After they work the whole day they carry the fresh vegetables of theirs and their guest on their way back home. When they reached home, they wash themselves and prepare dinner, and after washing the dishes and accomplishing the household chores they prepare food for the pigs, and after this they continue to spin wool. A beautiful and friendly lady may have many courters, the lads as well as the widowers do court ladies (37).

Parlawmi takes good care of the man who resides alone in their neighbour. She provides him food and clothes, and often cleans his house. Seeing all the love and care that Parlawmi has shown to him, Mr Hluia is also charmed by her deeds. And as Mr. Hluia is now becoming older and weaker, he fears that he would die and leave Parlawmi on her own. The underlying characteristic that the Mizos possess and differs from other ethnic is a spirit of chivalry known as *Tlawmngaihna* (selfless service for the other). And this spirit is also faintly possessed by Parlawmi, and she carries it out with love, care and also as a form of showing respect towards elders, to Mr. Hluia which depicted the characteristics of *tlawmngaihna*.

### 1.5 Lunglei

In this novel *Engtin Awm Ta Zel Ang Maw?* we see Lunglei and its outskirts as the opening setting. But within this topic, it has become the concluding place of setting. This is because every topic has been studied according to the time and on how it has impacted the ancestors of the Mizos.

As often said, this plot is intense, the words, the attires, settings and presentation has made it an interesting read. Comparing the characters of both the inhabitants of Bangla and Lungsang villages differ a lot in their lifestyle as to characters living in Lunglei. Their difference can be seen in how they care about their outward beauty and clothed themselves to cover their bodies. Allan and Jama were roaming around dressed with kameez, trousers, and felt-hat.

They would be considered gentlemen as they have good physical appearance, good clothing and cultured personalities.

To mention how the story reflects Mizo society, the fashion, dialogue and settings of the plot would be the most obvious themes. Thus, in this story, the difference between the pre-modern and the modern standard of living of the Mizos has been clearly depicted.

When Jama met an accident with his bicycle, he was scolded by his mother while applying iodine to his sore. It was actually a scold out of love. It would create a controversy if it has been said that Jama's mother character is a typical character of the Mizos only; thus, it would be a good reflection of a mother's love for her child. In the aftermath of his accident, when Jama decided for his journey to his grandfather's village, his mother and his sister (Tithengi) prepared foodstuff for him as they fear that he would be hungry on his way. In the lives of both Jama's mother and Tithengi, the writer of this story has depicted how much love and tender heart the female gender possess.

#### Works Cited:

Ṭhuamluaia, C. *Engtin Awm Ta Zel Ang Maw*. B.Lalthangliana (edt). Aizawl. R.Lalrawna. 2019

#### Secondary Sources :

Abrams Atteberry, Brain. "Structuralism". *The Cambridge Companion to Fantasy Literature*. Eds., Edward James and Farah Mendkesohn. Cambridge: CUP, 2012

Abrams, M.H., and Geoffrey Galt Harpham. *A glossary of Literary Terms*. Eleventh Edition. Cengage Learning. Tenth Indian Reprint: 2015.

Asch, M. *Creativity and Personality*. Ivy Publishing House. New Delhi. 2003

Chongthu, Sawmtei. "Sialton ka fang ve ." *Lengzem*. July 2014, pp. 42-46. Lv Art Press.

Dokhuma, James. *Hmanlai Mizo Kalphung*. Aizawl, Hmingthanpuii. 2008

De Raad, Boele. *The Big Five Personality Factors*. Hogrefe & Huber Publishers. pp. 87-96. January 2000.

Freud, Sigmund. *The Interpretation of Dreams*. New York: Vintage, 1998.

*History of Mizo Literature (Bu Thar)*. Department of Mizo, Mizoram University. Revised & Enlarged: 2017.

Jackson, Rosemary. *Fantasy: The Literature of Subversion*. London: Methuen, 1981.

Hasan, Kamar. *Personality Assessment*. Gyan Publishing House. New Delhi. 1997

Lalremruata, Paul. *KhualzinKhawharKaphleia*. Aizawl. Kaphleia Memorial Trust. 2013

Larsen, Randy J., Buss, David M. *Personality Psychology*. Library of Congress-in-Publication

Data. 2<sup>nd</sup> edition. 2005

Lalawmpuia, H. *Luite Tui*. Mizoram Publication Board. First Edition : 2017.

---. *Ziakfung Zalen*. Mizoram Publication Board. First Edition : 2019.

Laldinmawia, H. *Literature Lamtluang*. KL Offset Printers. Revised and Enlarged Edition : 2018.

Lalthangliana, B. *Kaphleialeh C. ThuamluaiaHnuhma*. Mizoram Publication Board. Second Edition: 2006.

---. *Mizo Literature (Mizo Thu leh Hla)*. M.C. Lalrinthanga. First Edition : 1993.

- Lalzuithanga, F. *KawlawmDawthei*. Mizoram Publication Board. First Edition : 2016.
- . *Laizuih Bu Hnihna*. Lengchhawn Offset. First Edition : 2016.
- Larsen, Randy J., and Buss, David M. *Personality Psychology*. Library of Congress-in- Publication Data. Second Edition. 2005
- Monleons, Jose. *A Spectre is Haunting Europe: A sociological Approach to The Fantastic*. Princeton: Princeton UP, 1990
- Nagarajan, MS. *English Literay Criticism and Theory*. Orient Blackswan Private Limited. Reprinted. 2015.
- Nghaka, R.V. *Zo Hnam Arsi*. ThuamluaiaMual Celebration Committee. Aizawl. 2009
- Pandey, Ashish. *Dictionary of Fiction*. Isha Books. New Delhi. 2005
- . *Academic Dictionary of Fiction*. Isha Books. 2005.
- Rath, R.K. *Personality*. Concept Publishing Company. New Delhi. 2001
- Roof, Judith. *Understanding Fiction*. Patrica A. Coryell. U.S.A. 2005
- Renthlei, N<nuna. *Guide Book on Drama*. Gilzom Offset. Second Edition : 2015.
- Roof, Judith. *Understanding Fiction*. Patricia A. Coryell. 2005.
- Russel, M.T., Karol, D, 16PF Fifth Edition Administrator's manual. Campaign, IL Institute for Personality & Ability Testing, 1994.
- Said, Edward. *Orientalism*. New York: Vintage, 2004
- Theory of Literature*. Department of Mizo, Mizoram University. First Edition : 2013
- Thuamluaia, C. *Thu leh Hla Thlitfimna*. LaltluanglianaKhangte. Aizawl. 2016
- . *EngtinAwm Ta Zel Ang Maw*. B.Lalthangliana (edt). Aizawl.

R.Lalrawna. 2019

Vanchiau, Lalawmpuia. *Tapchhak Theory*. LalrinpuiaRalte. First Edition : 2011

Vannghaka, K.C. *Literature Kawngpui*. Gilzom Offset, Aizawl. First Edition : 2010

---. *Literature Zungzam*. Lois Bet Print & Publication. First Edition : 2014

Vannghaka, K.C. *Fiction*. LaltluanglianaKhangte (edt) *History of Mizo Literature*. Department of Mizo, Mizoram University. 2014

Zoramdinthara. *Mizo Fiction Emergence and Development*. Ruby Press &Co. 2013

Mizo Studies Vol. XI No. 1  
©Dept. of Mizo, MZU

ISSN : 2319-6041

## Mizo Church in the Rambuai Period (1966-1986)

---

Dr Rohmingmawii\*

### Introduction

It is a well-known fact that the church occupies an important place in Mizo society. Since Christianity was introduced in the last part of the 19<sup>th</sup> century, Mizos embraced Christianity, and today, the majority of the Mizos are Christians. The churches which were planted originally by the western missionaries, the Presbyterian Church and the Baptist Church of Mizoram are the most dominant denominations in Mizoram having a maximum number of members while there are a good number of other denominations which came to establish themselves in course of time.

Since the establishment of the church in Mizoram, it has been an influential institution as most of the people have affiliated themselves to one church or another. In the pre-independent period, the colonial government entrusted the task of providing education to the hands of the missionaries and the church, probably to spare the resources and also because the mission educational system was per-

---

\* Asst. Professor, Dept. of History, PUC

forming well. It was the mission schools that produced the educated and most respected citizens who formed the salaried bulk under the colonial government as well as under the mission, who were looked up to by the common people for leadership and guidance. All the schoolmasters in the villages were the product of mission schools, who were also the church elders or leaders in most cases. The church and its leaders continued to have a strong influence in Mizo society even in the post-colonial period. The people expected guidance in spiritual as well as day-to-day matters from these leaders, and the government also listened to them. On the other hand, the church undertook the responsibility due to them and provided leadership for its people even in normal circumstances. It is no wonder that the church came forward to play its part during the Rambuai period.

### **Rambuai**

‘Rambuai’, which could be translated as ‘disturbance in the state’, is the Mizo term used to refer to the period of the Mizo National Front (MNF) movement. The period of Rambuai began with the uprising of the MNF in 1966 and ended with the signing of the Memorandum of Settlement, known as the Peace Accord with the Indian government in 1986. During this period, Mizoram, a District under Assam, was declared a ‘disturbed area’ under the *Assam Disturbed Areas Act, 1955* and also under the *Armed Forces Special Powers Act, 1958* (Lalthakima 357). Section 4 of the *Assam Disturbed Areas Act, 1955* delivered ‘power to fire upon person contravening certain orders’ to the police officers and army officers “even to the causing of death”. It also gives power to the same officers, but in Assam Rifles not below the rank of Jamadar, to carry out counter-action to destroy “any arms...or fortified positions or shelters from which armed attacks are made or attempted...” and thus give a more or less free hand to operate in Mizoram. The Armed Forces acting under Sections 4 and 5 were given special protection in Section 6 that says that “No suit, prosecution or other legal proceeding shall be instituted except with the previous sanction of the State Govern-

ment against any person in respect of anything done or purporting to be done in exercise of the powers conferred by Sections 4 and 5” (*Assam Disturbed Areas Act, 1955*).

The *Armed Forces Special Powers Act, 1958* is also similar in most of its terms with the *Assam Disturbed Areas Act, 1955* except that it gives special power to ‘Any commissioned officer, warrant officer, non-commissioned officer or any other person of equivalent rank in the armed forces’. This Act added power to ‘arrest, without warrant, any person who has committed a cognizable offense or against whom a reasonable suspicion exists that he has committed or is about to commit a cognizable offense and may use such force as may be necessary to effect the arrest’ and also to ‘enter and search without warrant any premises to make any such arrest as aforesaid or to recover any person believed to be wrongfully restrained or confined or any property reasonably suspected to be stolen property or any arms, ammunition or explosive substances believed to be unlawfully kept in such premises, and may for that purpose use such force as may be necessary.’ And the protection was given by the Act to the persons who acted under the Act.

Empowered by these two Acts, the Security Forces operated in Mizoram. They carried out a large-scale offensive operation against the MNF which also caused various hardships and atrocities to the civilians. ‘There were also regular smaller operations undertaken by the Security Forces posted in the interior that emphasized vigorous patrolling and ambushes. Major operations involving employing troops from different sectors as well as helicopter-borne troops were also conducted in the interior’ part of the state. The airstrikes with incendiary bombs on 5<sup>th</sup> and 6<sup>th</sup> March 1966 on Aizawl and some other villages caused a huge casualty to the masses (Hluna & Tochwang 10,11). Added to this, villages were uprooted and grouped which caused a lot of suffering to the people. The casualties and atrocities suffered by the people during the Rambuai period were beyond measure. It appears that all Mizos were suspects and

the Armed Forces unleashed inflictions on the masses regardless of their position and connection with the MNF. The men in the villages were randomly gathered, questioned, and tortured, even to death, many were captured and jailed without proper trial, and women were helpless and many were raped. Villages were burnt and villagers were terrorized. Many people still tremble when they recall their suffering during the Rambuai period (Hluna 88, 91).

On the other hand, the MNF also needed provisions from the people which they demanded from the villages from time to time, which the people could not refuse out of fear or out of mercy. The people were in a difficult position where they could show support to neither of the warring parties while they were suspected by both. Fear engulfed them and they needed a comforter and arbitrator very badly. In that helpless moment, the church played a very significant role as a comforter to the people and also offered itself to be an instrument of peace to the belligerent parties.

### **MNF Movement and the religious factor**

After India's independence, the people in the Mizo District of Assam felt neglected and discriminated against for many reasons. The Bamboo famine in 1959 intensified the situation and resulted in the birth of the Mizo National Front (MNF) on 28<sup>th</sup> October 1961. The objectives of the MNF include an aim for 'highest sovereignty for Mizoram' and unite all the Mizos, to preserve and safeguard Christianity and to develop and uplift the Mizo nation (Lalthakima 351).

Apart from many other grievances including economic, cultural, social, and political, the MNF aroused the sentiments of the people by stressing the religious cause as they propagated that "the Indian government has been pursuing a policy of exploitative measures to wipe out Christianity" (Hluna 88, 91). The MNF *Declaration of Independence* highlighted the conduct of public examinations by the government or visits of officials on Sundays as a "delib-

erate attempts to restrict the freedom of public worship” for those involved, and the restrictions on the entry of missionaries into the Mizo District as an attempt to restrict Christian enterprise (Hluna & Tochwang 5-6). Since its inception, the religious factor occupies an important place in the MNF propaganda. In their conception of a nation, their Christian faith was taken as a distinguishing factor from the ‘idol-worshippers (non-Christians), and they considered religious identity and rights as important as the political rights of the people, thus adopted a motto, ‘For God and our country’. The leaders of the party “had their political campaigns with prayers” (Hluna, 88, 91) which only confirmed their dedication to their religious belief. The party claimed God as “its driving force” and used the sign of a cross as its official seal (Chawngsailova 110).

The religious cause continued to be the strongest appeal to the people after the outbreak of the MNF movement. In a pamphlet issued four months after the outbreak, the MNF specifically mentioned the damage done to the church. They highlighted that the Indian Army burnt seventeen churches, and looted many other churches, occupied four churches, cooked and slept inside the churches while the villagers were not allowed to worship there (Hluna, 101). It is reported that the Security Forces disrespected the church congregation and, in some places, the Security Forces came on Sundays and drove the congregation out of the church and herded them together in the open ground for a long period because they suspected some MNF or their agents were present in the congregation. Lalthangliana, the Secretary, External Affairs in the ‘Government of Mizoram’, ‘alleged that the Indian officials exclusively appointed Sundays for their official visits to Mizoram which, according to him, entailed much labor and official works on Sundays as to make the Mizo Christians unable to observe Sundays.’ Based on this act, he reiterated the position of the MNF and declared that the Mizos “do not want to be dominated by and assimilated to idol worshippers” and that “the MNF struggle for freedom was also the real result of their religious grievances” (Hluna 91) Many of the

MNF volunteers were committed Christians. Ch. Chhunga, a Mizo leader observes that it was the MNF's call 'to protect their religion' that moved the people more powerfully than the land and nationality (Cited in Zomuanthanga 235).

### **Church and the MNF Movement**

Despite the MNF's call for protection of the Christian faith, the churches and its leaders did not show support to their action. The church as an institution did not favor violent and unconstitutional action as a means to attain the aspiration of the MNF right from the beginning. They raised a voice against violent uprising even before the outbreak. The *Kristian Tlangau* (February 1966), an official publication of the Presbyterian Church published the speech of the Moderator before the outbreak that condemned the violence and said that "the followers of Christ should not resort to violence to achieve their goals" (Hminga 235). Even when the violent uprising broke out, the church was clear at its stance, that is to resolve their grievances through lawful means.

At the outbreak of conflict, the church as a body suffered immensely. Many church buildings were burnt and the church suffered a huge loss during the disturbance period. Many times, the Security Forces camped at the church buildings and 'contaminated' the sacred places. At times, the church fund and contributions were lost, and sometimes, the Security Forces confiscated the amount (SSC Minute 1967 No.7). The church members as well as the employees of the Presbyterian Church lost their houses or properties, and the church had to give them relief. The regular services and programme of the church could not be carried out. The Baptist church even lost two District pastors and one lay preacher during the early years of the Rambuai. The curfew at night barred the normal night services for a long time, and some daytime services also had to be canceled (Lalngurauva 237-38). The restriction of movement and the Grouping of Villages also disturbed the pastoral administration, as villages of one pastorate were often separated and the pastors were subjected

to move from place to place. Many questions on the administration of the local churches also arise, for example, whether the church elder in the previous village would retain his position, whether the pending appointment for Upa or church elder is still valid, etc. (SSC Minute 1969 No.6). The preservation of the properties of the church and the routine visits of the pastors also became issues as they had to obtain previous permission from the government. (SSC Minute 1967 No. 5(c)) On the other hand, there was no sign of a decrease in the contribution of funds during this period. Despite the financial stringency in the hills, the collection did not suffer; rather, it was surprisingly ever-increasing (Lalthangliana 376-77).

The suffering of the church did not change the attitude of its leaders towards the MNF movement. They continued to try to settle their problems through lawful means and lodged complaints to the government officials (Lalngurauva 151-52). At the same time, they continued to propagate their stance through pamphlets. Within a week after the outbreak, the Presbyterian Church of the Mizo Hills District published a pamphlet of their 'declaration' and 'appeal', in which, while expressing their sympathy to the innocent victims of the recent troubles, condemned "the recent outbreak of violence as being contrary both to the teaching of the gospel which it accepts and to the standards which should govern the conduct of all men", and it appealed the MNF "to return to the paths of peace so that further violence may not disturb the people and bring destruction to our land. It also appealed to the civil and military authorities to try to restore peace in the District and to show all possible mercy in dealing with the people." It also declared its commitment to try to bring normalcy into the district. The pamphlet was to be distributed to all the churches in Mizoram. It was intended to distribute the copy to Lunglei by helicopter and also to be announced in the Mizo programme on All India Radio (SSC Emergency Meeting 1966 No.2(a)). This was one of the three pamphlets prepared under the leadership of the Presbyterian Church.

The MNF reacted to this declaration and even intimidated their ideas to the Synod Standing Committee (SSC). Though the church received the MNF's letter, they did not see the need to make any changes, and the pamphlet was distributed as drafted but they decided to convey their reasons to the MNF leaders (SSC Minute 1966 III.1).

The Presbyterian church, being the largest denomination and having its headquarters in the capital city, Aizawl, was taking the lead in the church representation. They came forward to defend the common people and reacted to the hostility of the MNF against the people. After all, the church, being a third party, was the only institution which the people could expect to intervene effectively on their behalf. Since the church leaders were the most respected citizens not only for their position but also because they were from the elite groups in the society, the people put their confidence in them and even the government officials expected them to mediate on behalf of the masses. In one instance, the Chief Executive Member of the Mizo District Council (MDC) pleaded with the church leaders to intervene through the Aizawl Citizen's Committee when the MNF released the 'wanted list' of thirteen civilians. Following this, the Synod Standing Committee (SSC) decided in May 1966 that a joint letter of appeal should be made with various other churches, and the Secretary of SSC was entrusted with the matter (SSC Minute 1966 No.4). In July 1966, an Emergency Committee of the Synod Standing Committee proposed to make a Joint Declaration of the Presbyterian Church in Mizo Hills and the Zoram Baptist Church (SSC Emergency Meeting 1966), and the draft declaration (Kohhran Thuchhuak) was sent to the Baptist Church in the south which returned it after few modifications in October 1966. Though it was accepted by the SSC, it was decided, however, that attempt should be made to meet the MNF leaders first and distribution of the pamphlet should be discussed after the meeting

(SSC Minute 1966 No.1) The SSC Minutes did not mention the issue again, and probably, this pamphlet did not see the light.

As the Rambuai continued, the church observed that an anarchical situation was prevailing, human lives had no value and there was reckless and revenge killing in the District. Therefore, it was considered necessary to prepare a pamphlet again (SSC Minute 1967 No.3). The pamphlet was to be distributed as widely as possible, and ten thousand copies were proposed to be published (SSC Minute 1967 No.1). Through the pamphlets and the repeated announcements in the church, the church leaders tried to counter-balance the Christian teachings with the prevailing situation while advocating the restoration of peace and normalcy in the state.

The personal view of the church leaders resonates with the official view of the church. While the MNF leaders believed that their cause was concerned with the whole Mizo 'nation' (Mizo Hnam) and that the people as one 'nation' should stand in solidarity (Zamawia 362), the church leaders did not support the violent means through which the MNF sought to attain their ambition because they believed it was contrary to the principles of Christianity. Yet, the church tried not to undermine the MNF movement as far as possible even as they propagated a contrasting opinion. But their professed neutrality did not convince the MNF leaders and they mostly held with suspicion. Laldenga even told the church leaders that "being a religious body, the church should confine only to spiritual matters." He also requested the church leaders to maintain strict neutrality and stated that while condemning the MNF's acts of violence, the church leaders should equally condemn the atrocities and indiscriminate acts of the Indian Security Forces (Chawngsailova 113). Some of the church leaders received a threat for their lives, and the members of the Peace Mission were even considered betrayers and accused of being responsible for the capture of some MNF leaders (Lalngurauva 80, 133; Zamawia 364; Luaia 123).

## The Church in Action

Since the beginning of Rambuai, the church leaders in both the north and the south were the stalwart of comfort to the people as they showed extraordinary courage to step forward on behalf of their people. They provided paternal care to the victims of the conflict not only through their presence but also by delivering their material needs, and their intervention saved a lot of casualties.

Soon after the outbreak in Aizawl in 1966, Lunglei fell under the control of the MNF. At the same time, the Assam Rifles were moving towards Lunglei. The prominent pastors of the Baptist church, Rev. H. S. Luaia, and Rev. C. Lalhminga were ready to mediate on behalf of the people. 'Lunglei Citizen's Committee' was set up under the auspices of Zoram Baptist Church on March 8, 1966, to comfort the people (Zamawia 354). Rev. Luaia and Rev. Hminga were sent to Aizawl to meet the Deputy Commissioner of Aizawl. When they were informed that the Security Forces were approaching Lunglei the next day, Rev. Luaia returned immediately and pleaded with the MNF leaders not to attack the army to save Lunglei. It is said that because of his timely intervention, Lunglei was saved from huge destruction (Luaia 117-121).

In Aizawl, the Synod Standing Committee earnestly took up actions to redress the damage and restore normalcy. An emergency meeting was called on 12<sup>th</sup> March 1966, a few days after the airstrike to Aizawl and other villages, and as people were scared to go out, there were corpses of animals and dead bodies lying on the street. Rev. C. L. Hminga, who was in Aizawl, was also invited. He reported on his mission under the Zoram Baptist Church and its plan to mediate between the Indian government and the MNF. The Committee took note of the uneasy situation as a result of the recent outbreak and considered that it called for the setting up of 'Aizawl Citizen's Committee' as expected by the District Council leaders and the people. The Committee decided to address the immediate needs to clear the streets, to collect relief funds for families who lost their proper-

ties to fire to comfort the people, and bridge the gap between the government and the masses. The Aizawl Citizen's Committee was set up consisting of representatives from various denominations as well as some prominent citizens of Aizawl (SSC Emergency Meeting Minute 1966 No.1).

With the Aizawl Citizen's Committee set up under the auspices of the church, active intervention of the church began. The civic role of the church during the MNF movement was really impressive. The Chairman and Secretary of the Committee, Rev. Lalngurauva Ralte, and Paul Zakhuma worked full time. The Committee created different cells to address different issues. Among the cells, the 'Public Relief Committee' and 'Public Grievance Cell' were the more active cells. The Public Grievance Cell acted as an intermediary agency between the people, the government, and the MNF. They received complaints from the public which they brought to the notice of the government officials as well as to the MNF leaders. The cases of the people who were unduly jailed were also traced as far as possible, and the cases of the MNF captives were also brought to the notice of the President. More spectacular work was done by the Public Relief Committee where relief was provided to those who suffered physical damage.

The Presbyterian Church undertook to provide relief to the people whose houses were burnt as well as the churches who lost their properties or have their churches burnt. As early as July 1966, it was reported to the SSC that churches in various places, as well as Pastors, have suffered from the Security Forces by their confiscation and from the burning of villages. A letter of consolation was sent to these churches and pastors (SSC Minute 1966 No.9 (1-3)). The SSC provided relief funds to those who have lost their properties (SSC Minute 1966 No.1 & 7). It even provided a fund of Rs. 1000/- to Silchar Mizo church to manage the Mizos who were freed from the jails in the plains and could not manage themselves financially (SSC Minute 1968 No.3). In 1967, the Presbyterian Church gave away a

huge sum of Rs. 1,00,000/- to the relief of the people who were in dire need (Lalngurauva 150).

The church also showed its concern to the churches in the Progressive Protected Villages (PPV) centers as well. The Pastors from both the North and the South visited the churches in the PPV centers and comforted the people (SSC Minute 1967 No.1 & No.5 (c)). The people had great expectations from the church and they wanted them to intervene on their behalf. The people requested the SSC to move the government to delay the curfew timing so that they could hold church services at night. Though it was found to be inappropriate at first, later, a request was sent to the government to this end (SSC Minute 1967 No.6). The pastors remembered those who were put in jail. A worship service was conducted at Aizawl jail but the government forbade the practice after a while, and Dr. Thanliana even moved the SSC to intervene in this regard, which was passed to Officer's Meeting (SSC Minute 1967 No.7). Thus, the church had shown its compassion and concern for the people through its action, and it was a great source of strength and comfort for the masses.

At the same time, the church continually made its desire for peace known to the people through declarations that condemned violence and hostility, sometimes in the form of a pamphlet, or in the form of notice to be announced in the church services. Moreover, it organized prayer meetings throughout the District for peace, and attainment of peace became the prayer item of many local churches. The Presbyterian and Baptist churches soon found it necessary to intervene directly to bring back peace and normalcy and they voluntarily acted as mediators between the MNF and the Indian government.

In an emergency Committee of the SSC on 14 July 1966 that discussed the joint delegation of the Baptist and the Presbyterian Churches to New Delhi, Rev. Lalngurauva of the Presbyterian church and Rev. C. Lalhminga of Baptist Church were specially invited. It was then decided that a Peace Committee should be formed com-

prising members from both the churches and then and there, the SSC appointed Synod Moderator, Synod Senior Secretary, Synod Junior Secretary, and Rev. Lalngurauva as members. They, along with members of the Baptist church were entrusted with the responsibility to contact the government officials (SSC Emergency Committee Minute 1966). The Christian Peace Committee (CPC) was officially formed in September 1966 when the Assembly Executive Committee of the Baptist church accepted the proposal (Zamawia 356).

The Christian Peace Committee (CPC) arranged meetings with the MNF leaders and traveled to Shillong and to Delhi to meet the Government officials in early May 1967 (Lalngurauva 100, 102-3). But their first mission did not bear any fruit since they could not meet the Prime Minister. During the years that followed, villages were grouped and violent and unlawful acts were committed everywhere, and it was not possible to organize concerted efforts as required. Thus, an initiative towards peace was mainly carried on by individuals in their capacity for some time (Lalngurauva 143, 149, 151, 153).

In 1969, the CPC revived its mission and approached the MNF leaders and they conveyed the green light to B. C. Caraippa, then Commissioner of Silchar, for a talk with the MNF leaders. But no favorable reaction came from the Indian Government; rather, the area was declared a "Disturbed Area" for another year (Lalngurauva 116). The MNF leaders whom the church leaders met were soon arrested and some were killed by the Security Forces. The Peace delegates were alleged to have betrayed the MNF and the MNF lost their confidence in them (Lalngurauva 117). At the same time, the Indian government also suspected these delegates (Lalngurauva 137) and the delegation failed to achieve anything. The SSC on September 3, 1969, resolved that the CPC should continue undissolved, to be revived when the need arises (SSC Minute 1969 No.10(b)).

The Presbyterian church on its own continued to strive for the attainment of peace (Synod Officers' Meeting Minute 1974).

They worked towards promoting the desire for peace to the head of the government in Mizoram and his party, Mizoram Pradesh Congress Committee (MPCC). They organized a discussion with them in October 1974 and came up with the idea of setting up the Mizoram Peace Advisory Body which consisted of prominent leaders of different churches (Lalngurauva 165). From this time onwards, the church came to actively involve again in peace initiatives, proposing peace talks between the MNF and the Indian government.

In 1979, various denominations in Mizoram came together to form Peace Committee (Chawngsailova 120). Later, in 1982, Mizoram Lt. Governor, S. N. Kohli invited the church leaders from various denominations on the issue of the 'Quit Mizoram' order issued by the MNF and requested them to intervene but the church leaders felt that it was beyond their authority. This meeting, however, influenced the Presbyterian Church to organize the church leaders from various denominations, and accordingly, a meeting of various church leaders was convened and this was the beginning of the Committee of Church leaders in Mizoram called 'Zoram Kohhran Hruaitu Committee' (ZKHC) (Lalngurauva 177-78).

Under the umbrella of ZKHC, another round of church initiatives was undertaken, and this time, the church leaders worked together with Mizoram government. The Committee appointed three persons from different denominations as their representatives, namely, Rev. Lalsawma of Presbyterian Church, Rev. P.L. Li-anzuala of Baptist Church, and Rev. V.L. Rawna of Seventh Day Adventist and decided that the leaders in the MNF headquarters, as well as the officials of the Indian government, should be approached again for a talk. Rev. V.L. Rawna thus left for London to meet Laldenga who exiled there on 22 November 1982 while other members were busy trying to contact the Indian officials in New Delhi. But it turned out to be futile as the Indian government was not interested in resuming peace talk (Hluna & Tochwang 324).

The next move was towards coordinating with the different parties in Mizoram. They, therefore, called an all-party meeting at Aizawl on 31<sup>st</sup> May 1983 attended by twelve persons from four political parties. In this meeting, the ZKHC proposed a draft memorandum to be submitted to the Central Government, and party leaders supported the draft memorandum and also agreed to work together with ZKHC towards peace. The ZKHC were thus, emboldened to mention in their memorandum submitted to the Prime Minister of India, that all “sections of the people living in Mizoram were ready to create a conducive atmosphere for peace process” and pleaded for another round of talks with the MNF (Hluna & Tochwawng 324).

The leaders of ZKHC met Prime Minister Indira Gandhi in April 1984 when she visited Mizoram and requested the resumption of peace-talk with the MNF. The prominent members of ZKHC, Rev. Lalsawma, and Chalhnauna, a church elder also met Laldenga at his residence in London and tried to convince him of the need for peace in Mizoram. Laldenga also “assured them of his willingness to reopen discussion with the Indian Government if the latter would agree” (Hluna & Tochwawng 324-326). Soon after, Laldenga flew to Delhi with the prospect of peace talks. The process was disrupted by the assassination of Prime Minister Indira Gandhi but it was resumed under Prime Minister Rajiv Gandhi. This was successful, leading to the signing of the Memorandum of Settlement on 30<sup>th</sup> June 1986 (Hluna & Tochwawng 326-327).

### **Conclusion**

The role of civil societies in delivering peace in disturbed areas has been given a prominent place in the studies of conflict resolution. The intervention of the church, which is supposed to be more effective in Christian-majority states, has also been under review. The role of the church in the peace process has been specifically analyzed from its contribution to bringing the warring parties to the negotiating table. The Peace Mission formed in Nagaland in 1964 under the auspices of the Baptist Church Council of Nagaland medi-

ated between the Indian government and the Naga National Council (Das 74-75) and it was successful in securing a ceasefire though it failed to achieve lasting peace.

While trying to analyze the role of the church in Mizoram during the Rambuai period, most studies focus on the engagement of the church as a mediator between the MNF and the government which did not yield direct results. One scholar remark that after the failure of the Christian Peace Committee, “the church remained a helpless spectator of violence which was let loose in the district” (Chawngsailova 115). But the church had never been a ‘helpless spectator’, it continued to engage itself towards the attainment of peace. When its action in the Peace Mission was suspended, it continued its work by neutralizing the mind of the people through its civic action and its repeated appeal. The churches prayed for the end of disturbance and the restoration of peace throughout the state. The church prepared the mind of the people to receive peace at any cost. The pressure for peace, therefore, came strongly from the people that the political parties contesting the elections in the 1980s have “peace” as their watchword, and it was the agenda of “restoring peace” that brought the Congress party into power in the election of 1984 in Mizoram. Even when the Congress party came to power, the ZKHC “called on the new government several times and discussed the issue of resumption of peace talks” (Hluna & Tochwawng 324) which had the desired results.

The initiative of the church was not limited to its role in peace parleys; its influence is more felt in preparing the ground for peace among the general masses and in its role as a pacifier. Since the outbreak of Rambuai, the Presbyterian Church of the Mizo Hills District initiated the publication of pamphlets that expressed sympathy to the innocent victims while condemning violence as contrary to the Christian teaching. It also appealed to the civil and military authorities to try to restore peace in the District. The church, which had won the trust and affection of the common people through

its compassionate act, insinuated a desire for peace in the mind of the people in various ways. The solidarity of the people to attain peace at the time of the signing of the Memorandum of Settlement (MoS), the sincere commitment in which the people entered into the peace settlement and the fact that a lasting peace came with the MoS proved that the appeal of the church did not go in vain. Moreover, it should be noted that there is no report of revenge killing after the end of the insurgency because of the influence of the church (Interview with Lalsawma). Thus, it may be said that the church won the people for peace, if not peace for the people.

#### Works Cited :

- Das, N. K. "Naga Peace Parleys: Sociological Reflections and a Plea for Pragmatism." *Economic and Political Weekly*, Vol. 46, No. 25, June 18-24, 2011.
- Hluna, J.V, and Rini Tochhawng. *The Mizo Uprising: Assam Assembly Debates on the Mizo Movement 1966-1971*. Cambridge Scholars Publishing, UK, 2012.
- Hluna, J.V. *Church and Political Upheaval in Mizoram*. Mizo History Association, Aizawl, 1985.
- Hminga, C. L. *The Life and Witness of the Churches in Mizoram*, Literature Committee, Baptist Church of Mizoram, Lunglei, 1987.
- Interview with Rev. Lalsawma, 83 yrs, one of the church leaders during Rambuai, at his residence. Dt. 19.10.2013.
- Lalngurauva, Rev. *Mizoram Buai leh Kohhran*. Author, 2008.
- Lalthakima. "MNF Movement in Mizoram." *Mizo Narratives: Accounts from Mizoram*, edited by Malsawmdawngliana & Rohmingmawii, South Eastern Book Agencies, Guwahati,

2019 (rev.).

Lalthangliana, B. *India, Burma leh Bangladesh-a Mizo Kohhrante*. Remkungi, Aizawl, 2007.

Luaia, H. S. "Baptist Kohhran Hmalak Dan". *Kum Za Dam Pastor Sawiluaia Sulhnu*, edited by in K. M. S. Dawngliana. Baptist Church of Mizoram, Serkawn, 2008.

Synod Officer's Meeting Minute, Dt. 11.2.1974. Synod Archive, Aizawl

Synod Standing Committee (SSC) Emergency Committee Minute, Dt. 14.7.1966. Synod Archive, Aizawl

Synod Standing Committee (SSC) Emergency Meeting Minute, Dt. 12.3.1966. Synod Archive, Aizawl

Synod Standing Committee (SSC) Minute Dt. 14.4.1969, No. 6. Synod Archive, Aizawl

Synod Standing Committee (SSC) Minute Dt. 16.5.1966, No. 4. Synod Archive, Aizawl

Synod Standing Committee (SSC) Minute Dt. 21.7.1967, No.3. Synod Archive, Aizawl

Synod Standing Committee (SSC) Minute Dt. 23.7.1967, No. 1. Synod Archive, Aizawl

Synod Standing Committee (SSC) Minute, Dt. 1.9.1966, No. 1. Synod Archive, Aizawl

Synod Standing Committee (SSC) Minute, Dt. 19.3.1966: III.1. Synod Archive, Aizawl

Synod Standing Committee (SSC) Minute, Dt. 27.1.1967, No. 5(c). Synod Archive, Aizawl

Synod Standing Committee (SSC) Minute, Dt. 29.9.1966, No. 1. Synod Archive, Aizawl

- Synod Standing Committee (SSC) Minute, Dt. 31.3.1967, No. 7.  
Synod Archive, Aizawl
- Synod Standing Committee (SSC) Minute, Dt. 6. 9. 1969, No. 10(b).  
Synod Archive, Aizawl
- Synod Standing Committee (SSC) Minute, Dt. 7.11.1967, No. 7.  
Synod Archive, Aizawl
- Synod Standing Committee (SSC) Minute, Dt. 7.7.1967 No. 6. Synod  
Archive, Aizawl
- Synod Standing Committee (SSC) Minute, Dt.12, 7. 1966: No. 9 (1-  
3). Synod Archive, Aizawl
- Synod Standing Committee (SSC) Minute, Dt.19.5.1967 No. 1. Syn-  
od Archive, Aizawl Synod Standing Committee (SSC) Min-  
ute, Dt.2.4.1968, No. 3. Synod Archive, Aizawl
- THE ARMED FORCES (SPECIAL POWERS) ACT, 1958 ACT  
NO. 28 OF 1958 [http://legislative.gov.in/sites/default/files/  
A1958-28.pdf](http://legislative.gov.in/sites/default/files/A1958-28.pdf). Accessed 11 September 2020.
- Zamawia, R. *Zofate Zinkawngah (Zalenna Mei a Mit tur a Ni Lo)*,  
Published by Author, Aizawl, 2007.
- Zomuanthanga, J. C. "The Civil Society in Mizoram: A Study of the  
Church and YMA." *Peace and Development in Mizoram: Role  
of the State and Civil Society*, edited by Jagadish K. Patnaik,  
Dept. of Political Science, Mizoram University, Aizawl, 2008.

Mizo Studies Vol. XI No. 1  
©Dept. of Mizo, MZU

ISSN : 2319-6041

## Reservation Policy in Manipur: Impact of Reservation on Educational Institutions

---

Sonkhothang Haokip\*

**Abstract :** Disadvantaged groups are part and parcel of our socio-economic and political formations in race, color, caste, gender, and physical disability. The purpose of the reservation policy is to eliminate social unfairness. Still, it has now become a source of another form of social injustice. Amending the Manipur Scheduled Tribes and Scheduled Castes (SC/ST) Reservation Act 1976, the Assembly passed the bill on December 12, 1977. However, it has remained inactive due to the lack of rules under the Act. The State Government never adopted the “100” Point Roster in the reservation. As a result, the tribals in Manipur continue to be oppressed and disenfranchised in all facets of life, with the Central Reservation Policy failing to be enforced in the admissions process and teacher recruitment. The STs 31 percent reservation requirements have yet to be fully implemented. Every department has a backlog that STs have been unable to clear. In the same vital field, the re-

---

\* Researcher at Mahatma Gandhi University, Meghalaya

searcher's goal is to study empirical evidence on the impacts of Manipur's favorable discrimination policies. It intends to examine the available evidence on reservation rules' sound and adverse effects on Manipur's admissions and recruitment processes during the previous half-century.

**Keywords:** Reservation, education, recruitment, Admission, Scheduled Tribes, impact

### **Introduction**

Education-reservation policies are aimed to minimize social gaps and improve education by integrating SCs and STs into the mainstream. They have so far succeeded in educating a large number of SCs and STs. The education gap between upper castes, OBCs, SCs, and STs, has reduced dramatically. Manipur's Act on Reservation of Posts and Services (for SCs and STs), 1976, provides SC and ST reservations. Manipur's Government has established a commission to investigate reservations for SCs and STs. The State has 2% reservations for SCs, 31% reserves for STs, and 17% for Other Backward Classes (OBC). To investigate and decide on an acceptable percentage of seats in educational institutions for Professional and Technical courses and reserves of appointments to State Government offices and services for each category.

The Commission also recommended steps for the economic, social, educational, and economic advancement of SCs and STs. The reservation policy is in place to address the disparities between the SC, ST, and OBC populations. Although ST reservation is likely to benefit Manipur's higher education, it is not difficult to conclude. On a prima facie basis, the reservation's actual benefit is not reaching its intended beneficiaries. The concern about filling reserved category seats in Central Educational Institutions is not unfounded. An empirical study approach was used for this aim. Data were collected from several institutions and colleges using a questionnaire. This research explores how the provision of reservation policy

affects ST students and faculty at higher education institutions in Manipur. The paper also discusses the impact of the ST reservation on Manipur's higher educational institutions. It focuses on three main issues: whether the benefits of reservations go to the STs. Students and their union at Manipur University protested the Central Government's reservation policy in admissions and recruitment of empty seats in higher educational institutions. They were protesting against the Union Grant Commission (UGC) decision to implement it in admissions and appointments at the University.

### **Impact of ST Reservation Policy on Manipur University**

The reserved quota for ST is 31% and for OBC is 17%, and for SCs, it is 2% only. Poverty and deprivation are higher among the STs in Manipur. Though incomplete, the data sets help understand the societal repercussions of reservation policy. The number of candidates in specific courses is not proportional to their population. First, this should be seen concerning the number of applicants, as fewer applicants would explain fewer successful candidates. Second, a smaller application pool does not imply backwardness if community preferences are eliminated. What can be done regarding the disparity in the impact of reserve restrictions across the State? The report advises enhancing educational access but does not address this issue specifically. A high-level state delegation led by the Chief Minister of Manipur has submitted a memorandum to the Union Minister for Human Resource Development. They sought to adopt a State Government policy regarding reserving posts for STs at Manipur University. According to Union Grant Commission (UGC) guidelines dedicated in 2006, 22.5% of vacancies in different categories of seats are reserved for SCs/STs. However, Manipur University adheres to the State Government's reservation policy for admission to the University's various programs and access to the University's dorms. The so-called Manipur University Tribal Students' Union (MUTSU) has demanded the State Government's policy. Which provides thirty-one percent reservations for STs and two percent

for SCs. The students' union now requires a 34 percent reservation for STs based on 2001 Census data. Given the unique ethnic composition of the State of Manipur. It is requested that the Government of India's reservation policy in Central Universities is altered to allow Manipur University to adopt the State Government's reservation policy. The STs may get the benefit of reservation. As much as possible, in proportion to the size of their community's population in the State.

A 2016 protest by students and their union demanded that the state reservation policy be followed instead of the Central Government quota policy in course admission and recruitment. When Manipur University's Vice-Chancellor sought three guest teachers for the History Department, the problem emerged. The Manipur tribal union met with the then-Prime Minister in 2008 to promote ST student reservation at Manipur University. However, the administration pushed the PM to let the State's reservation policy trump Manipur University's. Therefore, a Central University was established in Manipur on October 3, 2005, after the Manipur University Act was approved by Parliament.

Manipur University's admissions policy of 7.5 percent instead of 34.3 percent caused more problems. The cut-off percentage was less than half of the Indian Government's target rate. On August 21, 2017, Manipur University disregarded the High Court of Manipur's ruling to respect the 31% reservation requirement for STs and the UGC's affirmation on the same topic. It is said that the authorities are fooling tribal pupils by seeking to redirect their assigned seats for mainstream students, which is unsubstantiated by any evidence. In the Manipur University entrance examination results revealed on August 23, Duigaipao, President of the Tribal Students Union, authorities did not observe at least a 31 percent reservation threshold for tribal students. A similar situation emerges every year but is never resolved. Proving that Manipur University officials have never cared about tribal students' welfare, according to the ATSUM

General Secretary, Seiboi Haokip. “Why do non-tribal students get more reservations while native students get less?” he pondered.

Tribals have expressed dissatisfaction with Manipur University’s reservation policy, only 7.5 percent instead of 34.3 percent. The percentage of reservations provided should be proportional to the states’ population. However, the MU authorities computed the rate incorrectly; therefore, it does not correspond to the people. Due to the limited number of student admissions at Manipur University, all Manipur tribal student organizations revolted and protested. Because of this, Meiteis account for 65.7% of the Indian population, while tribals account for 34.2%. Native students requested 34.3 percent of Manipur University’s tribal population and job reservation. ST students are advised not to apply for admission to Manipur University by the Manipur Union Tribal Student Union (MUTSU), All Naga Student Association Manipur (ANS-AM), All Tribal Student Union Manipur (ATSUM), and Kuki Student Organization (KSO). The Reservation in Admission Amendment Act of 2012 and the Central Educational Institutions will not take effect until 2013, according to Mr. Hmar. (Tribal Leader) As a result of the reservation issue a few weeks ago, practically all of MU’s ST students fled the University campus. Suppose any ST student is found seeking admission or studying at MU. In that case, the student leaders warn that they will be held responsible for any unfortunate incident that occurs as a result. Students criticize Manipur University’s motivation for reducing tribal reservations from 31% to 7.5 percent.

As part of its agitation against the cut-off reservation from 31% to 7.5 percent, Manipur University’s tribal students’ association barricaded its main gate. MUTSU President M. Joute called the new policy “very offensive” and suggested the University scrapping it in favor of the previous reservation system. The MUTSU had previously staged protests on April 30 and May 1, calling for a reconsideration of the entry reservation scheme. The Universi-

ty's Deans' Committee resolved on April 4, 2016, to reduce indigenous students' entrance reservations. On October 12, 2016, the Students' Union held a rally to protest Manipur University's reservation policy, which is a Central University. In 2005, the University became a Central University, and there have been issues with seat reservations. The University's Academic Council has opted to follow the Central Government's stance, which tribal students oppose. ATSUM, the MUTSU, has pushed the University to adopt a state reservation policy, threatening a series of protests if their demand is not met. Due to the commotion, classes were also halted. The Academic Council of Manipur University's PG admission policy raises severe law and order concerns in Manipur. Although the MU was Central University, the situation impacted the State's law and order situation. A tribal students' union has threatened to conduct a blockade in the State if the resolution adopted by the University is not overturned within four days. Due to the hastily taken decision of roughly 7.5 percent of the MU authorities. Additionally, until the school implements the Act 2012, amending the Central Educational Institutions (CEI) Reservation in Admission. The MU Tribal Students Union has asked students not to write any assignment tests or participate in class-related activities.

Manipur (a Central University) provides one clear example of the impact of reservation regulations. The educational disparities between the upper caste and the STs were stark. When looking at the percentage of STs who benefited from the reservation policy, it is possible to conclude that they have benefited from the reserve. Most STs who previously did not have access to education have been able to fill all of the reserved places at higher education institutions. Following the implementation of the principal Act of 2006, all Central Educational Institutes across the country were required to follow the reservation norms outlined in sections 3 (ii) and (iii) of the Act, i.e., a reservation of one-third of the total number of seats. Hence, the day before this Act is more likely to refer to the Principal Act than the 2012 Amendment Act.

Adopting the State reservation rules following the Act's revision by the MU and other Government Colleges is an injustice. In reading the second proviso, the Court has already concluded that the formula for determining the reserve percentage for OBCs must be determined. Using the reservation rates for SCs and STs in effect immediately before the Act of 2006's commencement. As a result, this Court would like to emphasize that adopting certain formulae or criteria relating to a previous era does not imply that a provision has been applied retroactively. The addition of two provisos to section 3 will have a prospective impact. However, it will not modify the reservation that was already in place when the Amendment Act of 2012 came into being or was enforced. As a result, even after the Act's revision, the Manipur University must follow the percentages for reservations established for SCs and STs, particularly in Section 3 (i) and (ii). As a result, before implementing the 2006 Act, the percentages of reservations for STs, SCs, and OBCs for Admission to various programs at Manipur University were 31 percent, 2 percent, and 17 percent, respectively. The Judge concluded that provisos were added to Section 3 of the Act primarily to protect the interests of STs in the North-Eastern (NE) States. While rejecting the heated argument advanced on behalf of the present appellants, concluded that the 2nd proviso inserted into Section 3 of the Act of 2006 was primarily to protect the interests of STs in the NE States.

This article presents data and observations to understand the impact of reservation rules on higher education in Manipur. First, however, suppose ST student reservations are effective. In that case, they will need to include schools whose graduates are incredibly well-positioned to transition into decent work. Therefore, between 2015 and 2018, researchers polled a sizeable stratified sample of Manipur University graduates with Masters or Faculty degrees. They got 3-5 responses; by comparing the respondents' essential traits to those of the wider group, they concluded that the entire selection had been made. The following is a breakdown of their responses by major admissions categories. The purpose of this survey was to de-

termine if the respondents agreed or disagreed with the 7.5 percent reservation in Manipur University admissions in 2016.

**Table 1** **Number of respondents**

Consent	Number of respondents	
	Male (7.5% of reservation)	Female (7.5% of reservation)
Yes	0.0 (agreed)	0.0 (agreed)
No.	6 (disagreed)	2 (disagreed)
Total	6	2

Following a review of table no. 1, it is evident that eight respondents disagree, with 7.5 out of 8 respondents on the provision of reservations in 2016 student admission. This was not the case among the responders to the survey. The researchers (2019) also conducted personal interviews with five survey respondents. Providing an appropriately representative sample of professors from each of their five admission groups with significant insights into their lifestyles and beliefs. As a result, reservation policies have exacerbated disparities between the general and ST populations.

### **The effect of Manipur's Government Higher Secondary School's reservation policy**

The Indian Government Higher Secondary School quota system is a phenomenon that predates Independence. The idea was that education was the only weapon to help the lower castes achieve social mobility. There was a sense that the higher castes, which are nearly as numerous as the indigenous people, had snatched away all the employment. In this context, the Manipur High Court decision is significant. The concept that each department should be treated as a unit and must adhere to reservation regulations makes perfect sense in theory. This might result in a more fair representation of disadvantaged populations across departments. However, this may not work in practice. There are quotas for SCs, STs, OBCs, and phys-

ically challenged people. If the roster method is followed, all of these quotas may not be met in a single lifetime. Percentages for each department can only be introduced after recruiting is done regularly. The more significant issue is that many recruiting opportunities have been left unfilled throughout higher secondary schools. When there is such a large backlog of tasks, what is the purpose of talking about reservations? Today, there are thousands of openings in higher secondary schools alone. The department-by-department professor quota will be a logical approach if this is resolved. However, reservation policy rules and quotas continue to drive academic and intellectual considerations to the sidelines. As a result, the Higher Secondary School's purpose is already jeopardized. The ST decision will influence the school's academic purpose. It will undoubtedly change the social makeup of university professors, especially at senior levels. The following evidence table illustrates the employment of lecturers on a contract basis for several Government Higher Secondary Schools in 2018:

**Table 2 Appointment of Lecturer on contract basis in 2018**

Subject	Social Category				Reservation Category			
	U		S	S	U		SC	S
	R	OBC	C	T	R	OBC		T
Botany	15	29	3	21	35	11	1	21
Chemistry	11	27	6	20	34	9	1	20
English	29	48	12	45	69	22	2	41
Home Sc.	15	22	2	17	29	9	1	17
Pol. Sc.	7	33	3	33	40	12	1	23
Zoology	9	33	5	20	34	12	1	20
Geography	3	10	1	6	11	3	0	6
Education	5	5	2	5	10	2	0	5

History	5	8	1	9	13	3	0	7
Economics	4	1	0	3	5	1	0	2
Physics	1	0	0	0	0	0	0	0
Math	1	0	0	0	0	0	0	0
Total	105	216	35	179	280	84	7	162

**Table 3** Appointment of Lecturer in 2015

Subject	Category				Total
	General	OBC	SC	ST	
Anthropology	0	2	0	5	7
Bengali	2	0	0	0	2
Botany	1	10	0	14	25
Chemistry	4	4	0	25	33
Computer Science	0	0	0	7	7
Education	0	0	0	30	30
Economics	0	0	0	5	9
English	0	0	0	11	11
Geography	0	0	0	2	2
Geology	0	8	1	22	31
Hindi	1	3	2	25	31
History	0	0	0	20	20
Home Science	0	0	0	25	25
Mathematics	3	5	0	24	32
Philosophy	0	0	0	7	7
Physics	2	4	0	33	39
Political Science	0	0	0	7	7

Sociology	0	0	0	8	8
Statistic	0	4	0	3	7
Zoology	0	3	0	11	14

**Table 4 Appointment of Lecturers in 2014**

	Post	ST's	31%	Shortfall
Regularized	707	114(16%)	219	105
Direct Recruitment	217	172(79%)	67	-105
Total	924	286(31%)	286	0

In lecturers, the Government regularized 707 lecturers in 2016, with just 114 (16%) of them being STs. It would have been 219 if the Government had followed the 31 percent criteria, resulting in a 105-lecturer shortage. The Government announced new direct recruitment on November 9, 2014, with 172 seats to STs (79 percent) to correct this error. Which is in direct violation of the current recruiting legislation, unwittingly leaving the dreams of eligible tribal students disappointed by failing to defend their policy and comply with their statute?

The Government's devious character does not end here. While the reservation rule was allegedly followed in the 2014 recruitment for regularized contractual lecturers and the direct recruitment of lecturers in Government higher Secondary Schools. The roles filled before this recruiting reflects ST's systemic under-representation. Various student and teacher organizations had urged the Government to pass an ordinance restoring the 200-point roster for reservation in teaching positions, which took college or University as a unit. As seen in Table 4, there was a clear violation of the reserve principle for teachers in Manipur:

**Table 5 Distribution of Teachers in Manipur by Social Class**

State	Total Overall		Total	SC		Total
	Female	Male		Female	Male	
Manipur	2557	2174	4731	79	169	248
	ST			OBC		
	Female	Male	Total	Male	Female	Total
	273	345	618	299	359	658

The total number of teachers is 248 618 for ST and 658 for OBC. In this situation, the total number of OBC teachers should not exceed the total number of ST teachers. Because the provided reservation for OBC is 17 percent and for ST is 31 percent. The overall number of teachers for SC and ST is inequitable because the provision of reservations for ST is 31%, and SC is just 2%. This demonstrates that the Manipur government distributed reservation percentages in an inequitable manner. The questionnaire is also designed to detect reservation policies distributed in an inequitable or improper technique. The purpose of this study was to determine if the respondents agreed or disagreed with the inappropriate/unequal distribution of reservation policies, as shown in table 7.

**Table 6 Inappropriate/unequal distribution**

Consent	Number of respondents	Number of respondents
	Inappropriate/unequal distribution	Inappropriate distribution
Yes	5 (agreed)	4 (agreed)
No.	1 (disagreed)	1 (disagreed)
Total	6	5

## **Impact of Reservation Policy on Medical Departments in Manipur**

In such instances, the OBC quota is set at 27% of the total population of the State/UT. More than 50% of seats must be reserved for SC, ST, and OBCs. 'As a result, in Manipur, the reserve percentages for SC, ST, and OBC are 3 percent, 34 percent, and 13 percent, respectively. ATSUM has repeatedly urged the State Government to rigorously and efficiently execute the Department of Personnel and Training (DOPT) reservation policy. And conduct special recruitment for STs to fill backlog vacancies in all Manipur State agencies and Central Institutions. The All Tribal Student Union Manipur (ATSUM) said the Department of Administrative Reforms and Personnel had written to all heads of the State's core institutions. For example, informing RIMS and Jawaharlal Nehru Institutes of Medical Science (JNIMS) of the reservation policy. ATSUM claims that the tribal population has been denied a Special Recruitment Drive for STs. And the (DOPT) reservation policy in all Central Government Institutions operating in the State despite repeated requests. In 2016, RIMS Imphal attempted to recruit 134 Multi Tasking Staff with reservations for UR 68, OBC 36, SC 20, and ST 10 (only 7.5 percent for ST). This is unacceptable, according to ATSUM, who has asked the State Government and the RIMS authorities to halt the recruitment process for the 9 Lower Divisional Clerk posts until the rectification is completed. If the reserved quota is not fixed, ATSUM warned that it will resort to "any type of agitation to voice our dissatisfaction and anguish." The ATSUM required that JNIMS determine the number of sanctioned jobs in all grades/groups within one month. The current strength of ST in all categories, and the vacancy/backlog in all phases as of August 13, 2019, and launch a particular recruitment campaign for ST within two months.

On July 2, 2019, ATSUM, citing "consistent denial of tribal constitutional rights," urged the State Government and RIMS authorities to halt the recruitment process for the 9 Lower Divisional

Clerk positions at RIMS and take appropriate steps to correct the reservation quota. According to an ATSUM statement signed by Sei-boi Haokip, the latest announcement of RIMS LDC recruiting is a “total violation of reservation policy” Indirect recruitment to Group C and D posts ordinarily attracting candidates from a neighborhood or region is reserved for SCs and STs, except in Delhi, according to Chapter 2 of the DOPT brochure on the reservation.

The non-teaching employees stated that they will not back down from their demands and that if the Director does not listen to them, they will escalate their requests. The advertisement demanding a 34 percent reservation for ST candidates has also been opposed by ATSUM. Although RIMS was taken over by the Union Health Ministry a few years ago, it has failed to implement the central reservation strategy. Although the RIMS administration professes to follow the Central Government Reservation Policy of 2% for SC and 31% for ST, the policy has never been implemented at the institute. In RIMS, the number of teaching posts is likewise relatively low, as seen in Table 7.

**Table 7 Teaching positions/Staff (RIMS) Imphal Manipur**

Name of Departments	Total No. of Staff positions/Teaching Staff	No. of ST Staff
Academic	9	0
Anesthesiology	19	0
Anatomy	13	1-2
Biochemistry	6	0
Cardiology	1	0
Clinical Psychology	6	0

Community Medicine	9	0
Dermatology, Venereology & Leprosy	4	0
Forensic Medicine	6	0
Medicine	23	1/2
Microbiology	10	1
Nephrology	2	0
Obstetrics and Gynecology	19	1
Ophthalmology	7	0
Orthopedics	9	2
Otorhinolaryngology	8	1
Pediatrics	9	2
Pathology	25	2/3
Pharmacology	8	0
Physical Medicine & Rehabilitation	6	0
Physiology	13	1/2
Plastic and Reconstructive Surgery	5	0
Psychiatry	5	0
Radiodiagnosis	5	0
Radiotherapy	5	0
Respiratory Medicine	3	0
Surgery	23	3
Transfusion Medicine	5	0
Urology	8	0
Biostatistics	1	0
Computer Section/it cell	4	0

Physical Education	1	0
Telemedicine Centre	1	0
	Total: 278	Total:12-16

Only 12-16 faculty members from Scheduled Tribes make up the whole department. Faculty members who are STs make up between 6% and 9% of the total. There is 278 teaching staff at RIMS, according to the table above. Only ST people occupied 12-16 of the positions—those from the OBC, SC, and general categories made up around 262 teaching staff. In faculty/teaching jobs, educational institutions must provide a 2% quota for SC, 31% for STs, and 17% for OBCs. However, 23 of the 33 departments did not have a single ST faculty member on the teaching staff. According to the reservation policy, RIMS must advertise for positions. If no suitable candidates are found, they may hire others. Unable to find qualified candidates happened or occurred on occasion among the tribals, particularly in medical lines, but this is unacceptable because STs occupied less than 10% of the reservation out of a total of 31%. This suggests that professors from the reserved group were in limited supply. “Though they had numerous applicants with Ph. D.s, they did not match the requirements required by the appointment authorities,” the concerned authority stated. The faculty members, in this case, said that there are only a few PhDs who are eligible in the first place and that the number of reserved category applicants is much less. Concerns about the University Grant Commission’s new 13-point roster system. This would reduce the number of faculty positions allocated to SC, ST, and OBCs and reduce the number of SC and ST faculty members. Teaching jobs were reserved under the old 200-point system by considering a single university entity.

### **Impact of Enrollment (Admission) in Higher Education**

Despite state oversight of higher educational institutions, private institutions have grown fast in Manipur since the early 2000s. Fifteen percent of seats are allocated for SCs, and 7.5 percent for STs

in nearly all centrally administered higher educational institutions. These percentages were designed to match the equivalent shares of SCs and STs in the state population. The national policy of reserving places for SC and ST students in higher education was formed in the early 1950s. However, implementation was delayed in some regions and institutions. It is still not fully implemented in India. Their demographic proportions determine the percentage of SCs and STs reserved seats in state-controlled higher education institutions. A fraction of seats is also allocated to another backward caste in some States. General admission slots are filled first, with applicants starting at the top of the relevant test and working their way down.

This essay evaluates the existing evidence on the sound and adverse effects of reservation policies on higher education admissions in Manipur during the last half-century. Unfortunately, the data is relatively restricted in scope, particularly long-term implications. Nonetheless, over the previous four decades, there has been a steady accumulation of relevant research. That may now throw a lot of light on the impacts of reservation policies in higher education admissions. ST Enrolments in Higher Education, Reservation Policies, and Enrolments in Manipur Universities and other Universities over the last half-century, Manipur's overall student enrolment in higher educational institutions has increased substantially. Manipur University students are enrolled in the table below based on the reservation policy:

**Table 8      Enrolment in higher education during last 8 years in Manipur**

State	Scheduled Tribes		
	Male	Female	Total
2011-2012	16367	14475	30842
2012-2013	16482	14801	31283
2013-2014	19324	19603	38927

2014-2015	17350	15273	32623
2015-2016	16192	14306	30498
2016-2017	16214	14913	31127
2017-2018	17636	16100	33736
2018-2019	18323	17453	35776

**Table 9**                      **Gross Enrolment Ratio during last 8 years**

State	Male	Scheduled Tribes	
		Female	Total
Manipur			
2011-2012	20.5	18.2	19.4
2012-2013	20.8	18.7	19.8
2013-2014	24.6	25.0	24.8
2014-2015	22.2	19.6	20.9
2015-2016	20.9	18.5	19.7
2016-2017	21.0	19.4	20.2
2017-2018	23.0	21.0	22.0
2018-2019	24.1	23.0	23.5

The quota looks to be one of the most challenging and contentious measures undertaken by the Indian Government regarding reservation for SC/ST students in higher institutions admissions. However, the reservation policy for the enrolment of ST in higher education has progressively grown. In Manipur, the quota policy has undoubtedly improved the chance for STs to access (enroll) in higher education. However, only a tiny percentage of ST students complete further education. The main reasons are that reservation has failed to raise the socio-economic status of Manipur's STs to that of the general population. The policy has resulted in unfavorable out-

comes, such as increased dropout rates from higher education, long periods of stagnation, and poor performance. The primary source of such bad results is the poor execution of the reservation and other positive measures.

The ST ratio increased from 19.4 percent to 23.5 percent from late 2011 to late 2018. The respective ST shares of Manipur's total population should be compared to these percentage ratios. As a result, at the end of 2018, ST students represented up to half to a third of college enrolment. In Manipur, almost 60% of all higher education students are in art programs. For ST students, the figure is around 71%. As a result, ST students enroll in less prestigious fields like engineering, law, and medicine than the general population. Not unexpectedly, ST students are underrepresented in masters and doctoral programs compared to bachelor's degree programs. Reservation Policy's Impact on ST Enrollment There is little question. India's reservation regulations are responsible for a significant portion of ST student enrollment in Manipur's higher education institutions. One of the study's key findings is that the reservation policy has helped the backward classes or disadvantaged groups, such as the STs, boost their college attendance rates. Affirmative action is frequently questioned as to whether it is functioning in the way it was intended. However, according to the research, it appears to be operating as planned.

### **Conclusion**

What conclusions can we draw regarding the overall impact of reservation rules on ST student participation in Manipur's higher education institutions? To begin with, we may be sure that, in the absence of reserved seats, nearly all ST students are at the top institutions. And universities for professional studies (the majority of which are state-controlled) would not have been accepted. Less than 1% of ST students or candidates can compete for available admission slots at prominent universities. Weak secondary education and

private preparatory workshops and tutorials are rare for them. All of this adds to ST students' and candidates' tremendous competitive advantage. Even with lower cut-off points, ST students frequently miss out on reserved seats at such institutions. However, a university's appeal to ST students is likely to wane without reserved seats.

That effect appears to be beneficial but not statistically significant. Compared to non-experimental states, the experimental conditions are anticipated to significantly impact the policy (with previously existing rules). In states that have recently adopted this approach, the Act appears to have had little impact on ST participation. Also, to account that the effect may not be instantaneous, a delayed treatment variable analysis may be used after a few years. Which cannot be done right away. The positive impact of reservations on higher education is maximized by universal primary education and high-quality secondary education. As a result, primary and secondary education should be improved. Finally, while the reserve is essential, it has only benefited a small number of individuals rather than the underprivileged groups as a whole, leaving the bulk of people in poverty. As a result, the Manipur Government should ensure that reservation rules, standards, and a list of Constitutional reservation policies are in place. The roster system, the carry-forward management, the creation of watchdog machinery to protect the interests of beneficiaries, the relaxation of admissions and recruitment standards, and so on. As a result, debates about the influence of the Reservation Policy on marginalized groups' socio-economic empowerment are also needed.

#### Works Cited :

All Tribal Students Union Manipur. It Reminds the Government of its charter of demands. *thepeopleschronicle.in*, The People's Chronicle, November 18, 2018, <https://thepeo->

ples chronicle. in

Central Educational Institutions. Reservation in Admission Amendment Act, Act 031 of 2012. *casemine.com*, 2012, <http://www.casemine.com>

Department of University and Higher Education. *Annual report*, 2013.

Gupta Anish, and Aaleya Giri. Violation of reservation in top posts at University. *Thehindu.com*, The Hindu Times, July 2, 2019, <https://www.thehindu.com>

Government of India. *Backlog reserved vacancies for SCs, STs, and OBC -CBIC*, July 13, 2019, <https://www.cbic.gov.in>

Government of India. *Scope of Reservation, Quantum of Reservation fixed for SCs, STs, & OBCs*, July 5, 2005, <https://persmin.gov.in>.

Government of India. *The Central Educational Institutions Reservation in Admission Act, 2006*, 2007, <https://legislative.gov.in>

Hanghal, Ninglun. All over the reservation. *Thestatesman.com*, The Statesman, September 14, 2016, <https://www.thestatesman.com>

Kuki Students' Organization General Headquarters. *Public Awareness on Reservation Norm in Manipur especially in Higher Education*, 2016

Lh Seitinthang. Exposition of Reservation Norms in Manipur University. *e-pao-net*, The Sangai Express, 24 August 2014, <http://e-pao-net>

Manipur Gazette. *Reservation in the Principal Rules*, Notification

No. 1201, 2016. Gazette extraordinary published by the authority, March 9, 2016.

Manipur University. *Annual Report*, 2018-2019

Manipur University. *Prospectus Bulletin of information for admission*, 2008

“Manipur Public Service Commission.” *For direct recruitment to Assistant Professor of government colleges*, Advertisement No.15 of 2014, November 15, 2014, <https://www.mpscmanipur.gov.in>

Manipur Public Service Commission. *Result Higher Secondary School Lecturer*, Notification No.7/15/2014-MPSC (DR), September 18, 2015, <https://www.mpscmanipur.gov.in>

Meetei, T. Phulen. *Secretariat: Education Department, School Section, Appointment of Lecturer on contract basis at Government Higher Secondary School*, November 25, 2019

Manipur University. All Tribal Students Union Manipur Warns NH bandth. *Thesangaexpress*, The Sangai Express, 28 July 2019, [thesangaexpress.com](http://thesangaexpress.com)

Ministry of Education. *All India Survey of Higher Education Report*, 2019-2020 [HTTPS:// www.education.gov.in](https://www.education.gov.in)

Manipur University. Reservation row hits Manipur Varsity. *Telegraphindia*, The Telegraph, September 26, 2016, <https://www.telegraphindia.com>

Mishra, Utkalika. *Impact of Reservation on Education System*, May 27, 2019, <https://wrytin.com>.

Prasad, Anirudh, Singh Chandra Sen Pratap. “Reservation: Policy, Practice and its Impact on society.” New Delhi, Kalpaz Publi-

cations, 2016

Rajesh.Yumkhaibam. What reservation should usually be followed in Manipur University? *e-pao.net*, The Sangai Express, October 18, 2016, <http://e-pao.net>

Regional Institutes of Medical Science. Yet to adopt reservation norms of Centre. *E-pao.net*, The Sangai Express, June 16, 2014, <http://e-pao.net>

Regional Institutes of Medical Science. *Annual Report*, 2014-2019

Syed Feroja. "Reservation of Muslims in Manipur." *International Journal of Research in Social Sciences*, Vol.8 (Issue 5), 2018, pp. 242-251, <https://www.ijmra.us>.

Singh v KM. The Manipur University, WA No. 83 of 2016, *indiankanoon.org*, pp.1-18, 2017, April 20, <https://indiankanoon.org>

Union Grant Commission. *Directed all universities to Implement the Reservation Policy in admissions and appointments*, 2016

Mizo Studies Vol. XI No. 1

ISSN : 2319-6041

©Dept. of Mizo, MZU

Comparative Study of Aggression Between  
Mizoram and Arunachal Pradesh Football Players

---

Dr John Lama and\*

Dr R. Zothanliana\*

**Abstract:** *The purpose of the study is to compare the aggression between Mizoram and Arunachal football players. For this investigation, a total number of 72 football players were selected from Mizoram (MZ) and Arunachal Pradesh (AP) with 36 players in each group who represented the Santosh trophy and Inter-University with ages ranging from 17-29 years. Sports Aggression Inventory (SAI) questionnaire developed by A.K Srivastava and P.S Shukla (1985) were used for the study. The t-test was used in the data analysis and the significance level was fixed at 0.05. The findings showed that Mizoram football player's aggression is 12.833 while Arunachal player's aggression level is 13.278 which revealed the former players have optimum aggression than the latter. Conclusion: Arunachal players have higher aggression levels than Mizoram players. Mizoram players have optimum aggression while Arunachal players have high aggression.*

**Keywords:** *Aggression, Football, Mizoram, Arunachal Pradesh, Santosh Trophy, Inter-University*

---

\* Asst. Professor, Dept. of Education, Mizoram University

## Introduction

Football is one of the most famous and played games around the world. Sepp Blatter (2006) described India as a “sleeping giant” in world football. But in Northeast India football has always remained deep-rooted in the heart and soul of the northeast people. Passion for football is the major factor of the northeast people which gradually evolve to be part and parcel of the culture of the region. The tough, rigorous, and hard-working lifestyle of the region automatically shapes most of the youngsters to be natural athletes. Northeast region has a history of producing Indian elite footballers over the years like T. Ao, Bhaichung, Renedy, Jeje, etc. For the first time in the history of Indian football, the Northeast region represents the majority of the players in the U-17 FIFA World Cup 2017. In the squads of 21 squads, 10 players belong to the northeast region. In the past, Goa, Kerala, and West Bengal used to be the dominant strongholds of Indian football. Geographically, the Northeast region comprises 8% of the total land area and 3% of the country's population but it provides more than 20%-30% of the national team. Over the last few decades, the region contributes around 3-4 players in every club in ISL, I-League, and the National team. In 2002-03 and 2013-14, Manipur and Mizoram became the senior national champion of the Indian football game. Subsequently, the crowning of Aizawl FC in the I-League 2016 championship, which comprises mostly northeast players, has indicated that the northeast region has become the emerging powerhouse of Indian football.

In sports, anger is a powerful source of energy if it is controlled and used in a proper way; but inappropriate anger may lead to several psychological and behavioural disorders. Aggression is a characteristic that has both negative as well as positive effects on sports performance. Aggression can be defined as “A behaviour intended to injure another person either psychologically or physically” (Smith, 1983). Most people ponder that aggression has a negative psychological characteristic, but some sports psychologists conclud-

ed that aggression can improve performance (Widmeyer & Birch, 1984). According to Bredemeier (1994), assertive behaviour is where a player will play within the rules of the sport at a very high intensity but will have no intention to harm an opponent.

Aggression has been defined into two categories in sports i.e. instrumental aggression and hostile aggression (Silva, 1983). Instrumental aggression is when the main aim is to achieve a goal by using aggression. Hostile aggression is when the main aim is to cause harm or injury to an opponent. Coulomb and Pfister (1998) found that experienced players used more instrumental aggression which they used for their advantage and that hostile aggression was less frequently used. According to them, experienced players used self-control to help them with their aggression. The frustration-aggression theory states that aggression occurs because frustration arises due to a goal blockage (Dollard, Doob, Miller, Mowrer, & Sears, 1939). The general aggression model argues that situational and personal factors play a role in causing a person to behave aggressively (Anderson & Bushman, 2002). The football game consists of various skills, strategies, tactics, and psychological factors which contribute to players' performance in the competition. The outcome of a competition is not always decided by physical strength, skills alone with numerous psychological factors which influence their performance during competition. Psychological factors like aggression played a vital role in deciding the match results.

**Objective:** To study the aggression between Mizoram and Arunachal football players.

**Hypothesis:** There will be a significant difference in aggression between Mizoram and Arunachal football players.

**Methodology:** For this investigation, a total of 72 football players were selected from Mizoram (MZ) and Arunachal Pradesh (AP) with 36 players each representing Santosh Trophy and Inter-University in their respective tournament in 2017. The study was delimited

to sports aggression of football players with ages ranging from 17-29 years. Prof. Anand Kumar Srivastava and Prem Shankar Shukla (1985) Sports Aggression Inventory (SAI) questionnaire were used for this study. A score of 12-13 was considered as optimum aggression, above 13 as high and less than 12 as low. The t-test was used in the data analysis and the significance level was fixed at 0.05.

## RESULTS AND ANALYSIS:

### Descriptive Statistics of Age

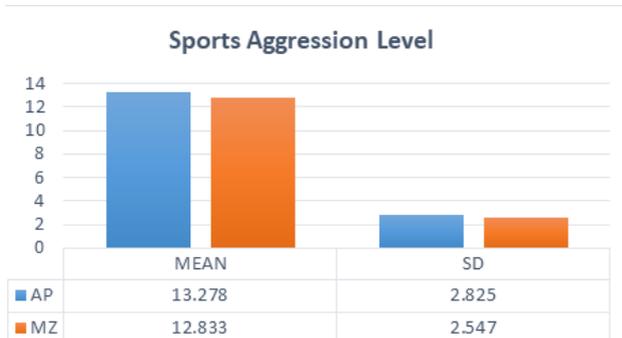
TEAM	N	MEAN	SD
MZ	36	22.611	2.801
AP	36	22.000	2.726

**Table 1: Descriptive Statistics of Sports Aggression Inventory**

TEAM	N	MEAN	SD	SEM	DF	MD	T	Sig
MZ	36	12.833	2.547	.351	70			
AP	36	13.278	2.825	.296	1	.471	.701	.563

Above Table 1; descriptive statistics of Age and Aggression; the age mean value was  $22.611 \pm 2.801$  for Mizoram players and  $22.000 \pm 2.726$  for Arunachal players. The aggressions mean value was  $12.833 \pm 2.547$  for Mizoram players and  $13.278 \pm 2.825$  for Arunachal players. The t-value (.701) is greater than the significant value (.563).

### Figure 2: Comparison between Sports Aggression of AP and MZ Football Players



### 12-13 Optimum Aggression, >13 High Aggression and <12 low Aggression

Above figure 1, Arunachal players' aggression levels are 13.278 while Mizoram players are 12.833 which revealed the former players have more aggression than later.

**Discussion of the findings:** From the above findings, it is revealed that Mizoram players have optimum sports aggression while Arunachal players have high sports aggression. In terms of players' age, the Mizoram players have higher age than Arunachal players. According to Coulomb and Pfister (1998) experienced players used more instrumental aggression which they used for their advantage and used self-control to help them with their aggression. The optimum sports aggression is positive for sports performance while low or higher aggression is negative for performance. In the said tournament, both the team from Mizoram state i.e. Mizoram Santosh Trophy and Mizoram University team were qualified for the final round of their respective tournament and their sports aggression level was optimum. On the other hand, both the team from Arunachal Pradesh i.e. Arunachal Santosh Trophy and Rajiv Gandhi University team couldn't qualify for the final round of the tournament and their sports aggression was high.

**Conclusion:** Based on the aforesaid outcomes, the following conclusions were drawn: It was concluded that there was no significant difference between Mizoram and Arunachal football players. The Mizoram players have optimum sports aggression i.e 12.833 (12-13 level) while Arunachal players have high sports aggression i.e 13.278 (above 13 levels).

**Reference:**

- Gershon, T., et al. (1987). Aggression and Violence in Sports: An ISSP Position Stand. *The Sports Psychologist* 11, pp. 143-146.
- Glyn, C.R., et al. (1986). Experience Nine-Aggression, Leaving Experience in Sports Psychology, pp. 71-75.
- Kamlesh, M.L. (1987). Psychology in Physical Education and Sports. Metropolitan Book Co. Pvt. Ltd., New Delhi, p. 273.
- Leches & Nation (1987). Aggression and Violence in Sports. *International Journal of Sports Psychology*, 27:3:229.
- Silva, J.M., et al. (1984). Psychological Foundation of Sport, USA. Human Kinematics Publishers, p.247.
- Srivastava, Anand Kumar and Shukla, Prem Shankar (1988). Manual for Sports Aggression Inventory. Kumar Publications, Varanasi, p 1-2.
- Walker, Thomas Vaughn (1979). Aggression in Sports: A Study of Fouling in University. *Dissertation Abstracts International* 40:2, p: 742-A.

Mizo Studies Vol. XI No. 1

ISSN : 2319-6041

©Dept. of Mizo, MZU

Role of MGNREGA in Poverty Alleviation and Women  
Empowerment: A case study of New Mamit village, Mizoram

---

Lalramengmawia\*

Dr K. Angela Lalhmingangi\*\*

**Abstract:** *Alleviation of rural poverty is the primary objective of the planned economy of India. The MGNREGS aims at enhancing rural livelihood security of households in rural areas of the country by providing at least one hundred days of guaranteed wage employment in a financial year to every household whose adult members volunteer to do unskilled manual work. MGNREGA is perhaps the largest and the most ambitious social security programme in the world which was started with an initial outlay of Rs 11,300 crore in the year 2006-2007. The Union Budget allocated Rs 61,500 crore for the FY of 2020-21. It plays a vital role in uplifting the rural poor and empowering the marginalized communities, especially women. The study attempts to evaluate the impact of the MGNREGA in terms of poverty alleviation on the people of the study area, to examine the impact of the programme during Covid -19 crisis in the study area and to test if the implementation of MGNREGA enhances the status of women within the study area.*

*Key words: Poverty alleviation, Livelihood security, Guaranteed wage employment, Women empowerment*

---

\* MA Economics, Mizoram University

\*\* Asst. Professor, Dept. of Economics, MZU

## INTRODUCTION

Alleviation of rural poverty is the primary objective of the planned economy of India. Even before the inception of MGNREGA, several poverty alleviation schemes and employment generation programmes were implemented namely, Integrated Rural Development Programme (IRDP), TRYSEM, DWCRA, Jawahar Rozgar Yojana (JRY), SITRA, Swarnjayanti Gram Swarozgar Yojana (SGSY), , PMGSY, Indira Awas Yojana (IAY), etc. Hence, as a result of about 50 years of experiences, the MGNREGA came into existence and was implemented throughout the country.

MGNREGA is perhaps the largest and the most ambitious social security programme in the world which was started with an initial outlay of Rs 11,300 crore in the year 2006-2007. The Union Budget allocated Rs 61,500 crore for the FY of 2020-21. It plays a vital role in uplifting the rural poor and empowering the marginalized communities, especially women. It provides a steady source of income to the rural poor.

The National Rural Employment Guarantee Act (NREGA) which was enacted on September 2005 was flagged off on February 2, 2006. It was implemented in a phase manner in the country – i) The first phase was carried out in 200 of the most backward districts of the country. Siaha and Lawngtlai districts of Mizoram were included under the first phase; ii) in the second phase, it was introduced in an additional 130 districts, wherein Lunglei and Champhai district of Mizoram were included; iii) and in the third phase, it was notified and expanded throughout the country with effect from April 1, 2008. In 2009 it was renamed as the ‘Mahatma Gandhi National Rural Employment Guarantee Scheme’ (MGNREGS).

The “bottom-to-top” approach of the scheme empowers the ‘Gram Sabha’ to identify its own needs and the type of works to be taken up under the scheme. Thus, it encourages people’s par-

ticipation and planning at the grass root level and upholds the very idea of democracy.

As per the data laid out by the Ministry of Rural Development, as on 23 June, 2021, the total person days generated so far for FY 2020-21 across the country amount up to 53,50,21,913. There are 30,36,95,767 total workers, amongst them, 14,11,80,086 are active workers. In Mizoram, there are 2,23,417 total workers, amongst them, 2,05,784 are the active workers which amount up to 92.11 per cent of its total workers and is the highest in terms of percentage. Total assets created till date sum up to 5,48,82,944 and Uttar Pradesh performed the best with a total up to 69,68,042 assets creation. Again, in FY 2021-2022, total households benefitted total up to 2,68,65,978 across the country and 35,47,818 households are benefitted in Andhra Pradesh and is the highest amongst all other states in India.

### **IMPLEMENTATION OF MGNREGA IN MIZORAM: An overview**

Mizoram belongs to the seven sister states of India and is located between 21.58 degrees north to 24.35 degrees north latitude and 92.15 degrees east to 93.29 degrees east longitude. Mizoram covers an area of 21,087 Sq Km. It has mostly a hilly terrains running from north to south direction parallel to each other. As per 2011 census, the total population stood at 10,91,014. Out of these, 5,52,339 are male and female population constitutes 5,38,675 and the rural population stood at 5,29,037. The density of population is 52 persons per Sq Km and the sex ratio is 975 females per 1000 males. In literacy, the percentage of male and female is 93.72 and 89.40 respectively and the literacy percentage of Mizoram is 91.58 and the literacy percentage in rural area is 84.31.

The grass root beneficiaries themselves apply for Job Cards and express their application of willingness to work. The work to be taken up under the scheme is identified by the village gatherings

or Gram Sabha, and then the works will be assessed by the locally created body called Village Monitoring Committee (VMC) comprising of prominent and trustworthy locals. Without the consent of VMC, the village level project implementing agency cannot draw money from the block level authority, the programme officer (BDOs in Mizoram). Furthermore, all the financial documents, assets created, muster roll engaged, wage paid, etc are discussed in detail by the village citizens themselves and their findings and reports will be forwarded to the block level authority.

**Table 1 Profile of Mizoram**

Name of Achievements	Profile
Total number of Districts	11
Total number of Blocks	26
Total number of GPs	888

*Source: Ministry of Rural Development, Government of India.*

Despite the size of the state, it has eleven districts namely, Aizawl, Lunglei, Champhai, Kolasib, Serchhip, Lawngtlai, Siahla, Mamit, Hnahthial, Khawzawl and Saitual. There are 26 blocks and total number of Gram Panchayat is 888 respectively.

**Table 2 Job Cards and STs/SCs**

Job Cards and STs/STs	Profile
Total number of Job Cards Issued ( in lakhs)	2.07
Total number of Active Job Cards ( in lakhs)	2.06
Total number Active Workers( in lakhs)	2.06
SC Worker against active workers (in %)	0.02
ST Worker against active workers (in %)	99.24

*Source: Ministry of Rural Development, Government of India*

The total number of Job Cards issued sum up to 2.07 lakhs and total number of active Job cards amount up to 2.06 and total number of Active worker total up to 2.06 lakhs respectively. The

SCs worker against the active workers is 0.02 percent and the STs Workers against the total active workers sum up to 92.24 percent respectively.

**Table 3 An Overview of MGNREGA Implementation in Mizoram.**

<b>Name of Achievements</b>	<b>FY 2021-22</b>	<b>FY 2020-21</b>	<b>FY 2019-20</b>	<b>FY 2018-2019</b>
<b>Approved labour Budget (in lakhs)</b>	200	206	197	150
<b>Persondays Generated so far (in lakhs)</b>	44.61	199.2	192.96	181.22
<b>SCs Persondays % as of Total Person-days</b>	0.02	0.02	0.02	0.02
<b>STs Persondays % as of Total Person-days</b>	99.27	99.32	99.4	99.35
<b>Women person-days out of total %</b>	60.12	56.73	50.83	37.95
<b>% of Expenditure on Agriculture &amp; Agriculture allied works</b>	78.82	75.9	59.32	58.73
<b>Total Individuals worked (in lakhs)</b>	2.05	2.23	2.09	2.03
<b>Total Households worked (in lakhs)</b>	2.05	2.14	2.04	1.96

*Source: Ministry of Rural Development, Government of India*

Approved labour budget (in lakhs) in FY 2021-2022 is 200 and in FY 2020-2021 is 206, 197 in FY 2019-2020 respectively. In FY 2021-2022, the person days generated so far amount up to 44.61 lakhs days. Percentage of expenditure on agriculture and its allied sectors amount up to 78.82 per cent in FY 2021-2022.

Moreover, 2.05 lakhs individuals from 2.05 households participated in the employment generated under the scheme in FY 2021-2022 and women person days out of total percent amount up to 60.12 per cent. The above table shows the trend of certain achievements in the implementation of MGNREGA since FY 2018-2019 till the ongoing FY 2021-2022.

### **SIGNIFICANCE OF THE STUDY**

The study is undertaken to identify the positive impact of MGNREGA on the lives of the rural people in terms of rural poverty alleviation. Also, the study is conducted to comprehend if the implementation of the scheme alleviated or empowered the status of the women in the study area, because, the fantasy of achieving paucity of poverty in rural areas of India cannot be realized if half of its working population are forcibly pushed against the corner and are unable to perform anything productive beyond household chores. They need to be nurtured, and must be given a freedom, liberty and an opportunity for work. Moreover, this study attempts to identify the loopholes in the implementation process and to suggest measures to overcome such a stumbling block on the development process of the study area.

### **AREA OF STUDY**

According to 2011 census, Mamit is the least urbanized districts of Mizoram, of 86,364, only 14,899 persons are living in urban areas. The Sex Ratio is 927 per thousand males. Against the total population, the STs Population of Mamit is 95 percent and the SCs population is 0.06 percent. The district is famous for the

production of orange. There are 123 villages and 3 statutory towns and there are 17,664 households and the density of population is 29 persons per Sq Km.

Mamit town has 6 Village Councils (VCs) implementing the MGNREGA, namely, Luangpawl, New Mamit, Mamit Venghlun, Mamit Hmarveng, Mamit Chhimveng, and Mamit Bazar respectively. This study will be conducted and concentrated on the implementation of MGNREGA under the jurisdiction of New Mamit village council, Mamit. In New Mamit village, there are 851 households and 1511 persons. Against the total households, 850 (1510 persons) are STs and 582 are male and 929 are female. Meanwhile, there are 332 in total job card holders. The average number of work demanded so far till 5 June, 2021 is 18 days.

Under the New Mamit Village Council jurisdiction, there are two separate locality namely Lungsir veng and Field veng. There are numerous prominent government facilities and departments like Hospital, Agriculture Department, Public Work Department, one sub centre, Anganwadi, one primary school and a college. Majority of the residents are engaged in agriculture and its allied activities and in the construction of private and public buildings. Their annual income is generally low.

### **OBJECTIVES OF THE STUDY**

The objectives of study are:

1. To examine the impact of the MGNREGA in terms of poverty alleviation on the people of the study area
2. To examine the impact of the programme during Covid -19 crisis in the study area.
3. To test if the implementation of MGNREGA enhances the status of women within the study area.

## RESEARCH QUESTION

To provide focus to the above objectives, the following specific research question has been raised.

How does the implementation of MGNREGA influence the rural people in the upliftment of their well-being, in terms of poverty alleviation and women empowerment?

## METHODOLOGY

The study was based on both primary and secondary data. Primary data was randomly collected from 41 persons, each representing his/her respective household, through structured questionnaires. The information is gathered through telephonic interview. Secondary data was collected through various sources namely, internet websites and data from Department of Rural Development, Ministry of Rural Development, Government of India. The data collected are analyzed using descriptive statistics like mean, percentage and Z test.

## BASIC PROFILE OF THE RESPONDENTS

The basic profile of the respondents consists of the sex composition, age composition, caste category, literacy status, family status, Occupational pattern and income of the respondents.

### Sex Composition

The scheme mandates 33 per cent participation for women. Thus, the enrolment ratio of women as well as the perception of women plays a pivotal role in the study of the impact of the scheme. The following table reveals the sex composition of the respondents to know the status of women in the study area.

### Table 4: Sex Composition of the Respondents

Sex	Number of Respondents	Percentage Value (in %)
Male	7	17.07
Female	34	82.93
<b>Total</b>	<b>41</b>	<b>100</b>

Source: *Field Survey, 2021.*

**Table 5: Sex Composition, Persons Registered**

Sex	No of Persons	Percentage Value (in %)
<b>Male</b>	582	38.52
<b>Female</b>	929	61.48
<b>Total</b>	<b>1511</b>	<b>100</b>

Source: *Department of Rural Development, Ministry of Rural development, Government of India.*

The table shows that women are given due importance under the scheme in the study area.

### **Age of the Respondents**

All of the perceptions and views of the respondents are heavily depended upon the age of the respondents. Thus, it is crucial to understand the age structure of the respondents since it plays a pivotal role in the outcome of the study. The following table reveals the age structure of the respondents.

**Table 6: Age Structure of the Respondents.**

Age	Number of Respondents	Percentage Value (in %)
20-30	14	34.15
30-40	12	29.27

40-50	4	9.76
50-60	9	21.95
60 and above	2	4.88

Source: *Field Survey, 2021.*

The table shows that the average age of the respondents is 38.41 years

### **Caste Category**

Since MGNREGA is implemented to uplift rural poor by providing guaranteed wage employment, the question arises now is that if the scheme is successful in uplifting the marginalized sections of our society. Thus, in order to determine whether the scheme is truly inclusive or not, it becomes necessary to understand the effects of the programme on SCs, STs and OBCs. The following table reveals the caste category of the respondents within the jurisdiction of New Mamit Village Council.

### **Literacy Status of the Respondents**

The literacy status of the respondents plays a pivotal role for the programme to be successful as it enlightened the rural workforce. The following table shows the educational level of the respondents.

**Table 7: Educational Level of the Respondents**

<b>Category</b>	<b>No of Respondents</b>	<b>Percentage Value (in %)</b>
<b>Below HSLC</b>	20	48.78
<b>HSLC</b>	10	24.39
<b>HSSLC</b>	1	2.45
<b>UG and Above</b>	10	24.39
<b>Total</b>	<b>41</b>	

Source: *Field Survey, 2021.*

The table shows that a large number of respondents are having an educational level below HSLC, i.e. 48.78 per cent. Again, 24.39 per cent of the respondents reached HSLC level while 2.45 % reached HSSLC level of education. Lastly, 24.39 per cent of the respondents reached UG & Above level of education.

### **Family Status of the Respondents**

It is important to acquire the family status of the respondents in order to understand the effectiveness of the implementation of the programme. At the same time, the Antyodaya Anna Yojana (AAY) and BelowPoverty Line (BPL) Cards are issued to the poor rural households while the Above Poverty Line (APL) Cards are issued to the rural households whose incomes are above poverty line. Thus, the following table reveals the status of the family of the respondents.

**Table 8: Family Status of the Respondents**

<b>Category</b>	<b>No of Respondents</b>	<b>Percentage Value (in %)</b>
<b>AAY</b>	-	-
<b>BPL</b>	19	46.34
<b>APL</b>	22	53.66
<b>OTHERS</b>	0	0
<b>TOTAL</b>	<b>41</b>	

*Source: Field Survey, 2021.*

The Table revealed that majority of the respondents are in the category of APL, i.e. 53.66 per cent while 46.34 are in the BPL category. Thus it can be concluded that the programme actually embraces rural poor as 46.34 per cent of the respondents are in the BPL category.

### Occupational Pattern and Income of the Respondents

The occupational pattern of the respondents plays an important part in the accomplishment of the objectives of the programme since majority of the rural households are usually engaged in agriculture while some are daily wagers. Similarly, the income of the beneficiaries also plays a pivotal part as it is used to measure the status of the family. The following tables manifest the occupational pattern and the income of the respondents.

**Table 9: Occupational Pattern of the Beneficiaries**

Occupation	No of Respondents	Percentage Value (in %)
Unemployed/Jobless	20	48.78
Agriculture and allied sector	10	24.39
Daily Wager	7	17.07
Govt. Employee	3	7.32
Others	1	2.44

Source: Field Survey, 2021.

The table shows that majority of the respondents are unemployed or jobless, i.e. 48.78 per cent. Meanwhile, 24.39 per cent are engaged in agriculture and its allied sector while 17.07 per cent are depended upon their daily wage earned. Again, 7.32 per cent are government employee while other activities occupy 2.44 per cent respectively. Hence, it can be concluded that majority of the population need the wage earned through the programme to improve their well-being.

**Table 10: Income of the Beneficiaries**

Category (in Rupees per month)	No of Respondents	Percentage value (in %)
5000-10000	6	14.63

<b>10000-15000</b>	23	56.1
<b>15000-25000</b>	6	14.63
<b>More than 25000</b>	6	14.63
<b>Total</b>	<b>41</b>	

*Source: Field Survey, 2021.*

From the above table, it can be seen that 14.63 per cent of the beneficiaries are having an income of less than Rs 10000. Some of the respondents belong to this category are Jobless and are Agriculturists. Meanwhile, 56.1 per cent of the beneficiaries are having an income of not less than Rs. 15000 per month. Respondents belong to this categories are Daily Wagers and Agriculturists. 14.63 per cent of the respondents are having an income of not less than Rs 25000 per month and again, another 14.43 per cent of the respondents are having an income of more than Rs 25000 per month respectively. Hence, majority of the population in the study area can be considered as poor and need to be alleviated as 70.73 per cent are having an income of not more than Rs. 15000 per month.

### **POVERTY ALLEVIATION AND MGNREGA**

‘The MGNREGS aims at enhancing rural livelihood security of households in rural areas of the country by providing at least one hundred days of guaranteed wage employment in a financial year to every household whose adult members volunteer to do unskilled manual work’. So, it is important to study whether the programme uplifts the living status of rural poor. Hence, the respondents were asked: i) if the programme is effective enough to uplift the status and income of BPL families; ii) if the programme is useful and effective for the alleviation of the status of rural areas. The following table shows the response of the respondents on the questions.

**Table 11: Effectiveness in Poverty Alleviation**

Questions	No of Respondents			
	Yes	Percentage Value (in %)	No	Percentage Value (in %)
<b>Question 1</b>	38	92.68	3	7.32
<b>Question 2</b>	41	100		

*Source: Field Survey, 2021.*

The above table shows that 92.68 per cent of the respondents responded as 'Yes'. On the other hand, 7.32 per cent of the respondents responded as 'No', thus, they feel that the programme is not effective for the upliftment of the status of BPL. Meanwhile, 100 per cent of the respondents feel that the implementation of the programme is useful and effective for the development of the rural areas. Thus, since the majority of the respondents gave the answer as 'Yes', it can be concluded that the programme uplifts the status of BPL families and increases their income.

### **MGNREGA AND WAGE EARNED BY THE RURAL HOUSEHOLDS**

The respondents were also asked on how they feel about the average wage earned per day per person in comparison with the average market price of labour. The wage earned plays a vital role because it can be one of the most important reasons why the beneficiaries lack the motivation to actively participate in the employment programme. In Mamit, the current average wage rate per day per person is Rs 450. The average wage rate per person per day since FY 2017-2018 till date is illustrated with the help of the following table

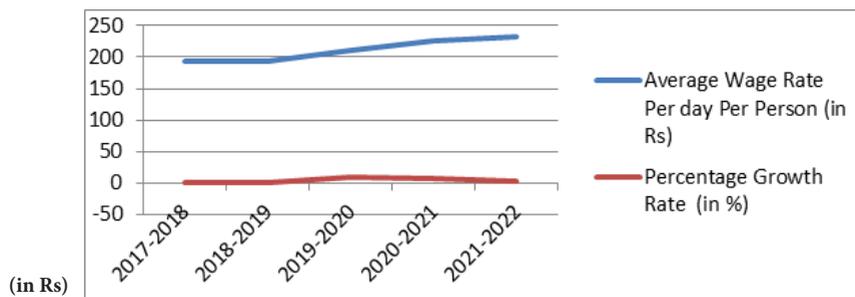
**Table 12: Average Wage Rate Per Day Per Person Between the Period of FY 2017-2018 to FY 2021-2022**

<b>Financial Year (FY)</b>	<b>Average Wage Rate Per day Per Person (in Rs)</b>	<b>(Current Year - Previous Year)</b>	<b>Per- centage Growth Rate (in %)</b>
<b>2017-2018</b>	194.01	0	0
<b>2018-2019</b>	193.99	- 0.02	-0.01
<b>2019-2020</b>	210.99	17	8.53
<b>2020-2021</b>	224.99	14	6.22
<b>2021-2022</b>	232.98	7.99	3.43

*Source: Department of Rural Development, Ministry of Rural Development, Government of India.*

The above table shows that there was a gradual rise in the average wage received by a person per day under the programme. In FY 2017-2018, the average wage rate per day per person in Mizoram was Rs 194.01. In FY 2018-2019, it was Rs 193.99 and the percentage growth rate was -0.01 per cent. In FY 2019-2020, it was Rs 210.99 and the percentage growth rate was 8.53 per cent. In FY 2020-2021, it was Rs 224.99 and the percentage growth rate was 6.22 per cent. In the ongoing FY 2021-2022, the average wage rate per day per person is Rs 232.98 and the percentage growth rate is 3.43 per cent. Hence, it can be concluded that even in the FY 2021-2022, the average wage rate per person per day is relatively less than the Market price of labour. The average percentage growth rate since FY 2018-2019 to 2021-2022 is 4.54 per cent.

**Figure 1: Percentage Growth Rate in the Average Wage Rate Per Person Per Day**



### IMPACT OF MGNREGA DURING COVID-19 PANDEMIC

The negative impacts of Covid-19 can be witnessed in rural areas across the country. By providing a 100 days guaranteed wage employment to the rural households, the MGNREGA has helped the rural poor in many ways. The respondents were asked two questions: i) if the outbreak of Covid-19 reduces their average monthly income; ii) if the wage earned through the programme is useful and effective to fulfill the family needs. The following table portrays the answers of the respondents

**Table 13: Impact of Covid-19 on Income of Residents of New Mamit Village and the Usefulness of Wage Earned Through MGNREGA**

Questions	Answers of the Respondents			
	Yes	Percentage Value (in %)	No	Percentage Value (in %)
<b>Question 1</b>	27	65.85	14	34.15
<b>Question 2</b>	41	100	0	0

Source: Field Survey, 2021.

From the above table, on question 1, it can be seen that 65.85 per cent of the respondents claimed that the outbreak of Covid-19 reduces their average monthly income while 34.15 per cent of the respondents gave the answer as 'No'. On Question 2, it can be seen that all of the respondents claimed that the wage earned through the programme is useful and effective to fulfill the family needs during Covid-19 crisis. Hence, it can be concluded that the outbreak of Covid-19 negatively affect the average monthly income of the households within the study area since majority of the respondents, i.e. 65.85 per cent gave the answer as 'Yes'. Again, the programme has an absolute positive impact on the households of New Mamit village in terms of fulfilling family needs during the Covid-19 crisis.

### **MGNREGA AND WOMEN EMPOWERMENT**

The MGNREGA, 2005 mandates 33 per cent of the participants to be women. The programme has an important impact on women empowerment throughout the country. It helps in reducing gender gaps and enables women to participate more in labour market. The impacts it has on the women empowerment can be examined under the following headings.

#### **Women Participation and Women**

The women respondents were asked whether they participate in the employment programme to earn wages or not. Their response is portrayed in the following table

**Table 14: Women Participation and Wage Employment**

<b>Answers</b>	<b>No of Respondents</b>	<b>Percentage Value (in %)</b>
<b>Yes</b>	30	88.23
<b>No</b>	4	11.76

*Source: Field Survey, 2021.*

From the above table, it can be seen that 88.23 per cent of the women respondents really do participate in the wage employ-

ment under the scheme. Meanwhile, 11.76 per cent responds as 'No'. Hence, it can be concluded that there is low gender gaps regarding the participation of women in the field work/Job since majority of women respondents participate in the wage employment.

### **Female Enrollment in the Study Area**

In New Mamit village, there are 331 Job Card/Employment register as per the data provided by Department of Rural Development, Ministry of Rural Development, Government of India. Plus, the Government introduced the Direct Benefit Transfer (DBT) to change the mechanism of transferring the benefits to the citizens of India.

**Table 15: Job Card/Employment Registered within the Study Area**

<b>Sex</b>	<b>No of Enrollment</b>	<b>Percentage Value (in %)</b>
<b>Male</b>	142	42.90
<b>Female</b>	189	57.10
<b>Total</b>	<b>331</b>	<b>100</b>

*Source: Department of Rural Development, Ministry of Rural Development, Government of India.*

Hence, from the above table, it can be seen that 57.10 per cent of Job Card/Employment registers belonged to the women in the study area whilst 42.90 per cent are male. It can be concluded that, since majority of Job Card holders are women, we can say that women are empowered by way of earning opportunity within the study area

### **Utilization of Wage Earned and Women**

The women respondents were asked if the wages earned through the scheme were utilized with one's free will, all of the women respondents gave the answer as 'Yes'. This indicates that besides the husband's income, the MGNREGA provides an income to rural

women and enhances the status of women in the family. Moreover, they have the power to control over the wage earned through Direct Benefit Transfer through Bank Accounts. Hence, it can be concluded that the status of women is enhanced, deepened, and established by the programme within the study area.

### **Gram Sabha and Voices of Women**

In Gram Sabha meeting, beneficiaries gathered and performed the tasks prescribed by the law. Thus, it provides a platform for the beneficiaries to raise their voices and enables them to make their demands according to their needs. It prioritizes the works to be undertaken under the programme. It monitors the execution of the works under the programme and is the primary forum for conduct of social audits.

Two questions were raised –whether or not i) the women respondents were participated in the Gram Sabha; ii) the voices of the women were given due importance equal to their male counterparts. The following table reveals the responds of the women respondents in the field survey.

**Table 16: Gram Sabha and Women**

Questions	No of Respondents			
	Yes	Percentage Value (in %)	No	Percentage Value (in %)
<b>Question 1</b>	22	64.71	12	35.29
<b>Question 2</b>	33	97.06	1	2.94

*Source: Field Survey, 2021.*

It can be seen that 64.71 per cent of the women respondents attended the Gram Sabha meeting, while 35.29 per cent failed to attend the meeting. According to the field survey, they, instead, let other members of the family go to the Gram Sabha meeting. On question 2, it can be seen that 97.06 per cent felt that women's voices were given due importance equal to their countervailing male candidates

in the Gram Sabha meeting while 2.94 per cent gave the answer as 'No'. Hence, it can be concluded that the participation rate of women in Gram Sabha is very good within the study area since majority of women respondents attended and participated in the Gram Sabha meeting. Again, it is safe to claim that discrimination on ground of sex does not exist in the Gram Sabha meeting since 97.06 per cent felt that their voices were given due importance during the meeting.

### **Impact of MGNREGA on Women Empowerment**

In the field survey, after asking all of the previous questions, the respondents were given a gist of the Mahatma Gandhi National Rural Employment Guarantee Act in order to acknowledge them how the programme was designed and evolved to empower the status of women in the society. After that, they were asked if the implementation of the programme empowered women i.e. enhances the status of women in the society within the study area. The question can simply be answered as 'Yes' or 'No'. The following table reveals the answers of the respondents

**Table 17: MGNREGA Empowered Women**

<b>Empowered Women</b>	<b>No of Respondents</b>	<b>Percentage Value (in %)</b>
<b>Yes</b>	33	80.49
<b>No</b>	8	19.51

*Source: Field Survey, 2021.*

Based on different parameters of empowerment, 80.49 per cent of the women felt that the scheme not only enhances their status in the society, but also empowered them. Hence, majority of the population in the study area believed that the implementation of the scheme enhances the status of women in the society. The question we have now is that can we conclude with statistical validity that 80 per cent of women are empowered with the implementation of the MGNREGA within the study area?

Hypothesis:

$H_0$  = The implementation of MGNREGA empowers women in the study area.

$H_1$  = The implementation of MGNREGA does not empowers women in the study area.

Solution,

Given data,

$n = 41$ ;

$P_1 = 0.804 = P$ ,                       $Q = 1 - P = 0.196$

$P_0 = 0.80$

Hypothesis,

$H_0: P = 0.80$

$H_1: P \neq 0.80$

Level of significance at 5 %

$Z_{.05} = 1.96$

Statistic

$$Z = (P_1 - P_0) / \sqrt{((P \cdot Q) / n)} \sim N(0, 1)$$

Calculation

$$Z = (0.804 - 0.80) / \sqrt{((0.804 \times 0.196) / 41)} \sim N(0, 1)$$

$$|Z| = 0.064$$

Hence, since calculated Z is less than the table value 1.96, i.e. 0.064, we accept null hypothesis at 5 per cent level of significance. Therefore, we can assure that 70 per cent of women in the study area are uplifted with the implementation of the MGNREGA. Hence, we can conclude that majority of women population are empowered in the study area.

## Suggestions

The followings are the various suggestions made in this study:

- Increasing average wage per day per person will provide motivation for greater participation under the scheme.
- Agriculture sector in the study area face problems due to lack of better irrigation facilities. Hence, using MGNREGA to improve irrigation facilities would lead to higher agricultural output, which in turn, can improve rural economy.
- The implementation of the scheme in the study area lacks skill development programme. Hence, incorporating skill development programme would be beneficial in the long run.
- There is hardly a job for those who had received HSLC and above level of education. So, incorporating suitable jobs for those who have received higher education becomes necessary. It may sound unconventional, but it may not be impossible to follow with proper and strategic planning.
- There is no doubt that the programme embraces BPL families and enhances their living status. However, families from APL category also possessed the job cards. Even family members of government employees also possessed job cards. This can, not only reduce the participation rate but also, will heavily influence the outcome of the Gram Sabha meeting. Hence, it is important to carefully register the beneficiaries in order to deliver the jobs to those who really needed it, i.e. to uphold the very idea and intention of the scheme.
- MGNREGA must be implemented with the aim to improve the facilities for safe drinking water for the village.
- MGNREGA must be implemented with the aim to improve the quality of environment and to safeguard the flora and

fauna of the village. Hence, environmental friendly implementation would improve the quality of life of the villagers.

- More awareness programme on MGNREGA itself is needed since 87% of the respondents are not aware of their rights under the scheme.
- Its impact must be monitored frequently and effectively in order to correct certain shortcomings in the implementation of the programme.

### **Conclusion**

The MGNREGA is the programme made to augment wage employment in the rural areas of the country. The outcome of the implementation of this act is remarkable. It has a commendable impact on rural livelihood security. Its impact on environment is no exception. It does not only uplift the status of rural poor but also empowered women. The way the beneficiaries utilized their income through the programme on improving their health status reflects the impeccable impact it has on the livelihood security of the rural people. The findings of this study on the impact of Gram Sabha and the enrollment of persons in the process of implementation of MGNREGA have shown some encouraging signs of making development process more participative and more inclusive of all communities, including women. The assets created under the scheme are useful for the village, indeed durable at the same time.

It also helps women in generating more income for the family and provided them a chance to control over their earned money by improving the distribution channel called DBT through bank accounts. Plus, majority of the card holders are women. It also helps in children's education. The programme also has an astounding performance during Covid-19 crisis.

However, the implementation of the programme within the study area is not yet free from criticisms. First of all, it lacks skill de-

velopment programme, and at the same time, lacks environmental protection programme. It hardly has an impact on agricultural sector. The enrollment of the beneficiaries must be carefully done in order to avoid the influence of the affluent persons in the village which can hindrance the smooth functioning of the Gram Sabha meeting. The average wage per day per person under the programme is relatively less than those earned in the market, thus it necessitated the revision of the wage rate under the programme in order to motivate the villagers and to improve participation rate.

### Web references

- Census population 2021 Data, <https://www.census2011.co.in/data/town/801498-mamit-mizoram.html> (Assessed on 4th June 2021 at 09:10 am)
- Mahatma Gandhi National Rural Employment Guarantee Act 2005, Ministry of Rural Development, Government of India, Gram Panchayat Report, [https://nrega.nic.in/Netnrega/IndexFrame.aspx?lflag=&District\\_Code=2204&district\\_name=MAMIT&state\\_name=MIZORAM&state\\_Code=22&block\\_name=Zawlnuam&block\\_code=2204001&fin\\_year=2021-2022&check=1&Panchayat\\_name=New+Mamit&Panchayat\\_Code=2204001012](https://nrega.nic.in/Netnrega/IndexFrame.aspx?lflag=&District_Code=2204&district_name=MAMIT&state_name=MIZORAM&state_Code=22&block_name=Zawlnuam&block_code=2204001&fin_year=2021-2022&check=1&Panchayat_name=New+Mamit&Panchayat_Code=2204001012) (Assessed on 4th June 2021 at 10:00am)
- Mahatma Gandhi National Rural Employment Guarantee Act 2005, Ministry of Rural Development, Government of India, MGNREGA Statistics Mizoram, [https://nrega.nic.in/netnrega/homestciti.aspx?state\\_code=22&state\\_name=MIZORAM](https://nrega.nic.in/netnrega/homestciti.aspx?state_code=22&state_name=MIZORAM) (Assessed on 4th June 2021 11:02 am)
- Mahatma Gandhi National Rural Employment Guarantee Act 2005, Ministry of Rural Development, Government of India, MGNREGA Statistics Mizoram, New HH Joined MNREGA and Employment Provided in Financial

year 2019-2020 [https://nrega.nic.in/netnrega/tot\\_emp.aspx?page=d&lflag=local&state\\_name=MIZORAM&state\\_code=22&district\\_name=MAMIT&district\\_code=2204&fin\\_year=2019-2020](https://nrega.nic.in/netnrega/tot_emp.aspx?page=d&lflag=local&state_name=MIZORAM&state_code=22&district_name=MAMIT&district_code=2204&fin_year=2019-2020) (Assessed on 4th June 2021 at 08:45)

- Ministry of Communication & Information Technology ,National Informatics Centre, Mizoram State Centre (2021) <https://mizoram.nic.in/about/glance.htm> (Assessed on 4th June 2021 at 09:04 am)
- Mizoram Portal, State Portal of Mizoram(2021) <https://mizoram.gov.in/page/know-mizoram> (Assessed on 4th June 2021 at 09:08 am)

---

**MIZO SECTION**

---

Mizo Studies Vol. XI No. 1  
©Dept. of Mizo, MZU

ISSN : 2319-6041

Nature and Nurture: Mizo thawnthu aṭanga zirna

---

H. Lalawmpuia\*

Prof. Laltluangliana Khiangte\*\*

**Abstract:** *Mihring nungchang leh mize zirna (Psychology) huangah hian ngaih dan pahnih inkâwlkalh tak mai a ṭo dun a, pakhat zawk (nature) chuan mihring nungchang leh zia hi thlahtute (heredity) aṭ anga kan chhawm niin a ngai a; pakhat dang (nurture) erawh chuan mihring mizia leh nun dan hi a sei lenna boruak leh a chhehvel thil (environment)-in a siam niin an ngai thung. Chu thil pahnih ziarâng chu Mizo thawnthu ṭhenkhatah hmuh tur a awm a, tun ṭumah hian Zikpuii pa thawnthu tawi ‘Silvarthangi’ leh Lalhmingliana Saiawi novel pakhat ‘Chutiang pawh a ni lo ka nu’ tih aṭangin ‘nature’ leh ‘nurture’ hi sawi fiaha zir chian kan tum dawn a ni.*

**1. Thuhma:**

Mizo pi pute kha hnam fimkhur leh puithu zet mai an ni a. Mihring mizia te pawh an phak ang tawkin an lo zirin an lo chhui ve ṭhin a, nupui pasal thu-ah pheih chuan thlahtu bul lam thlenga inch-huiin, eng ang chhungkua aṭanga lo zi chhuak nge tih leh, eng ang mizia nge an neih tih te chu uluk takin an lo chhui hmasa vek ṭhin.

---

\* Asst. Professor, Dept. of Mizo, Govt. Aizawl West College

\*\* Senior Professor, Dept. of Mizo, MZU

Thlahtute an that na na na chuan an fate pawh an tha tlangpui turah ngaiin, an thlahtute mizia leh nungchang chu an ngai pawimawh em em thin a. 'Thlahtute zia angin an fate (thlahte) pawh an lo piang t hin' (Dokhuma 273) tih chu thufing hmangin, '*sial rangin sial rang a hring, sakawlin sakawl a hring*' tiin an lo sawi a. Chutiang zelin, thlahtute mizia azirin mihringte chu kan lo awm tlangpui nia ngaiin, '*sunhlu kungah thei dang a rah ngai lo*' te an lo ti a; hringtu nu leh pa an that miau chuan an fate pawh an tha nge nge a; an that loh leh an fate pawh an tha lo mai a, a hringtu azir a ni tiin '*kawi pawh a kawm a that leh a rah a tha a, a kawm a that loh leh a rah a tha lo*' tiin an lo sawi bawk thin. Hetianga thlahtute (*heredity*) azira nungchang lo insiam hi a zirna mualah chuan '*nature*' tiin an sawi a.

Kawng lehlamah chuan, thlahtute chu eng ang paw'n lo tha se, vanduaina avanga pa ber a'n thih a, hmeithai chhungkuua sei lian an nih chuan an fanu nula te pawh an to lo zui mai thin a. Patling pangngaiin an enkawl sei len ai chuan hmeithai enkawl chu an puitling lo nge nge niin an ngai a, "... an fanute chu an hmel hawihin fel fu-in lang mah se, pa rual kara nula sei lian, nula naran pawh an la tluk lovin an hria a. An rilru a puitling hlei nge nge-a an hriat avangin nupui zawng duhtui deuh chuan hmeithai fa chu an iai deuh t hin." (120) Tichuan, '*hmeithai fanu fela sawi aiin, pa rual kara nula narân an tha zawk*,' tiin an lo sawi thin a ni. A awmzia berah chuan, a enkawltu azirin mihring mizia chu a thain an tha lo mai niin an ngai bawk niin a lang. Chutianga chhehvel thil (*environment*) leh sei lenna hmunin nungchang a siam chu *Psychology* lama an zirnaah chuan '*nurture*' tiin an sawi thung.

Hetianga thlahtute a zira mihring nungchang lo insiam (*nature*) leh sei lenna hmun (*environment*) a zira nungchang lo insiam chungchang hi Mizo thawnthu atangin kan zir dawn a. Zikpuii pa thawnthu 'Silvarthangi' leh Lalhmingliana Saiawi thawnthu pakhat 'Chutiang pawh a ni lo ka nu' tiha a changtute *character* atangin kan zir bing ang a, engtiang takin nge '*nature*' leh '*nurture*' chuan an nungchangah nghawng a neih tih chu hai lan kan tum dawn a ni.

## 2. Nature and Nurture:

'Nature' leh 'nurture' tih hmang chhuaktu chu Sir Percy Nunn a ni a, 'nature' chuan naupang chu a pian hma hauh ațangin a mizia leh nungchang tur a lo insiam sa niin a ngai a; 'nurture' erawh a lo pian chhuah hnu ațanga a nuna thil thlengin a mizia chu a siam niin a ngai thung. (Dutt 74)

'Nature' leh 'nurture' tih hrim hrim hi Nunn hian Shakespeare-a *play* pakhat, 'The Tempest' tih ațanga a hawh (*borrow*) a ni a, 'The Tempest' lemchanah hian Prospero khan tham lo leh hmusit takin Caliban-a kha,

*"A devil, a born devil, on whose nature  
Nurture can never stick."* (IV, i)

[“Ramhuai a nih hi, a pian tirh ațang rēnga ramhuai! Tu-ikuk, Pathian siam theih loh ang maiin he mihring hi chu siam that theih a ni hlawl lo. – Nununa 69)

tiin a sawi a nih kha. Tichuan, *nature* chuan thlahtute ațang rēnga kan chhawm mizia leh nungchang leh, kan inthlah chhawn thil (*heredity*) kha a kaw k a; *nurture* erawh chuan kan sei lenna, kan chawr chhuahna leh kan chhehvel thil (*environment*)-ina mihring nungchang, mizia leh nihna a siam kha a kaw k ta thung a ni.

*Nature* leh *nurture* chungchang hi tun hma ațang tawha mi thiamte lo inhnial fo tawhna, en chhinna (*experiment*) te neia an lo zir chian fo tawh thin a ni. Eng pawh ni se, mihring tu pawh mai hi thlahtute ațanga kan chhawm sa leh, kan sei lennain a siam milin kan nungchang hi a lo insiam niin a lang a, a pahnih hian a paw-imawh ve ve a ni (Kuppuswamy 59). A khawia mah hi ngaihthah theih a ni lo a, chutih rualin a khawi nge pawimawh zawk tih chu sawi fel mai theih niin a lang lo thung.

### 3. 'Silvarthangi':

'Silvarthangi' thawnthu hi Zikpuii pa (K.C. Lalvunga) ziah a ni a, kum 1958 bawr vela a ziah a ni. He thawnthu hi retheihna leh harsatna tinrêng pal tlanga '*Chawkidar fanu*' Silvarthangi'n a nun thawnthu a chhiar chhoh dan tar lanna thawnthu a ni a, King George V lal kum 25-na (1935) ațanga khawvel Indopui Pahnihna (*World War II*) ințan hmâ deuh leh a hnu lam, kum 1950 bawr chho vela innghat a ni.

He thawnthua a changtu pawimawh ber, a bu hming tumtu Silvarthangi hi thlahtute ațanga kan chhui pawhin mi naran an ni lo. Nu leh pa ța tak kâra lo piang a ni a, a pu Lianluauva chu Saithah khaw *P.W.D Bangla chawkidar* a ni a, 'lal khuaa pa vannei, sum leh pai thu-ah pawh pa neinung tak a ni. A pi leh pu ațang tawhin an lalte khawnbawl an lo ni reng tawh țin a. Chutih avanga an lalte chhuanga Lianluauva, Liankunga, Lianchhunga tia hming invuah pawh an ni rêng a.' (Zikpuii pa 77)

Silvarthangi nu leh pa Liankunga te nupa hi an taima hle a, an khuaah buh thar tam ber ber an ni kum tin a, chhungkaw zahawm tak an ni țin. Chutiang kârah chuan Silvarthangi chu a piang a, naupang duhawm leh lawm hlawh tak a ni țin.

Amaherawhchu, Silvarthangi vanduai âi ve rêng nge ni, Silvarthangi nu leh pa chu a thla zâwnin an thi ta hlauh mai a. Silvarthangi leh a pi chu a pa u (a pami) Lianchhunga te inah an awm a lo ngai ta a. A pi a la dam lai chuan Silvarthangi chu an tiduhdahin an en hrang ngam vak lo; mahse, vanduaithlak taka Silvarthangi pi a'n thih tâk hnu chuan Silvarthangi chan chuan maian chan pawh a tluk ta lo a. Hmuhsitna leh tihduhdahna tinreng tuarin, hauh leh huat, vuak leh velh, vin leh vau, en hran, diriam leh deuhsawh te chu a chan a lo ni ta a. Țawngkam chhe tinrenga enkawl sei len niin, hmangaihna aiah tihduhdahna, duatna aiah huatna, Țawngkam nêam aiah Țawngkam bawlhhlawh te chu a dawn țin a lo ni ta zawk a, a pa Lianchhunga te chhung chuan, a tê ber ațanga a lian ber thlengin, an mize chhe

ber hmangin an hrân khum ðheuh a, Silvarthangi nunkhua chu an tihrehawm ngawih ngawih mai a ni. ‘A ðiante hmuh lai ngei pawhin leh chhan ðha vak lovah pawh an hauin an vel zen ðhin a.’ (81)

Silvarthangi pami Lianchhunga te chungkua hi an ðawngkam a mawi loin a rapthlak hlawm hle a. An ðawngkam hman ðhenkhat te chu han tar lang ila:

“Engati nge i lo va haw har em em ve? Eng nge i tih mi hur nu?”

“Engati nge, mi hur nu?”

“Dawt sawi suh zâwngi!”

“... mi sual nu, kan chhiahhlawh i nih hi. A thlawna kan chawm che i ni lo’ m ni, rethei nu, i kawrte saw kan ta.”

“Chhuak rawh, mi hur nu, kan chhiahhlawh i ni, min tihek, mi vakvai mai mai.”

Hetiang hian a pami te nupa mai bâkah, an fate thlengin Silvarthangi chu ðawngkam mawi lo tak tak an hman khum ðhin a ni. Silvarthangi pî pawh kha a ðawng mawi fahran lo hle a, Lianchhunga kawkw chungin, “I pa leh i unaupa thi i lawm, nun chhepa, sârthi rawh,” (79) a ti piap piap mai a ni.

Silvarthangi nuthlawi hnuah pawh, a fanu chu an ngaithei lo hle a, a han ninhlei ve chang paw’n, “Kan mihur sâwn kha that rawh u,” (99) tiin a nu Laithangpuii chuan a dim lo ðhin hle. Lianchhunga’n ‘nang mi chhe tangrang’ a han ti te kha mahni unaute fanu diriam nan chuan a na khel khawl khawp mai.

Hetiang hian Silvarthangi chu hmuhsitna leh tihduhdahna hnuaiyah, ðawngkam chhia leh anchhe tinreng dawnga tuarin a lo sei lian a. Lo nula chhuak pawh ni se, nula ðha leh fel tak a nih a rinawm loh hial mai. Mahse, nu leh pa dik takina an enkawl sei len loh, hmêl ðhatna ringawt vawngtu, thu ðha leh zirtirna dawng em em lo, ânchhia leh ðawngkam chhe tinrêng dawnga sei lian, rethei taka

enkawl lehngal Silvarthangi chu nula fel leh inngaitlawm em em mai arawn ni a. Ṭawngkam thlum leh aw nê̄m, hmangaihtu awka hriat ngai lohna hmuna sei lian kha chhungkaw pangngai tak kâra sei lian ang maiin nula fel tak a lo ni ta mai a, ṭawngkam mawi lo a hman ve pawh kan hre lo.

A enkawltute sualin, a sei lenna ‘*environment*’ chu chhe hle mah se, thlahtute lama chhun tur nei ṭha Silvarthangi chu a duhawm em em reng tho a. A chungathil sual titute lakah phuba lak a tum ngai lo a, ṭawngkam nâ leh dêngkhawng a hmang ve ngai hek lo. A tâwpa a pa Lianchhunga’n hmangaih ber ang ziazâng a, a retheih ber lai pawha mittui nena an enkawl sei len thu ‘*dâwt*’ chawm pawlh a, zak hlek loa a chham chiam te khan khinsawn tlakah a ruat lo a, khak ngai pawh a ti lo. ‘Khak ngai lova siamtu, a hmangaih Sanglura pawh petu, Pathian hnenah chuan lawmthu a sawi zawk a’ ni (109).

A ziaktu Zikpuii pa ngei pawh hian Silvarthangi nun leh mizia zet hi chu a fak tak zet mai:

He thawnthua nungchang chhinchhiah tlak awm chhun chu amah Silvarthangi nungchang mawi tak, retheihna leh tih-duhdahnain a tihchhiat zawh loh hi a ni. Nuhrawn huatna ṭawngkam chaltlai tak tak leh hmutsitna thu dêngkhawng tak tak chuan lungchhertu tubohvin lung chang a deng phel rem rum ang hian, a rilru mawi tak leh nê̄m tak chu arawn dêng sawk sawk a, a deng na ṭhin ngei mai; mahse a dêng chhe zo lo va, a mawina leh a ṭha hriatna (*sensibility*) chak tak chu a ngai reingin a awm a; ṭawngkam ṭha lo leh mawi lo a kâ aṭangin a chhuak ve ngai lo. A rilru mawi leh thianghlim tak tihnat ngei tuma a han ânkhum bawrh bawrh pawhin a thinurna hmê̄l pawh a tilang ngai lo va, amâ rilru pawhin a chhiat phah chuang lo. (xii)

Tichuan, Silvarthangi nungchang leh mizia chu, a sei lenna boruak leh amah enkawltute (*environment*)-ah inngat loin, amah thlahtute (*heredity*) lamah thûk takin a inthlung a ni tih kan hre thei a ni.

#### 4. 'Chutiang pawh a ni lo ka nu':

'Chutiang pawh a ni lo ka nu' tih hi Lalhmingliana *family narrative* zinga a chhuak hnuhnung pawl a ni a, kum 2013-a tihchhuah a ni. He thawnthu-ah hian Banglova leh a thlahtute thawnthu, an inthlah chhawn dan leh inkungkaih dan tar lan a ni.

He thawnthua *character* pawimawh tak pakhat chu Banglova nu Chhingzovi a ni a. Chhingzovi pa chu Kawhtawia a ni. Kawhtawia chu nausen mai a la nih laiin a nu leh pain an thihsan a, a pa pianpui unau neih chhun Bukpiangan a la a.

Bukpianga chu pa lian deuh, tawngmawh tak, a tul teah lo chuan eng mah sawi ngai lo, zaidam deuh mai a ni. (Saiawi 11) A nupui chu Zikkawli a ni a, nu te reuh te, thinchhe tak, kawlh bawk si leh soal riau mai a ni. Zikkawli chuan Kawhtawia chu a tiduhdah thin hle a, 'Kawhtawia' tih pawh hi a koh nawmna hna a put hlen tak a ni.

Zikkawli chuan naupang Kawhtawia chu a hauin a vaw fo a, thin pawh kawm hman mang loin a tir a tir mai thin a. A pasal Bukpianga pawh a hlau eih lo. A pasal chu 'a an khum deuh reng a, tul reng reng lovah a hau leh vak thin. A thil tih apiang a lo en ran a, a sawisel ziah mai.' (12) Chutianga Bukpianga'n a nupui a ngam lo lutuk chu Kawhtawia chuan nep a ti em em thin a, 'kei chu ni ila ka va han vel awm chiang' (12) a ti bai bai thin.

A pami Bukpianga thaibawih lutuk leh, a nupui Zikkawli soal lutuk chuan Kawhtawia rilru a hruai khawlo zo ta a.

A pami pa lian fuin nupui te tak te a ngam lo em em mai chu a zaidam vang leh that vang vek a ni a, zaidam hi a tha lo a ni, that hi a tha lo a ni; a nupui nu te tak tein a ngam em em mai chu a soal ri re vang vek a ni a, soal hi a tha a ni, tih rilru a that han hnan ta. (15)

Chutiang chuan, nu leh pa dik takin an enkawl loh Kawhtawia chu a sei lenna (*environment*)-in a zir loh em avangin rilru dik lo a lo pu chho ta a. Zaidam chu thil tha niin a hre lo a, pa tha mual mual nih

ngawt mai hi thain a hre thei ta lo a, a rilru a 'piangsual' ta a, mi tan a hnawksak zui ta em em mai a ni.

A nu Zikkawhli'n, "Chhuak hmanhmawh rawh. I hmel kan hmu peih tawh lo. Kan hmuh phak lohah tlan bo la, thi sawn rawh. Min hmuhrawn tum tawh suh," (17) a tih hnu pheichuan rilru kawi leh ngerh tak neiin, tu tan maha kawm ngeih theih loh leh khawksakpui theih loh a lo ni ta a, tu'n ka ui ka ar pawh an ti duh ta hlawn lo a ni.

Khaw hrang hrangah a pem kual a, hmeithai pitar chhawmdawltu nei lo hnenah a awm ber a. Awm ngheh rilrukna te pawh nei ve bawk thin mah se, amahin a zir lo a, khawi kuaah mah a tlangtla thei lo a, khaw dangah a kal leh thin. (20)

Khaw thar kai nikhuaah pawh a sual pawl a ni ziah a, a huamhap bik a, a kawmchhak leh kawmthlangte nek pana in sak a tum a, an inhau fe. (22) A in ban a phun dawn pawhin mi aia pawng deuh bika ban phun a tum a, pasaltha putar tawh takin a hau a, a sa pawng bik ngam ta lo. In an han sak zawh pawhin a thenawmte tan mi hnawksak leh ngeiawm tak a ni zui a, an kawmchhakte pheichu a tai ran reng mai a ni. (23) Amahin a tih ve reng thin pawh mi dang tih a nih chuan a haw hlar zel.

Sual viau mah se Kawhtawia hi a taima hle a, thlawhhma a la zau thin a, buh pawh a ngah kum tin mai. Hlo thlawh pawh a chak hle. Mahse, chutianga a entawn tlakna te pawh chuan a tichapo a, mi dang khei rana tawng te a chin phah ta a. Mi tan a hnawksak chhonzawm zel. Nula rimnaah ni se a huat thu a chhe em em a, miin tawngkam thaa an biak pawhin huat tur mawlh a zawng a, a rilru a tein a ngeiawm ta em em reng mai a, thin leh chung khat pawh a nei hlei thei ta lo.

Chutiang chuan 'a pami in chung a sei lian kha a rilru a piangsual hman tawh a, sual tak a ni. Mi tana pawl tur thil tih hrena a nei lo. A rilru a kawi a, mi tawngkam satliah tu ma huat loh tur pawh a ngai kawi ta thin a, miin chhang duh se chuan inhaupui tur a nei zing ngawt ang. (26)

Hetiang hian Kawhtawia hi thlahtute aṅanga rēnga mi sual ni lo mah se, a sei lenna in chhung leh a chhehvel (*environment*) bâkah an enkawl danin a zir loh em avangin rilru piangsual a neih phah a, mi tan a hnawksak em em mai a ni. Amah ngei pawhin a sualna chu a pawm a, nupui a neih hnu-ah pawh a sual vang chuan fanau lamah a hmuingil thei ta lo niin a inhria a. A nupui hnenah, “Ka neih hma che khan ka sual em mai a, Pathianin min hrem nan ka fanute kha min chhuhsak em ni ang tih ka ngaihtuah ṭhin,” (47) a ti hial a ni.

### 5. Tlangkawmna:

‘Silvarthangi’ thawnthua a *main character* Silvarthangi nungchang kha, a sei lenna hmun (*environment*)-in zir lo hle mah se, a ṭ obul leh pian chhuahna (*heredity*) a ṭhat miau avangin a mawiin a ṭha em em reng a. Mihring tung chhoa lo piang chhuakte kan sei lenna boruak (*environment*) a zira kan mizia lo insiam dan ngaihtuahin, Silvarthangi lo ṭha chhuak duhawm lutuk kha a awihawm loh hial a ni.

Chutih rual chuan, mihring hi thlahtute azirin kan nungchang leh mizia hi a lo insiam a, kan sei lenna boruak (*environment*) chu eng pawh ni se, kan thlahtute an ṭhat phawt chuan kan lo ṭha zui ve mai ṭhin tih, ‘*nature*’ tia kan sawi tâk nena ngaihtuahin, Silvarthangi lo ṭha chhuak em em kha a âwm lo lēm lo. Mizo pi puten ‘*Sial rângin sial râng a hring, sakâwlin sakâwl a hring*’ / ‘*Sunhlu kûngah thei dang a rah ngai lo*’ an lo tih ṭhin ang chiah kha a ni.

‘Chutiang pawh a ni lo ka nu’ tiha a changtu pakhat Kawhtawia erawh, amah thlahtute lama aṅanga mize ṭha lo nei sa ni lo mah se, a naupan tet aṅanga a tlangval tih thlenga a pami rilru ṭha pui leh a nupui sual tak mai hnena a awm chhunga a rilru ‘piangsual’ ta chu a ṭhan hnan a, mi dang tana hnawksak leh hrawn hrehawm tak a nih zui phah ta a ni. Chu chu sei lenna ‘*environment*’ a zira nungchang lo insiam – ‘*nurture*’ tia kan sawi chu a ni.

**Works Cited:**

- Dokhuma, James. *Ṭawng Un Hrilhfhiahna*. 3rd ed. Gilzom Offset, 2007.
- Dutt, Santi. *Educational Psychology (Advanced Course)*. 2nd ed. New Central Book Agency (P) Ltd. 2007.
- Kuppuswamy, B. *Advanced Educational Psychology*. Sterling Publishers Pvt. Ltd. Reprint 2007.
- Renthlei, Nununa. translator. *The Tempest – William Shakespeare*. 1st ed. Songbird Publication, 2021.
- Saiawi, Lalhmingliana. “*Chutiang pawh a ni lo ka nu.*” Ramdinsanga Saiawi, 2013.
- Zikpuii pa. *Lungrualna Tlang*. 2nd ed. MCL Publications, 2012.

Mizo Studies Vol. XI No. 1

ISSN : 2319-6041

©Dept. of Mizo, MZU

*Post-Colonialism* leh Puma Zai Innekna

---

V. Lalberkhawpuimawia\*

## 1. Thuhmahruai

Ram leh khawtlang inrelbawlna hian khawtlang nun a ng-hawng lian em em a, literature leh mihring nun hi kalkawp tlat a nih avangin kawng mihring nunphung hian thu leh hla a lo hring thin. Chung zingah chuan hnam leh hnam inkar thu emaw, mimal leh chi bing thil emaw langsar tak tak a awm thin.

Mizote zingah pawh kan thu leh hla hluite chu hmanlai nun kan zirna langsar tak a ni a, chu chu an nun nena a inkungkaih tlat vang a ni. Khawtlang inawpna te, mipui rilru sukthlek leh hawi zawng chiang taka kan hmuhna chu an thu leh hla hluite a ni ber. Hun inher zelah Mizo hawrawp kan nei a, ziak leh chhiar mai bakah wawn thatna kawng tha zawk te kan lo nei ta zel a. Chungah chuan kan thu leh hlaa huhang nei lian ber leh bul min tan saktute hnuhma

---

\* Asst. Professor, Govt Hrangbana College

pawh kan hmu ta zel a, Mizo hnam erawh min chimpil vek lo mah se kawng emaw zawng talin hnam anga rilru kan lo lan chhuahna leh do letna kan lo lantirna a lo chhuak ve bawh.

## 2. Mizote leh British inkara thil thleng

Mizote hian a nawlpuiin kum AD 1700 vel kan Tiau kan kân niin hnam chanchin chhui mite chuan an tarlang a. Heng thlang tla hmasate hian Chittagong chhak lamahte pawh thawm an zu nei hle tawh a. “Mizoten Vaite leh Sapte an tlawhpawh ñan hun kan hriat dan hi pi puten an tu leh fate an hrilh chhawn aţangin a ni ber a, sumdawwna lam aţang aiin Vai an zu run ñhin chu an intlawhpawh ñ an dan a ni ber zawk.” (Ralte 15)

Mizote hian hnam dang zawng zawng chu vai kan ti deuh ber a, chhak lam kawlhaw pawh Kawlvai tiin kan ko mai. Mingoho pawh a tirah chuan vai kan ti mai a, *British* lo kal pawh Vailian tiin kan sawi mai ñhin. “An lo lena an rawn awm ngheh hnu chuan mi ngo ho chu vai ho tih danin ‘sap’ an ti leh ta zawk a ni” (Lalchhuanliana 9). Mizote hian kum “1837 leh 1854 inkar khan Mizote hian an awmna ram phaitual mite wawi 19 an run a, mi 107 an that a, mi 186 salah an man...” (9) Kum 1872-a lo herchhuah chuan Sorkar report aţanga a lan danin Mizote chuan wawi kua ngawt vai an zu run a, mihring 242 ngawt an thah bakah sal tam tak an man bawh. Heng zingah 1871-a *James Winchester* an thah leh a fanu *Mary Winchester* an man kha British sawrkar huat ber niin Lalchhuanliana chuan a sawi bawh. Hemi hnu kum 1890 aţangin Mizote chu *British* thuneihna hnuaiyah kan awm ta a ni. Rev. Zairema chuan, “Thingpui huan an zu bei ñhin hi an thil neih an ita bei an ni lo, ram humhalh an ni” (Thu Khawchang 362) tiin a sawi bawh.

*British*-in Mizoram an awp hnu hian lalte chu an thuhnuaiah lalna an la chang thova, chutih rual chuan dan hrang hrang mipui leh lalte zawng zawng zawm tur an siam bawh. An dan siam zingah-

In tinin lei man pek te, sawrkar tana tha sen tur te bakah an buh thar sawrkar hnena pekte chu *British* hnuuia Mizote tih tur langarte a ni. Hei hian Mizo nawlpuite nunah harsatna lian tham thlen lo mah se mi thenkhat tan erawh buaina tham a tling a ni.

### 2.1: *Colonialism* leh *Post-Colonialism*

*Colonialism* hi *colony* tih thumal aṅanga lo kal a ni a, *colony* chu ram thar luahtu emaw awptu, ram awp tiin JF-a dictionary chuan a sawi fiah a. *Colony* aṅangin *Colonial*, chuta ṅang chuan *Colonialism* kan tih chu a lo piang ta a ni. *Meriam Webser dictionary* chuan colonialism hi thuneitu pakhatin a thuneihna hmanga ram emaw mipuite emaw a thuhnuaia a dahna hi niin a sawi a. *Collins English Dictionary* chuan theihna leh thuneihna hmanga dinhmun hniam zawkte (*weaker peoples*) awp leh thunun tura an kalphung hi niin a sawi baw. *Colonialism* kan tih hian *British*-in a ram awpte a hi kawng hrang hrangin a awp hneh viau a; an nunphung, zia bakah thu leh hla thlengin a kua a hreh lian hle. A awp ramte a thununna leh kaihruaina intuh hi *colonialism* kan tih ber chu a ni. *Post-colonialism* kan tih chuan *colonialism* hnulam sawina a lo ni a. Mizote emaw India tan chuan 1947 hnulam kha *Post-Colonial* a ni ta ber. Thu leh hla huangah erawh chuan awpbehna nun aṅanga zalen tur emaw hmachhawn zawnga lo chetna hi *post-colonialism* kan tih chhungah chuan a rin tel theih tho awm e..

*Post-Colonial literature* kan tih hian *British* awm ram hrang hrangte aṅanga lo chhuak a ni ber a. Heng ram emaw hnam zinga thu leh hla hmanga an mahni awptute nena an inepna te, an doletna leh hnam thinlung pua an lo beihletna thu leh hla hrang hrangte hi a huam thei awm e. Kan sawi tawh angin kum 1890 aṅangin *British* in Mizote min awp ṅan a, chumi hnuah chuan kan khawsak phung, nun leh sakhua thlengin danglamna nasa tak a thleng a. *British* awpna hnuuia kan awm hnua thawm nei lian tak pakhat Puma zai hi *post-colonial* tukverh aṅangin kan thlir dawn a ni.

### 3. Puma Zai

Mizo zai pawimawh tak pakhat chu Puma zai hi a ni. L. Keivom chuan “Puma’ tih hi Biate ṭawng a ni a ‘Pathian’ tih na a ni” (Lalthangliana 172) Kum 1830-1850 vela Biateho thlang tlain Vairengtea an awm laiin an phuah ṭan niin a sawi bawk. K. Zawla chuan hetiang hian a sawi a, “Kum 1871-a Lalburha’n sipai silai 13 a laksak lachhuak tura Manding sap Edgera lo kal khan, kuli tam tak a rawn hruai a. Biate an tel a ni ang chu, Biate hla Puma zai hi Mizovin an lo hria a, an sa ve ta a ni. Mahse rei lo teah a reh leh ta mai a. Kum 1880 thingtam laia Tuirial dunga vai hnena eitur zawngten Kuliho sak an hre thar leh a, an ching thar leh a, an phuah belh nual a...” (Zawla 385) tiin a sawi ve bawk. Heng hi Zoram pum huapin a lar chhuak lo niin a lang a. Zoram deng chhuaka larchhuak erawh kum 1908 hnulam kha niin a lang, Puma zai lo lar thar leh dan hetiang hian K. Zawla chuan a sawi,

Kum 1908-ah khan Zawngin lalpa Lalzika chuan a thian ama pawimawh tihsak turin Lalhleia khua Ratu-ah a tir a. Chu tlangval chuan Khawzadala khua Bunghmun a tlawh hmasa a, chu khua chuan, hmar lam pa pakhat nau awi sak an hriat chu Zawlbukah an lo sa ve a. Zawngin tlangval khan a thluk a chhinchhiah a, an khaw lama an lalpa ho chuan an sa ve ta a. Tha an tihzawng tak a lo ni a, lal ṭhian pakhat Thangkunga pheichuan a phuah thiam a, an sa duh hle a; an hla siam thar apiang chu Zawngin khaw chhunga an sak lar ber a lo ni ta a. Thankunga hian Zawngin tuikhur chu a han phuah a:-

*Kan tuikhur hi khur ṭha a lo ni Puma,*

*Sirte ainawnpari bual ka hmu, (385)*

tiin, hei hi Puma zai lo larchhuahna pawimawh tak niin a lang a. B. Lalthangliana chuan Puma zai hi kum 1907-a chhuak niin a ziak a, Zawngin khaw lal Lalzika tirh hi tlangval pawh pahnih niin

a sawi a, chu chu Liangkhaia leh a thian niin a sawi thung. (Mizo Lit. 172) Lalmuaka chuan kum 1908 March niin a sawi a, Zatluanga chuan “Kum 1905 aṅang tawh khan ṅan a ni a, mautam 1911 lai vel khan a ram pumin uar vanglai tak chu a ni a” (Mizo Chanchin 58) tiin Tlanglam zai nen a sawi kawp ve bawk. Tlanglam zai leh Puma zaite hi thuhmun nu lovin inhnaih tak erawh an ni tih a lang a, a hun thuah pawh a indawt viau niin a alang bawk. Tichuan, Puma zai inṅ an hun hi kum 1907 hnulam ngei chu niin a lang a, Zoram pum a tuam hneh hle tih erawh chu mi tam tak tarlan a ni.

Puma zai hian Mizo nunphungah nghawng a nei lian hle a, sakhaw nunah te, mipui vantlang nun hrim hrim bakah Mizo nun-zia dinthar lehna pawimawh tak a ni bawk. Hei hi a chhan lian berah chuan Kristian sakhaw hnuaia Mizo nunhlui leh thar innek tawn, hun chep tak hnuaia an awm avang ni berin a lang. Mizo chin dan hrang hrang kha hnam hlui zia tiin hnawl a ni zel a, zai leh lam ngaina hnam Mizo nuna khuang leh chai a han bo zel mai khan an nun chu a tiruak hle niin a lang a, chu rilru ipikna aṅanga hla hlui zia kengtel Puma zai lo lar chhote khan Mizo mipuite rilru a luah hneh em em a ni. Chu chuan awpbeh kan nihna kha nasa takin a bei tih chiang taka a lan bakah Mizo zia tam tak an kalsan tawh lo thar thawh lehtu a ni a. Kum zabi sawmhnih hnulama chhuakte pawh Puma zai siper tia sawi zel a ni ta a ni.

#### 4. Post Colonialism leh Puma Zai:

Kan tarlan tawh angin Puma zai hi Kristian sakhuaian Mizote min chim hnua hnam hlui ze keng tel ram pum nghawng lo lang hmasa ber niin a lang a. *Postcolonial criticism* lo chhuahna nia sawi chu “Franz Fanon-a lehkhabu, “*The Wretched of the Earth* (1961) a *Africa-a France* huvang an dodal thu kha ni bera ngaih a ni.” (ToL 152) He lehkhabu a thuken ber chu “ram dang awpbeha awm ten an hnam nun a bo loh nana an tih tur hmasa ber chu an hnam ze hlui hmuh let leh hi a ni” (...) tiin a sawi a. Hei hi kan pi pute khan kum

1908 vel daih tawh khan an theihtawpin an lo kalpui ngei tih chiang takin a lang.

Puma zai hi Kristian hmasate leh kohhran hruaitute chuan tlarau sual thil tih niin an sawi ber a. Liangkhaia chuan Puma zai chu “Miin an hlimpui nasat em avangin Kristianho chuan Setana thlarau hnathawh niin an ring a, tun thleng (1946) hian Mizo ram Pathian thu awi loho hla ber a la ni a, “hnam hla,” tih ber tur a ni ta.” (Mizo Chanchin 194) ‘Mizo Kohhran Chanchin’ tih ziaktu Saiaithanga chuan hetiang hian a ziaak a, “Ramtinah Kohhran thang zel hi tibahlahtu a awm thin. Mizorama tibahlahtu langsar ber chu – Puma zai a ni.” (Saiaithanga 28) tiin a sawi ve bawk a. *Rev. J.M Lloyd* chuan Mizote zing a Puma zai lo chhuak chu Kristian dodalna hla tia sawiin chutih hunlaia an rawngbawlna a tih khaihlahk thu leh Mizo Kristian tam takte rinna than a tithu niin a sawi ve bawk. (History of Churches 108) *Missionary* hmasa Pu Buan-ga leh Sap Upa chuan an rawngbawlna chanchin an *report*-ah chuan Puma zai lo chhuak chu an haw hle a niang “He tlangram a chanchintha hril mek tibahlah tur a Setana hmanrua a ni” (qtd. in Lalzarzova 3) tiin an lo sawi a a ni.

Kohhranin Puma zai a dona leh a do chhan hi chik taka thlirin awpbettute rilru (coloniser’s ideology) atanga lo chhuak niin a lang. Postcolonial kalphungah hian an mahni (British) chauh chu thil tithei, kalphung leh nunphung siamtua inngaihna te chu awpbette rilru leh nuna tuh a ni a, chu chuan dik leh dik lo tehna hmanruaah anmahni chu a lo din tir ta ni berin a lang. Puma zai an duh lohna leh dik lo an tihna kha British sawrkar hniak zuitu kristianna dodaltu nia ngaihna lian tak vang a ni.

Kristianna leh *British* min awp hi sawikawp loh theih a ni lo a, British min awp atanga kum ruk hnu lekah kristianna chu *British* mite chuan minrawn thlen sak a, chutih rual chuan kan nundan phung neih sa tam zawk chu sakhaw thar kawra hmangin min thi-

atsak ta hmiah hmiah mai a ni. Siamkima chuan sakhaw thar chu Jordan lui nen tehkhinin, "...Rih dil ram finnain a la hriat ngai lohte chu hmangin ram an rawn la duai duai mai a...Kan pileh pute chhenna ram chu hawisanin ram thar, Jordan lui lam chu kan hawi fur a..." (Zalenna Ram 16) tiin sakhaw tharin Mizote min chiah dan ngaihnaawm takin a ziak.

Sakhaw tharin Mizo hla hluite a hnawl mek laiin ringtharte tan hla thar an siam ve zel bawk a. Kristian hla tharahte chuan hlawraw tha kan tih leh Mizo zai kalhmang reng reng a lang thei tawh lo a, "Mizo Kristian hmasa berte chuan Mizo hlaraw tha telna hla reng reng chu an hmu Kristian lo vek a; chutiang boruakah chuan Puma zai thluka lo faifuk palh zauh an awm pawhin an thunun zel hial a ni" (Lenchawm 318) Rev Liangkhaia chuan,

Kan kristian hla hi a siam hmasatu *Missionary*-te khan Mizo-  
vin hla thu bik an nei tih hre lovin thu ziak pangngai (*prose*)  
mai mai hi a thluk remin hla angin an ziak a, kan sa ta mai  
a. Tuna keini upa ho, Mizo hmasate lah khan, Pathian lam  
hla chu heti tur reng hi emaw kan ti a, kan hla pangngai chu  
khawvel zai emaw kan ti a... (Hranghluite Sulhnu, 98)

tiin a lo sawi hial. Hetiang a nih avang hian Mizo hla hlui zia, kan hnam nuna bet tlat chu awpbeh a ni tih chiang takin a lang. Chu nun chep taka an awm lai chuan Puma zai a lo chhuak ta a, hei hi Mizo nunphung (*culture*) lo dinthar lehna pawimawh tak a ni. B. Lalthangliana chuan,

Puma zai hian hnam nun hluiah mipui a tilungleng a, a  
chawkharh a, a kaitho a tih theih awm e. Tin, Kristian hla  
lehlin chawp, a pianhmang, a thu awmzia leh hawizawng  
dang daih; a thluk chena danglam em em chuan Mizo  
mipuite rilru a hneh rih lova, an nun thlengin a la chiah  
zawp lo tih a tarlang a. Kawng danga sawi chuan hnam thi-

la ṭhanharhna, hnam zia-ranga lunglenna, ‘*cultural revival*’  
chi khat a ni a tih theih awm e. (Mizo Lit. 146)

Puma zai hian British awpbehna leh kristianna kaldunin kan hnam nun a lem mek chu min chawi vul sak tih loh rual a ni lo. Kar lovah ram pum a kangkaia, mipui hlut em em chhan lian ber pawh hnam nun hlui ze keng a nihna kha a ni awm e, chu chuan kan hla hlui kalphung hi tuna Mizo Kristian hla tharteah hian nghawng ṭha tak a nei tih a hmuh theih bawk.

Puma zai chhuah thar lehna khua Zawngin khaw lal Lalzika Sailo kha hlimhlawp ngaina tak a ni a. An khuaa Puma zai a thlen tirh khan an hla phuah thiam Thangkunga’n an phuah chu an sa hlut hlut mai a. “Ni khat chu an zu inhonnaah Puma zai chu an sa a, an thawm a ṭhat em avangin an lalpa Lalzika chu a va kal ve a, Thangkunga chuan,

Lalbawrhsappa, lal hmel ṭha a lo leng e, puma,  
I vangkhoa chung siar zat chu kan tlanglam,”

(Chhuanvawra 128)

tiin Puma zai chuan a lo lawm a, an lal pawh chu a phur hle a ni ang,  
Thangkunga vek chuan,

Kan lam man sialin a rel dawn e, Puma,

Lal lai than sei, lalbawrsappa, lal hmelṭha

a han tih leh meuh chuan Lalzika chuan sechalin chu Puma zai chu a ai ta a, ruai nen khawtlangin an lam mup mup mai niin an sawi.

*Postcolonial literature* ziarang langsar tak chu awpbettute ngaihhlutna leh ṭawng tual leng thlenga an chim hnehna hi a ni. Danglam bika an indahna leh sang zawk, ropui zawka indah hi an thil tum langsar tak a ni a. An nihna leh dinhmun chu eng ang pawh nise a awp ram mite thlirna aṭanga sang takah an dah lui zel ṭhin.

Zawngin khua aṅanga chhuak Puma zai hla hmasaah hian *bawrh-sap/sap* tih thumal kan hmu. Bawrhsap hi *British*mi leh sa, *Lushai Hills* enkawltu, thuneitu sang ber a ni a, an thu chu thu tawp a nihna chin a awm. Mizo hla thu kalphungah chuan lal chu *ngur* tiin kan sawi ber, mahse hetah chuan an lal dinhmun chu bawrhsap ang hi-alin an chhuang a, an chawimawi tih kan hmu thei ang. Hei hian an laka thuneitu bawrh-sap ang hiala an lalte an dahsanna hian he Puma zai hi khawtlang nuna hnam nun tuaithar lehna ropui tak a ni ngei mai. An lal tan pawh chawimawina ropui tak a tling a, sial a ai hia pawh hi thil inhmeh tak a ni reng a ni.

*Postcolonial literature*-a langsar deuh chu awpbeh an nihna aṅanga auchhuahna thu leh hla hi a ni aw e. He hi *British* awpna hnuaia Mizote kan awm hma leh awm hnu pawhin khawtlang nun changkang tak kan ni hran lo. *British* awpna hnuaia kan awm chinah khan kan khawtlang inrelbawl na mai bakah nun pawh a inthlak hret hret a. Hetih hunlai dinhmun hi K. Zawla chuan hetiang hian a sawi,

Sawrkarin min rawn awp a, ral hlau a bo ta vek a; mahse kel te, artui te, buhhum leh buhfaute sawrkar chuan an ngen ta fo a, a man hmu mang si lovin, mahni neih chu pe turia Aizawla phurhte a ṭul fo a, hnathawh ṭul lai pawh sawi theih a ni lo.

Tin, chu aia hrehawm zawk chu, Mizo chuan sazai hna an ti mai a. Bangla sak leh siam ṭhat te, lam lian siam ṭhat te, sipai leh *police* kal vel zawng zawng, babu chenin, Mizo tum vek a ni a;...zan sawm riaka chung khat khaipa kal bo a ṭul fo. (Zawla 407)

Hetieng harsatna lian tak hi kan pi pute nun tibuaite, *British* lo luh hnua Mizo nuna thleng a ni. Thuneitu Sap an tih maite thuh-nuaia awm chu kawng tam takah an tan buaina a nih thu Puma zai chhuah hma lawka hla chuakahte khan chiang takin kan hmu bawk.

An hla chhuak hmasahte chuan, “Sappui bawngte keini min tai chuan, / Lallai hrui ang i suih lovang, In run romei kai rawh se” tih te, “Ka hawng ang a, ka pem mai awm e, Sappui phurhhlan tãngah kai e;/ Ka lung reng a awi lo ve” (Mizo Hla Hlui 504:2&4) tih te a ni hlawm. Heng a tãng hian an chhunga thuneitute an doletna chiang takin kan hmu a, an dinhmun min hmuh fiah tir bawk.

Puma zai siper kan tih mai, Puma zai hnulam zai chhuak, hla hlui ziarangte zawng zawngah pawh sawi tur tam tak a awm thei ang. Ramthar zai kan tih te, Chalmar zai, leh Ral run zai zawng zawngte pawh hi puma zai siper sawi an ni a, hengah hian min awp tute khinlet vena te, hnam humhim tuma tãnlakna kawng tam tak hmuh tur a awm thei bawk ang. Puma zai kan tih tak, a hla changa puma tih thumal tel tak leh sial nena an aih ber hlate hi kum 1911 hnulamah chuan a chhuak tawh meuh lo niin an sawi.

#### 4. Tlangkawmna

Puma zai hi Mizo hla hlui chauh ni lo, tunlai huna pi pu zai kalhman kan tih zawng zawnga nghawng nei lian ber niin a lang a. Hei hi a chhan ni bera lang chu kristianna nena an indona vang a ni thei awm e. A hma lamah pawh lar chhuak lovin lo lang zeuh zeuh tãin mah se kum 1908 hnulama ram pum huapa lo larchhuak ta a ni a. He hla danglamna tak pakhat chu Biate tãwng Pathian tihna a nih avang hian “Pathian hnena mi ngei niin an ring tlat a ni. (K. Zawla 409) Puma zai hi Tlanglam zai tiin an sawi bawk tãin a, hei hi sawi dan hrang hrang a awm. Mi tãenkhat chuan puma zai an sak lai hian mi zawng zawng an lam mup mup a, heivang hian tlanglam zai an ti bawk niin an sawi a, tãenkhat erawh chuan Tlanglam hla chu hla thluk thar, puma zai hnua lo piang niin an sawi ve bawk.

Kum 1911 a Mautam tãam lo thleng kha Puma zai tan pawh harsatna lian tham tak a ni a, zu leh sa nena chai mup mup turin an buh leh balin a lo daih lova, an khawsak lo harsa ta chuan Puma

zai chu a tichuai ta hret hret a ni. Kum 1913-a kohhrana harhna lo thleng leh te nen hla hlui zia, kan pi pute nun chhawm kan tum chu a lo chuai lo thei lova. A ṭobulah kristianna chu a lo nghet ta bawk nen, ram pumah tawp lo thei lo dinhmunah a ding ta a ni. Amaher-awhchu, Puma zai hian a hnu zela hla lo chhuak hrang hrangteah hlet lian tak a nei zel bawk a. Mizo Kristian hla thar, kum 1920 ch-hova lo chhuakte pawh Puma zai huvang zel niin ṭhenkhat chuan an sawi bawk.

#### Works Cited:

- Chhuanvawra, C. *Hmanlai leh Tunlai Mizo Hlate*, Aizawl; JP Offset Printer, Khatla, Aizawl. 2011. Print
- Lalchhuanliana, Rev. *Mizoram Presbyterian Kohhran Chanchin*. Synod Literature & Publication Board, Aizawl. 2007. Print
- Lalthangliana B, '*Hranghluite Sulhnu*', RTM Press, Chhinga Veng, Aizawl, 1996. Print
- Lalthangliana, B. *Mizo Literature (Mizo thu leh hla)*. MC Lalrinthanga, Aizawl. Second Edition. 2004. Print
- Lalzarzova. *Pum zai/Tlanglam zai leh Mizoram-a harhna inlaichin dan*. 'Virthlileng, Volume.5 2013' (Hyderabad Mizo Association's Annual Magazine) web.
- Liangkhaia, Rev. *Mizo Chanchin*. Aizawl: LTL Publication, Aizawl. 6<sup>th</sup> edition. 2011. Print
- Ralte, Lalhruiatluanga. *Zoram Vartian*. FinePrint, Aizawl. Second Edition. 2009. Print
- Renthlei, Darchuailova. Lalzuithanga, F. (ed.al) *Lenchawm (Mizo Lengkhawm hla zir chianna)*. Govt. Hrangbana College, Aizawl. 2017. Print
- Siamkima. *Zalenna Ram*. Aizawl: MC Lalrinthanga, Khatla, Aizawl, 2002, Third Edition. Print

- Thangvunga, R. Prof. *Criticism (Theory of Mizo Literature)*. Department of Mizo, MZU. Third Edition. 2018. Print
- Zairema, Rev., Dr. *Thukhawchang Mi Pekte Hi*. Zorun Community, Zarkawt, Aizawl. 2009. Print
- Zatluanga. *Mizo Chanchin*. Aizawl, Mizoram: Directorate of Art & Culture. 1996. Print
- Zawla, K. *Mizo Pi Pute leh An Thlahte Chanchin*. Lalnipuii. Aizawl: 6<sup>th</sup> Edition. 1993. Print

#### Bibliography

- “Colonialism”. *Collins English Dictionary*. HarperCollins. 2011. Retrieved 8 January 2012.
- “Colonialism”. *Merriam-Webster*. Merriam-Webster. 2010. Retrieved 5 April 2010.
- Chhuanvawra, C. *Hmanlai leh Tunlai Mizo Hlate*, Aizawl; JP Offset Printer, Khatla, Aizawl. 2011. Print
- Doliana, R., Dr. *Mizo Nunhlui Leh Hlate*, Aizawl: Lengchhawn Press, Aizawl. 1988. Print
- Lalchhuanliana, Rev. *Mizoram Presbyterian Kohhran Chanchin*. Synod Literature & Publication Board, Aizawl. 2007. Print
- Laldinmawia, H. *Literature Lamtluang*. KL Offset Printers, MG Road Tuikhuahtlang, Aizawl. 2nd Edition, 2018. Print
- Lalengliana. *History of Mizo Hla*. Aizawl: Sangthuma, Aizawl. First Edition. 1995. Print
- Lalruali. *Zoram Hmarchhak Harhna chanchin*. Synod Literature & Publication Board, Aizawl. 1997. Print
- Lalthangliana B, *Hranghluite Sulhnu*, RTM Press, Chhing Veng, Aizawl, 1996. Print

- Lalthangliana, B. *Mizo Literature (Mizo thu leh hla)*. MC Lalrinthanga, Aizawl. Second Edition. 2004. Print
- Lalthangliana, B. *Mizo Literature (Mizo thu leh hla)*. MC Lalrinthanga, Aizawl. Second Edition. 2004. Print
- Lalzazova. *Pum zai/Tlanglam zai leh Mizoram-a harhna inlaichin dan*. 'Virthlileng, Volume.5 2013' (Hyderabad Mizo Association's Annual Magazine) web.
- Liangkhaia, Rev. *Mizo Chanchin*. Aizawl: Mizo Academy of Letters. 1976. Print
- Lloyd, J.M. Rev. *History of The Church in Mizoram (Harvest in the Hills)*. Aizawl: Synod Publication Board. 1991. Print
- Ralte, Lalhruiatluanga. *Zoram Vartian*. FinePrint, Aizawl. Second Edition. 2009. Print
- Renthlei Darchuailova, Lalzuithanga, F. (ed.al) *Lenchawm (Mizo Lengkhawm hla zir chianna)*. Govt. Hrangbana College, Aizawl. 2017. Print
- Siamkima. *Zalenna Ram*. Aizawl: MC Lalrinthanga, Khatla, Aizawl, 2002, Third Edition. Print
- Thanmawia, R.L, *Mizo Hla hlui*, Aizawl. Din Din Heaven, Ramhlun South, Aizawl, 2012, Print.
- Tribal Research Institute *Mizo Lam Thenkhatte*. Department of Art & Culture, Mizoram. Aizawl. 2010. Print
- Zawla, K. *Mizo Pi Pute leh An Thlahte Chanchin*. Lalnipuii. Aizawl: 6<sup>th</sup> Edition. 1993. Print

Mizo Studies Vol. XI No. 1  
©Dept. of Mizo, MZU

ISSN : 2319-6041

## Patriotism in Selected Contemporary Mizo Poetry

V.L. Muanpuia Chawngthu  
Dr Zoramdinthara

Introduction: Tunlai Mizo hla phuahtute zingah hian mak tak maiin Patriotism ziarang hmuh tur a awm nual a. Thangtharten anmahni culture ngaihhlutna an lo nei ta deuh deuh em ni tih hi chu zawnha awm theia ni awm e. An thu pochhuah dan pawh a inang lo va, an sawi chhuah tum erawh chu chiang takin a hriat theih a, chu chu tun tum a kan enho tur chu a ni. Chung hlahpuahtu kan tarlan tur te chu- Laltlanthangi, H. Lalrinfela, RL Thanmawia, Mal-sawmi Jacob, Febry K. Zonunmawii, Lalrammuana Sailo, Ramlawt Dinpuia te an ni.

Tunlai Mizo hlahpuahtute zinga Patriotism ziarang lo lang kan en dawn avangin ‘Patriotism chu eng nge?’ tih hi kan en hmasak phawt a ngai dawn a ni. Patriotism chu mahni ram tana hmangai taka thawnha; thahnemngai taka rawngbawlina leh ngainat bikna te, ram a lo that theih nana duhna leh tha thawnha (Oxford Dictionary

---

\* Research Scholar, Dept. of Mizo, MZU

\*\* Asso. Professor, Dept. of Mizo, MZU

544) tiin kan sawi thei a. Robert Longley-a sawi dan chuan,

Along with love, patriotism is the feeling of pride, devotion, and attachment to a homeland, as well as a feeling of attachment to other patriotic citizens. The feelings of attachment may be further bound up in factors like race or ethnicity, culture, religious beliefs, or history. (Robert Longley)

tiin a sawi a. Mahni pianna hmun ngaihnatna te, duhna te, thlakhlehna te a ni a, chubakah hnam chin dan phung te, sakhuana te, rin dan te, hnam chanchin thlenga ngainatna leh duh bik riauna thlengin Patriotism chuan a huam a ni. H. Lalrinfela khan tawi te hian, “Ram leh hnam hmangaihna” (Chawlhna Tuikam 48) a lo ti bawk. Hei aia chiang hian Rev. Zairema khan Nationalism leh Patriotism chungchang thliar hrangin, Patriotism chu:

He kan ram hi India ram bung khat a nih ang anga hman-gaih a, a than len zelna tur te, a lo nawm a, a changkan zelna tur te, chhung lam leh pawn lam atanga tichhe thei eng pawh lo dan a, lo humhalh a, thih thlenga he ram thatna tura inpe, hmuh theih leh hmuh theih loh atanga beitung laka ven him tlat tuntu, a mi chengte chu an culture leh tradition te, tawng leh nunphung reng reng chawi san tuma beitung, ‘Ka ram, ka lo’ ti tlattu hi ‘Patriot’ a ni (Zairema 400)

tiin patriotism chungchang a sawi a. Hei hi mitinin an neih theih a ni a, nationalism-ah erawh chuan ram chu a awptu laka inla hrang a, mahni dinhmun leh chanvo ang chang tura beihna a ni a, thua a tihhlawhtlin dawn loh chuan tharum thawhnain a zui tur thu

a sawi tel bawk (401). Zairema rilrua lo lan danah chua Nationalist chuan a huhovin an bei a, Patriots erawh chuan pawl an din hran lo (402) a ti a, he thil hian Patriotism kalphung leh nihphung a hrilh fiah chiang viau chuan a lang a, hemi ziarang tak hi contemporary Mizo poetry ah pawh hian a lo inphumru reng mai tih hi a lo ni ta a ni.

Tunlai hla a Patriotism lan dan: Patriotism ziarang hi tunlai Mizo hla phuahtute zingah hmuh tur a awm rualin an sawi chhuah dan erawh a inang lo viau thung. An rilru puthmang pawh a inang lo va, chutihrualin, an sawi chhuah tum erawh a inang tlangpui. An vaiin kan sawi vek seng dawn lo va, kan tarchhuah bikte hla atangin kan enho dawn a ni. Laltlanthangi hian a hlabu *Leikapui Zaiva* –ah hian a hla bung a pek zingah *Ram leh Hnam Pual* tiin hla sawm pakhat lai a dah bakah hian topic hran Acrostic Poem tihah te chuan *Kan Sakruang Mizoram Tan* tiin Mizoram a veina leh a hmangaihna kan hmu thei.

A ram tur vengin laitha sawr khawm leh i rel ang,  
 Nghosai lung lian tlawm ngai lo ianga tuai thar lehin;  
 Mim ang piang zawngte'n ram tan puan ven i sawi chhing  
 ang, Inkhual en mai lova hmangaihna tluanghrui vuanin.  
 (JH 81)

Hetah hian Mizoram veng tura theihna zawng zawng sawm khawm a, sai luhlul tak ang maia intichak a, a rama piang zawng zawngten mikhual anga inen mai lovin hmangaihnaa inphuarkhawm tlat tura Mizo mipuite a auhna hla tha tak a ni. A hla pakhat *Dawn Tam Leh Lung Zin A Zual* tihah chuan thalai zingah kut inthlaka

thihna hial a thleng thin chu a vei hle tih hriat takin he hla hi a phuah chhuak tih a hriat.

Awmlai si lo runthlak tuarna zam hian,  
Rampui kaldung thate'n hertir se la;  
Zoram hraichawi leng zawng tuai thar lehin,  
Him leh muangten laitual leng za ila. (130)

tiin tualthihna leh tawrhna awmze nei lo lo awm thinte chuan ram pumpui chu nghawng tha zawk chhuah tur leh zorama cheng zawng zawng te tharum tel lova inngeih taka lengho tura a ngenna leh a duhthusam samna thu a ni a. A ram veina zawn hi a dangdaiin a hunlai boruak pawh a tarlang chiang viau a ni.

Ram leh hnam hmangaihtu zingah chuan H. Lalrinfela (Mafaa Hauhna) hi sawi hmaih loh tur a ni. Ani hian tun hmaa a pianna Mizoram chu ram nuam tak a nih thu leh ram nuam tak a nih tak loh avanga *Khaw'nge Ka Ram* tiin ram a hmangaihna leh hmasawn tura a duhna thiam taka rhetoric question hmangin hla a phuah chhuak ta a ni.

Khaw'nge a awm tak ram duhawm,  
Hlimna ram nunkhua kan chenna,  
Dikna siktui kan dawnna kha?  
Khaw'nge rinawmna romei bawm  
Sa leh va tinte lungmuanna,

Angelte ven him ram nuam kha? (Chawlhna Tuikam 28)

tiin dikna te, thlamuang taka an awmna leh hlim taka an awmna ram chu hmuh tur awm tawh lo ang hialin a ngai a. Mahni ram

ngainatna leh a hmingchhiatah pawh mawhphurtu niin a inngai a ni. Chu chauh chu a duh tawk lo va *Thlaler Aurawl* tih hlaah chuan ram nuam tak tichultu chu a mawhphurtu pakhatrawn thur chhuakin,

Fin min zirtir tura vohbikte  
 Chuan mawlna mai min hlan a  
 Inrelbawlna tha vawngtu-a chu  
 Titiautu tenawm mai a ni (60)

Run on line tha tak kan hmu a, a thuah hian ram hruaitute chungchang a sawi lawng lawng mai. A chhan chu a rilru a na a, hnam damna ni turte chu tichhetu anga a hmuh vang a ni. Mizoram damna chu a duh ber a ni tih a thu zam atang hian kan hre thei. A nih chianzia chu *Tual Kan Lenna Zoram* tihah chuan, “Mim ang pianna ram nuam, belh lai run in, Ngaih ka bang lo’ng che, piallei ral thlengin.” tiin a sawi chhuak a (*Thlaler Aurawl* 219). A pianna a nih vang chauh ni lovin, a hmun tlang leh mual a mawi avang chauh pawhin Sap ram chu a ngaih bik lohzia sawi nghalin, “Chhingmit hrai tlai i kimtlang vang chauh paw’n, “Ka thlang che, Rothangpui kung ai paw’n.” tiin Mizoram chu atana a hlutzia a puang chhuak (219). Mafaa Hauhnar chauh hi Mizoram mawina hmutu leh ngainatu a ni lo va, anni zingah RL Thanmawia hi a pianna Mizoram zahpui aia chhuang em emtu a ni. A hla *Sirvate Lenna*-ah chuan,

Kan lenna sang thing ler,  
 Lentupui a cham del;  
 Tukloh ram hring nuam,  
 Kan rem e runpui nuam;

Tu dang kan ngai bil lo,

Hlim lai kan cheu bang lo. (Thanmawia 63)

tiin chhuang takin a sawi thei a, “Hei bak lenlai awm lo, Am thei hian kan mawi lo” (63) ti hialin a lungawizia a tarlang. Ram hmangaih-tute hian a derthawinna hlauhthawnpui leh dawmkan a ngaihna lai chauha dawm kang duhtu an nihna hi ram hmangaihtu an nihna tarlan an tum a ni lo va, a ram mawina leh duhawmna lai hmuh thiamna lah a mi chengte thatna hmuh thiamna pawh hi an thupui a ni. KC Lalvunga pawh khan Rokunga hla a thlirnaah, “Hmangaihtu mitah chuan a hmangaiha chu “a hlimthla leh kimtlang” hi a mawi hmasa ber a” (Darhmingthangi 152) a lo tih angin zoram mawina an puanna phenah hian hmangaihna mit engzam a inphan chiat a ni. Zoram mawina hmu fiahtu zingah pawh ram leh hnam tan eng vak ti lo mah se, tihmingchhetu tal an nih lova lungawi tawk an awm a, chupa chu Lalrammuana Sailo a ni. Ani hian a hla *Pawnfên* tihah chuan,

A retheihna chu a kalsan a,

Anu vaimin rawh chu a pui a,

A mit a khap sek a,

“Lalpa, ka lawm e.

Zofate tana phurrit ka ni lo hi.” (Tidamtu Rimawi 32)

a lo ti ve bawk a ni. He thu intanna chu mipuiten an diriam mi lak-tlak loh pawnfên feng tura an tihna au hla a hriat atangin a ni a, ani chuan chutiang a ni lo chu a lawm a ni. A chhan chu Zofate tana hnawksak nih chu a duh lo tak zet a, a hmangaih ram tan chuan a

theihna zawn zawna mi tha tak nih a tum a ni. *Martar Thlana Mit Tui* tihah pheih chuan awmze nei lova boral ta te nun a enlet a, an thihna te chuan awmzia a neih lohzia a hriatin Zofate tana tuar huamte thawhrimnate chuan awmzia nei se a duhzia a puanchhuahna leh a inbunruahna a ni.

Tunlai Mizo hmeichhe hlaphuahtu zingah Febry K. Zonun-mawii chu patriots pui tak a ni a. A poetry bu *Chawlhna Thingthiang*-ah chuan a hlawm khat tawp chu ram leh hnam hmangaihna chungchang a tarlanna a ni. Chungte chu- *Na Kan Ti, Tidam Leh Rawh, Len Lai Am, Na Kan Ti, An Ti 2, Zoram Pangpar, I Din Thar Leh Ang U, Kan Sihkhawpui, YMA*, tih te an ni a, hengah te hian Mizoram chungchang leh a chhunga cheng Zofate chu hma lam pana hmasawn tur leh hnam tung ding tura a sawmna leh a ngenna te a ni.

Rambuai hla: Tunlai Mizo hlaphuahtute zingah hian an hnam hmangaihna chu Rambuai avanga an tawrhna khan a tilianin a tizual thar hle tih an hlate atangin a lang thei a. rambuai avanga hnam hmangaihna nei nasa zual zingah Ramlawt Dinpuia chu a langsar viau. Ani hian a poetry bu *Thihna Thahrui* tih leh *Rawlthar Awrawl* tihah chuan a tarlang nasa hle. A hla *Thihna Thahrui* tihah chuan Rambuai tih tawpa thupui hmangin hla- *Laldenga, Thawnthu, Hriatrengna Tlang, Tlang Khawhar, Ser Nung, Ka Pi A Tap Thin, March* tih te a dah. Hmun tih thupuiah hian- *Nathula, Reiek Tlang, Mangtha Leitlangpui* tih a dah a, Laldenga poetry-ah hian,

Nunna thapa pen chhuak khan,

Nunna sang tam a hruai a;

Hmehna chan tuma rawl chhuah leh  
 Mangang rum riin tlang a tuam a,  
 Chengrang rawl a rin ber laiin  
 Ruam tinah thisen thianghlim a luang. (Dinpuia 67)

tiin rambuaiin a nghawng leh Mizo mipuiten an tawrhna nasatzia a puang chhuak a. Laldenga chu “Mangchhe rapawm hnutchhiahtu pawh” (67) tiin a sawi a, nimahsela, “Hlawhchham erawh a hlawhchham lo”(67) tiin a hnathawh chu a hmuh thiamsak leh tho. *Ser Nung* tih hla leh *Ka Pi A Tap Thin* tihah te hian Rambuaiin a nghawng rapthlakzia te, bomb hmanga Aizawl an hal dan te, insuamna leh thihna te, pawisawi lovin an tawrh nasatzia leh hmeichhiaten pawngsual an tawh a, hmeithaia rethei taka an awm tak dan te a rawn thailang a. A sawi chhuah dan en hi chuan Ramlawt Dinpuia hi rilru na takin a awm a, Mizoram chu a khawngaiha siam that theih chu ni se, a theihna zawng zawng a siam that leh hial a duh a ni tih a hriat theih. *Rawlthar Awwawl* tih bu-ah pawh hian *Ngaidam La*, *Theihnghilh Suh* tih hla runthlak zet chu a lo phuah bawh a ni.

Aw Zofa duhtak,  
 Hmui themthiam hmanga thlem I nih a,  
 Lungngaihna chirdupa kaihlul I nih a,  
 Zan thim rapawm tuartir I nih lai a  
 I rinna leh beiseina mei chhem mihsaktu che kha  
 Ngaidam la, theihnghilh suh. (Dinpuia 25)

tiin a sawi chhuak bawrh bawrh mai a ni. Hetah hi chuan India sipai chungah chuah hian a thinurna hi a bun ruak tawh lo va, zalenna sual tuma beitate thil dik tih tawh lo anga lang chu a

sawi chhuak hial a ni. Malsawmi Jacob pawhin a hla *The Songter's Lament* tih-ah chuan Rambuain a ngawng a rawn tar lang bawk a. *These Hills* tih hla-ah pawh rambuai avanga an tawrhna chu a phum tel a ni. H. Lalrinfela hla *Khaw'nge Ka Ram* tihah chang 3 na-ah pawh,

Ngai teh! Chu! Chengrang tawl em ni,

Eng vanga zalenna rama

Mipui an thlabar tak ni le?

En teh! Saw! Thim a zing em ni? (Chawlhna Tuikam 28)

tiin a ram nuam tak a lo hriat chhungah silai nena inbeihna ri a lo rik tak leh zalenna reng a awm tak loh dan te a sawi chhuak a ni. RL Thanmawia pawhin rambuai laia nun hrehawmzia chu a hla *Dosi Kar Nun* tihah chuan a lo puang chhuak ve hial a. Rambuai avanga tawrhna te, thihna te, tam te, nunphung ralmuang lo leh, inpawngsualna tenawm tak tak te chanchin khan hnam hmangaih-tute rilru a chawk tho va, au chhuak lo thei lovin a siam a. Tunlaia hla phuahtute ngei au chhuakin an thinlungah hnam hmangaihna a tuh nghet sauh sauh tih an thu leh hla atang hian a hriat theih a ni.

Tunlai Mizo hlaphuahtute hla phenah hian hnam hman-gaihna leh ngainatna atanga lainatna thlengin kan hmu thei a, an chenna Mizoram chu an ngai ropui a, mawi an ti a, an chhuang bawk tih an hla te atang hian a hriat theih a, chutih rual chuan Mizoram chhungah harsatna tam tak a lo awm a, rambuai avang te, sualna avang te, hlemhletna avang te, chungte chuan Mizoram chu a tichhia niin an hmu a, hmasawn turin an duh a, an rilrua awm reng chu an thu leh hlaah a lo lang chhuak ta a ni. An thu phochhuah dan

hi inang hlawm lo mah se; an phak tawh theuhah ram leh hnam an hmangaih a ni tih hi a hriat theih a, an rualawhna te hian an khaw daichin pawh a zau tih a hriat theih.

Works cited:

Dinpuia, Ramlawt. *Tihna Thahrui*. TM Offset Printers Press, 2021.

\_\_. *Rawlthar Awrawl*. Technosys Offset, 2018.

Elliot, Julia Editor. *Oxford Dictionary & Thesaurus*. Oxford University Press Inc, 2000.

Hauhna, Mafaa. *Thlaler Aurawl*. Gilzom Offset, 2008.

Jacob, Malsawmi. *Four Gardens and Other Poems*. Krishna Offset, 2017.

JH, Lalthanngi. *Leikapui Zaiva*. Technosys Offset, 2015.

Lalrinfela, H. *Chawlhan Tuikam*. The Gilzom Offset, 1997.

Longley, Robert. *What Is Patriotism? Definition, Examples, Pros and Cons*. Thought.Co. 4 Dec, 2020.

<https://www.thoughtco.com>socialscience>sociology>

Sailo, Lalrammuana. *tidamtu rimawi*. Mizoram Images Publication, 2020.

Thanmawia, R.L. *Zanlai Thlifim*. Samaritan Printers, 2018.

Zairema. *Thukhawchang Mi Pekte Hi*. Zorun Community, 2009.

Zonunmawii, Febry K. *Chawhna Thingthiang*. Diktawn Press, 2020.

Mizo Studies Vol. XI No. 1

ISSN : 2319-6041

©Dept. of Mizo, MZU

---

### Dystopia leh Ruamrai Thuruk

---

J.H. Lalrinzuala\*  
Dr Lalnunpuia Renthlei\*\*

Gregory Claeys-a *Dystopia* hi *dystopian fiction* hmasa ber pawl niin a lang a. Kum 1924-a Yevgeny Zamyatin-a *We te*, Aldous Huxley-a *Brave New World*, 1932 te hi *science* thiamnaa innghat *dystopian fiction* hmasa pawl a ni mai awm e. Anni bakah hian George Orwell-a *Nineteen Eighty-Four*, 1949-a chhuak chu *dystopia* thawnthu lar tak a ni. Orwell hian, *capitalist* leh *communist* lal hrawtna avanga dinhmun tha chang ve thei lo, an chanvo awp behsakte chungchang chu a hawi ber a ni a. Zamyatin-a ve thung chu Russian *writer* a ni a, ‘Soviet Union’ hun lai chanchina innghat a ni thung. English *author* Huxley-a hian hun lo la awm tur khawvel pakhat dinin, chuta vantlang inawp dan chungchang chu a ziak a, *science* thiamnaa innghat a ni. Heng thawnthu pathumte hi *dystopia* thawnthu than chhoh zelna atana sùl sutu leh, tehfung bera an hman pawh a ni chho ta reng a ni (*Routledge* 263).

*Dystopia* thawnthu chhuak tam zawk hi *science* thiamnaa innghat a ni tlangpui a, hun lo la awm tur puan lawkna emaw, hril lâwktu anga hman te pawh a ni fo bawk. Suahsualna nasa tak

\*Research Scholar, Dept. of Mizo, MZU

\*\* Asst. Professor, Dept. of Mizo, Pachhunga University College

emaw, hrehawmna nasa tak emaw chu, mihringin a hun hman mêka a inen lêt nana lantir te pawh a ni òin.

He thawnthu, *Ruamrai Thuruk* hi hun lo la awm tura inghat a ni lo va, mi dangte zirtir tum run thawnthu a ni hek lo. C. Lalawmpuia Vanchiau-in, "...lekhhabu zirtir nei kher zawng òin, a tawpa dikna, felna, òatna, leh mawina dingchang lai hmuh tum tlat tan chuan phek buai kher a ngai lo vang," (86) a tih ang tak hi a ni a. Tum nei sa rûna chhiartute, khawiah emaw mi khalh luh tum ang thawnthu kha a ni lo. C. Lalnunchanga 'masterpiece' a tih hial (85), *Ruamrai Thuruk* chu thuruk azawnga thuruk rapthlak ber a tling hial awm e.

Hmun hrehawm satliah leh sualsualna satliah hi *dystopia* a ni ngawt lo. "...*science* thiamnaa innghat telin, suangtuahnaa khawvel hrehawm tak dina, kan tun hun boruak, *politics*, vantlang nun leh thiamna hmanga hun lo la awm tura chhiatna vawrtâwp chungchang tar lanna hi a ni a," (Abrams and Harpham 414). "*Anti-utopia* an tih baw, *dystopia* hi mihringin a duhthusam ram a din letling chiaha hman a ni tlangpui. Chutih rual chuan, *dystopia* chuan, thil òa lo thleng thei chu tihelna rawng kai deuhin a tar lang baw," (127).

Mizo thawnthu chhuak tawhah chuan he thawnthua suahsualna hi a rapthlakin a nasa ber mai awm e tih mai tur a ni. *Character* pawimawh zingah, Selina-i tih loh hi chu vanduaina tâwpkhâwk emaw, suahsualna vawrtâwpa inhnamhnawih emaw, an ni deuh vek mai.

He thawnthu hun lai hi rambuai hma kum 20 emaw vel aṭ anga inṭanin, (Fehkawnga'n a chanchin a sawia, a pian kum aṭanga inṭan tur pheii chuan kum 1925 a ni daih mai) kum 1990 chho vel thleng a aw h a. A *narrative time* hi *analepsis* nen kum 65 vel lai a ni a. Tluanga CDPO dinhmun chelha Bawkpua a awm kum hi kum 1984 niin a lang (*Ruamrai* 24). Hetih hun laia suahsualna, he thawnthua lo lang hi a nasain a rapthlak lutuk a, waviin thlengin hetiang em

hi chu Zoram hian a la tawng pawhin a rinawm loh. Mihring nuna suahsualna zawng zawng hi thawnthu ziaktu hian changtuteah hian bel a tum ta mai emaw tih mai tur a ni.

Rosangpuii leh Remsangpuii nu, Pi Tluangi (Zatluangliani) thil tawn hi a rãpthlakín a uchuak mang e tih tur a ni. A tleirawl thianghlimna chu ama pu ngeiin a thliahsak a. A hnuah pawh zalen leh tenawm takin a pu khan a nupui ang maiin a cheibawl a, mi dang hnenah pawh thim lal hnena inthâwinaah te a la phalrai ve ta zel a ni. Ama fa ngei chu thim lal hnena inthâwi nan zai hlum a nih hnuah hal ral a ni a, a duh vang reng ni hauh lovin vawi thum lai mai pasal nei lovin a rai a. Hmuhsit leh tihduhdah, endawngna zawng zawng chu a tuar a, a pain a sawisakna zozai te kha hmeichhe chak lo deuh tana thihpui tham a ni awm e! A hmangaih ve ber chu a chhungten an hmuhsit em em a, ani avanga a tawrhna te chu nasa tak a ni.

Russian-American *author*, Vladimir Nabokov-a thawnthu lar zet mai, *Lolita*-ah chuan, Humbert tih hming invuah *professor* pakhatin a fa hrawn a ngaizawng hle mai a. A hnuah phei chuan humsual daiin hmeichhiat mipatna sualah a tluk luhpui ta nge nge a, nupa ang deuhthawin an khawsak chang a awm bawk. Mahse, thise-na inzawmna nei lo an ni. Georgian *erotic movie*, *27 Missing Kisses* chu Nana Djordjadze *direct* niin, kum 2000 khan tihchhuah a ni a, Swedish hmeichhe naupang hming chawi tleirawl Sybilla chuan a t hianpa pa a ngaizawng tlat mai a, ani lah pathlawi niin hmeichhe hrang hrang a kawp lâwr a, he *film*-ah hian hmeichhiat mipatna chu, uirena nen, tenawm tak leh zalen taka lantir a ni a; chuti chung chuan, Tumvuaia suahsualna ang em ema mipat hmeichhiatna hman sual a awm lo. Heti ema he mihring sualna hi a hun lai ngaihtuah chuan thil theih a nih pawh a rinawm lo hial a; mahse, thawnthu ziaktu hian awihawm takin, thil thleng ngei angin a ziaak thiam lawi si!

Tumvuaia suahsualna leh a tunu Zatluangliani tawrhna hian mihringa suahsualna tâwphkâwk leh vanduaina tâwphkâwk a hril awm e. Heng *character* pahnihte hi *causal character* an tling awm e. Thil thleng hi anni ațanga ințan leh innghat a ni si a. “Hemi-te putu

inlaichinna lai tak hi nawhreh pawh tum ila, thawnthubu laimu, a lailum changtute an nih si avangin thaibo a remchang lem lo,” (*Tap-chhak* 85) *Satanism* pawh hi, kum zabi 21-na hnu lam thleng hian, Tumvuaia anga kalpui leh buaipui pawh hi an awm hriat a ni lem lo mai thei. He khawvel hmawr tawh takah hian, nausena inthâwi emaw, nausen thlan hai leh dawî hmanga mi eng emaw zat tihhlum hi he ramah hi chuan sawi tur a la vang viau mai. Thawnthu ziaktu hian suahsualna zawng zawng hi he *character* hmang hian tar lan a tum emaw tih mai tur a ni a. Chuvangin, *Ruamrai Thuruk* vawngtu, he putar, *character* ngaihnaawm tak hi vaukhanna atana hmangin, chapona suala tluk luh pawizia leh *satanism* hrin chhuah chu a tawpa chhiatna râphtlak tak a ni tih lantirna turin, a hun lai ngaihtuaha awm thei pawha ngaih loh suahsualna lalpa ni tur leh, mite rikrâp turin *dystopian character* raphtlak tak hi thawnthu ziaktu hian a din a ni mai lo maw?

C Lalawmpuia Vanchiau pawhin, “Tumvuaia leh a tunu a khawsaktir dan hi, ‘a lutuk mah mah deuh lo maw?’ kan ti a nih pawhin a mawh hran lo ve,” a ti a.

A thih dawn hnaiah meuh chuan Tumvuaia chu a mangang ve ngang mai.

Aw, ka thlarau ka han hralh ta kher kher hi chu a van pawî tak em! Ka dam chhung nun tawi te chu dawî leh aienthi-amnain mai maiin ka hralh a. Bumna thang a ni tih ka hre sa vek a, a va han manhla lo em! He dawithiamna no hian eng lai mahin hlimna leh lungawina min pe ngai lo va, huatna leh itsiknain ka khat a. Setana hian ka thlarau hi sawisak atan chauh loh chuan a duh lo...tawp thei lo tihnaawmna hna leh thinurna no chu ka hmaah a inhung a, chu chu ka lo in ta mai si a. Thiam loh chantirna no chu ka chanvo tur a ni. Khawiah mah inhumhimna tur a awm lo va. (444)

Ani chauhvin a thlarau a hralh lo va, a tunu, a fate nu ni ta bawk leh a fate, a tute ni bawk chu Setana hnenah a hlan a,

a voh bik ni turin a hlan a ni. Chuvangin, he putar suahsualna hian raltiang a kai tak meuh va, mi suaksualte avanga a tunu tawrhna râpthlak tak hian, vanduai vêk vêk tan chuan khawvel hi lei ‘ânchedawng’ a ni tak meuh a ni tih a lantir a. Hmun hrehawm vâwrtâwp leh a hringtu ânchhe lawh chak hial khawp tawrhna chu *dystopia* ziarang pakhat a ni.

Sailiana, *protagonist* Tluanga ðhian ðha ber mai hi *confidant character* tih tur chi niin a lang a. Heti khawpa *protagonist* tana pawimawh ni si hi, a thawnthu zidinga a pawimawhna hi a nêp viau mai. A ðhianpa thlavang hauh na viau mah se, a ðhianpa tan hian *supporting character* erawh a ni lo. Chu a hnehin harsatna thlentü a ni mah zawk. Zaithiam a ni a, a lar a. Nula mi tak a ni a, hmeichhe tam tak tichhiain thinlung nain a siam a. Hna mumal nei lovin hmeichhe kah thluk chu a inawm tlei vena a ni a, Don Williams-a’n, “I shot down every young girl I found,” a tih ang deuh khan, a kalna api-angah hmeichhe hrang hrang a kawp kual a, “Nangmah phuar theitu awm reng reng thil kha i duh lo va... chhungkaw din tur mi erawh chu i ni lo. Thil ngaihtuah leh vei i nei ngai lo va, mi dang tu mah i ngaihven peih baw lo, nangma hma chauh i thlir lutuk fo mai,” (195) Mahruaiin a tih hian Sailiana nihna chu a sawi chiang khawp mai. Chumiin a hrin chu, a tawpa chhiatna, hmeichhe ânchhia hi hlauhawm ve deuh a ni tih thlengin. A ngam loh hmeichhe pakhat, hmelþha elkhen, hlauhawm tak a chhah kawlh ta si a.

He thawnthu hian a hun lai nula leh tlangval nun, hnam dang entawna zalen leh serh leh sang pawh nei vak lo a tar lang chiang hle mai a. A hun lai nena inmil lo deuha lang ni mah se, a *chronological setting* nen chuan a inrem viau si. “Mizoram chu U.T a ni a, pawisa leng vak a tam a, nula leh tlangval nun pawh a zalen a, zana *party* siam an uar hle a.” (62) An uar hle lah tak a. *Birthday party* leh kumhluh thlah *party* tih angreng te, zu leh sa nen...chu chu a ni, Selina-i pawhin humsual a daina leh, a vanduaina lo ni ta chu. “Hmeichhiate hian pawngsual hi kan hlau em em a, mahse tunah tak hi chuan ka hlau miah lo,” (68) Ritai’n Tluanga hnena a ti mai

hian mipat hmeichhiatnaah pawh an zalen viau tih a tichiang awm e. Zalen taka hmeichhiat mipatna hman leh, zu leh sa nena nawm chen hi suahsualna lantirna pakhat a ni ve reng reng. Zu chu dawrah duh hun hunah lei tur a awm a, *bar-ah* duh hun huna in theih a ni a, a seh hmeh tur a lam theih bawh. Hetih laia Aizawl khawpui nun hi, a kawthler khu leh changkang lo tih lohah chuan, *Jazz Period* an tih mai huna American thalai, *culture* hlui leh thar inbuan chhoh laia nun zalen hulh, serh leh sang pawh nei vak lo ang mai kha a ni awm e.

Hmawnglian ram, Ngurbawng ngaw-a Tluanga a kal tuma putar pakhat, Fehkawnga, mi zawng zawngin Tarthangkama ti-a an sawiin a chanchin thui deuh mai a sawi hi, amah Fehkawnga tak hi pawimawh viau mah se, a chanchin sei tak hian a thawnthu zidingah hian pawimawhna a nêi nep viau va, a thawnthu a khawih danglam phak lo a ni. Tin, he putar vanduinawna pawh hi vanduinawna zawng zawngah a râpthlakin, mi pakhat tawrh atan chuan a na lutuk a, thim lal ânchhia emaw tih mai tur a ni. A nu chu Kaipeng hnam a ni a, Mizo tawng a pai avangin mite hmuhsit a ni a, a pa lah a bawrhawmin eng han ti thei zia a ni lo va, ram hna thawhah a lak tlak lo va, a sumdawn lahin a ‘dawng’ haw ziah bawh a. Fehkawnga vandui inñ anna turin a pa sumdawng chu sakeiin a seh hlauh mai a. Fahrah a ni ta a, “Fahrah lu khengpa, fahrah lu khengpa, tiin min lo chhah a,” (88) a nuin pasal dang nei leh mah se, a hnampui, tawng pai ve tho a nih avangin mite nuhzat an ni a, “Kan khuate chuan kan chhungkua chu nuhza siam nan min hmang fo va,” (89) Chutiang a nih avang chuan Feha tih loh chu a pahrawn te khua, Reng ramah an pêm ta daih a, ani chu a pute bulah a awm ta a ni.

A nutei lah chu a lakah chuan a tha lo hle mai a. Chutiang chuan a naupan lai atang rengin vanduinawna hian a khalh fâl emaw tih turin a nun a hmang chho va. ‘Lushai Scout’-a a tan hnuin dinhmun thaah a han ding dawn a, Zoram buai chu an chhungkua chuan an tuar hle a. A nupui, a fanu leh a monu raino lai chu an pafa hmuh lai ngeiin vai sipaiin an pawngsual a, chu meuh chu a nâ a ni ang, “Chu

meuh chu patling tawrh atan pawh a na lutuk a.” (104) a ti hial a. Assam-ah rei tak tan inah a tang a, a rawn haw leh chu an hlim dawn chauh va, leiminin an in a hnâwl avangin a chhungte a chhân leh vek a, a fapa rammu lah sipaiin an kâp hlum a, a tunu Hliaptei nen chauh an dam chhuak a ni. A tunu lah a ni pasal avangin a nite bula awm thei a ni lo va, an putuin huan enkawlin ramah an khawsak a ngaih phah ta a ni.

He putar tawrhna hi *capitalist* ho leh, *communist* lal hrawt tuartute tawrhna tluk tho a ni, a aiin a na mah mah ang. Heti ema mihring vanduai an han awm thei hi chu thil awihawmah pawh a kal lo ve, ti dawn ila, a thawnthu nen a inmil viau lawi a. Ani tan hi chuan lei hi ânhche dawng a tling tak meuh a ni. He putara tawrhna hian *dystopia* ziarang ken tel a neiin a lang bawk.

Rosangpuii hi chu a pu ang a ni a, ani ang em chu ni lo mah se, thim lal rawng a bawl a, mihring a ru bo va, thisenin a inthawi a, a chan tur dik tak a chang a ni. Ngaihtuah tithui chu a laizâwnnu Remsangpuii, Puii, *protagonist* nupui ni ta leh *protagonist* ngaihzawng, a rilrua thi thei reng reng lo, a tawpa an thianpa thlana inpum leh ta Selina-i hi an ni. An pahnih hian hmeltha tak an ni ve ve a. An that dan a inang lo. An nungchang a mawi ve ve a, an mawi dan erawh a inang lo. An fingin an hawiher a dik riau va, an inang hauh thung lo. Mi fel tak ni chungin mite suahsualna avanga an tawrhna hi a na em em a. Chhantu nei lo, thisena indemna leh thiamloh inchantirna ser nung lian tak pai ve ve an ni. Selina-i tak hi chu a ziaawm a, a vanduinah hi ama thiam loh a ni ve bawk. Remsangpuii hi a ni lainatawm ber mai chu.

A nu ang em chuan tisa leh thlarau nghaisakna tuar lo mah se, a pu/a pa ni bawk Tumvuaia suahsualna chuan hlimthla ang maiin a um zui reng a, mite hmuhsit leh elrel an ni a, amah heltute chu amah bum tumtu te an ni a, hlim ni tawng ve mah se, chhiatna bawkin a lehthal leh thin. A pasal nen chuan inhmangaihin induh viau mah se, apasal thu a hnial thei lo va, a pasal tan chuan ‘hme-ichhia’ a ni ringawt mai a ni. Amahah hian awp beh, vanduinain

hlimthla ang maia a zui a nihna hi a lang a. *Bible* meuhin a lo sawi, thlahtute tihsual chu an fate mai ni lo, an tuchhuante thlenga an tawrh turzia chu a nunah hian a lang chiang em em mai a ni. Van-duaina satliah hi *dystopia* ziarang a ni hauh lo va; amaherawhchu, awp beh leh ama tihsual ni hauh lova mite avanga tuartu a nihna hi *dystopia* ziarang pakhat a ni.

*Postmodern narrative* ziaranga tel ve tlat, *intertextuality* chu he thawnthuah pawh hian hmuh tur a awm. A lehkhabu dang ang thovin Mizo *history* nena inlaichinna nei a ni a, rambuai chungchhang a lang a. Shakespeare-a te, *The Lost Horizon* te a lang nawk. Khawthlang lama *Voodoo* sakhaw kalpui dan zirin, thawnthu ziaktu hian he lehkhabuah hian a thawnthu innghah nan a hmang a ni. *History* thui tak a chhui theih a, hnam nun leh ziarang thui tak a chhui theih bawk. Khawvel changkanna chi hrang hrang, lirthei te, rimawi te, radio te, cinema leh, television te chenin a lang a, hnam inchiahpiahna hlimthla pawh, 'Kawl' leh 'Vai' nen an lang. "*Postmodern novel* chu, hmasawnnain khawvel hnam hrang hrang a phuar khawmnaa innghat a ni thin," (*Postmodern* 3) Aizawl boruak en hian, hnam dang ziarang nasa tak hmuh tur a awm a, an rimawi ngainat ber berte pawh khawvel hnam dang rimawi a ni nawk mai. A *plot* hi *science* thiamnaa innghat ni lo mah se, damdawi leh bawlhlo chawhpawlh erawh hmuh tur a awm. *Dystopia* hi *postmodern narrative* pakhat a ni.

Vantlang inawp dan leh *politics* inlumlet avanga buaina leh harsatna lo lang hi, tawi hle mah se, a raphlak khawp mai. "Khawlaia tlangval an hmuh apiang chu an han kap thlu nghal nghauh nghauh phawt a; chutah, mipaho zawng zawng chu Biak inah an khalh lut a, dimna leh khawngaihna tel hlek lovin an sawisa a, tar leh damlo te pawh an thliar chuang lo... hmeichheho chu pitar nen lam sipai rawp pui puite chuan an pawngsual ta a." (433) A raphlak na ngiang mai le. Hitler-a'n kum 1941 bawr atanga kum 1945 inkara Juda-ho a chimih chiam khan, Juda mi maktaduai ruk vel a tihlum hman a. *Auschwitz concentration camp*-a Juda mi heti zozai a chimih

chungchang hi ziak a tam khawp mai a. Indopui pahnihna laia *Nazi-hovin concentration camp*-a an hren pakhat, Viktor Frankl chuan a tawn hriat a ziak a, *Man's Search for Meaning* (1946) tih a ni. Tin, he insuatna hi *Holocaust* tih a ni bawk. *Nazi*-ho chet dan rãpthlak tak chungchang chu *holocaust narrative* tih a ni chho ta a, *Holocaust Literature* hial a lo chhuak ta a ni. *Holocaust literature* chu, thil thleng lian tham tak, rãpthlak tak avanga mi tam tak thihna chungchang leh, chutiang tuartuten dam khawchhuah dan an zawn ãang ãang dan tar lanna a ni pakhat. (*Encyclopedia* xiii)

Vantlang nun inher danglam leh *politics* thil avangin MNF-in 'Zalenna' a sual a, India sipai nen an inkap a, an kap hneh lo hle a. Zalenna suala rammu ve lo, pawisawi lo nunau leh upate chu a tuar nasa ber ber an ni a. Mi tam tak an kawt kaiah kah hlum leh sawisak hlum an ni a, hmeichhia tawh phawt chu an pawngsual a, an tawrhna kha a rãpthlak lutuk a ni. He thawnthuah hian rambuai avanga tuartu eng emaw zat an lo lang a, sipai chet dan nunrawng tak pawh tar lan a ni a, *holocaust narrative* tam tak ang bawkin a tuartute tawrhna chu a rãpthlak em em mai a ni. Hun kal tawh hlimthla mah ni se, hetiang hunah hi chuan pawisawi lo leh insaseng ve thei lote hi a tuar nasa an ni a, *politics* inrelbawl dan fuh lo leh vantlang nun buai avanga tawrhna thlen theih dan tar lanna a ni a, *dystopia* ziarang pakhat a ni awm e.

Tlipna atan chuan, *dystopia* hian *utopia* ang thovin he khawvela awm lo, hrehawmna thlenna tur suangtuahnaa din khawvel hran a nei ðin. He thawnthua 'Ruamrai' pawh hi suahsualna zawng zawng bilh khawm nana a ziaaktuin a din emaw tih mai tur a ni. He 'ruamraiah' hian setana biak a ni a. Thisena inthawi a ni a. Hmeichhiat mipatna tenawm taka hman a ni a. Dawi thil hman a ni bawk a. Chumi kal zelin he thawnthu hi a hrin a nih avangin he 'Ruamrai' hi *dystopian setting* pawimawh tak a ni ang e tih theih a ni a. A thurûk zawng zawng hai langtu chuan suahsualnaah pawh a vawrtãwp, Pathian thupek sawm zinga tel, 'Tual that suh' tih chu bawh chhiain, mi pathum lai he hmunah hian a that a, an thisen

mawh chu a phurh tur liau liau a ni. Chu pawh chu tlang thantir lovin a thup a, he hmun thuruk pakhat a ni chhunzawm ta a ni. Chu vangin, he *Ruamrai Thuruk* hi *setanism* chauh ni lovin, *dystopian setting* a nihna pawh hi a ni mai lo maw? Hun kal tawh ni lovin, an tun hun avanga hun lo la awm tura Zoramín a hmachhawn theih thil anga tar lan ni phei sela chuan, *dystopian narrative* ropui tak ni thei mai pawhin a lang. Chutih rual chuan, *dystopia* leh *utopia* ziarang nei kawp thawnthu a awm thei ve bawk.

#### Works Cited:

- Abrams, M.H. and Jeffrey Galt Harpham. *A Glossary of Literary Terms*. 17th ed., Cengage Learning, 2021.
- Currie, Mark. *Postmodern Narrative Theory*. 2nd ed., Palgrave Macmillan, 2017.
- Herman, David et al., editors. *Routledge Encyclopedia of Narrative Theory*. Routledge, 2005.
- Lalnunchanga, C. *Ruamrai Thuruk*. 2007.
- Patterson, David, et al., editors. *Encyclopedia of Holocaust Literature*. Oryx Press, 2002.
- Vanchiau, C. Lalawmpuia. *Tapchhak Theory*. Sabereka Khuangkaih, 2011.

Mizo Studies Vol. XI No. 1  
©Dept. of Mizo, MZU

ISSN : 2319-6041

Nunna Kawngthuam Puiah Thawnthu Phenah a Tak Ram Chhuina

---

C. Lallianzuala\*

Dr Ruth Lalremruati\*\*

He thawnthu hi a ziaktu Zikpuii Pa hian “Ka masterpiece tur” ti hiala a chhal, a kutchhuak zinga a ngaih hlut leh, a dah san ber niin a lang a, chuti taka a dah san chhan chu chhan hrang hrang a awm thei ngei dawn a, chung zinga a langsar ber mai chu a hlimthlain a vawrtawp a thlenna thuziak a nihna lai hi a ni awm e. Thuziak a ni emaw, hla a ni emaw mahni ngaih dan te, duh dan te, inpuanna te tel lo hi a vang thei viau awm e. Chuvang tak chuan a ni chik leh chiang zawka kan kheha ziaka dah thu leh hla hrang hrangte hi a lo subjective thin em em ni. Hla lama Objective poetry tia chhal theih mai awma lang, a phuahtu lanna leh a ngaih dan huai taka a puan chhuahna ni lo anga lang, khuarelte an lan ang anga va chawi vulna emaw, va tar lanna hla tam takah pawh hian a phuahtuin a hmuh dan leh a thlir dan a zep kuh tul thin tho tih chu chiang takin a lang leh tho thin. Chutiang chiah chuan thawnthu pawh ni se, a ziaktuin character awm lo hrang hrang dinin, hmunhma pawh he khawvela awm lo te dinin, thil thlengah pawh

---

\*Research Scholar, Dept. of Mizo, MZU

\*\* Asso. Professor, Dept. of Mizo, MZU

he khawvela thleng ngai reng reng lo pawh din thin mah se la, a phenah hian a ziaktu duhthusam te, a ziaktu rilru awn zawng te, ril rem zawngte tal kan hmu thin a ni.

He thawnthu Nunna kawng thuum puiah pawh hian a ziaktu hi a character leh incidents phenah hian thiam takin a biru kan ti thei awm e. Chu a bihrukna phen atang chuan a rem dan danin pawh chhuah kan tum ang a, kawng hrang hrangin a hmaikawr kan hlihsak dawn a ni.

### **Nunna kawng thuum pui thawnthu tlangpui**

He thawnthu hi a sawi dan kalhmangah chuan a changtu-in ama chanchin a sawina, indirect narration a ni a, bung 10-ah thin niin, bung 10 zawhah hian a hranin epilogue dah leh a ni baw. Tichuan a vaiin phekk 221-a chhah a ni. A thawnthu tlangpui chu hetiang hi a ni.

Bung khatnaah hian he thawnthu inngahna hmun paw-imawh tak mai Zopui khua kan hmu a, chutah chuan naupang sande sikul inkhawmpui hmachhawn tur an lo lang a, a changtupa Chhuanvawra pawh zirtirtu a nih avangin a tel ve a, an khaw thenawm Sihzawlah an pastor Lianzuala (B.Th) hovin an kal ve a ni.

Bung hnihnaah chuan Chhuanvawra'n matric a pass hnu lawka Shillong lama a liam thlak zui ve thu kan hmu a, hetih lai vel hi kum 1963 vel a ni a, Mizoram buai tur vel pawh a rukin a inmung chho tan a, Chhuanvawra pawh zirna lam buaipuiin Shillong-ah chuan a awm renrawn a, hetih lai vel hian a pu fanu Ngurthansangi, an khaw (Zopui) tleirawl chhuakah chuan a chhe lo pawl tak chuan lehkhathawn mawl tein arawn thawi fiam zarh zarh tawh na a, ani chuan eng teh ualah a lo ngaihsak lutuk lo thung. Kum khat leh a chanve dawn lai a thang bo hnu chuan, 1964 thlasik chawlh hmang turin Zopuiah a let leh a, Ngurthansangi pawh a lo nula ve uaih tawh nachungin, a tirah chuan nula cheiin a cheibawl duh lawk lo va; amaherawhchu, chutia an han inawm chilh leh takah chuan

a chezia leh nunphungin a lo zir chho ve bawk nen, Ngurthansangi chu a hmu nula chho ñan ta viau a, nalh pawh a ti hle nghe nghe. Tichuan inngaihzwanna boruak pawh a inmung chho ñan ta a ni.

Bung thumnaah chuan Chhuanvawra chu Shillong lam panin a chhuk leh a, ram buai boruak pawh a inmung lian chho tulh tulh a, a chhuk hnu rei vak lovah Ngurthansangi lehkha pawh a hmu zui thuai a, “Dearest” tih thumal pawh rawn chuang vang tawhin, an inthawn tawn ta zak zak a, an thu pawh inhmu rem chho ñan viauin, an inngaihzwanna a la famkim lohna pawh hmai chhanah an la sawi dun lo tih chauh a ni ta. Tichuan a hma zawnga a nau Ngurthani ni ñin kha a hmangaih leh thlakhlelh ber ni chhovin, chu thlasik chawlh pawh chu Ngurthansangi vang liau liauin phur takin Zopui khua chu a pan leh ta vuah vuah a.

Bung linaah chuan Ngurthani nena an inkawp chawt thu kan hmu chho a, mi pawhin an hre pung ta zel a, an inhmangaihna pawhin zual lam a pan chho deuh deuh a; mahse zirna avangin awm dun reng theih ni hek lo le! La inthlahlel tak chung leh hreh ngawih ngawihin, rinawmna thu intiam dun chung zelin an inñhen leh ta a.

Bung nganaah chuan a hma aţanga lo inmung tawh ram buai boruak chu rawn alh chhuakin, Zoram chu a buai ta mup mup mai a, chutah a hmangaih ber mai Ngurthansangi lenna Zopui lah chu a tuar nasa khua an lo ni lehzel nen, a tana invawng thianghlim reng tura intiam mi thianghlim em em mai leh, ani pawhin an inneih hun atan chuaha a serh thianghlim chu khawih chhiat-sak a ni a, a khawih chhetute lah ‘Pathian hre lo mi sual’ an ni ta dah a, “Taia, Ngurthansangi chu theihngilh tawh rawh” tih thu dengkhawng lutuk chu a chan a lo ni chho ta bawk nen, mu leh mal nei hlei thei lovin a mangang chho ta a.

Bung ruknaah chuan rilru manganna leh beiseina inbuk tawk tak chungin Ngurthansangi tual lenna Zopui chu a pan ve leh thawr mai a, a hmangaih ber mai tisa leh rilru hliam tuar mek chu hruai chhuah a tum a ni. Mahse a beisei ang ngawtin thil a kal tluang

lo va, kawng lakah buaina tawkin, thla thum teh meuh mai jail-ah a tan phah a, chu hmunah chuan a rilru hahna belh chhah tur thil tam tak a tawng a, a hriat phak rengah Vai sipaiin Mizo nula an pawng-sual thin a, chu thil chu Ngurthansangi tawrh nen a lem chuang lo tih pawh a hre reng a, a ngaihtuah thui ngam lo zawk a ni. Tichuan, a u Thankima zarah jail atangin a chhuak a, a tum loh zawk Shillong lamah bawk thawn haw a ni leh a, beisei bo takin hun a hmang liam vel mai mai a, chutih lai chuan a vanneih a siamin, college lamah chuan a exam loh year chu an lo promote hlauh mai a, 2nd year chu chhonzawm lehin, zirna lamah a hun tam zawk a hmang chho leh ta a, inter college debate competition-ah an college chu a chet thatpui hle a, chu chuan hmel hriat tha tak tak a neihtir a, chu chu a tana Zopui kal theihna turrawn her chhuahpuitu a ni chho ta bawk.

Bung sarihnuaah chuan sipai Major General nen helicopter-in Aizawl an pan a, Aizawl atangin sipai hruaina hnuaiyah Zopui an pan leh ta a. Mahse a tlai hret thung. A hmangaih Ngurthansangi chu hruai bo a lo ni hman tawh tlat. Shillong ai mahin a boruak a rit a, Zopuia a cham chung zawng chuan nung hming a pu ve tawt tawt a ni ber mai. An khaw Zopui lah chu sawi khawm an lo ni tawh a, mi leh sa an lo inpawlh nulh tawh nen, a khaw neitu ber chu a mikhuah awm vel mai mai tawh a, tichuan kim lo leh tap teuh chungin Shillong lam chu a pan leh ta hna hna a.

Bung riatnaah chuan Chhuanvawra rilru pawh a insiam rem chho ve hret hret a, B.A. tha takin a pass a, M.A. pawh chhonzawm lehin, competitive exam a bei chho pah a, kum 1968-ah chuan IPS-ah a inziak tling ta der mai. Tichuan training a zawm nghal a, thian tharte chharin hmun hrang hrang an zin kual a, nunphung pangngai tak a zawh chho leh ta a ni.

Bung kuanaah chuan Chandigarh-a an cham laiin, Mizo nula nawhchizuar an awm thu a thianta ka atangin a hria a, a incheina leh a lan dan tidanglamin, fiah turin a thawk chhuak ta a, Chief minister unaupa ta 'Prithviraj Restaurant'-ah chuan kum tam tak bo tawh, a rilrua riak reng Ngurthansangi chu a va hmu hlawl mai a,

an phawk dun kher mai. Tichuan DIG te, IGP te puihna hmangin Ngurthansangi chu an hruai chhuak ta a, a rang thei ang bera innei turin Mizoram a panpui ta vang vang a ni.

Bung sawmnaah chuan Mizoram lama an haw chhoh thu kan hmu zui a, Aizawlah cham phawtin, chuta țang chuan muangmarin Zopui an lut pheii ta a, engkim tluang thlup tawh tura a lan laiin, Ngurthansangi pa Khawvelthanga chu a lo lawm hauh lo mai a, mi nupa innei țha lai zuk tibuaiah Chhuanvawra chu a ngai deuh tlat mai a; amaherawhchu, thu kal lam leh haw lam engkim an hrilh zawh hnu chuan lawm takin a makpa thar tur chu a pawm zui ve leh mai a, tichuan Zopui biak inah ngei chuan nupa tuak tharte chu dan khatnain ropui takin an innei ta a ni.

Epilogue-ah hian Chhuanvawra te nupa pawhin fa pahnih an neih tawh thu kan hmu a, Chhuanvawra chu Golf tournament-ah a champion a, he tourney hi club dinner dance-in a zui nghal a, he dinner-ah hian mi pawimawh an tel kim viau mai. Hmana Ngurthansangi pasal hlui, tenawm taka hralh lehtu Ranade-a pawh a lo tel ve reng mai a, an titinaah chuan Ngurthansangi chanchin hlui te sawi chhuakin, thil hrang hrang an zawt kual nasa hle a, ani pawh chuan zep nei lovin a sawi hmiah hmiah mai a, tichuan Ranade-a chu Governor leh General te, Ambassador hmaah te chuan an phawrh mualpho ta chiam mai a, a chanchin chhui chian an tum mek laiin a inthat ta a ni.

A chung a kan tar lan takte hi *Nunna kawng țhuam puiah* thawnthu plot kal kal chhoh dan tlangpui an ni a, he thawnthu la chhiar lote tan pawh a thawnthu kalh mang tlangpui chu a lang ruak tawh turah ngai i la a țha awm e.

### **Thawnthu lehlam**

Khaw pakhat a hian mipa leh hmeichhe naupang inkawm rual lek hi an awm a, an dinhmun erawh inthlau vai vai tak chu an ni thung. A mipa zawk chu lal fapa a ni a, a hmeichhia thung erawh mi

naran tih mai piah lamah, nu leh pa kar pawh ni lo, pi leh pu ke bula sei lian ve satliah mai a ni thung. An dinhmun inthlau hle mah se naupan lai ata inkawpin an inkawm deuh chawt thin a, naupan tet at anga inkawm ngeih an nihna chu an upat ve deuh hnu thleng pawh chuan an thlah chuang lo; amaherawhchu, boruak inlumlet erawh awm tanin, an inkarah chuan sawi chhuah mai rem lo inpawhna thuk tak a awm chho tan ta a.

Mahse, an dinhmun inthlauhna chuan harsatna a rawn hring ve leh ta tlat mai. A mipa nu leh pa lam chuan a hmeichhia chu mo atan em chuan an iai hle mai a, chu an iaina thawm thangva chuan a hmeichhe pi leh pute beng lo thleng ve leh zelin, an tunu chu a rang a ranga thawm bo dan an dap ta chuk chuk mai a, a thawm bo dan kawng tha ber nia an hriat pasal neihtir chu an tum ta tlat mai. Chutih lai chuan sipai hi mi nawlpuiin an ngai sang em em a, tlema nula tituai nalh deuh leh hmai fai deuh chuan a chuhin an inchuh a ni hawt a, chu tleirawl pawh chu a hmel chhe lovin, a tituai a lo nalh ve pur bawk nen, a pite chuan sipai biak tur an han zawng ta rum rum mai a, an hmuh hmasak ber chu biain, a rawn chhuṭi laia innei nghal turin an ruat fel ta chuk chuk mai a, chu sipai chu rei lo teah rawn chhuṭi-in, an innei fel chu a ni ta der mai a, an inneih tukah chuan a awmna lama chhuk a lo hun leh ta bawk nen, nupa tuak tharte chu truck-in phai lam pan chuan an liam ta vuah vuah mai a, chutah zet zawng lal fapa meuh pawh a beidawng ta.

Rilru beidawng tak chung a hma lam hun ngaihtuaha a awm mek lai chuan a hnenah, a hma hun thui tak hril thei tur thu mak tak mai a rawn thleng a, chu chu a bialnu (pasal nei ta) chhang chia hnen atangin a ni lehzal a, chu thu chu hei hi a ni. A u chuan hreh ngawih ngawih chungin pasal a nei tih leh, a duh lo chung chung a chhungte chuan an nawr lui tih thu hi a ni. Chu thu a hriat rual chuan lal fapa chu a sa zak a, thirsakawr remchang chu chuh rawkin, a hmangaih em emi chhan chhuak tur chuan hah leh zah dawn lovin a ving ta fia fia mai a, a vanneih a siamin a bialnute nupa chuanna motor chu kawng lakah a lo chhe ruau mai a, chu chu remchangah

lain, mi pakhat hnenah a bialnu (Dari) chu miin an nghah thu hrilh turin a tir a, a bialnu rawn thleng chu thil danga lo chhawn lo chuan, “I duh lo chungin em ni an kaltir che” a lo ti khauh a, a hmeichhia chuan, “Aw ni e” tiin a chhang a, chutah, “Haw leh i duh em” tiin zawhna a zawt leh a, “Duh lutuk” tia chhanna a dawn meuh chuan thil dang sawina hun a ni tawh lo tih hriain, a thirsakawr chuan a tlan letpui ta vang vang a.

Chutia an haw ta chu boruak a la ritin, a la kal tluang purh hauh lo. A mipa nu leh pate ngaih dan a ni awzawng lo mai a, rei ngial an nghah leh ren rawn hnuah, lalpa leh a nupui rilru pawh a lo nem chho ve zel a, a tawp a tawpah chuan an fapain a duh leh hman-gaih ber a neih chu an phalsak ve ta tawk a, tichuan inhmangaihte inkar kawng bumboh tak chu tihtawpa awmin, kawng tluang zawh dun a, damlai par chen dun turin an innei ve thei ta a ni.

He thawnthu hi khawi ram leh hnam emaw thawnthu phuah-chawp a ni lo va, tu emaw thawnthu phuah thiamin a din chawp lah a ni hek lo. A tak ngeia thleng, he Mizoram chhung ngeia thleng, a changtute pawh a tak ngeia awm an ni. Mizote zinga B.A. Pass hmasa ber leh Aizawl lal hnuhnung ber ni ta Hrawva fapa K.C. Lalvunga (Zikpuii pa) leh a nupui Darhmingthangi te inngaihzaawna atanga an inneih dan chanchin kimchang a ni.

### **Thawnthu pahnih khaikhinna**

**1. Inhriat chianna atangin hmangaihnaah :** *Nunna kawng thuum puiah* thawnthuah hian Chhuanvawra leh Ngurthansangi te chu khaw khata cheng dun an ni a, kum thu-ah chuan an inruah chiah lo na a, an inthlau lutuk lem lo niin a lang. A pawimawh lai berah chuan inhre Chiang tura an inlawh pawh tawnzia leh an inhnim hnaihzia hi a ni. Chhuanvawra leh Ngurthansangi te hi a tira inngaizawng sa leh inhmel duh sa an ni lem lo va; amaherawhchu, Ngurthansangi'n nulat a hriat ve hma hauh atang tawh pawhin an innel viau tih a hriat a, a rawn nula chho ve ta chu, a naupan lai atang tawha a nginat leh ngaih san, a lo zah ruk ve thin em em mai chu a

ngaizawng ru ta tlat a, tin, Chhuanvawra lahin a naupan lai zawng zawnga sunde sikul lama a lo hruai ve thin, a mi hriat chian em em mai chu chhuah a lo tum bik awzawng lo nen, a hmeichhe lam lahin a lo mitmei hmasa bawk nen, inhriat chianna atangin inngaihzaawn-naah an lut chho ta a ni.

Dari leh K.C. Lalvunga te pawh hi veng khata sei lian, inhre Chiang tak an ni a, naupan lai atanga inkawm chho, kawng engkimah an inkawp chho char char an ni a, nulat tlangval an han hre chho pawh mi dangah mit an len lem chuang lo niin a lang a. Naupan lai atanga an lo kawp tawh, kawng engkima an mi hriat chian ve ve chu a tu lam mah mah chuan chhuah an tum lo niin a lang a, thin inhriat chianna atangin anni pawh hi hmangaihna khurah an lut chho ve bawk a ni.

**2. Dinmun zawnah :** Nunna kawng thuampui-a changtupa Chhuanvawra hi India rama hna sang tak IPS-a inziak tling a ni a, chutiang bawkin a ziaktupa K.C. Lalvunga pawh hi IFS-ah a inziak tling ve bawk a ni. A thawnthu dina changtupa tur hian mi naran mai mai a din lova, a taka a dinmun tluk pha hial tur, India ram chhungah pawh hna zahawm tak thawk, nihna sang tak nei character ropui tak a din hian a phena a ziaktu hlimthla fiah takin a lantir thei awm e.

**3. Buaina chawk chhuaktu (Antagonist/Villain) :** *Nunna lawng t huam puiah* thawnthua buaina inmung chho vaw liantu ber chu inhmangaihte inkara hmelma huangtaurawn inlar hi a ni. Chu pawh sipai niin, sipai lumum satliah mai mai a ni lo va, captain lai a ni. A hming pawh captain Ranade a ni. He Ranade hian Chhuanvawra duh lai chu a duh lo chung nupuih nei luiin, an ram lamah a hruai thla a, Chhuanvawra chuan um zui zelin, a tawpah chuan a hmangaih ber chu ama ta ni turin a hruai haw leh ta a ni.

Darhmingthangi leh K.C. Lalvunga te inkarah pawh hian, buaina inmungrawn vaw alhtu ber chu sipai bawk niin, a hming chu Tawnvela a ni. Ani pawh hi sipai lumum satliah mai a ni na a, a hun lai kha chuan sipai hrim hrim khan mite ngaih san leh ngaihzaawn an

hlawh a, mipui vantlang chung lam daihah an awm a ni. Tawnvela chuan K.C. Lalvunga duh lai Dari chu a duh lo chung nupuiah neiin, a awmna lamah hruai thlak a tum a, kawng thui fe an zawh hnuin an chuanna motor a chhiat hlauh a zarah K.C. Lalvunga hian ama ta turin Dari chu a hruai haw leh thei hram a ni.

**4. Induh tawn lova inneihna kan hmu ve ve :** *Nunna kawng thuam puiah* chuan Ngurthansangi chu vau beh a ni a, a duhthlanna thiang tel hauh lova neiin luih a ni tih chu a thawnthuah hian a lang nual nachungin, hmun khata mi hi a tichiang leh zual turin han tar lang i la, “E! Ani te chuan eng han sawi zia a ni hlei nem. A ÷ap a ÷ap ringawt mai a ni” (131) tia an inneih dawn lai boruak vel Rohluta’n Chhuanvawra bula a sawi hian a tichiang viau awm e.

Dari leh K.C. Lalvunga te thawnthuah pawh hian hetiang chiaha induh tawn lo chung a inneihna hi kan hmu ve bawk. Dari chu eng mah sawi ve thei lo dinhmunah a ding a, hreh ngawih ngawih in a pasal thar chu a zui liam tih, a chhang chiah Lallawmi’n K.C. Lalvunga hnenah a sawi ve bawk.

**5. Mimal duhthlanna ngaih pawimawh a ni :** Ngurthansangi khan captain Ranade kha pasal a nei a, a bialpa Chhuanvawra pawhin beisei tur a awm tawh lova hriain, hma lam pan turin rilru siam a tum viau a, chutih lai mek chuan thil hriat thar a nei ta a, chu chu a hmangaih Ngurthansangi’n ama duhthlanna tel hauh lova pasal a nei tih kha a ni. Ngurthansangi khan ama duhthlanna tel ngeiin Ranade kha nei ni se, Chhuanvawra khan harsa ti chung chung pawhin hma lam a pan lui ngeiin a rinawm; amaherawhchu, Ngurthansangi laka beidawng titih tawh, beiseina rawn siam lehtu chu hei hi a ni.

K’u Chhuana hnenah chuan lo sawi u la, vanduaina tui puuin min len a, hriat loh ram lamah min len ta a ni. Ka tih theih tawp chu amah hriat reng a ni a, a thu ka lo awi lo chu ka inchhir tawp thei dawn lo a ni. Min rawn biak u la, tu nupui pawh ni i la, ka hmangaihna temple chhungah chuan a hmun sang berah a awm kumkhua ang (131).

tih thu hi a ni. Hei hian Chhuanvawra chu thahrui pe tharin, Ngurthansangi hruai chhuak leh turin chakna thar a pe a, a duhthlanna ngei hmangin Ngurthansangi chu a hruai haw leh tih a tawp lamah kan hmu.

Dari leh K.C. Lalvunga thawnthuah pawh khan hetiang deuh hian kan hmu ve a, khatia thirsakawr hmanga motor a'n um chiam a, a um phak hnu khan Dari chu tawngpawng hruai haw ngawt lovin, zawhna a zawt hmasa te te tih kan hmu. Zawhna a zawh pawh hian wawi khat mai ni lovin, zawhna chhawng a ni nghe nghe. Chu'ng zawhna chu, "I duh lo chungin em ni an kaltir che" tih leh "Haw leh i duh em" tihte hi an ni. Hetah hian chiang taka lang chu K.C. Lalvunga'n mimal duhthlanna a zah a, a ngaih pawimawhzia hi a ni awm e.

He'ng a chung a kan sawi tak te hi Zikpuii pa thawnthu puah *Nunna kawng thuum puiah* tih leh ama tawn ngei, a hringnun thawnthu a'anga lak chhuah an ni a, a hma lama kan sawi tak ang khan, a kutchhuak zingah pawh a chhuan em em thawnthu *Nunna kawng thuum puiah* tih thawnthu phenah hian thiam takin Zikpuii pa hi a lo biru reng niin a lang. A nihna takah chuan he thawnthu main plot indin dan hi Chhuanvawra leh Ngurthansangi inngaihza-wn leh an inkara buaina a lo irh chhuah dan, harsatna namen lo an tawh chungchang a'anga heng harsatna khirh tak tak hneha an intawn leh dan chanchin a ni deuh ber a, chutiang chiah chuan a hringnun thawnthuah pawh kan hmu a, Dari nen an inngaihza-wanna inkara hmelma lo tlazepin an nun a chawh buai dan a'anga harsatna lian tak pal tlang hnua an intawn leh dan hi Zikpuii pa nuna a thil pal tlang zinga a khirh lai leh ngaihna-wm lai, mite pawhin an sawi zui reng tawh tur a ni awm e. Chuvang chuan he a thil tawn khirh tak a'ang hian thawnthu ngaihna-wm leh ro tling tak tur Zofate min hnutchhiah a ni tiin a hmawr kan bawh thei ang.

## Works Cited:

- Lalmalsawmi Khuma, Rosy. *Tuihna K.C. Lalvunga atanga lo put*. Aizawl, 1st Ed., Agnes Lalthanzami, 2018.
- Pa, Zikpuii, *Nunna Kawng Thuam Puiah*. Aizawl, 4th Ed., MCL Publications, 2012.

Mizo Studies Vol. XI No. 1  
©Dept. of Mizo, MZU

ISSN : 2319-6041

---

Awithangpa leh Intukna Hla

K.C. Lalthansanga\*

Mizote'na Intukna Hla kan tih hi satirical song kan tih hi a ni a, inphuah elna hla tiin a chiang ber awm e. Satiric song hi "Hla thu hmanga nuihsawhna leh deusawhna a ni a. A hla thu leh a sawi chhuah dan hmang (form) ai mahin a thil/mi tuk tur a tuk dan hian a sawi fiah ber a ni" tiin *Dictionary of Literary Terms*-ah chuan tar lan a ni (166). Grik leh Rome ho classical literature ÷an tir lamah khan satire hi an lo ching tawh a, Middle Ages hun lai thleng pawhin an uar hle niin tar lan a ni baw (166).

Tin, R.L. Thanmawia chuan Intukna hla chu hetiang hian a sawi fiah a,

"Sapin 'satire' an tih hi hlaa intukna a nih avangin hman-lai a'angin Mizote chuan Intukna hla an ti ÷hin. Mi mal nun emaw, kohhran leh khawtlang thil emaw, ram hruaina lam thil a ni emawa hlemhletna leh thil duhawm lote hnualsuat-na leh demna ÷awngkam, thil atthlak a nihzia lantir tura

---

\* Guest Faculty, Dept. of Mizo, MZU

hmsit tak leh deusawh taka tihelna hi satire chu a ni leh a...”  
(Mizo Hla Hlui 683).

Intukna hla hian Mizo folk song-ah dinhmun pawimawh tak mai a luah a; chu mai ni lovin Intukna Hla hian Mizo history-ah nasa takin nghawng a nei bawh. Mizo chanchina hun pawimawh tak mai, Chhim leh Hmar Indo pawh kha intukna hla aṅanga lo chhuak niin a lang a. K. Zawla'n a tar lan danin, Hmar lam lal Vuta chuan Chhim lam lal Lalpuithanga chu hetiang hian hlain a tuk a:

*Buanhmun pai ang pawm tawh hnu  
Chengteah lam ang let e  
Lalpuithang lem a*

(Mizo Pipute leh An Thlahte Chanchin 122).

Heta ṅang hian Chhim leh Hmar lam lalte inhuatna inṅanin, Mizo chanchina indo rapthlak tak mai a lo chhuak ta a ni.

Chutiang khawpa hla huhang leh huvang ngah, Intukna hla chuan Mizo chanchinah hmun pawimawhrawn luahin, kum zabi 20-na thleng pawhin ringlomite'n ring tharte an deuna (religious satire) te, politics-ah party leh party indeuna (political satire) te, mimal leh mimal indeuna (personal satire) te, vantlang nun siam ṅatna lam hawi (social satire) te a lo lar ta zel a ni. Awithangpa intukna hla hi mi dang a tukna bakah mi dangin an tukna te a ni hlawm a. An intuk chhan erawh chhan hrang hrang a awm thei ang.

### **Awithangpa leh Diriallova Intukna**

Awithangpa chanchina thil langsar berte zinga sawi hmaih hauh loh tur chu Diriallova (A hming tak Dokhara) nena an intukna hi a ni. An intukna chhawng tam tak a awm a, R.L. Thanmawia phei chuan, “Awithangpa leh Diriallova intukna kha mi mal inbeihnaah chuan a hmingthang ber leh sei ber a ni ang,” a ti a (Lung Min Lentu 96), chutiang bawh chuan Thanpuii Pa pawhin *Thu leh Hla* chanchinbu-ah, “Hla inphual el nasa ber ni

hiala an sawi ṭhin chu Awithangpa leh Diriallova te an ni,” tiin a lo ziaik ve bawk a ni (20).

An pahnih intukna hi inphuah elna leh indeusawhna a ni bawk a, mi mal intukna (personal satire) a ni vek a, mahni ropuina puan chhuahna emaw, pakhat zawka deusawhna leh beng hniamna lampang hawi a ni ber.

Awithangpa leh Diriallova intukna hla lo chhuah dan chu K. Zawla chuan heti hian a ziaik a:

“Vawi khat chu Aizawl khawpui hla phuah thiam tak Dokhara an tih chuan, Awithangpa hla an tih hi a hla aia a than zau zawk leh miten chawi sang zawka a hriat avangin a lawm lo a ni ang chu, Awithangpa hla chu hla chu hlain a lo do ta ṭalh mai a. Awithangpa chu a diau duh bik ta lo va; Dokhara hla pakhat chu hlain a do ve ta a ni” (Lalawithangpa Chanchin 16).

Hei hi Awithangpa leh Diriallova intukna hla lo inṭanna chu niin a lang. An intuknaah hian thlahtu bul lam hrût tela insâwtna, intukna hi a chhuak hmasa niin a lang a, hei hian an pahniha inkar hi inpunlunin intukna hla inçhawng tam tak a rawn chhuak ta niin a ngaih theih.

Awithangpa leh Diriallova intukna hlaa langsar em em mai pakhat chu, thlahtu hmanga intukna a ni a, hmuh tur tam lo mah se, an inkar boruak tisosangtu bera lang a nih avangin a pawimawh hle. Chumi chungchangah chuan Diriallova hian bul ṭanin,

*Pianna hrui ang chhui dun ila ka nuam e,  
Thlangah suaksal hrinhniangi chawi Awithangpa,  
Kan hnam pangkhing rawn kai, uang duh suh*

a ti a, a tuartu tan chuan a na salh salh hle a. Awithangpa pawh hian ṭawngkam insumkar duh lovin a chhang lêt thuai reng a,

*Tu fa hrai nge ka zawha min chhang nuam lo?  
Diriallova khawndâng hraichawi Bakvawmpu,  
A kal tung ûr ûr e khua lianah, tiin.*

*Awithangpa* tih lehkhabu ziaktu R. Vanlawma'n a tar lan danin, *Awithangpa* nu hi tun hmaa vai, Mizo ni lo rim namna nei a ni a; tin, *Diriallova* nu hi Tuikuk niin a lang (265). Chi leh kuan-gah chuan Ralte Lelhchhun ve ve, unau inlamhnai tak an ni a, chuti chung chuan pianna nu te chi leh kuang ang zawnga an intukna hian nghawng a nei lian a, awmhmunna intuk mai an nih avangin kut inthlak pawh hreh lo khawpin an awm niin R. Vanlawma'n a tar lang a ni (266).

*Awithangpa* leh *Diriallova* intukna hlaa thil langsar tak pakhat leh chu, nula lama insawitheihna hi a ni awm e. Nula ngaih hi hmanlai Mizo pi leh pute sakhaw inzirtir danah thil pawimawh tak a ni a, chuvangin *Awithangpa* leh *Diriallova* intuknaa nula laka insawitheihna lam hawi hmuh tur a awm hi thil mak a ni lo. *Hmanlai Mizo Kalphung* ziaktu James Dokhuma chuan an nula ngaih chungchanga an sakhaw inzirtirna chu hetiang hian a ziak a:

“Mizovin thih hnua mihring thlarau kalkawng an rin danah mitthi khaw kawtchhuah hêlna awm hauh lovah Pawla a awm a. Ani chuan sairawkherh lianpui mai hi a nei a. Mi tu pawh thi se, an lam laia an thil tih engkim a lo hriatsak vek a. Tlangval thi ta se, an dam laia nula ngai lo a nih chuan, a sairawkherh lian pui mai chuan a lo sai (perh) a...” (184).

Nula ngaih hi Pawla sai pumpelhna pakhat nia an inzirtir avangin nula ngaih tam hi uanna tham tak pawh a tlingin a rinawm a, tunlai hun thleng pawhin mi thenkhat chuan uan nan an la hmang niin a lang.

Nula ngaih chungchangah hian *Diriallova* zawk hian thăwm a nei hmasain a lang a,

*Diriallo val a thlawnin ka uang ngai lo,  
Ka zawl an tam, ka zawl loh thing leh mau zat;  
Zahlei zawlkhua lian ka thang leh thin,*

a han ti a. Hei mai bakah *Lalawithangpan di chhaiah zaleng a el maw?* tih te pawh hmuh tur a awm bawk. Awithangpa erawh chuan,

*Di chhaiah lenrual ka el ngai lo,  
Sawmfang zawn thiam ka ni e, Lalawithangpa;  
A changin di zawng ka chhai ve thin*

tiin a lo chhang ve thung a ni. Diriallova hian nula a ngaih (zawl) loh an tam ang bawkin nula a ngaih an tam thu chiang takin a tar lang a. Aizawl khawpui lian taka a hming pawh a than hat thu kan hmu. Awithangpa pawh hi uang lo hle mah se, a fihlim bik lo tih a lang ve bawk. Kristian inzirtirna aia tun hma Mizo sakhua inzirtirnain a thunun hneh zawk an niin a lang a, an pahnih intuknaa nula ngaih chungchang a lang hi thil mak niin a lang lo. An hun lai ngaihtuah chuan insawitheihna ropui, chapopui tham khawpa langsar te pawh a ni awm e.

Hmel, pianphung leh pianhmang hmanga intuk hi Mizo folk song-a intuknaah a mikhual loh ang bawkin Awithangpa leh Diriallova intuknaah pawh a langsar hle. Mizo folk song-a intukna hla kan hmuh theih hlui berah chuan,

*Thlanrawkpa khuangchawi niin e,  
Buipuiin pangpar beh e;  
Mawina nei lo, thatna nei lo, su bui bui,*

tih chu hmuh tur a awm a. Hei hi Thlanrawkpa Khuangchawi-a Bui-puiin pangpar a beh a mawipui lohzia hlaa an hrilna a ni a, mitthlain Bui-pui inhmeh loh turzia hi hmuh theih hial a ni. Kum zabi 20-na hnu lamah pawh hetiang lam hawi intukna hla hi hmuh tur a awm zel a. PS Chawngthu hla *Leng Uchuaki*-ah khan,

*A leng zur zur laitual zauvah,  
partin bel inpenparh e;  
Zaleng dang zawng zah nuih ruk huaiin,  
Sel lo leng chu mi ang lo (1-4)*

tih kan hmu a, F. Laltuaia hla *Tleitir Lungmawi* te pawh hetiang lam rawngkai tho a ni. Mi mal intukna ni ve chiah lo mah se, khawtlang nun hmanga intukna (social satire) a ni a, Mizo folk song-a intukna hla hmasa kan tar lan takte nen a kalhmang a inang tho va; pianphung, pianhmang, hmelhmang leh lan dan hmanga intukna hla vek a ni.

Chutiang chiah chu Awithangpa leh Diriallova te intukna hlaah hmuh tur a awm ve bawk a, pianphung leh lan dana intukna erawh Awithangpain Diriallova a tukna hla a ni ber a, a bul tantu zawk chu Diriallova bawk hi niin a lang a:

*Thîm pawh zing se Awithangpa chu zawng mei bulah a chang âwm,  
Diriallova erawh kulva thlehhniarah,  
Ropui rel rêng rênga ni lènin,*

a han ti ngawt chu sim vang vangna tham khawpa nain Awithangpa chuan heti hian a chhang a:

*Kulva thlehhniarah i chang rua lo,  
I sakhmelin kawr ngau hmelchhia a iang e,  
Nu chhuan òng bêt anga dum zêl zûl,*

tiin. A tuartu tan chuan na kaih kaih tak a ni. Awithangpa hian hei mai hi duh tawk lovin,

*Hringmi tih dawn leh i dum lua e,  
Thing zar zawh la haudangi nunchan iangin,  
Hualreu tuar tuarin i mawi mang e,*

tiin a chhonzawm a. Awithangpa'n Diriallova a tuknaah chuan a na pawl tak niin a lang a, intukna hla hlimawm tak erawh a ni tho mai.

Awithangpa leh Diriallova intukna hian rah chhuah a nei zel niin a lang a, an pahniha intukna avangin mi dangin an tukna te pawh a lo piang zel niin a ngaih theih.

### **Awithangpa leh Chawngkhuaa Intukna**

Diriallova nena an intukna a lo daih tak hnuah Chawngkhuaa chuan Awithangpa hi a rawn tuk ve leh a. Chawngkhuaa hi R. Vanlawma chuan Chhiahtlanga awm, Hmar hnam niin a tar lang (Awithangpa 272). Chawngkhuaa'n Awithangpa awm hle hle lai a tuk ngawt hi chhan dang sawi tur a vang hle a, Awithangpa phêna hmingthan a tum vang te pawh a ni maithei a, Diriallova nena an intukna avanga lo piang chhuak a ni tih erawh chiang takin a sawi theih awm e.

Awithangpa leh Chawngkhuaa intukna hi chi leh kuang leh thlahtu lama intukna a ni a, Diriallova nena an intukna angin thil dang hmuh tur a tam lo hle. Chawngkhuaa hian bul rawn tanin,

*Tlan tlan lo la, ka chhiah bawiah lo kai rawh,  
Sutpui pawm la, doral lungkham lo vang che;  
Lalawithangpa kei ka nêk dai ang,*

a ti chu Awithangpa hian a chhang a, an intukna hla dangin chhonzawmin, chi leh kuang leh thlahtu lam hmangin an inphuah el ta thuai a. Chawngkhuaa hian *Phuaivawm sahrang nen a lem chuang lo/Lalawithangpa, Siakeng, Kawlni ka hlau ve tiin a phuah a*, Awithangpa hi Lelhchhun a ni a, Siakeng Kawlni ni lo mah se, chi hmanga an intukna hmahruai a nih avangin a pawimawh hle tho mai. Hei hi Awithangpa hian a rûl tâwk leka chhangin *Nangmah hi maw Lawitlangpa min tai tum che/Anpai val lungmawl i lo ni e tiin a chhang let a ni.*

Chi leh kuang hmanga an intukna hi thlahtu lama intukna tawrhhlelhawm takin a chhonzawm zel a ni. Hetianga chi leh kuang hmanga intukna hi hmanlai Mizo hunah khan thil thar a ni lem lo

va, “Chi leh kuang lamah hian Sailoho hlei hlei hi insawt an chîng,” tiin R. Vanlawma’n a tar lang nghe nghe (Awithangpa 274).

### **Awithangpa leh Pawiphursiampa Intukna**

Awithangpa intukna hla kan hmuhah chuan a hnukung ber a ni a, an intukna hla hi hmuh tur a tam lo hle a, sawi tur tingin a awm ve mai chauh niin a lang.

Pawiphursiampa kan tih hi Muallungthu pem Pawiphursiampa tia hriat lar a ni a, a hming dik tak chu Dailova nia sawi a ni. Ani hian “*Chhim âwn leh hmar âwn ka ngai chuang lo*” a tih chu Awithangpa hian a chhang lêt a, an intukna hla dang hi hmuh tur a awm lo a ni.

Awithangpa hian Pawiphursiampa tukna hla tlar tê a chhan vat avangin a ngai thutakin pai dam harsa a ti hle niin a lang. ‘Hmarâwna’ tih hi a ngaih huat ber chu niin a rin theih a, a chhan chu a chanchin ziaktu pakhat K. Zawla khan ‘Hmarawna’ chungchhang chu hetiang hian a ziak a:

“... An khuaah chuan pa phutkhat, ‘Hmarawna’ an tih chu a awm a; chu mi ang lek chuan a puitling ang tih a hlauhawm hle mai a. Amah koh duhdan nan mi thenkhat chuan, ‘Hmarawna’ an ti thin. A tan chuan hming huatthlala tak a ni.” (Lalawithangpa 2).

Chutianga hming huatthlala tak hmanga tu tih a hriat ngai hleih lohvina a lo sâwt ve ngawt chu Awithangpa hian a ngaithiam lo niin a lang a, tham lo zet hian,

*Tu pa hraichawi nge i lo nih le?*

*Muallungthu pem Pawiphursiampa zuk nia le!*

*Awithangpa vanhnuai thang ngai lo chu,*

tiin a chhâng lêt ve a ni.

R.L. Thanmawia chuan Awithangpa hi Mizo hla hlui phuahtu hnuhnung ber (last traditional poet) niin a sawi a (Mizo Poetry 100). Mizo hla hlui phuahtu hnuhnung ber a nih chuan, Awithangpa intukna hlate hi hla hlui ziarang hmanga phuah leh intukna a nih bawk avangin, Mizo hla hlui (folksong)-a intukna hla kan hmuh hnuhnun ber chu Awithangpa intukna hlate hi a ni a tih theih ang. Chuvang chuan Awithangpa intukna hlate hian Mizo hla (poetry)-ah hmun thûk tak leh pawimawh tak a luah a, Mizo intukna hla chanchinah ngat pheih chuan, Awithangpa intukna hlate hi tar lan tel loh thiang lo tih hiala sawi theih a ni awm e.

## Primary Sources:

Sailo, L.R. *Awithangpa Zai*. 2nd ed., Diki Sailo, 1996.

Thanmawia, R.L. *Mizo Hla Hlui (Mizo Folk Song)*. Din Din Heaven, Ramhlun South, 2012.

Vanlawma, R. *Awithangpa*. Mr & Mrs. MC Lalrinthanga, 1989.

Zawla, K. *Lalawithangpa (Hmarlutvunga) Chanchin*. 2nd ed., Lalru-anga, 1978.

## Works Cited:

*Dictionary of Literary Terms*. 8th ed., Rama Brothers Pvt Ltd, 2009.

Dokhuma, James. *Hmanlai Mizo Kalphung*. 2nd ed., Hmingthan-puii, 2008.

Pa, Thanpuii. "Hla Nge Nge." *Thu Leh Hla*, vol. 37, ser. 339, Apr. 2011, pp. 2–23.

Thanmawia, R L. *Lung Min Lentu*. R L Thanmawia, 2006.

... *Mizo Hla Hlui (Mizo Folk Song)*. Din Din Heaven, Ramhlun South, 2012.

... *Mizo Poetry*. Din Din Heaven, Ramhlun South, 1998.

Vanlawma, R. *Awithangpa*. Mr & Mrs. MC Lalrinthanga, 1989.

Zawla, K. *Lalawithangpa (Hmarlutvunga) Chanchin*. 2nd ed., Lalru-anga, 1978.

... *Mizo Pi Pute leh An Thlahte Chanchin*. 5th ed., Lalnipuii, Mission Veng, 2011.