

**BRU SETTLEMENTS AND ITS IMPLICATIONS ON THE
POLITICAL DYNAMICS OF MIZORAM**

**A THESIS SUBMITTED IN PARTIAL FULFILMENT OF THE
REQUIREMENTS FOR THE DEGREE
OF
DOCTOR OF PHILOSOPHY**

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DYNAMICS OF MIZORAM**

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Submitted

In partial fulfillment of the requirement of the Degree of Doctor of Philosophy in
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He has fulfilled all the requirements laid down in the Ph. D. regulations of the Mizoram University. The thesis is the result of his investigation into the subject. Neither the thesis as a whole nor any part of it was ever submitted to any other University for any research degree.

I also want to state here that all the experts' comments and suggestions have been incorporated in the Thesis.

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DECLARATION

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December, 2022

I, Lalremruata Sailo, hereby declare that the subject matter of this thesis entitled '*Bru Settlements and Its Implications on The Political Dynamics of Mizoram*' is the record of work done by me, that the contents of this thesis did not form basis of the award of any previous degree to me or to do the best of my knowledge to anybody else, and that the thesis has not been submitted by me for any research degree in any other University/Institute.

This is being submitted to the Mizoram University for the degree of Doctor of Philosophy in Geography.

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CHAPTER – I

INTRODUCTION

1.1 Conceptual Framework

The growing tide of political and social unrest among the Bru started much before the 1970s. The Bru who tried to enter politics migrated to Mamit from different districts of Mizoram in the hope of support from their clan and trying to claim autonomous status in the state. On June 15, 1990, they formed a political organization named the Riang Democratic Convention Party (RDCP) and issued a press release that they attempted the formation of the Autonomous District Council (ADC) for the Bru. The Bru organizations such as the Bru Student Association, Bru Welfare Committee, and RDCP had a joint conference at Putlungasih (Lunglei District) on the 21st -24th, Dec 1994 formed a Bru National Union (BNU) to force the Government to create ADC for Bru.

In September 1997, the minority Bru tribe, through its political organization BNU, demanded the setting up of a separate Bru Autonomous District Council (BADC) in the western belt of Mizoram inhabited by the tribe. This angered the more dominant community in the village all over the western belt of Mizoram who was already incensed over the recommendation of a parliamentary committee for creating a separate administrative unit for Chakma tribes. In the midst of this tense situation, the Bru National Liberation Front (BNLF) killed a Mizo wildlife warden in the Dampa Tiger sanctuary, in response, angry Mizo in all the neighboring areas set fire to the houses of Bru.

As ethnic violence intensified, Bru fled across the border to the adjoining states of Tripura and Assam where they continued to languish in the refugee camp. The Bru refugees have rejected all appeals by the Mizoram Government to return to their homes. The Mizoram Government also firmly rejected the demand of the BADC by BNU and BNLF for fear of creating a division in Mizoram state. The eligible voters from these 80

villages (Mamit, Kolasib, and Lunglei) who are in the transit camp are 8,514 from Mamit, 1,756 from Kolasib district, and 744 from Lunglei district (Election Commission final role publication 2015). Among the 11,014 persons 8558 are already repatriated in Mamit (28 villages) and Kolasib (3 villages) (abstract of repatriation of Bru 1st- 6th batch, 2009-2015). Bru's are settled mostly in the valleys of Langkaih and Teirei Rivers in the Mamit District (Lalthakima, 2008). And in Kolasib they are settled mostly in the valley side of Tuichhuahen and Bullung Lui. The life and culture of the tribal people are nurtured in the cradle of nature chiefly in the forest timbers and plants (Sarkar and Dasgupta, 2009).

The Bru settlements are situated beside the stream or river valleys due to the fondness for water where they can easily find fresh marine food items. They also selected an isolated pocket of the forest because they are forest dwellers and depend on shifting cultivation, who always search for virgin land so they can protect their own culture and society.

The study focuses on the settlement's origin, political development, and patterns of growth and concentration of Bru electoral voters in the 2013 and 2018 MLA elections. The study is based on secondary data and primary data which have been collected between 2018 and 2019. Primary data have been also collected from 24 Bru-inhabited villages accounting for 30 percent of the total Bru-inhabited villages in Mizoram.

1.2 Scope of the Study

The study is mainly focusing on the Bru settlement and its impact on the political dynamics of Mizoram. The entire study could be divided into five major components such as the origin of the Bru settlement in Mizoram, the Population and Economy of Bru populations, the quality of life among Bru populations, the voting behavior of Bru electoral voters, and the impact of Bru voters on election result of Mizoram Legislative Assembly Elections. There is no other deep research done on the Bru population and its relationship with the state's political dynamics. This work will be first and foremost. It

will be useful to all stakeholders- researchers, academicians, policymakers, the general public, and students.

As per the final role 2015, there are 43 villages in the Mamit district, 12 villages in Kolasib and Lunglei districts, and, 15 villages in the Lawngtlai districts. Generally, Bru settlements are situated beside the stream or river valleys due to the fondness for water where they can easily find fresh marine food items. In the study, 24 villages from the Bru inhabited districts have been selected for a case that comprises 30 percent of the total Bru inhabited villages of the entire state of Mizoram.

1.3 Objectives

The major objectives of the study are

1. To trace the origin of Bru settlement in Mizoram
2. To study the population and economy of Bru in Mizoram
3. To assess the Quality of life among the Bru population
4. To examine the impact of the Bru settlement on Mizoram politics

1.4 Statement of the Problem

In a democracy, a form of government depends upon the decisions made by the citizens. The present-day could also be called a representative day. All the political portfolios will be filled in through elections and the franchise has become more vital. But, how people vote and how leaders build electoral support are questions that have always excited many social researchers and commentators on Indian politics. However, no research has been done on accounts of the dynamics of political election which is influenced by one or specific caste or groups of peoples. Much of the writing in the field remains largely based on the theoretical and political inclination of any kind of writer. Actually, in a small state like Mizoram, it is believed that the concentration of caste groups could largely influence the formation of government but there is no specific finding on this. It is needed to produce real findings on this matter. Thus, the empirical study conducted during 2018-2019 would throw light on changing dimensions of electoral politics and voting behavior as well as growth and concentration.

1.5 Study Area

Mizoram is a landlocked state in North East India and shares 585 kilometers long international borders with Myanmar and Bangladesh (Pachua, 2009), and the northern part shares domestic borders with Manipur (95km), Assam (123 km), and Tripura (277km). It lies between 21°56'N – 24°31'N latitudes and 92°16'E–93°26'E longitudes (Pachua, 2009). The tropic of cancer runs through the state nearly to its middle. It is the fifth smallest state of India with 21,087 km². The maximum north-south distance is 285 km, while the maximum east-west stretch is 115 km. As per the 2011 census, the decadal growth rate of the population from 2001 to 2011 is 23.48 percent. The state has a density of 52 persons per sq km with a literacy rate of 91.33 percent out of the total population of 10, 97,206 (2011 Census).

In Mizoram, there are eight districts, in which Bru are settled in four districts (i.e. Mamit, Kolasib, Lunglei, and Lawngtlai) which are situated in the western flank of the state bordering their original homeland Bangladesh as well as Tripura and Assam. They are mainly concentrated on the western side of River Tlawng, which is the longest river in Mizoram. The Brus mostly settled in the valley along the rivers of Tlawng, Tut, Teirei, Langkaih, and Khawthlang Tuipui. Among the districts, Mamit has the highest number of Bru population. There are 43 villages in Mamit district, 12 villages each from Kolasib district and Lunglei which have Bru settlement as per the final electoral roll published in 2015. In Lawngtlai district there are 15 villages but they are mostly mixed settlements with the native people and they do not have refugees.

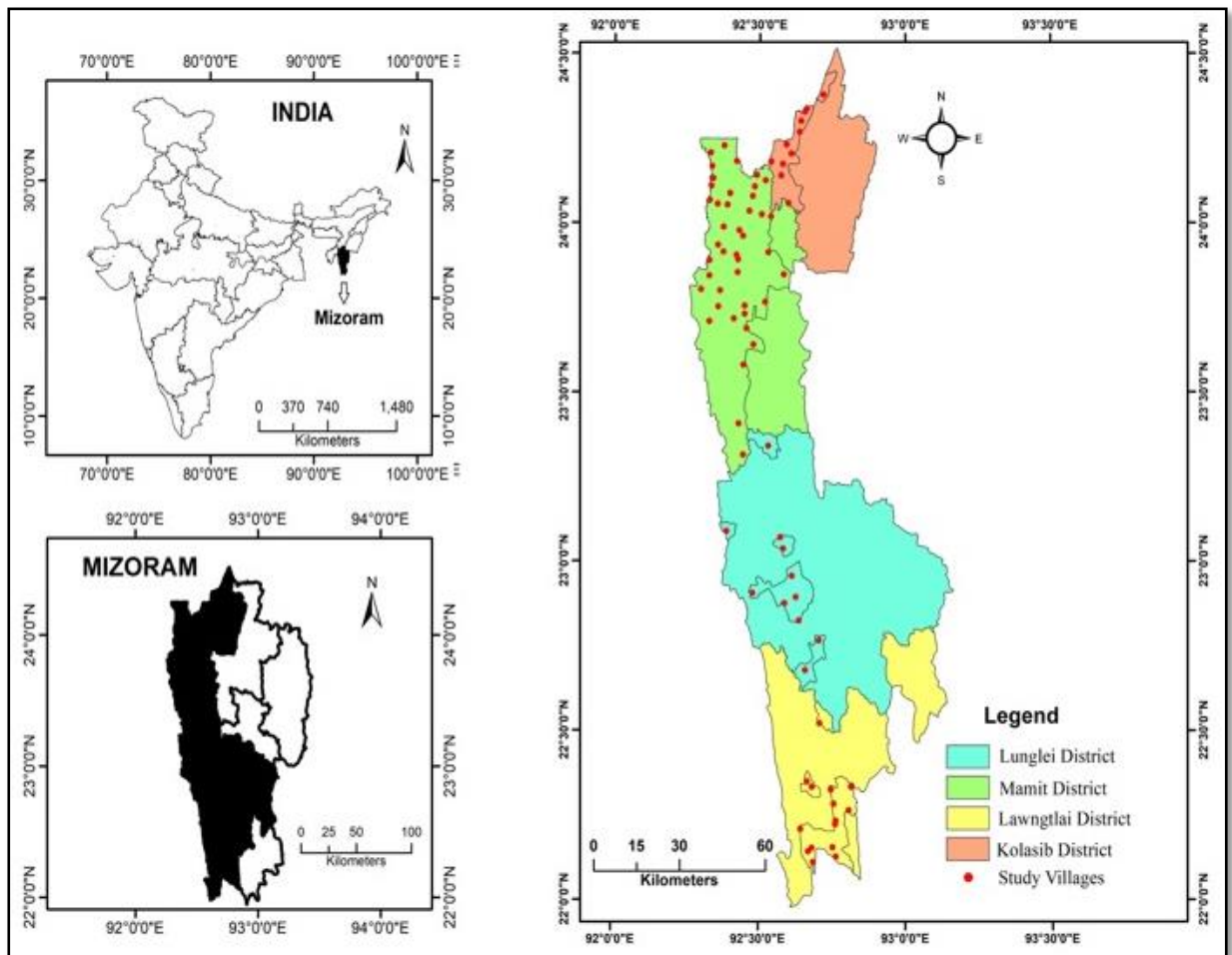


Figure 1.1 Location Map of the study area

1.6 Review of Literature

An American geographer Bowman (1926) studied the pioneer fringe of settlement and stated the importance of pioneer protection. From time to time the pioneer has vanished and the world is full of Humanity. The original owners are being disposed of and assimilated. This transforms politics, culture, and language as well as society. It is the business of geography to deal with the fringe of fact, to seek new truth, and thus to help defeat some of the hitherto enslaving forces of nature.

The study done by Muir (1975) includes administrative sub-division, organization of territories, and electoral geography regarding the voting behavior and political attitude of the population in political geography. He applied modern statistical approaches to the study of intra-state political phenomena as well as quantitative methods to the problem of political-geographical investigation.

Brawer (1978) superimposes the Jordan and Israel borderline and studies the impact of boundaries on rural settlement. Stating that the newly formed political boundary that cut across the region caused a significant change in the cultural landscape of the newly created frontier area, especially in the pattern and function of rural settlement and in the behavior of their inhabitants.

Thompson (1978) reviewed the evolution of settlement in Corsica. This review is about three categories of conflict, Geopolitical, economic, and development, each coinciding with a special form of domination. External domination has been exacerbated by internal divisions, which also have influenced the settlement pattern.

Rayappa and Grover (1979) studied the employment and unemployment problems among the weaker sections in India and attempted to highlight various governmental development programs to uplift the scheduled caste and the scheduled tribe population. They briefly analyzed the socioeconomic and demographic status of the weaker section, their working condition, and ethics, and the problems of unemployment among them. In their studies, they suggest the way for employment generations, skill development, income augmentation, etc. They also highlighted the six plan objectives and strategies for the upliftment of employment problems to the scheduled caste and scheduled tribe population.

Samanta (1980) observed the socio-cultural and agro-economic change among the Reang Tribes of Tripura. Investigation of their history, migration, social organization, norms, social customs, culture, and value system, as well as religion and rituals, has been done. And analyzed that the rate of change has been seen with a slight rate of changes in each of the indicators.

Weiner (1983) studied the political demography of Assam and stated that among the most precarious political systems in the world are those that seek to hold together a society containing at least two ethnic groups, one of which has a bare or near majority. Elite coalitions, territorial decentralization, and electoral arrangements are among the variety of mechanisms that enable such societies to govern themselves. Some form of power-sharing is usually necessary or at least an arrangement under which one group wields political power but provides some degree of economic security to others. These arrangements are often so precarious that demographic changes result from differential natural population growth rates among ethnic groups, emigration, or immigration can disrupt the political system.

Boldt and Long (1984) study the tribal tradition and Western political ideology. Autonomous statehood for the native Indian people in Canada is unable to be granted by the government due to the fear of dividing the nations. However, the Indians would like to preserve their traditional belief, values, customs, and institutions. Instead of granting autonomy, the government tries to eradicate the inferior thinking among the Indians and to cooperate with the Canadian tradition.

Nayak and Prasad (1984) analyzed the National Sample Survey data to compare the scheduled caste and scheduled tribe with the non-SC/ST in terms of the level of living in Karnataka state. They briefly investigate the disparities in terms of levels of education as well as the occupational structure of households in the study area.

Sethi (1984) studied the political transformation of India and stated that the trends of increasing poverty, inequality, growing landlessness, unemployment, and centralization of power led to the emergence of a new political party, a communal party as well as a regional party.

Singh (1987) studied the different tribes in North-East India along with their geographical location, origin, religion, administration, and identity crisis. He analyzed the demographic changes in different states, including the consequences of immigration and the impact of the non-tribal move to the tribal area. Immigration and its result,

which affected the culture and society in all the North-Eastern states of India have been highlighted, as the causes of an identity crisis due to development which in turn affected the politics, religion, cultural, and social changes in the region. This led to discontent between different ethnic groups which might continue for years to come.

Corbridge (1988) studied the models of Jharkhand politics and stated that the decline of Jharkhand ethnic regionalism is due to the economic transformation that destroys the old patterns of livelihood and ethnicity. In his studies, tribal development policies do not tackle the backwardness of the tribes perhaps they mislead and continue to hold open the door for the pursuit of ethnic politics.

Talukdar (1988) in his book described how the Chakmas in the Chittagong Hill Tract organized themselves and lived without much interference from outsiders. He gave in detail the socio-cultural size of the Chakmas in the Hill Tracts. He also described how the political change in the South Asia region after the colonial period also affected the life of Chakmas, and how under different political changes, first under Pakistan and in 1971, under Bangladesh the Hill Tracts also underwent politico-social changes. The crisis in the hill and the problem of Chakma are studied in detail.

Falah (1989) In this case study, the Galilee region is examined within the context of territorial control. Since the region is characterized by a large concentration of a numerically dominant Arab population, state planning policy—which is motivated by Zionist ideology—has aimed at preventing the formation of an Arab ‘core area’ there. The policy of Judaization, implemented in various stages to create a new and alternative ‘Jewish core’ in mountainous Galilee, has significantly shaped the unique pattern of urbanization in the local Arab settlements. The failure of this state strategy to achieve a positive Jewish demographic balance and to break up the territorial contiguity of Arab lands and settlements has served to strengthen the rootedness of the population in their villages and has acted as a retarding influence on rural-urban migration.

Ashan and Chakma (1989) wrote a problem of national integration in Bangladesh: Chittagong hill tracts. In their book, the government ceased the tribal land

for development purposes like dams and industries. In their development program, the indigenous people are not given their rights. This led to unequal development in the region and heightened the feeling of deprivation among the tribal. Tribals are left without land and settlement; all their properties are given to Bengali. The result of these conditions of injustice, discrimination, and neglect led to the rise of armed rebellion 'Shanti Bahini'.

Domestic political factors, settlement claims, and urges for the protection of their culture and society were the main causes of tribal insurgency in Bangladesh.

Baruah (1989) stated that in continuation of the British policy that aimed at the protection of vulnerable indigenous peoples has led to the successful political integration of dissenting minorities in the northeast. An important part of this policy is the diffusion of a model of culturally defined political autonomy in the Northeast. These assumptions that there are exclusive territorially based ethnic groups that can be given autonomy may prove dangerous in the long run.

Dar (1994) studied the Jewish immigration and settlement scheme: impact on the state of Al-Quds and stated that the Jewish Immigrants converted from the minority to majority and became masters of land on which they had no moral or legal claim and established the state of Israel by dividing Al-Quds city and Palestine. The Israeli government followed a policy of displacement of the Muslims and then replaced the Jews in their occupied territory, commonly known as the Policy of Settlement. The Policy of Settlement aims at the complete annexation of the Al-Quds city and its Judaism. Also, religious discrimination has been an important feature of Jewish policy.

Khiangte (1996) studied the insurgency in the northeast and observed that over the years, the demand made by insurgent ethnic groups has not altered and the basic aim and aspiration have centered on the establishment of an independent nation and it has proved to be extremely contagious. The sense of neglect and exploitation has given vent to the need for an armed organization, through which is believed that the solution to their problems is by pressurizing the government to take notice of their demand. She

suggested two points to eliminate ethnic insurgency, the forces, which are against the peace process, must be identified and eliminated and the second step is to develop the region economically.

Sarkar (1997) studied the minority and ethnic politics in East Europe and they suffer from a chronic problem of aggrieved minorities. The complicated ethnic compositions of the region defy easy solutions. The states created after World War I from the ruins of the great empires were the handiwork of the Versailles Settlement and application of the reigning politico-moral principle of the time - 'national self-determination. However, not all nationalities were blessed with states. Strategic consideration of big powers and the sheer extent of ethnic co-existence did not allow for uniform application of the principle. In East Europe 'nationalism', and 'nation' are defined in ethnic and linguistic terms, which necessarily exclude a significant number of minorities who reside in the state.

Rey and Bachvarov (1998) examined the rural settlement transition in Europe and stated that the distribution of settlement reflects the natural environment, socio-economic factors, and technical conditions. The dispersed settlement developed as a result of the socio-political condition in Hungary and both the social and natural environment in the Balkans Mountain area. They observed a change in settlement due to political conditions, especially of communism.

Fernandes (1999) studied the historical perspective of conflict in the northeast and thought that the political conflict in the northeast essentially centers on the differences between traditional leadership and the newly emerging modern elite among the tribes regarding the nature of political freedom they desire. If the former wanted independence, the latter demanded autonomy within the Indian state. The Indian state, on the other hand, by viewing this problem as one of law and order, has inadvertently strengthened the hands of the secessionist traditional leaders.

Mahapatro *et al.* (1999) analyzed the effect of socioeconomic on the structure of the population in Bhattara from different parameters in socio-economic. These studies

have been carried out among the tribes of Bhattara of Nowrangpur District Orissa and gave a suggestion for a micro-level perspective for the population planner.

Vincentnathan (1999) studies caste politics and violence in South India. The main conflict and discontent among the tribes are due to competing for hierarchy and equality. Each tribe has its supported party and became a vote bank for the political parties.

Acharyya (1999) wrote a book, "Insight into the Reang" in which studies have been made in terms of history, migration, distribution, socioeconomic, religion as well as village administration. In-depth studies on Reang in Tripura have been made to a close quarter. Their growth of population, literacy rate, social custom, economic status, material life, and habitat have been analyzed.

In his study, ethnically and linguistically the Reang is among the Tibeto-Burman Tribes of North-East India, and their language Kakborok belongs to the Sino-Tibetan linguistic family which is closely related to the Kok-borok of Tripuris with some regional variation. He observed that many Reang families migrated to Mizoram in search of food and virgin land for the practice of Jhum cultivation. Due to discouragement by the Mizoram government, they returned to Tripura, though their number is very significant.

He stated that their economy mainly depends on the forest and its vicinity. Their principal demands are satisfied through forest resources. Their pre-agricultural economy was mainly on food-gathering activities. They used to gather forest products besides hunting wild animals and fishing. Before they adopted settled cultivation, the Reang family was habituated with Jhum or Shifting Cultivation. Nowadays Reang family has become interested in wet rice cultivation in addition to their Jhum cultivation. The economic activity is fully based on agriculture, forest products, and in addition various forms of labor.

His research reveals the Reang family usually practices a joint family system in which the family head distributes the workloads among the family members. The single-

family system is the smallest unit in the Reang community in which families consist of 5.45 persons. They adjusted themselves to the Hindu environment and adopted their methods, customs, and religious practices which differ from their traditional folkways.

He observed that their internal government is 3 tier administrative organization at the village, clan, and community levels. The head of the community is Rai, who acts and is respected as a monarch and is the supreme internal administrative head. The second tier is Chapia Khan who is followed by Chapia and Darkalim is the priest.

He stated that changes took place in every field economic, social, religious, literacy, authoritarianism, political, etc. He analyzed that the Reang population was 35,881 in the 1931 census and the 1981 census 84,003 approximately 1 lakh in 1991.

Conway (2001) tries to explain the low level of women's participation in politics through different theories such as sociological, Psychological, rational, and political processes. He seeks explanations for the low proportion of public office which is held by women. Through his studies, he stated that women are in low participation due to a patriarchal society, family care responsibilities, and unable to pass through the nomination process.

Srikant (2000) wrote about militancy and identity politics in Assam and stated that with the state getting tougher and the public turning against them, the militants in Assam are clearly on the defensive today. Militancy in Assam is not a mere law and order problem but a reflection of a deeper malaise affecting the whole society. The main causes of militancy and identity politics in Assam are claiming their ethnic autonomy. The politics of identity in Assam is trapped in the world of appearances, fighting imaginary enemies, and drawing strength from prejudices and misconceptions of groups about themselves and others. Without an understanding of the material and ideological roots that give birth to militancy, restoring peace in Assam would be an uphill task.

Heredia (2002) stated that the correspondence between a negative ethnic identity and a marginalized social status is crucial for any interventionist strategy that seeks to empower people to break out of the poverty trap. For tribes, this implies integration into

the larger society, but not necessarily with a loss of their distinctiveness. By isolating the tribes, we obstruct both their contribution and their challenge to society.

He thought that the most important thing to cooperate with the tribes is to achieve an integration that will address the fundamental issues of the tribal question, issues that concern all ethnic minorities in our country as well: social equality, economic equity, ecological sustainability, people's participation, cultural autonomy, and democratic integration.

Roger (2002) evaluates the economic development and positioning of ethnic political parties in Bulgaria and Romania. He stated that 'to compare these two cases, one pays attention to a factor which is neglected by Rokkan, namely the respective economic situation of the homeland of the ethnic minority and the country it lives in. These situations direct the balance between inward-looking and outward-looking factions within the party which represent an ethnic minority. Hence it makes the negotiations with the big governing parties more or less easy to manage.

Das (2003) investigated social transformation and political orientation in Midnapore and stated that the national and state politics have ruined the tribal more dependent on the dominating political order of the non-tribal community who are in majority and well in socio-economic status. Even the change made in the economic scenario of the tribal people, which is benefited only by a few people, change in lifestyle makes the tribal more vulnerable.

Ghosh (2003) examined the genesis, growth, and continuance of ethnicity and insurgency in Tripura, a much-troubled state in northeast India. It is argued that the problems of ethnicity and insurgency in Tripura have much more to do with modern politico-economic processes than with mere ethnic group identities. It is suggested that ethnicity is neither static nor a pre-determined object, but a situational construct. Though based on some real-life experience of deprivation, it is otherwise manipulated and mobilized for personal/group interest.

Oinam (2003) in his study of Manipur ethnic conflict in India's north-east stated that it has long been raven by conflicts among ethnic groups on issues of exclusivity, dominance, and integration. Identities that shape conflict are not necessarily primordial but are a creation of political necessity and administrative convenience. In recent decades, as the Naga-Kuki conflicts and later between the Kukis and Paites demonstrate identity conflicts have been waged not merely on questions of land, immigration, and settlement, but also on the overweening fear of loss of identity itself.

Bharucha (2003) studied the impact of identity politics on differential voters and the determinants of voting behavior. As a whole in India, voter apathy became lower in this decade and at the regional level, ethnic base politics is still prevalent. To eradicate voter apathy and ethnic or caste-based politics our policy needs to be reformed.

Smith (2004) defined landscapes in the broadest sense to incorporate the physical contours of the built environment and the imaginative reflections of spatial representations-contribute to the making of politics. He noted that politics is the product of social action. His book systematically attempts to explain the links between spatial organization and politics from an anthropological point of view. The settlement in which we live and work, the culture in which we practice, and the national territories we occupy are historical and political outcomes. Smith brings together contemporary theoretical developments from geography and social theory with anthropological perspectives and archaeological data to pursue his findings.

Bric *et al.* (2004) wrote a book 'From Political Violence to Negotiated Settlement: The Winding Path to Peace in Twentieth-century Ireland and thought that political violence was foresworn in favor of a new strategy of inter-group bargaining and compromise. The political standpoints have deep historical roots, and this book examines them systematically.

Shimray (2004) studied the socio-political unrest in northeast India and evaluated the socio-political unrest in the northeast as an offshoot of unequal power relationships between the ethnic groups in the region. History shows that ethnic conflict in the

Northeast has long social and cultural roots. The current turmoil has more to do with ethnic political aspirations and the effort to protect local territories and resources. The expansion of ethnic identity has captured political institutions and social movements. Moreover, the socio-political assertion is based on demographic power to maintain ethnic hegemony.

Battacharya (2007) analyzed the electoral behavior among the tribal people in Tripura. He showed the motivation for political participation among different tribes from 1972-2003. He studied since Tripura became a full-fledged state and the analysis has been made from Assembly elections and Lok Sabha in Tribal areas. He found that the declining rate of the polled vote from 1988 to 2003 must be tackled for the success and fulfillment of Parliamentary democracy.

Sonowal (2007) inspects the demographic transition of tribal people in a forest village in Assam. The departments of the forest who ask the tribal people to settle in the forest village are given a task and offer land in the future for their socio-economic development. Still, the people who stay back in their parents' homes are better in their economic standing as well. Due to the intrude of non-tribal in the area, the real tribal are worn out from the tribal village by the non-tribal.

Vanlaltlani (2007) study religious identity among the Bru of Mizoram. She traces their origin and history and highlights the reason they are called Reang and Tuikuk in Mizoram. In his research, she found out that 96.5% of the respondents like to call themselves Bru and 3.5% only want to identify as Riang clan. And asserted that in terms of linguistic and ethnic affinity, they are akin to Tibeto-Burman tribes of Mongolian stock. Bru of Mizoram is the descendants of people whose origin lies somewhere outside Mizoram and traces their history of migration. Thinking that from the perspectives of their linguistic, ethnic, and physical features they are considered one of the Mongolian tribes whose ancestral home lies somewhere in China. She concluded that the exact date of bru migration to Mizoram is unknown because depending on the individual as well as the family their periods of migration are not the same.

Lalthakima (2008) studied the origin, growth, and dimension of insurgency in Mizoram. He briefly studied the Bru history, migration, administration, and political development which led to the insurgency in Mizoram. The Brus of Mizoram is a minor ethnic group who resented the attitude of discrimination of the dominant tribe towards minority groups dotting the periphery. For them, the problem lies not only in the political dimension but also and for more in the economic condition. This feeling of economic deprivation resulted in the minds of some of the Brus needing to form an outfit to put pressure on the government for their upliftment.

Mehrotra (2008) studied ethnicity, religion, and politics in Tajikistan and stated that the end of the Cold War and the subsequent development of globalism and localism has jeopardized the traditional concept of nation-states where people of different ethnic origins co-existed. Ethnic politics is largely concerned with the protection of the rights of members of groups within the existing state, with no claim for a territorial homeland. Elites of minority ethnic groups may strive for adequate representation in the government or minorities demand economic, social, and political policies be implemented which are aimed at uplifting their community. The rise of an ethnic nation is particularly due to the disappearance of the "balancer", both internally and internationally, which had until then kept the divisive groups in check by maintaining the equilibrium. The outcome of ethnos nationalism can lead to variance that can be identified as peaceful reconciliation, peaceful separation, and war.

Azeez (2009) found that ethnicity and party politics highly affected the politics of Nigeria. These ethnic and party politics are not only the reason for feeling inferior among the people it's also because of a lack of good leadership. Removal of ethnic politics is not enough for the consolidation of democracy; much is also dependent on the intention of existing and emerging political leaders and their sincerity as well as their commitment.

Remenyi (2009) studied the political consequences of Yugoslavia and its impact on the settlement system. In his studies settlement system and ethnicity have been

changed by the geopolitics in Yugoslavia. The sub-national divide changes the socio-economic, culture, and workforce in the country.

Sahadevan (2009) highlights the interaction patterns and strategies of an artisan tribe in Kerala. Due to unemployment in artisans' work and several other factors, they are forced to other states as wage laborers. Migration to other states resulted in cultural change and changes in occupational patterns.

Shanmugam (2011) identifies the tribe's weakness in the social hierarchy and their poverty among different groups. Their incomes are highly dependent on the land holdings hence loss of land means an increase in poverty by the tribe. Also, learned the correlation between alienation and the poverty level and found that there was severe poverty in the study area where the magnitude of land alienation is high.

Parimalavalli (2012) analyzed the socioeconomic and nutritional status of tribal children. Tribes are at risk of undernutrition due to poverty and improper health-seeking behavior. The tribes are living in small size family, having low incomes with a high rate of illiteracy. The physical statuses of the tribal children are very poor and malnutrition is prevalent among the respondents.

Ajaz-ul-Islam *et al.*, (2013) investigate the livelihood contribution of forest resources in the tribal community of Jharkhand. They mainly enquire about the income and employment status of the people and suggest that livelihood promotion among the tribal people needs a shift from forest resources to keep pace with the present condition of development and for future challenges in the study area.

Dikshit and Dikshit (2014) study the land, people, and economy in North-East India. They wrote that the Bru were the sub-tribes of Kukis and their previous homeland was Tripura and migrated to the Chittagong hill tracts. They also stated about the ethnic clash between the Indigenous Mizo and the Bru tribe.

Sengupta (2015) examined the migrant narratives in state-led development with special reference to Reang in Tripura. He set out four main causes of migration by the

Reang tribe and why this community tends to move away from developed areas and tackle the main reason behind these.

Islam *et al.*, (2015) analyzed the socioeconomic and demographic description of tribal people who subsist in forest resources. Which majority of the interviewee was middle-aged and were very low in educational levels. They barely play a role in an organization and lived mostly as a nuclear or large family structure. Landholding among the respondents is small to marginal, engaged mainly in cultivation. Unemployment was very prevalent in the study area which led to low socio-economic status.

Basket (2016) investigates the socio-economic status of tribal people in the Burdwan district of West Bengal. He found out that in the sub-division of Burdwan the scheduled tribe has the highest socio-economic status and Katwa has the lowest trend. In the two-sub divisions' schedule tribes are above average and the other two subdivisions are below average.

Ali and Das (2017) studied the tribal situation in northeast India. The internal migration from different directions leads to diverse racial and linguistic groups with different socio-cultural patterns and varied economic organizations. The tribes are mainly of mongoloid origin and transformed themselves into tribal and non-tribal groups. The development among these tribes is that they transformed into a contemporary tribal culture that runs through a long history. Diverse ethnicity plays a decisive role in various political developments in the region.

Greer *et al.*, (2017) examine the impact of public health and politics and vice versa. They analyzed various government decisions which affect public health and which in turn affect the political status of that particular country.

Shilaho (2018) wrote political power and tribalism in Kenya in which he reveals about ethnicity, challenges, tribalism, and political systems, as well as the leftist mafia who used to interfere in the politics of Kenya

The ethnic issues in the sixth schedule area or District Council of Mizoram have been studied by Dounghel (2019). He highlighted that Brus are the most backward tribes in Mizoram and their main settlement is concentrated in the Sekulh area in Lai Autonomous District Council. He also wrote about how they awoke in the political scenario and formed a political party in that particular region.

Arshad (2019) investigated the internally displaced tribes in the northeast, especially Mizoram. He traced the Bru settlement area and studied their history and how they started to settle in Mizoram. Some historical places have been highlighted and their names are closely connected to the Bru languages and also gave fruitful information about how the government officials permitted them to settle in Mizoram. Also wrote about the genesis of the conflict between the two ethnicities i.e., Mizo and Bru, and their resolution of conflict by the different organizations as well as the government.

Rao (2019) studied different tribal groups in India, especially in the states of Andhra Pradesh and Telangana. In which the tribal population is studied differently on the base of racial, linguistic, and cultural traits, especially in North-East India, Andaman and Nicobar Island, and other places. In the meantime, there has been contiguity between the non-tribal and tribal communities and guided to the diffusion of the cast and the religious perception among the tribal communities. The socio-cultural jumble that affected the tribes of Andhra Pradesh and Telangana is evident from the caste hierarchy, linkage with Hindu mythology as well as the local rulers. This resulted in the decline of the post-independent period with the rise of awareness of constitutional privilege and schemes for the developmental activity of the tribal people.

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CHAPTER – II

METHODOLOGY

2.1 Introduction:

The methodology of the present study includes a selection of the study area, preparation of schedule, sampling design and sample size, collection of data, data processing viz., data entry, tabulation, analysis, and interpretation with the application of statistical techniques and graphical works. The study was mainly based on primary data collected by the author during the years 2018 and 2019. The study comprises four major components the origin of the Bru settlement in Mizoram, the population and economy of Bru ethnicity, the quality of life, and the impact of the Bru settlement on the politics of Mizoram. To study the population and economy of Bru ethnicity, 22 indicators have been used. Objective and Subjective data have been set to measure the quality of life among the Bru population. The Electoral Roll of 2013 and 2018 have been used, as these two consecutive years' falls for elections of Members of the Legislative Assembly. These data have been used to examine the growth and concentration of Bru electoral voters in the study area with respect to village, constituency, and district.

2.2 Selection of Study Area

Bru settlements are found in four districts out of the total eight districts such as Mamit District, Kolasib District, Lunglei District, and Lawngtlai District. The study covers the four districts where Bru populations are formally living or settling more or less permanently. Normally, Bru settlements are situated in the western flank of the state bordering their original homeland Bangladesh as well as Tripura and Assam. Among the districts, Mamit has the highest Bru population where there are 43 villages in Mamit district, 12 villages each from the Kolasib district and Lunglei which have Bru settlements. In Lawngtlai district there are 15 villages but they are mostly mixed

settlements with the native people and Chakma ethnic as per the final role published in 2018.

2.3 Selection of Villages

Probability Proportional to Size (PPS) Sampling Technique is used to select sample villages. Since the number of households is unknown, the Sample size (household) is determined with the following formula given by Yamane (1967) - where N = total population, e =sampling error (or level of precision which is 0.05), Then the total sample size is 394. After selecting the villages, questionnaires were distributed proportionately among the selected villages with the help of the following formula

$$nh = \frac{Nh}{N} xn$$

Where nh = sample size for stratum h ,

Nh = population size for stratum h ,

N =total household size, and n =total sample size.

Thus, 24 villages from the 4 districts have been selected for the case study which accounts for 30 percent of the total Bru inhabited villages (i.e., 83 Villages) in Mizoram based on Electoral roll 2018.

Primary data has been collected during 2018 – 2019. Secondary data has also been used such as the Electoral Roll of 2013 & 2018 (ECI), Census of India data, Population data from Mizoram Police, and Population data from the Tribal Research Institute. The collected data has been analyzed by simple arithmetic and percentile.

2.4 Sampling and Sample Size

Both qualitative and quantitative data were collected to conduct the study. Data was obtained mainly from primary sources. The selection of villages was mainly based on the concentration of Bru ethnicity based on a pilot survey conducted in 2018. Besides

this, the location such as river valleys and structured hills; distance from the urban centers and roads; population size, and the level of infrastructural facilities are also considered for selection. Primary data was collected from 24 Bru inhabited villages comprising 30 percent of the total households by systematic random sampling technique. In this case, firstly all the villages are classified into high and low Bru ethnicity villages, and the sampling technique is used to select sample villages.

2.5 Selection of Household

Households were selected by adopting a systematic sampling method. Before conducting the case study, a pilot survey was undertaken first to select the villages and appropriate variables to be included in the study. Those variables which have no relationship were excluded from further analysis. Thereafter a structured schedule was framed and face-to-face interviews were conducted on all the components of the economic condition of a family, quality of life, voting behavior, electoral participation, and so on. All the houses were firstly classified into four based on the types of the house Bamboo, Assam type, Semi-permanent, and RCC. This enables us to find the quality and political behavior among different economic classes of the population. The household-level survey was conducted in 2018 and 2019. Secondary data were also collected in relation to the number, concentration, and growth of Bru voters from 2013 and 2018 MLA election data. Data is used to measure spatial and temporal analysis of Bru electoral voters in terms of number, concentration, and growth.

2.6 Selection of the Indicators

To study the population and economy of Bru ethnicity, 22 indicators have been used. Population components include the number population, number of households and Sex Ratio (Table 4.1), religions, and sub-denomination including Presbyterian Church of India (PCI), Baptist Church of Mizoram (BCM) BBC, United Pentecostal Church of Mizoram (UPCMZ), United Pentecostal Church, North East United Pentecostal Church

(NEI), Adventist (7th DAY), Salvation Army (SA), Roman Catholic (RC), Lairam Isua Krista Baptist Kohhran (LIKBK) or Isua Krista Kohhran (/IKK) and others (OTHS) as shown in Table 4.2.

To study the economy of the Bru population, 21 component of indicators have been selected such as house types including Bamboo/Thatch, Assam Type, Semi-Permanent and RCC, Occupational structure such as Cultivator, Daily Worker, Government Job, Lumbering and Business, Per capita Income per day, Self Sufficiency in food production and Livestock per head, Landholding includes Village Council (VC) pass, having Land Settlement Certificate (LSC) Periodic Patta and Ordinary Pass, household assets including a number of Vehicle, Number of Television (TV), number of Mobile Phone, availability of Internet facilities, number of Refrigerator, number of Radio, availability of Electric connection, household having Gas connection and water connection, No. of bank account in a family, status of Insurance activation, number of ration cards, and number of long chairs. To measure the educational attainment status number of persons cleared of Pre-Primary School, Primary School, Middle School, Secondary School, Senior Secondary, Undergraduate (UG), and Post Graduate (PG).

Objective and Subjective data have been set to measure the quality of life among the Bru population. Objectives indicators include Regular shape of house, Age of house, household using RCC materials, number of rooms per household, Rank in Household Assets, number of a family having LSC, number of a family having permanent occupations, Per capita income, number of household self-sufficiency in rice, number household having permanent farming, Adult Mortality, Child Mortality, Infant Mortality and Crude Death Rate (CDR), number of people got a vaccination, number of people free from Chronic diseases, Participation in Community Development Activities, Family Satisfaction village management and participation for village development. 12 indicators have been selected to measure Subjective quality of life such as the number of the family happy enough, the number of families healthy enough, the number of the family think safe from theft, the number of families safe from natural calamities, the number of a family having a good relationship with their neighbors, number of

households accept village environment is good, number of a family having clean drinking water, number of the family thinks well available of work in the village, number of households satisfied overall village conditions, number of a family not socially discriminated, number of a family not economically discriminated, number of the family want to stay continue in the village and number of family satisfied village social & political management.

Electoral Roll of the last Member of Legislative Assembly (MLA) election i.e., 2013 and 2018 have been used to examine the growth and concentration of Bru electoral voters in the study area in respect of village, constituency, and District. Election results and number of the votes received by all political party candidates have been also collected to measure the impact of the growth and concentration of Bru electoral voters and election results depicting the political dynamics of Mizoram. To find voting patterns among the Bru population, six indicators have been used the percentage of voters casting votes based on an election campaign, the percentage of voters cast their votes based on a political party manifesto, the percentage of voters casting votes based on closeness to the candidates, percentage of voters casting vote as suggested by village leaders, percentage of voters casting vote based on candidates, and percentage of voters casting vote based on the political party including their experience, policy, and achievements done by the political party. Electoral awareness among Bru voters has been studied by selecting the four indicators as percentage of people who are aware electoral/election system, the percentage of people aware political background/history of the candidate, the percentage of people who are aware/conscious of the election result. The voting behavior of Bru ethnicity has been studied by selecting the eight indicators such as Vote casting by their own choice to select a candidate, Vote casting based on party manifesto, Casting of the vote based on candidates, number of voters aware electoral system, number of voters aware political background of candidates, awareness on election results, awareness on achievement of party manifesto and number of the person who satisfies their elected representatives. Therefore all these indicators have been correlated with the election

result and hence impact of Bru settlement on the political dynamics of Mizoram politics has been calculated.

2.7 Data Collection

Primary data has been collected during 2018-2019 using a well-framed schedule that is related to the objective indices. The selected villages were visited and had a face-to-face interview with the Bru ethnic population. Whereas, Local translators in a village were hired because most of the Bru population do not understand and speak Mizo, English, and Hindi language. Field surveys have been conducted between October 2018 and September 2019. Secondary data have been collected from the Election Commission of India. Statistical handbook, statistical abstract, etc. from the Department of Economics and Statistics, the government of Mizoram also have been collected.

2.8 Techniques of Analysis

To analyze the collected data, Z scores standardized techniques, Pearson's coefficient of correlation statistics, percentile, and other simple arithmetic methods have been used.

2.8.1 Z-Score Standardized Techniques

A Z-score standardized technique was used for the normalization of the raw data and to find out the composite index. Data collected from primary and secondary sources were transformed into variables to be used as indicators. To transform the data matrix into a scale-free matrix, indicators were standardized by subtracting the mean from each individual variable and dividing by their standard deviation, as the following formula

$$Z_i = (X_{ij} - X_j)/SD_j$$

Where,

Z_i is the Z-score for the i^{th} unit

X_{ij} is the X variable in the i^{th} unit and j^{th} variable

\bar{X}_j is the mean of j^{th} variable and,

SD_j is the standard deviation of the j^{th} variable

After obtaining the Z-score for every indicator, a composite score was obtained by adding up all individual Z-score or standard data as

$$C_i = \sum Z$$

Where, C_i is the composite scores and $\sum Z$ is the summation of Z-scores

2.8.2 Correlation

Pearson coefficient of correlation was used to measure the relationship between selected variables. This technique is one of the most common methods in quantitative geography. It measures the degree and direction of the relationship between two or more variables. The formula of correlation for the x and y variables is as follows

$$r = \frac{n(\sum xy) - (\sum x)(\sum y)}{\sqrt{[n(\sum x^2) - (\sum x)^2][n(\sum y^2) - (\sum y)^2]}}$$

The value of the correlation coefficient ranges between -1 and +1. A value of -1 refers to a perfect negative correlation while a value of +1 refers to a perfect positive correlation. If the value is 0, it implies no relationship.

2.9 Preparation of Maps and Graph

India map shape files or Vector Data have been downloaded from open sources like DIVA-GIS, IGISMAP, and Bhukosh Geological Survey of India, and study area maps have been prepared by using Arc GIS 10.4.1. Tabulations have been produced

from the SPSS software 22 version. Microsoft Office components like Excel and Word have been used to prepare drafts and others.

2.10 Limitations of the Study

1. In writing and interpreting Bru's history, the literature is insufficient that deals with the demographic studies of Bru in Mizoram. Minority studies have failed to gain the attention of contemporary geographers, historians, sociologists, and anthropologists, which leaves the published work of colonial officers, missionaries, and politicians sought rather than academicians.
2. There is limited information on the old electoral roll in the election office. The old Electoral Roll was lost or misplaced by the department concerned and only beyond 2013 MLA elections can be acquired. It results in impossible to analyze longer and more details spatial-temporal analysis of growth, concentration, and its impact on the election result.
3. Communication is one of the big problems in interviewing because some of the Bru population does not speak the language of Mizo as well as English and Hindi. Local translators were hired and valuable time and money have been spent on this.
4. The Bru are mostly settled in the isolated pockets of the study area, mode of transport and telecommunication were also big issues during these studies.

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CHAPTER – III

BRU SETTLEMENT IN MIZORAM

3.1 Introduction

The Bru are one of the present-day primal ethnic communities living in the State of Mizoram, North East India. Although found largely in Tripura the Bru are scattered in other neighboring states of Assam and others (Vanlaltlani, 2007). In Mizoram, Bru are the minority tribes who settled mostly in the western belt bordering Tripura State and Bangladesh. The term “Bru” means “Man” (TRI, 1986; Chawngkunga & Dothansanga, 2013). It is quite contrary to the understanding of native people and not acceptable at all even though its etymological meaning is yet to find. There is another word for this ethnic group of people as ‘Brouh’ which means “Person/Human being” (Vanlaltlani, 2007). The nomenclature of this tribe as “Riang” has erroneously been known to others since a couple of centuries back. The people who claim to be called Bru today were usually referred (to) and known as Riang or Reang. The term Reang is used in all government records and publications as the official name of their community (TRI, 1986). J.G. Chaudhuri also denoted the Bru tribe as Reang, for which he cannot be blamed because, in Tripura, Bru is not yet popular. Whereas, it is the name of a clan of the Bru community in Mizoram. Although it is well-known that Riang is one of the clans of the Bru community in Mizoram (Vanlaltlani, 2007).

The Bru of Mizoram identify themselves as Bru, and this term Bru, despite its late popularity, has become the uniting factor drawing members of different clans of the Bru community together (Vanlaltlani, 2007). This opinion is supported by the absolute majority of the native people. There is a traditional story narrated down to generations that a man from the Reang clan was once a community chief whose cruelty created untold suffering for the subjects. During 1661 A.D., when King Maharaja Govinda Manikya was dethroned, the then community chief of the tribe was said to have been of

the Riang clan. Consequently, the people of the tribe “Riang” must have been known to others. And then later when the list of the tribes of Tripura was prepared and submitted to the Indian Union, the tribe was officially recognized by the Government of India as Reang. Nevertheless, until now the native speakers never call themselves “Riang” but “Bru” (Msha, 2014).

3.2 Migration and Major Classification

The Bru themselves admit that they are not original inhabitants of Mizoram. The societal opinion indicates their geographical origin lies somewhere outside India. But this opinion never leads the Bru to feel that they are outsiders in India. The original homeland of the Bru is the valley of Yangtse Kiang and Hwangho rivers in China. To avoid local war in their original abode, left their homeland and scattered in Vietnam, Thailand, Myanmar, Chittagong Hill Tracts of Bangladesh, and India (Vanlaltlani, 2007). The earliest southward wave was that of the Mon-Khmer folk of whom the PLAUNG, RIENG, WA, etc. live in the Shan States (Hadden, 1929). They came from Shan State, Burma some century ago and they moved to Arakan Hills (TRI, 1986; Vanlaltlani, 2007). In Burma, there’s a war between the Bru King and the Burmese king, Due to the defeat at war and dethroned by the Burmese king, they flee toward the south (Lahluna, 2013). There, they moved to Maian Tlang a hilly place in defunct East Pakistan, and thence migrated to Tripura during the 14th century A.D (TRI, 1986).

The “Rajmala; the chronicle of the Royal Dynasty of Tripura mentions Several stories on the Gallantry of the Reang generals in the Royal army. We found the reverse in B.C. Allen’s “The Gazette of Bengal and North-East India,” says there are two other divisions that are not regarded as true Tipperas, the Nawatias who are said to have come from Chittagong, and the Ryangs, who are of Kuki origin and were formerly the Palki (Palanquin) bearers of the Tippera Rajas” (Acharyya, 1999). Their first contact with the Tripura ruling classes was when they worked for them as palanquin bearers. Gradually, over the years, they got absorbed in the armed forces of the state, a role to which their physical powers and rugged build were especially suited (Samanta, 1980).

Some belief from folklore that the Bru/Riangs formally settled in some parts of Chittagong Hill Tracts of Bangladesh under their King Kachhok/Khachouh but were in course of time-driven out by the powerful Mogs or Mughals (Vanlaltlani, 2007) and as a result they moved to the north to take shelter in Amarpur and Belonia Sub-Division Tripura (TRI, 1986). Chaudhury presumes that the Riangs (Bru) came from Burma (Myanmar) through Arakan, to the Chittagong Hill Tracks and Tripura. The Bru had settled in Tripura as evidenced by the presence of two Bru commanders in the army of King Dharma Manikya from 1465 to 1515 A.D. In the year 1512, the Tipperas were at the peak of their power and captured Chittagong from the Mughals but were driven out by the Arakanese with the help of the Portuguese, and their capital, Udaipur was plundered in 1587(Vanlaltlani, 2007; TRI, 1986). After a long series of struggles, an area consisting of the mountainous region now called Tripura State was left to the hands of the then Tripura Raja in 1838. The Bru who were loyal to the Raja moved to Tripura and settled there (TRI, 1986). Despite the difficulty in getting the exact date of the Bru entry into Tripura, the Bru presence in this state is historically proven in Tripura history during the 15th and 16th centuries (Vanlaltlani, 2007).

Though the Reang is scheduled as a separate tribe in Tripura, some earlier Anthropologists have described them as a sector clan of the Tripuris or Tipperah tribe. Lewin (in the Hill Tracts of Chittagong and the Dwellers therein 1869, P-79 and Wild Races of South-Eastern India, London 1870, P-197-89) comments that Reangs are one of the four clans of Tipperah. H.H Risely (in the Tribes and Castes of Bengal Vol II Calcutta 1891, P-139) gave an elaborate description of the 18 sects of the Tipperah or Tripura or Mrung tribe. One of the sects is the Reang community. R.H.S. Haichinson (in Eastern Bengal and Assam District Gazetteers, 1909. P-36) has been credited with the most interesting observation. He remarked that the Tipperahs are divided into two classes, the Poorer or Tipperah proper, and the Jamatias, and that Reang is one of the sub-castes or sects of them and the Reang are undoubtedly of Kuki Origin (Acharrya, 1999).

Acharyya in his book “Insight into The Reang” stated, “We can say both ethnically and linguistically the Reangs are affiliated to the Tibeto-Burman Tribes of North-Eastern India and their language Kakborok which means the language of man belongs to the great Sino-Tibetan Linguistic family and are closely related to Kok-borok of the Tripuris with some regional variation owing to this isolation and topographical reason of their habitation”. The language spoken by the Bru called Kau Bru is one of the dialects of the Kag Barak or Kok Borok language that belongs to the Bodo branch of the Tibeto-Burman linguistic group. From a wider perspective, Kok Borok belongs to the great Sino-Tibetan linguistic family of which the Tibeto-Burman language, too, is a branch (Vanlaltlani, 2007; Chaudhuri,1983).

Within the Bru tribes, there are two major groups namely Mualsui and Meska. These are the names of two brothers the former the elder, the latter the younger. Mualsui has six siblings each of them represents a group or clan while Meska has four which are as follows: (TRI, 1996)

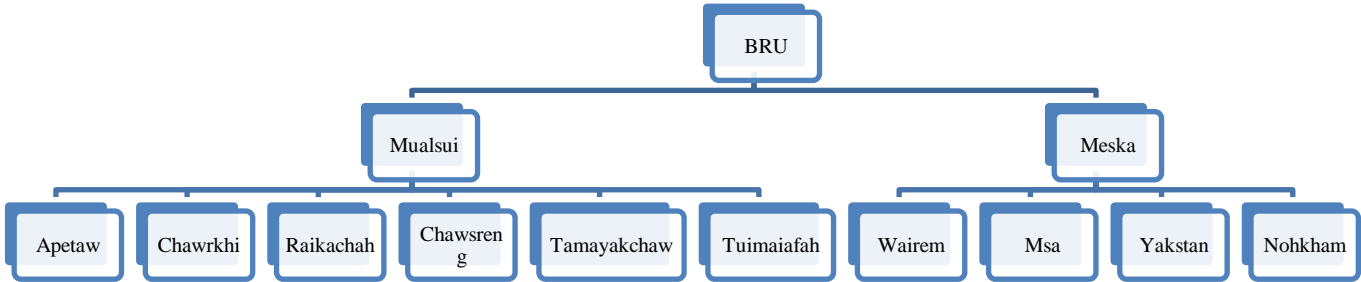


Figure 3.1 Bru ethnic in the study area

In addition to those C. Chawngkunga Deputy Speaker of Mizoram Legislative Assembly in his tour notes for November and January 1981-82 page 2 mentioned some more clans as follows: i) Taumaniakchau ii) Ghaipia iii) Kaisuah iv) Usui or Ushoi v) Zolai or Jolai vi) Wakchuh. Whereas, Vanlalrani in her book chapter, Origin, and History of Bru identifies another sub-clan i.e., Iakso, Misa Panji, and Iauh-tam Panji.

The significance of the clan names as noted by Choudhury (1983) are as follows:

Apetaw: 'A' means fish. A Riang lady while crossing 'The Karnaphuli River drank plenty of water (and) her abdomen swelled like that of fish. She then gave birth to a child whose descendants are known as Apetaw. Members of this clan are experts in magic and spells.

Chorkhi: It means spinning wheel. Persons of this clan are experts in weaving clothes.

Raikachah: It is the clan named after a soldier of the past.

Chawpreng: It means a guitar. Those who belong to the clan are experts in playing guitar and other musical instruments.

Tamyakchaw: It literally means leg injury. An ancestor of this clan might have suffered from a serious leg injury.

Tuimaiafak: Tuimai means tortoise. It ordinarily means an offering of tortoise.

Wairem: One peculiarity of this clan is that it has a comparatively large number of mad/mentally disabled.

Msa: It means Tiger. The ancestor while still a baby left in the forest by his mother. The baby was found by a tiger which gave him all motherly treatment.

Yakstan: 'Yak' means hand while 'stan' means ornament. Members belonging to this clan are fond of ornaments like a ring, bracelets, etc.

Nohkham: It means a burnt house. An ancestor while visiting the King of Tripura was careless and his kitchen room was burnt while cooking.

The wildest clan among the Tipperah is the Reang. Indeed, it was only in late years that these clans settled down peacefully within the British territory. Their villages formerly were far away in the KOOKIE country, and they took part with the independent tribes in the savage raids on British subjects, the perpetration of which led to the direct administration of the Hill tracts by our government. Since they saw that a stable executive authority had been established in the hills, the villages one by one left the Kookie country and moved to within the sphere of British authority i.e. Chittagong Hill Tracts/ Bangladesh (Lewin, 1869). The census handbook states that Rengdil Lake was made by a certain unknown Reang Chief who reined over the surrounding areas along the Hachhek Hill Range. Yet another important site is the Rengdilpuk, a small cave measuring 2.10 meters (m) in-depth, 2.5 m wide, with a height of 1.5 m. The same report adds that this Cave is the handiwork of the Reang Debarma Chief, who reigned in Tripura (DCO, 2011).

In 1946, A. Macdonald, the then superintendent of the Lushai Hills, through an official order (No 734-47G on 29 April) declared that the race Pawi, Paihte, Hmar, Lakher, Chakma, Reang (Tuikuk), Matu, Chawrai, Hrangkhawl, Langrawng be deemed "Lushais" for the tenacity of House tax assessment under notification No 4973 of 16th July 1946 (Patnaik & Lalthakima, 2008).

3.3 The Bru (Riang) - Anthropological

Riangs are short or medium stature with straight black hair, flat noses, face, and prominent cheekbones. Their skin color although variable but mostly yellowish and their eye has an epicanthic fold. They, therefore, ethnically belong to the Mongoloid racial stock. Their dialect has been classified as belonging to the Austro-Asiatic Group of the Tibeto-Burman family. The dialect is known as "*belonge*". Their stout physique and body structure closely resemble the tribes in Mizoram and other states in the

Northeastern region (TRI, 1986). The Bru are laborious and hardworking people. They are purely agriculturists and practice Jhum cultivation, also known as the slash-and-burn method. Their competence and efficiency in various Jhum work are remarkably high. Particularly in sowing rice seeds, they have special skills, strength, and stamina. An average Bru individual can sow rice seeds even more than a full of kerosene tin in a day. Sowing of seed is done with dao having a sharp end. They are also swift and strong in other cultivation work like cutting or chopping down trees and bamboo which is the initial stage of Jhum cultivation, clearing weed and harvesting, etc.

Their strength in carrying head-load is also noteworthy. An ordinary man can carry ahead load weight of more than 70 kg for a long distance. For carrying head-load they used only a small strap that runs across the forehead and down to one side of the bottom of the basket. They never use yoke and straps made of cane which is used by the Mizos. They are strong sturdy physically built to facilitate them to carry such heavy loads. Besides they grow up with the habit, and their children start to carry ahead loads at a young age. The Mizos used to employ them for carrying rice from Jhum to the granary in their village. They are also employed as laborers for Jhum works by the Mizos. Some grown-up boys and girls are employed by Mizos for a year or so to do their Jhum work. In this case, it is not that the Bru alone did the Jhum but acted as a helper of the family concerned. This system is known as *Malda* (TRI, 1986).

The Bru are simple and kind-hearted. They have immense hospitality to their guest. No guests or visitors are given bad treatment in the Bru house. Sometime in the past, when they were self-sufficient or say when they had ample Jhum product, fowl or any other domestic animals were killed in honor of their guest. But at present, they are unable to show hospitality and generosity to their guest because of their wretched position.

The Bru are very good at basketry work. They have artistic skills in designing and decorating work. They use and make mainly four kinds of baskets for carrying head-load and some other variable sizes and shapes for keeping or storing household foodstuff

like rice, vegetables, etc. Two kinds of sieves, one with holes and the other without holes are also made by the Brus and these are always sold to the Mizos. The Bru has a special skill in mat making also. Mats made out of bamboo canes are commonly used by them as well as by the Mizos for drying paddy in the sun. But one of them does these works as a profession (TRI, 1986).

3.4 Early Political and Social Set-up

In earlier days, the whole Riang community was under the rule of a chief called '*Rai*'. The people looked upon him as their monarch whose word was supreme in all matters of internal dispute and disposal of all cases of crime. The position of *Rai* was quite respectable and dignified. The succession of this Raiship was not hereditary and was purely determined by the qualities of leadership and capability of a person. Under the *Rai*, amongst the people, they engaged one priest, one clerk, and other four personal attendants called *Chhatradari*, whose duty was to hold an umbrella over *Rai*; *Bansi badak*, ahead flute player, *dhak badhak*, who was a drum beater and *bandari*, who was a storekeeper. The *Rai* also had some advisers and ministers of whom one was appointed as the chief minister called *Rai-Kachak* whose office was also privileged by the appointment of some personal staff like an adviser, assistant, hewers of wood, and drawer of water. This system of administration existed during their earlier settlement in Tripura where they migrated to the Hill District now called Mizoram Union Territory (TRI, 1986).

In Tripura, there was an uprising they fled to the interior places not only in the hilly region of Tripura but also further eastward up to the western part of the then Lushai hills. As the hill terrain could not provide a suitable and compact area for the settlement of hordes of people, therefore, scattered over a vast area and settled at various places in small villages where there was no proper communication. Therefore, one man's administration, the Raiship could not be continued and then the earlier system of government ceased to function, Sometime after their settlement in villages without a proper administrative system, they felt the need to have a village head who would deal

with all their internal affairs and represent the village people whenever required. Then the institution of Chaudhury came into existence. In this system of government Chaudhury is the head of the village (TRI, 1986).

In the same way, the Bru, the Mizo, and other hill tribes who had wandering experiences, often had a ruler or chief in every village responsible for the administration of their villages. The Bru call the such ruler of the village Chaudhury or Chaudhri and the Mizo call him Lal. The Mizo started having a village chief, Lal, while they were settling in the Lentlang area, the western part of Chin Hills in western Myanmar. This area is near the boundary between Myanmar and Mizoram. The period is usually dated to 1500 A.D. before they arrived in Mizoram. This village chief of the Mizo was the guardian of his people, leader, and defender in times of attack by the enemy, and above all, giver of food through the same means in times of scarcity. The practice of a Chaudhury system in the Bru village is similar to that of the Lal system (Vanlaltlani, 2007).

3.5 Origin of Bru Settlement in Mizoram

In writing and interpreting Bru's history, there is an insufficiency of literature that deals with the influx of Bru in Mizoram. Minority studies have failed to gain the attention of contemporary geographers, historians, sociologists, and anthropologists, which leaves the published work of colonial officers, missionaries, and politicians rather than academicians to be much sought after. The original homeland of the Bru is the valley of Yangtse Kiang and Hwangho rivers in China. To avoid local war in their original abode, left their homeland and scattered in Vietnam, Thailand, Myanmar, Chittagong Hill Tracts of Bangladesh, and India (Vanlaltlani, 2007). Earlier references to the “*Reyangs*” can be had from the Descriptive Ethnology of Bengal” (Dalton, 1872; Scott, 1900), in his Gazetteer of Upper Burma and Shan States observed that YANG HSEK, YANG-YAN-KUN, and YANGLAM, the tribes of Southern Shan States, called themselves Reang or Reang, Riori, Reang Rong, and Reang respectively (Acharyya, 1999). Originally, they migrated from the Shan Province of Burma and settled down in

the Arakan Hills, and later, they moved to *Maian Tlang* in East Pakistan (Bangladesh). They moved to Tripura in the 14th century and the 19th century, they finally settled down in Mizoram (Sharma, 2017).

Acharya wrote that in 1956 an anthropometric study on the Reangs of Tripura was conducted by A.K. Mitra (The Reangs of Tripura, Bulletin of the Department of Anthropology, Vol. V No2. July 1985) which is the first methodical study on any tribal community in Tripura. After the establishment of the Anthropological Survey of India, another study on the Reangs was conducted by B. Mukherjee. From their studies, we come to know that the Reangs are of mesorrhine type and both linguistically and ethnically they are akin to the Tibeto-Burman group of North-Eastern tribes (Acharya, 1999; Vanlaltlani, 2007). Mizoram Bru tribes are the sub-clan of Tibeto-Burman, Bodo Group/Tippera (Chawngkunga & Dothansanga, 2014). Though the historical value of 'Rajmala' is yet to be ascertained, we have an early reference in the 'Rajmala' by Kailash Chandra Singha, the book which was banned by the Kings of Tripura. It was affirmed in that book that the Reang had been living in the Valley of Karnafulli River from where they immigrated to Tripura via the Chittagong Hill Tract (Sen, 1929).

In Tripura's history, the Riang community was recorded as making a severe revolt against the kings of Tripura in 1667 and 1942-43 (Vanlaltlani, 2007). Internal migration within the state also took place after the Reang revolt in 1942-43 a populist movement led by Ratanmani Reang Chaudhury (popularly known as 'Ratanguru' to the Reangs and who originally, belonged to the Noatia community). The distribution of Reangs in the state also shows the root of migration (Acharya, 1999; Vanlaltlani, 2007). The exact sequence of immigration and the movement of the tribe of Bru(s) could not be crystallized succinctly as long as there was a lack of written and oral sources both from the archival and official records, but it could be stated that their existence in the area after the Mizos evidenced their eventual appearance in the scene.

Like the other hill tribes of north-eastern India, the Bru (Reang) migrated for a variety of reasons. The four main factors why Reang migrated are livelihood and changing aspirations; cultural production of development; to escape violence and conflict; and uncertainties in developed areas. This ‘ambiguous nature of migration’ among Reangs challenges the presumed homogeneity of tribal communities. Economic motivations play a major role in migrant decision-making, yet ‘real’ experiences of migration and development and manifold causes of uncertainties urged many Reang to migrate away from ‘developed areas’. Uncertainties about income from the development project may also lead Reang to leave ‘developed areas’. The destinations for this migration were not limited to other developed areas but included a remote area of the state. Reang finds Jhumming in remote areas beneficial for self-sufficiency and food security reasons (Sengupta, 2015). Their preference for these isolated small villages rather than the town is caused: perhaps by their desire and longing for independence, a free life of their own without being dominated and disturbed by any other community, or perhaps, their poverty in a money economy which hinders them from mingling with the people with better economic resources, or for that matter their close attachment to nature and its resources for their beliefs, practices, daily commodities ties and livelihood (Vanlaltlani, 2007). It is thus shown that the material components or material culture available to their community and their surroundings were not consolidated to prevent them from migrating or relocating themselves to easier access to the natural environment and its resources.

The Tripura king encouraged Bengali migration into the interior areas of the state in their interest. As stated by the ‘Rajamala’, Tripura’s royal chronicles, they had always placed educated and trained Bengalis in a high position to modernize the royal administration; they also encouraged the settlement of Bengali peasants with incentives such as land grants. The reason was two-fold – augmentation of revenue and persuading the tribal people, who are mostly humming or ‘shifting’ cultivators, to take to settled cultivation. The first imperial census, conducted by the British government in 1871, put

the Bengali population in Tripura at 30%, a figure that grew slowly and steadily (Battacharya, 2012).

The syloos occupy the Ruijam, Kan Klang, and PualPuiklang. They are bounded on the North by Sukpuilal; east by Howlongs, and to the west by Tipperah and by Lalseva (Chambers, 1899). It is accepted by all that the Bru moved from Bangladesh to Tripura sometime in the past and settled there for many years and up till now, the majority of the Bru tribes are found to be settling permanently in Tripura. In the beginning, they were not well treated by the then Tripura Raja and most of them fled to a deep forest not only in the hilly areas of Tripura but also in the adjoining areas of Mizoram. However, their migration from Tripura to Mizoram took place recently and it is held that their number in Mizoram appears to have increased very substantially due to the uprising against the then Tripura Raja under the leadership of Ratan Manikya in the year 1942 (TRI, 1986).

It has been observed that many Reang families have further emigrated to Mizoram in search of food and virgin Jhum lands, though they had acquired land for rehabilitation to settle life and some assistance with plow cultivation. The Reang was discouraged by the Mizoram Government and the people of those areas are again re-entering Tripura. Their Numbers, of course, are not very significant (Acharyya, 1999). In the Lusei area, Lianphunga and other Sailo chiefs often raided the people living in Manipur, Chittagong Hill Tracks, Tripura, Assam, and Myanmar. Lianphunga, being one of the twelve sons of Suakpuilala, wanted to safeguard, strengthen, and extend the chieftainship of the Sailo administration. Lianphunga was a popular Mizo chief who often raided the innocent Bru living area in Chittagong Hill Tracks, Tripura, and Assam. In 1889 he raided and killed many and enslaved hundreds of Bru by taking them as slaves. Even after bringing them to his village, he killed some of his Bru slaves. On hearing the Mizo practice of raiding and killing innocent people including this particular incident of raiding of the Bru by Lianphunga, the British colonial Indian army was sent on an expedition to Mizoram. When Lianphunga came to know the expedition launched

against him, he surrendered his 70 Bru slaves to Colonel G. J. Skinner (Vanlaltlani, 2007).

In contrast to the above statement, Chawngkunga and Dothansanga wrote that the Lusei chief protected the Bru refugees, and they permitted them to settle in and around Teirei reserved forest, which is objected to by the then Lushai Hills superintendent Mr. A.R. MacDonald and gave an order (No.4123-58 G Dated 2.12.1944) that Brus are not allowed to have separate villages. They must be settled in and around one mile from the Lusei chief house only. This order has been violated by some Lusei chiefs and they gave a penalty of a fine of Rs 200 each to the nine chiefs of Lusei. However, some of the Bru claim themselves as Pachuau and they have permission to settle in Mizoram (Chawngkunga & Dothansanga, 2014). The present status – economic, political, and social setup of the Bru(s) clearly shows that the latter statement of the Bru, in the Mizoram state, had been more convincing and more inclined to actual circumstances.

In the year 1926 June, two Bru warriors Dumbawma and Keikapa were asked to eliminate wild rogue elephants in Darlak, and they were permitted to settle in Kawrtethawveng village with their families. In 1931, Zamuang village had a wild rogue elephant, to tackle this problem the Lusei chief with the consultation of the government officials asked two Bru warriors Dumbawma and Keikapa to migrate to Zamuang with a family of 15. They are the first who settled in Mizoram with the permission of the government of Mizoram (Chawngkunga & Dothansanga, 2014).

As we have seen from the above discussion, the Bru tribes originated in the valley of Yangtse Kiang and Hwangho rivers in China and migrated to Shan states and called themselves Reang or Rioi, or Reang Rong respectively. They migrated from the Shan Province of Burma to Arakan Hills and later moved to Chittagong Hill Tract, Maian Tlang near Rangamati, Bangladesh. During the 14th century they migrated to Tripura, but due to the uprising against the Tripura Raja, they migrated to Mizoram in

the 19th century. The influx of Bru was objected to by the then Lushai Hills Superintendent A.R. Mac Donald, but the Lusei chiefs protected them and later the colonial officer considered them to be a Lushai if they paid house tax (Chawngkunga & Dothansanga, 2014).

3.6 Growth of Bru Settlement in Mizoram

They are not indigenous to Mizoram state (Vanlaltlani, 2007) and their main concentration is in Tripura state, where they are believed to have migrated from the Chittagong hill Tract in the mid-Fifteen century. The fact today is that the Reangs are a large linguistic group in Mizoram, with a strength of 16,909 persons in 2001 (Dickshit & Dickshit, 1995). The Bru(s)/reang of Mizoram can be classified into two groups Dikhing bru, who migrated from Burma and settled in the Southwestern part, and the Khondol Bru who migrated from Tripura and settled in the Northwestern part of Mizoram; and there a slight difference in their ethnic language/dialect which is caused by regional variation.

The term Tuikuk is the commonly known term used by the Mizo community to identify the ethnic minority community of Mizoram who calls themselves Bru today. The term Tuikuk originated from the Bru language tuikung mi which means 'I am bathing. (Vanlaltlani, 2007). A story is told as to how the word Tuikuk came into use. Once a Mizo traveler met a Bru man who was taking a bath. The traveler asked the name of his community. Since the Bru man did not understand the Mizo language, he thought that he was asked to tell what he was doing and said, Tuikung mi which means 'I am bathing.' That word was not familiar to the Mizo traveler and he heard it as Tuikuk. Therefore, the Bru are known and called Tuikuk by the Mizo (TRI, 1986; Msha, 2014; Chawngkunga & Dothansanga, 2014).

In 1943 Rotnamoni introduced a new religion in southern Tripura where the majority of the Tuikuk lived. The new religion soon became very popular as it was followed by a large number of them. They worshipped with merry-making by indulging

in smoking ganja and congregated and organized processions in the villages. As the popularity of Rotnamoni grew beyond the tolerability of the Tuikuk Rai, he indicted him of not paying taxes and of being rebellious to the Reng of Tripura. When Rotnamoni and his followers came to know of the allegation made against them, they took to the underground with whatever weapons they had with them. Rotnamoni predicted his arrest and then instructed his followers to proceed eastward where a new religion would be introduced to them which they should accept. Soon there was a report that Rotnamoni was arrested and brought to the Reang palace where he was executed. Nine of their leaders were also on the wanted list with a reward of Rs. 900/- for each of them. As instructed by Rotnamoni, the nine leaders reached Zampui hill where they met the Mizo chief K.T. Chawma, who immediately sent his men to Belonia to ascertain the authenticity of their story (Hrangchal, 2002).

K.T. Chawma then decided to protect these people. When the dry season came thousands and thousands of Khondol Tuikuk, aware of the safety, began to infiltrate the Zampui hill where they remained beyond the reach of the Tripura Reang under the protection of K.T.Chawma. To comply with the suggestion of their late leader, they all converted to the Christian religion. Baptist Missionaries from New Zealand, Evangelists, and Pastors began to take care of them. As time passed by, several of them returned to Tripura from Zampui Hill while several of them remained. Most of the remainders took to Nelkang plain. Several villagers of Kawnpui migrated to Dosda. They were in the habit of adopting the name of the village they previously left, thus the name of the village Dosda Kawnpui. Following the fact that several Khondol Tuikuks lived side by side with the Mizos, a large number of Khondol Tuikuks infiltrated the Zampui hill areas around 1945-50 and their population increased day by day till date (Hrangchal, 2002).

In the Southern part of Mizoram, Dikhing Bru resided for a long time back, even before 1950 they lived at Persang and Darlak, south of Tlabung in small numbers. Their language also differed slightly from that of the Khondol. Due to their long stay in Mizoram, they developed a liking for the Mizos and regarded Mizoram as their

homeland and they were estimated to be about 800 in number (Hrangchal, 2002). Dikhing Bru who came from Arakan and Bangladesh was settled with the permission of the British Government. They even permitted Chieftainship in 1942 in the Chhimtuipui district (Chawngkunga & Dothansanga, 2014).

The Khondol were settlers of Belonia under the Amarpur Sub-Division, Tripura. Just before the British came to Mizoram, they settled west of Longtorai hill which is the third hill west of Zampui hill, for fear of the constant threat of invasion by the Mizos. Due to the terror of the Mizos, no other tribes ventured to settle near them. Till 1920 no Tuikuk had ever set foot on the eastern part of Tripura and till 1939 there was only one village of Tuikuk at Kanchan Plain which consisted of only 8 (eight) houses (Hrangchal, 2002). Among the Khondol bru, Raibangkha was given a chieftainship at Serlui, he is the first Bru Chief in Lushai Hills. His son Purberai succeeded to the throne till the chieftainships have been ceased in 1954 (Lahluna, 2013).

After 1950, villages like Kolalian, Kananthar, Baraghone, Sihthiang, Bazarunga, Lungmawi, and Maubuang are Bru villages in the vicinity of Zawlnuam. In the Kawrthah area Thaidawr, Mualthuam, Dinthar, Tumpanglui, Sarali, Tuipuibari, and Zohmun are Bru occupant villages. In the vicinity of Mamit, Khanthuam, Saipuilui, Bawngva, Chilui, Tlangkhang, and Sertawkzawl. Phuldungsei has Tuirum, Khawhnai, Damparengpui, Hnahthialzawl, Falkawn, Phulpui 'W' and PukzingVengthar are all Bru village in Mamit District (Chawngkunga & Dothansanga, 2014).

3.7 Political Development Among the Bru in Mizoram

After the Independence of India, Mizoram falls under the Six Schedule of the Autonomous District Council. The original Six Schedule provided for the creation of the Lushai Hills District Council as one of the Six Autonomous District Councils (ADCs) within the state of Assam. It was inaugurated on 26th April 1952 by Bishnuram Madhi, the then Chief Minister of Assam. A regional council called Pawi-Lakher Regional Council (PLRC) was also set up on 23rd April 1953 (Hnamte, 2006). According to The

Representation of People Act, in 1954 Mizoram elected their village council representatives. The first election was won by the Mizo Union, During their Reign (1953-1970) no Bru Villages yielded the village council. Also, during the Union Territory of Mizoram, only Mizo village was given a village Council. But, in 1987 when Mizoram became a full-fledged State, for the idea of liberty, equality, and fraternity the state government created 26 Village councils in the Bru Villages (Chawngkunga & Dothansanga, 2014). The movement towards mass consciousness of their ethnic identity came early in the 1980s, being initiated by Bru students. The Bru consciousness started mainly in the Teirei and Dampa areas where the Presbyterian Church of Mizoram (PCM) runs educational schools for Bru children (Vanlaltlani, 2007). The Bru who tried to enter politics migrated to Mamit from different districts of Mizoram in the hope of support from their clan and trying to claim autonomous status in the western belt (Hrangchal, 2020; Sailo & Pachuau, 2022). It is to be noted that the growing tide of political and social unrest among the Bru started during the 1970s-80s.

Mizoram Government gave good care and the greatest attention to their community because they are vulnerable groups in the state. During the period of Union Territory, they even offer 2 MLA-nominated seats. During the term of the Peoples' Conference 1978-1984, the government granted V. Lalnunzira a nominated seat of MLA, and Congress became the majority in 1984-1987 Zoduha was given an MLA nominated seat. With the development from time to time, political thinking among the Brus is lifted to the ground (Chawngkunga & Dothansanga, 2014).

The political development of Brus in Mizoram could be traced back to June 15, 1990, when they formed a Riang Democratic Convention Party (RDCP). The policy of this party was to safeguard the Bru culture, language, and customs and to develop the welfare of the Bru people (Lalthakima, 2008). The Brus established their own Party Riang Democratic Party (RDP) in 1990 at Lunglei and the R.D.P branch was also opened in the Chakma Autonomous District Council (CADC) area. In 1992, Chandro Mohan Riang was elected as a Member of the District Council (MDC) from the

Vathuampui constituency. However, the Riang Democratic Party (RDP) became extinct with the defection of Chandho Mohan Riang to the Indian National Congress in 1993 (Doungel, 2015).

The Third General Election to the members of the Legislative Assembly of Mizoram was held on 30th November 1993 in which the coalition of Congress and the Mizoram Janata Dal (MJD) was formed. In this new coalition government, Lalthanhawla continued as the Chief Minister for his second consecutive term. During this ministry, the Congress government and the Hmar People's Convention (HPC), an insurgent group signed an agreement on 27th July 1994 which led to the creation of the Sinlung Hills Development Council (SHDC) for the Hmars in Mizoram. The Bru National Union (BNU) was formed in 1994 for the protection, development, and upliftment of the Bru (Reang) community (Hrangchal, 2002). The Bru (or Reangs) represented by the Bru National Union (BNU) also demanded an Autonomous District Council (ADC) but it was followed by a violent ethnic clash in 1997 which led to the displacement of around 35,000 Brus and their settlement at eight refugee camps in North Tripura. This led to the formation of an armed outfit called the Bru National Liberation Front (BNLF) (Hnamte, 2006).

On the 23rd and 24th of September, 1997 -the Bru National Union (BNU) held its first significant and crucial Conference at Saipuilui village; the conference was attended by some 400 delegates of the Bru community -including delegates of the Bru community from Tripura. The Conference adopted a resolution demanding the creation of a separate Autonomous District Council for the Bru community within Mizoram. This came as a big surprise to the Mizos in general. Particularly, the Mizos living in the Western Belt, which constitutes the demand area of the Brus, had reacted very strongly to this resolution, mainly because of the fact that even within the demand area - the Bru community consisted only less than 40 per cent of the population. Incidentally, the demand for a separate administrative unit by the Chakmas and subsequent recommendation of the Parliamentary Committee on Petitions for the creation of the same had already caused sufficient alarm to the Mizos who felt that these immigrants

have now posed a threat to their existence even in their homeland. The Mizos in the Western Belt of the then Aizawl District strongly reacted to the demand for an Autonomous District Council by the Brus. The Mizo Zirlai Pawl with its Headquarters at Mamit was the first Non-Government Organization to react officially. It held a meeting at Rengdil village on the 14th of October, 1997, and raised strong objections against the demand. In fact, even prior to the objections raised by the Mizo Zirlai Pawl, a number of Bru families had already migrated after disposing of their properties, indicating that there had already existed a covert but unarmed movement much earlier (Chawngkunga & Dothansanga, 2014).

Sensing the possibility of a violent clash between the Mizos and the Brus, a number of Bru families were prepared to leave Mizoram; and they did as mentioned earlier. This tendency to migrate was put into full swing by activists of the Bru National Union (BNU) and also by the leaders of the Bru Students' Association (BSA). To mention a few names - Bruno Mesha, the then President of BSA; R. Laldawngliana, A. Sawibunga Riang went from village to village, telling people of their (Bru) community to leave Mizoram so that the Bru National Union may continue to pursue its resolution for Autonomous District Council by using violent methods if felt necessary. By this time, the Bru National Liberation Front (BNLF), a militant organization, or the armed Wing of the Bru National Union, was also formed.

However, the formation and existence of this outfit (BNLF) were not known to Mizoram Police nor other intelligence agencies till the killing of Pu Lalzawmliana, a Wildlife Game Watcher of Mizoram Forest Department on 21st October 1997. The Bru National Liberation Front cold-bloodedly murdered Pu Lalzawmliana, a Forest Game Watcher, at Persang (Damparengpui Reserve). On 23rd October 1997 when the news about the murder of Pu Lalzawmliana was received, approximately 1,000 persons from different villages in the Western Belt went to the area to search and recover the dead body. Due to the apprehension of a law-and-order problem, the State Police and BSF tried to stop them at Tuipuibari (Hrangchal, 2020).

Tension built up on the evening of 24th October 1997 when the crowd came to know that the brutal murder of Pu Lalzawmliana was committed by the Bru militants. Even though the Police could persuade the crowd to go home, some miscreants burnt down a few houses vacated by Brus at Tuipuibari. Between 19th – 21st October 1997, members of Bru National Liberation Front visited Bru villages of Tuirum, Khamrang, Falkawn, Hnahthialzawl, and Damparengpui and threatened them to leave Mizoram immediately stating that they were going to attack Mizoram Police force (Hrangchal, 2020).

On October 23rd & 24th, 1997 suspected BNLFF militants coming from Tripura State visited Zawlpu village and threatened Bru families to leave Mizoram on the same night itself. Accordingly, thirty (30) Bru families left for Tripura. On 23rd November 1997, the Bru National Liberation Front verbally declared that all Brus from Mizoram should leave Mizoram before 26th November 1997. Consequently, on the night of 30th November 1997 three (3) unknown Bru National Liberation Front militants visited Khawhnai village and threatened the Bru families that they should leave Mizoram immediately; Accordingly, three (3) Bru families left on the same night (Hrangchal, 2020).

In the last week of November 1997, Bru National Liberation Front again issued an Order that Bru community members staying in the Western Belt should leave Mizoram before the 25th of December, 1997. Fearing reprisal from the Mizos who have started burning houses in some villages, and also because of the strong warning from their own Organization as mentioned earlier, a number of Bru families migrated to neighboring states, mostly to Tripura (Hrangchal, 2020).

It is also difficult to understand that while the Bru National Union had raised a political demand for the creation of an Autonomous District Council for Bru in the Western Belt of Mizoram at the same time the Bru National Union/Bru National Liberation Front leaders have instructed with a strong warning that the Reang inhabitants in Mizoram should migrate to Tripura immediately. The inherent

inconsistency of this move only reveals the real motives of the Reang leaders, both from Tripura and Mizoram respectively, i.e. to create a powerful political as well as administrative base for the entire Riang population.

The activities of Bru National Union and its militant wing the Bru National Liberation Front do not appear to be mere creation of an Autonomous District Council in the Bru (Riang) inhabited area in the Western Belt of Mizoram. It is highly suspicious that the real intention or the motive is to effect forceful concentration of all Bru (Riang) population who are presently scattered in the states of Mizoram, Tripura, and Assam to create a 'RIANG LAND' in northern Tripura where they already have a sizeable concentration of Riang population. The migration of Brus living inside a thick jungle of Assam Forest Reserved along the Tuiruang (Barak) river to Tripura during the same period could not be a mere coincidence. It is, therefore, a fact that a good number of Brus in so-called Refugee camps are from Assam and even from Tripura itself. Incidentally, the Zampui Hills of Tripura have fairly large Mizo inhabitants who own orange gardens and other fruit cultivations. Riangs are the labor force in those farms. There are also some indications that some Riang leaders have an ill desire to force out the Mizo settlers and take over their properties in exchange for those Brus (Riang) who are migrating from Mizoram to Tripura (Hrangchal, 2002).

Ethnic identity and ideology with regard to separate political administrations had always interfered with a physical disturbance that was seen as undesired by the dominant society. One could not justify the actions and reactions that happened in the continuous flow of history and its entailing interactions. Thus, the political tensions of the Bru could be labeled as full of intricate ideological conflicts.

3.8 Growth of Bru Population in Mizoram

The history of the Bru population in Mizoram presents a somewhat confusing picture. The population of Bru in Mizoram was negligible till 1960. The census report shows no mention of the Bru tribe as only a tribe or community numbering over 1,000

shown therein. However, the 1971 census report shows the population of Bru in Mizoram to be 9,828 persons. By the year 1996, their population, according to the claim of the Bru Students' Association, had risen to a booming 70,000. The same year, the Mizoram unit of Bharatya Janata Party (BJP) submitted a memorandum to their party president L. K. Advani claiming the Bru population as 74,000. The Bru Students' Association (BSA) yet again submitted another memorandum on 20th September 1997 to the Election Commission of India claiming their population in Mizoram as over 80,000. It appears that there is a process other than biological. Up till now, the census report of 1981 cannot be obtained because the government of India abolished the minority-based population survey, however, the population of this tribe who has been settling in Mizoram Union Territory and from one of the tribal communities as collected from church organization and their agency is 23,534 persons. The majority of them numbering 19,057 persons settled in Aizawl District, and 2,923 persons and 1,554 persons settled in Lunglei District and Chhimtuipui District respectively (TRI, 1986).

According to the Mamit District Police report 2002, Brus who fled from Mizoram are 2,940 families with a number of 14,907 persons. However, in March 2005 the Government of Mizoram estimated that the Bru refugees, due to insurgency, were 16,000 persons. While the Bru Welfare Association of Mizoram (BWAM) claimed that it crossed 35,000. As per the Mamit District Police report in 2002, there are 895 families with 4,834 persons in Mamit district, 306 families accompanied by 1,371 persons in Kolasib district, Lunglei district has 642 families with 3,151 persons, Lawngtlai district has 909 families with 5,441 persons. This figure illustrates that the Bru population in Mizoram (2002) was 2,752 families with 14,797 persons excluding the refugees. The latest records of the Brus in Mizoram which are confined only among the Bru Baptist Church members, collected by the Baptist church of Mizoram in October 2020 are 16,682 persons with 9068 males and 7,591 females with a household of 3,302.

3.8.1 Growth of Bru Voters in Mizoram 2013-2018

The total number of Bru voters increased from the 2013 to 2018 election by 2,537 which is an 11.77 percent average. Based on the two elections i.e., 2013 and 2018, the growth rate of Bru voters in Mizoram is 0.23 (22.83 %) which is more than 3 times higher than the average growth rate of voters in Mizoram (7.25%). The highest growth rate of bru voters was found in the Kolasib district (29.57%) followed by Lawngtlai district (24.69%), Mamit district (20.39%), and Lunglei district (16.66%). Table 1 shows the numbers, changes, and growth of Bru voters in Mizoram during the last two MLA elections.

Table 3.1 Growth of Bru Voters in Mizoram 2013-2018

District	Year		Change in No.	Change in %	Growth rate	Growth Rate in %
	2013	2018				
Mamit	7878	9484	1606	9.12	0.20	20.39
Kolasib	1339	1735	396	17.25	0.30	29.57
Lunglei	1507	1758	251	10.64	0.17	16.66
Lawngtlai	1130	1409	279	10.05	0.25	24.69
Mizoram	13867	16404	2537	11.77	0.23	22.83

Source: Electoral roll 2013 & 2018

3.8.2 Growth of Bru Voters among the Selected Villages 2013-2018

Table 3.2 Growth of Bru Voters among the Selected Villages 2013-2018							
Village	Districts	2013	2018	Change in No.	Change in %	Growth rate	Growth in %
Damparengpui	Mamit	1,327	1,691	364	12.06	0.27	27.43
Tuipuibari		1,645	1,932	287	8.02	0.17	17.45
Thaidawr		613	676	63	4.89	0.1	10.28
Vawngawngo		205	282	77	15.81	0.38	37.56
Tlangkhang		158	180	22	6.51	0.14	13.92
Liandophai/ Bawngva		506	647	141	12.23	0.28	27.87
Hmunpui		99	121	22	10	0.22	22.22
West Phulpui		318	485	167	20.8	0.53	52.52
Nalzawl		681	843	162	10.63	0.24	23.79
Zawlnuam (Vengthar)		244	261	17	3.37	0.07	6.97
Zamuang		394	406	12	1.5	0.03	3.05
K. Sarali		419	443	24	2.78	0.06	5.73
Sihthiang		824	954	130	7.31	0.16	15.78
Chuhvel		445	563	118	11.71	0.27	26.52
Buhchangphai	Kolasib	85	186	101	37.27	1.19	118.82
South Chhimluang		301	345	44	6.81	0.15	14.62
Bukvannei		367	517	150	16.97	0.41	40.87
Zodin		586	687	101	7.93	0.17	17.24
Tuisenchhuah/Bolia	Lunglei	409	432	23	2.73	0.06	5.62
Phairuangkai		425	506	81	8.7	0.19	19.06
Putlungasih		673	820	147	9.85	0.22	21.84
Zochachhuah	Lawngtlai	150	179	29	8.81	0.19	19.33
Saibawh		451	592	141	13.52	0.31	31.26
Nghalimlui		529	638	109	9.34	0.21	20.6
Overall		11,854	14,386	2532	10.40	0.25	25.01

Source: Electoral roll 2013 & 2018

Among the selected villages the number of Bru voters in 2013 was 11,854 which increased to 14,386 where the average change was 10.40 percent. Similarly, the average growth rate during the period was 0.25 (25.01%) which is 4.56 percent less than the average growth rate of the whole of Mizoram. The highest growth rate is found in Buhchangphai, Kolasib district where the number of Bru voters increases by 118.82 percent whereas the lowest growth rate is found in Zamuang village of Mamit district.

3.8.3 Classification of villages based on the growth rate of Bru voters

As shown in Table 3, all the villages were classified into 5 divisions based on the growth rate of Bru voters 2013 and 2018 elections such as very low growth rate (below 10), low growth rate (10-20%), moderate (20-30%), high growth rate (30-40%) and very high growth rate (above 50%). The average growth rate percentage of the villages (25.01) was selected as a base for the moderate class. The growth rate less than the average was classified as low or very low. Similarly, the villages having higher growth rates than the average of the study area were classified as having high and very high growth rates. Most of the villages have low growth rates were 33.33 percent of the total villages falling under the category. A very low growth rate was found in 4 villages (16.67%), a moderate growth rate found in 7 villages (29.17%), a high growth rate in found 2 villages (8.33%), and a very high growth rate found in 3 villages (12.5%).

Table 3.3 Classification of villages based on the growth rate of Bru voters

The growth rate in %	Class	No. of village	Villages
Above 40	Very high	3	West Phulpui & Buhchangphai , Bukvannei (12.5%)
30 - 40	High	2	Saibawh & Vawngawnzo (8.33%)
20-30	Moderate	7	Nghalimlui, Putlungasih, Hmunpui, Nalzawl, Chuhvel, Damparengpui & Liandophai/Bawngva (29.17%)
10-20	Low	8	Thaidawr, Tlangkhang, South Chhimluang, Sihthiang, Zodin, Tuipuibari, Phairuankai & Zochachhuah (33.33%)
Below 10	Very low	4	Zamuang (Lungmawi), Tuisenchhuah/Bolia, K. Sarali & Zawlnuam Vengthar (16.67%)

3.9 Conclusion

From their origin, the ethnicities of Bru increased in their number especially after they had a large inhabitant settlement. The ethnic concentration is very high in many villages which makes their political development homogeneous. By comparing the last two consecutive MLA elections of Mizoram i.e., 2013 and 2018, the growth rate of Bru electoral voters increased by 22.83 percent which is 3.15 times higher than the growth rate of all electoral voters in Mizoram. Among the selected villages of the study area, the average growth rate of Bru electoral voters in the same period (25.01%) is 3.45 times higher than the growth rate of all electoral voters in Mizoram.

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CHAPTER IV

POPULATION AND ECONOMY OF THE BRU ETHNICITY

4.1 Introduction

Biological and social environments are known to influence the demographic structure of a population. The structural changes take place through birth, death, and migration. Differential fertility, mortality, and in and out-migration are responsible for the structural dissimilarities existing between different populations or within the population or the population at a given point in time. It is, therefore essential to analyze population composition as a whole (Mahapatro *et al.*,1999). Demography is the study of various characteristics of human populations, such as size, growth density, birth rate, sex ratio, etc. The demographic analysis provides insights into the links between these characteristics and the cultural, economic, geographic, and other social attributes present in a given area (IIT 2013).

The earliest signs of human occupancy in the Northeast region are generally believed to have occurred during the Neolithic or at the earliest, mid-Paleolithic times. The widespread occurrence of Megaliths in the region suggests a continuation of human culture for millennia. The present distribution of different racial and linguistic groups leads one to believe that the earliest colonizers of this region were the Mongoloid people. Based on language, three distinct groups occupying three distinct regions can be identified. The Mongoloid people, speaking the Tibeto-Burman language, were perhaps the first group to arrive from Tibet or adjacent areas, followed by people of eastern peripheral mountains, including the Nagas who spilled over from the Burmese highland (Dikshit & Dikshit 2014). North East India is the homeland of a large number of ethnic groups who came from different directions at different historical times. These groups belong to different racial stocks, speak different languages, and have varied socio-cultural traditions. This region has been occupied by different streams of the Mongoloid

people who came from the north and the east at different periods. The Australoid came to this region before the coming of the Mongoloids who partially or fully absorbed the Australoid strains (Das, 1960,1970).

The interaction between socioeconomic and demographic factors of change is an important and interesting topic of study in respect of any society. Such a study assumes overwhelming importance in the case of tribal societies known for their backwardness and extremely slow process of socio-economic change (Bhattacharjee *et al.*, 1996).

The natural demographic change between the tribal and non-tribal combined with the known dissimilarity between their economic participation has greatly contributed to inequality between the two social groups with all its adverse socio-political consequences (Bhattacharjee and Ganguly, 1993).

The demographic inquiry may be narrowly focused on demographic variables alone or broadly concerned with society, economy, and culture. Governments are concerned with the economic welfare of their populations as workforces for their economies. So most demographic censuses collect information on the economic composition of the population. Governments also are concerned with identifying vulnerable groups that have special policy needs and the characteristics of these groups; thus, many demographic surveys are focused on such specific groups and policy-relevant population characteristics. And, finally, the public is concerned with the size and distribution of identifiable subgroups within the nation, so most national censuses deal in some way with the subject of ethnic identity, be it race, ethnicity, religion, national origin, or native language (Douglas *et al.*, 2015).

The tribal people inhabiting the forest areas carry a very long history of extraction of forest resources, for subsistence and/or sale (Maskeet *et al.*, 2011). Forest resources have been identified as one of the key sources of livelihood and food security for tribal households (Dovie, 2003). Since forest resources constitute the only natural resource that provides free access and subsistence to the poorest of the poor, they should assume

greater importance and receive priority for their development and management (Sarmah & Arunachalam, 2011).

Socio-economic status (SES) is a combined measure of an individual's or family's economic and social position concerning others, based on income, education, and occupation. For analyzing the SES of a family, the household income, education, and occupation were examined, as well as combined income of the family members with other attributes was assessed. Socioeconomic status (SES) is often measured as a combination of education, income, and occupation. SES, here, is the total of the scores of a family's monthly income, landholding, dwelling housing, properties including furniture, luxurious items, and other impediments (Aggarwal, 2008).

Economic development can influence the position of an ethnic party in the national political balance: it explains the political representation of minorities as a process of accommodation. An ethnic minority is supposed to stand up against the homogenizing policy of national authorities. A specific party is then created which can negotiate with wider political forces supported by the main population (Roger, 2002). The ethnic virus has been one of the most important causes of social crisis and political instability in Nigeria, and ethnicity has been perceived in general as a major obstacle to the overall politico-economic development of the country (Otite 1990). Ethnicity is looked upon as unreal, an artificial basis of identification and collective organization, conjured up by outsiders looking for an efficient instrument of political and economic control (Enloe, 1978).

The health status of the people of Ladakh is related to its habitat, human settlements, and amenities available there. Other factors affecting the health of the people are historical, socio-cultural, economic, and developmental (Bhasin, 2005). Health is a prerequisite for human development and is an essential component for the well-being of mankind. The health problems of any community are influenced by the interplay of various factors including social, economic, biological, and political ones (Parimalavalli, 2012).

The essence of a tribal society is the collective output, which can only nurture its identity, its ethos, and its values. If the collective dream is an irrational factor, so is personal ambition. Still, in these days of economic dominance, technological skill, and political maneuver, self-interest rather than group consciousness seems to be the priority (Das, 2003).

4.2 Population Characteristics

Population and natural resources are the most important aspects of regional development. In this context distribution of the tribal population is an important aspect. The tribal community is very primitive and backward in India and the Indian tribes display a very high degree of ethnic diversity both in their racial composition and dialectal and linguistic affinity. No less impressive is the pattern of their spatial distribution, it has been commonly observed that the tribes reveal strong tendencies of clustering and concentration in the hilly, forested, and geographically inaccessible tracts of the country (Ahmad, 2001).

4.2.1 Village-wise Bru Population

The total population in the sample household is 2,253 souls. The average family strength was 5.7 which is considerably higher than that of tribal people in India (5.2) with the overall national average (5.3) in the bargain. Consideration of a child as an asset to the family who can contribute by the way of labor and lack of knowledge of the benefits of small families might be the reasons for large-sized families (Gangadharappa et al., 2005). Mamit has the highest percentage of Household which is 65.06% and secures the highest no of population i.e. 1394 persons followed by Lunglei (343), Lawngtlai (267), and Kolasib (249). The average sex ratio of the studied population was 1007.47 which is a wide gap compared to the sex ratio of all Indian tribal populations 990 (Tribal Profile 2014) and the overall sex ratio of India 940 (Census of India 2011). Which Kolasib district had the highest sex ratio of 1243.24 in the intervening period, Lunglei district had a much lower sex ratio than the national

average. The preponderance of females over males could be attributed to the fact that the females in society are given due honor and the social, ethical, and cultural values protect their interests (Islam et al., 2015).

Table 4.1 Village-wise Bru Population					
Villages	No. of household	Population	Male	Female	Sex Ratio
Damparengpui	29	165	74	91	1229.73
Tuipuibari	60	316	173	144	832.37
Thaidawr	21	111	60	51	850.00
Vawngawnzo	6	33	15	17	1133.33
Tlangkhang	7	44	22	22	1000.00
Liandop hai	17	88	43	45	1046.51
Hmunpui	3	20	15	5	333.33
W. Phulpui	11	63	32	31	968.75
Nalzawl	24	137	68	69	1014.71
Zawlnuam	8	40	19	21	1105.26
Zamuang	14	68	37	31	837.84
K. Sarali	14	74	40	34	850.00
Sihthiang	28	145	71	75	1056.34
Chuhvel	15	90	51	39	764.71
Buhchangphai	3	20	8	12	1500.00
S.Chhimlung	10	58	22	36	1636.36
Bukvannei	13	58	31	27	870.97
Zodin	20	113	50	63	1260.00
Tuisenchhuah	15	96	51	45	882.35
Phairuangkai	15	100	50	50	1000.00
Putlungasih	23	147	81	66	814.81
Zochachhuah	5	24	15	19	1266.67
Saibawh	16	110	61	49	803.28
Nghalimlui	18	133	65	68	1046.15
<i>Source: Field survey 2018-2019</i>					

Among the districts, Mamit has the highest Bru population where the total Bru population is 1394 from 257 households followed by Lunglei, Lawngtlai, and Kolasib. The sex ratio is highest in the Kolasib district where there are 1243 females per 1000 males which is followed by Lawngtlai district (964.54), Mamit district (937.50), and Lunglei (884.62).

Table 4.2 District-wise Bru Population

District	Population	No. of household	No. of households in %	Sex Ratio
Mamit	1394	257	65.06	937.50
Kolasib	249	46	11.65	1243.24
Lawngtlai	267	39	9.87	964.54
Lunglei	343	53	13.42	884.62
Mizoram	2253	395	25.00	1007.47

Source: Field survey, 2018-2019

4.2.2 Religions and Sub- denominations of the Bru population

The majority of the Bru population is Christian. Only 4.2 percent of the total population belongs to Hinduism. There are 10 sub-denominations under the Christian population of Bru. Presbyterian Church of India (PCI) is the largest in the state whereas BCM and BBC are larger in Lawngtlai and Lunglei districts. Other denominations like UPC Mizoram, UPC Northeast, Sevenday Adventist, Salvation Army, RC, LIKBK/IKK, and others. Table 4.2 explains the religions and denominations of the Bru population in Mizoram.

Table 4.3 Religions and denomination of Bru population											
District	Hindu	Christian									
		Denomination									
		PCI	BCM	BBC	UPC (MZ)	UPC (NEI)	7 TH DAY	SA	RC	LIKBK/IKK	OTHS
Mamit	1.95	58.75	3.89	14.78	8.95	4.28	0.39	4.28	1.56	1.17	0.00
Kolasib	6.52	52.18	0.00	10.87	28.26	0.00	2.17	0.00	0.00	0.00	0.00
Lawngtlai	0.00	25.64	10.27	35.89	0.00	0.00	2.56	0.00	0.00	25.64	0.00
Lunglei	0.00	7.55	13.2	58.49	0.00	13.21	1.89	0.00	0.00	0.00	5.66
Total	4.235	36.03	9.12	30.0075	18.605	8.547	1.7525	4.28	1.56	13.405	5.66

Source: Field survey, 2018-2019

4.3 Socio-Economic Condition of Bru Population

The tribal economy is largely influenced by their habitat and the level of knowledge accumulated about natural resources and skills for exploitation of the resources. Their economy is unisectoral and is no longer self-sufficient and continues to be based primarily on land and forest with which they have a symbiotic relationship.

4.3.1 Type of house

The Riangs do not worry much about the construction of their house. Like any other interior place in India, the availability of a house site in a village is not a problem. As there is no formal arrangement or plan for a house site in a village, they build their house at any vacant place in a village if the construction will not harm others' property

(TRI, 1986). The field study identifies only four types of houses, Assam type is the most common type of house based on the household survey. This type of house is the most common type of house in each district. Among all the houses 54.50 % were structured as Assam type, which is typically rectangular, C shape, or L shape layout. Walls are usually timber-frame with bamboo (Dap), tiled, or corrugated sheet. But due to the influence of their culture as well as the environment, most of the Assam-type floor they structured is much higher even in flat or plain areas. This is mostly done to protect themselves from insects and other harmful animals. The traditional house which is Bamboo Thatched on piles is also still very common where 33.50 % are still clinging to this type of house. These types of houses are mostly built of bamboo, bamboo leaves as rooftops, floors, walls; rope, and doors are all made from bamboo. Mostly woods are used as the ridge-pole. This house consists of two parts only, the front house and the main room. The front house is without a wall and is meant for keeping firewood, and fowl, and mainly for retiring and lodging guests. The floor is mainly 2 or 3 feet high with bamboo or wooden ladders for entrance and exit.

A semi-permanent type of house is accentuated by the Bru 10.97% of house types fall under this category. It is mostly found in the vicinity of towns or big villages, in which raw materials can be easily acquired from urban places. Reinforced Cement Concrete (RCC) houses are very rare among the Bru settlements. Long-lasting materials like the hard core of wood are rarely used by them. This is perhaps due to their tendency to live in a place for a few years only (TRI 1986). Only 1.03 % of the people use this type of house, which is the highest percentage of RCC in the Lawngtlai district wherein 2.56 percent of the total family was living in concrete houses flowed by Mamit district (1.56). Other districts like Kolasib and Lunglei do not have an RCC type of House based on the household survey.

Table 4.4 Type of House of Bru Settlement, 2017 (in %)

District	RCC	Semi-RCC	Assam type	Thatch
Mamit	1.56	9.34	45.14	43.97
Kolasib	0.00	21.74	32.61	45.65
Lawngtlai	2.56	12.82	66.67	17.95
Lunglei	0.00	0.00	73.58	26.42
Mizoram	1.03	10.97	54.50	33.50

Source: Field survey, 2018-20

Table 4.5 Type of House (Village Wise)

VILLAGE	RCC	SEMI-PERMANENT	ASSAM TYPE	BAMBOO THATCH ON PILES	TOTAL
Damparengpui	0.00	3.45	41.38	55.17	100.00
Tuipuibari	0.00	3.34	48.33	48.33	100.00
Thaidawr	0.00	0.00	47.62	52.38	100.00
Vawngawnzso	0.00	0.00	66.67	33.33	100.00
Tlangkhang	0.00	42.86	57.14	0.00	100.00
Liandop hai	0.00	17.65	29.41	52.94	100.00
Hmunpui	0.00	0.00	100.00	0.00	100.00
W. Phulpui	0.00	0.00	81.82	18.18	100.00
Nalzawl	0.00	4.16	54.17	41.67	100.00
Zawlnuam	0.00	75.00	12.50	12.50	100.00
Zamuang	7.14	14.29	42.86	35.71	100.00
K. Sarali	0.00	21.42	14.29	64.29	100.00
Sihthiang	3.57	3.57	42.86	50.00	100.00
Chuhvel	13.33	13.33	40.00	33.34	100.00
Buhchangphai	0.00	0.00	66.67	33.33	100.00
S.Chhimlung	0.00	20.00	30.00	50.00	100.00
Bukvannei	0.00	30.77	38.46	30.77	100.00
Zodin	0.00	20.00	25.00	55.00	100.00
Tuisenchhuah	0.00	0.00	66.67	33.33	100.00
Phairuankai	0.00	0.00	80.00	20.00	100.00
Putlungasih	0.00	0.00	73.91	26.09	100.00
Zochachhuah	0.00	0.00	60.00	40.00	100.00
Saibawh	6.25	0.00	62.50	31.25	100.00
Nghalimlui	0.00	0.00	72.22	27.78	100.00
Average	1.27	11.24	52.27	35.22	100.00

Source: Field survey, 2018-2019

4.3.2 Occupational Structure

There are five main occupations in the study area. Farming remained the main occupation among the tribe, which is practiced by 63.29% of the population. Agriculture is the backbone of the economy in the area, most of the respondents either belong to farming families or are dependent on farming for their livelihood. The families engaged in wage labor, business, service, caste occupation, and other activities as their main occupation were also doing agriculture as their subsidiary occupation (Geetha and Devi, 2008; Pal, 2009). The highest number of farming has been practiced in the Lunglei district 67.92 % followed by the Lawngtlai district at 66.67 percent. In these two districts, Dikhing Bru who mostly migrated from Bangladesh and Arakan has been settled. They are more or less settled permanently than the Kondol Bru who migrated from Tripura. Still, as agriculture is the main source of occupation among the tribal people Mamit Bru is slightly lower with 64.20 percent and Kolasib has the lowest farmer which constitutes only 54.35 percent.

Daily workers or wage labor became the secondary occupation among the tribe. In terms of daily workers, Kolasib scored the highest percentage 36.96 percent followed by Mamit with a score of 28.02 percent, Lunglei with 7.55 percent, and Lawngtlai with 5.13 percent. The Riangs are laborious and hardworking people. They are purely agriculturists and practice Jhum cultivation, also known as the slash and burn method. Their competence and efficiency in various Jhum works are remarkably high (TRI,1986). When ethnic tension intensified, Bru fled across the border to the adjoining states of Tripura and Assam where they continued to languish in the refugee camp. After the tension has been subsided most of them return to their home as self-repatriated; all of their land and house is acquired by those who don't flee. This led to the rise of landless laborers or workers among the Bru tribe.

Service or Government jobs among the Bru are very rare due to the low level of literacy rate among the tribe. Only 9.97 percent are working under the government, Lawngtlai has the highest rate among the government job holders securing 17.95

percent, followed by Lunglei at 15.09 percent, Mamit at 4.67 percent, and Kolasib at 2.17 percent. Lumbering which used to be practiced mostly in the past was also reduced to 3.85 percent, in which Kolasib scored zero, Lunglei scored the highest rank at 7.55 percent, Langtlai at 5.13 percent, and Mamit at 2.72 percent. In terms of Business Bru practices petty traders only, in which Kolasib scores highest with 6.52 percent, followed by Lawngtlai at 5.13 percent, Lunglei at 1.89 percent, and Mamit have only 0.39 percent. cattle rearing also plays a significant role in their economic life. As a matter of fact, the Riangs economy is based on the principle of self-sufficiency as such large-scale domestication of animals is not practiced by them.

Table 4.6 Occupational Structure

District	Cultivator	Daily Worker	Govt. Job	Lumbering	Business
Mamit	64.20	28.02	4.67	2.72	0.39
Kolasib	54.35	36.96	2.17	0.00	6.52
Lawngtlai	66.67	5.13	17.95	5.13	5.12
Lunglei	67.92	7.55	15.09	7.55	1.89
Mizoram	63.29	19.41	9.97	3.85	3.48

Source: Field survey, 2018-2019

4.3.3 Occupational Structure, Village Wise

Among the villages, Cultivators is the most common occupation where 68.63 percent of the total household used cultivator as their main occupation followed by Daily labor (21.08%), government service (5.57%), lumbering (2.73%) and business (1.99%). Among the two villages i.e., Vawngawnzo and Hmunpui, all the households used cultivators as their main occupation. There are six villages where there is no government servant such as Thaidawr, Vawngawnzo, Hmunpui, South Chhimluang, Tuisenchhuah, and Zochawchhuah. Business is found as their main occupation only in 6 villages such as Sihthiang, South Chhimluang, Bukvannei, Putlungasih, Saibawh, and Nghalimlui.

Table 4.7 Occupational Structure, Village Wise						
Village	District	No. of households in %				
		Cultivator	Daily Labour	Govt. service	Lumbering	Business
Damparengpui	Mamit	48.28	37.93	13.79	0.00	0.00
Tuipuibari		40.00	48.33	6.67	5.00	0.00
Thaidawr		95.24	4.76	0.00	0.00	0.00
Vawngawnzo		100.00	0.00	0.00	0.00	0.00
Tlangkhang		42.86	57.14	0.00	0.00	0.00
Liandophei/Bawngva		76.47	23.53	0.00	0.00	0.00
Hmunpui		100.00	0.00	0.00	0.00	0.00
West Phulpui		72.73	9.09	18.18	0.00	0.00
Nalzawl		66.67	20.83	0.00	12.50	0.00
Zawlnuam (Vengthar)		50.00	50.00	0.00	0.00	0.00
Zamuang (Lungmawi)		64.29	35.71	0.00	0.00	0.00
K. Sarali		92.86	7.14	0.00	0.00	0.00
Sihthiang		75.00	10.71	7.14	3.57	3.57
Chuhvel		73.33	26.67	0.00	0.00	0.00
Buhchangphai	Kolasib	66.67	33.33	0.00	0.00	0.00
South Chhimluang		80.00	0.00	0.00	0.00	20.00
Bukvannei		23.08	69.23	0.00	0.00	7.69
Zodin		60.00	35.00	5.00	0.00	0.00
Tuisenchhuah/Bolia	Lunglei	73.33	0.00	13.33	13.33	0.00
Phairuankai		66.67	20.00	6.67	6.67	0.00
Putlungasih		65.22	4.35	21.74	4.35	4.35
Zochawchhuah	Lawngtlai	80.00	0.00	0.00	20.00	0.00
Saibawh		73.33	6.67	13.33	0.00	6.67
Nghalimlui		61.11	5.56	27.78	0.00	5.56
Average		68.63	21.08	5.57	2.73	1.99

Source: Field Survey, 2018-2019

4.3.4 Income and self-sufficiency

The average per capita income per day among the Bru population in Mizoram is 228.16 rupees. Lawngtlai district got the highest income per capita among the other districts i.e., 459.85 rupees which is followed by Lunglei (231.79 rupees), Kolasib (119.86 rupees), and Mamit (101.14 rupees). Among the Bru population in the state, 16.97 percent of the total population attain self-sufficiency in their main food i.e., rice production. Lawngtlai district attained the highest position in self-sufficiency in food production with 27.41 percent followed by Mamit (19.47%), Kolasib (10.67%), and Lunglei (10.34%). Availability of livestock is one of the most important components in food security, the total number of livestock available among the Bru family in Mizoram is 4.49. The total number of livestock per head is highest in the Lunglei district i.e., 5.87 followed by Lawngtlai (5.09), Mamit (4.15), and Kolasib (2.87). Table 4.8 clearly shows income, self-sufficiency in food production, and livestock availability among the Bru population in Mizoram.

Table 4.8 Income and Self-sufficiency among Bru Population, 2017

District	Per capita Income per Year (in Rs.)	Self Sufficiency in food production (%)	Livestock per family
Mamit	101.14	19.47	4.15
Kolasib	119.86	10.67	2.87
Lawngtlai	459.85	27.41	5.09
Lunglei	231.79	10.34	5.87
Mizoram	228.16	16.97	4.49

Source: Field survey, 2018-2019

4.3.5 Income and Self-sufficiency among Bru Population, Village Wise

Among the villages of the study area, the per capita income per year is 165.43 rupees which means per capita per day income is 0.46 rupees which is higher than the state average (Rs.0.11). Per Capita income per year is highest in Saibawh village where everybody of the bru population earned rupees 757.81 per year which is followed by

Putlungasih (Rs. 453.9), Nghalimlui (Rs. 355.06), Nalzawl (Rs.322.92), Zochawchhuah (Rs.266.67), Buhchangphai(Rs. 250), Tuisenchhuah (Rs.176.8), Hmunpui (Rs.150), Zamuang (Rs.149.49), Vawngawngo (Rs. 146.46), Tlangkhang (Rs.126.62), South Chhimluang (Rs.105.17), Liandopai/Bawngva (Rs. 92.52), West Phulpui (Rs.91.34), K. Sarali (Rs.86.21), Zawlnuam Vengthar (Rs.79.69), Bukvannei (Rs.78.25), Phairuankai (Rs. 64.67), Chuhvel (Rs. 57.04), Zodin (Rs. 46.02), Thaidawr (Rs. 36.89), Damparengpui (Rs. 32.71), Sihthiang (Rs. 32.27) and Tuipuibari (Rs. 11.85). The household who is self-sufficiency in their food production is very low. Only 17.85 percent of the total Bru family claimed themselves as self-sufficient.

The number of households who are self-sufficient is highest in Vawngawngo village where 66.67 percent of the total family sufficient their food production. Vawngawngo village is followed by Zochawchhuah (60%), Thaidawr (38.1%), K. Sarali (35.71%), Damparengpui (34.48%), Liandopai/Bawngva (29.41%),Tuisenchhuah/Bolia (26.67%), Nghalimlui (22.22%) Sihthiang (21.43%), South Chhimluang (20%), West Phulpui (18.18%), Zodin (15%), Tlangkhang (14.29%), Zamuang (14.29%), Bukvannei (7.69%) and Putlungasih (4.35%). Whereas all the households are self-insufficiency in their own food production in eight villages such as Tuipuibari, Hmunpui, Nalzawl, Zawlnuam (Vengthar), Chuhvel, Buhchangphai, Phairuankai, and Saibawh.

Livestock per head is calculated as all kinds of livestock by household divided by the number of family members. All the members of a family are estimated to have more than 11 livestock during the study period. Availability of livestock per head is highest in Zawlnuam Vengthar where one member of a family is having 88 livestock which is followed by Vawngawngo (51.33), K. Sarali (15.07%), Zamuang (13.57), Nalzawl (11.58), Tuisenchhuah (10.53), Sihthiang (9.89), Hmunpui (9.67), Buhchangphai (9.33), Saibawh (9.06), Thaidawr (8.71), West Phulpui (8.55), South Chhimluang (5.2), Zochawchhuah (4.8), Liandopai/Bawngva (4.06), Tlangkhang (4), Putlungasih (3.91), Chuhvel (3.47), Nghalimlui (3.33), Tuipuibari (3.22), Damparengpui (2.86), Bukvannei

(2.69), Phairuangkai (1.4) and Zodin (0.85). Table 4.3.4 shows the income and self-sufficiency of the selected villages.

Table 4.9 Income and Self-sufficiency among, Village Wise				
Name of Villages	District	Per Capita Income Per Year (Rs.)	Self Sufficiency in food production (%)	Livestock per family
Damparengpui	Mamit	32.71	34.48	2.86
Tuipuibari		11.85	0.00	3.22
Thaidawr		36.89	38.10	8.71
Vawngawnzo		146.46	66.67	51.33
Tlangkhang		126.62	14.29	4.00
Liandophei/Bawngva		92.52	29.41	4.06
Hmunpui		150.00	0.00	9.67
West Phulpui		91.34	18.18	8.55
Nalzawl		322.92	0.00	11.58
Zawlnuam (Vengthar)		79.69	0.00	88.50
Zamuang (Lungmawi)		149.49	14.29	13.57
K. Sarali		86.21	35.71	15.07
Sihthiang		32.27	21.43	9.89
Chuhvel		57.04	0.00	3.47
Buhchangphai		Kolasib	250.00	0.00
South Chhimluang	105.17		20.00	5.20
Bukvannei	78.25		7.69	2.69
Zodin	46.02		15.00	0.85
Tuisenchhuah/Bolia	Lunglei	176.80	26.67	10.53
Phairuangkai		64.67	0.00	1.40
Putlungasih		453.90	4.35	3.91
Zochawchhuah	Lawngtlai	266.67	60.00	4.80
Saibawh		757.81	0.00	9.06
Nghalimlui		355.06	22.22	3.33
Overall		165.43	17.85	11.90

Source: Field Survey, 2018-2019

4.3.6 Landholdings

VC pass is a very common land holding system among the Bru population in Mizoram where 47.01 percent of the total family has VC pass to own their settlement land area. 29.58 percent has LSC from the government of Mizoram. 22.68 percent have an ordinary pass and 0.74 percent have periodic pata in their ownership of land. Among the districts number of the families having a proper land holding system that is LSC is highest in Lunglei district where 96.23 percent of the total family is having LSC which is followed by Mamit district (14.40%), Lawngtlai district (7.69%) while no bru family is having LSC in Kolasib district.

District	VC	LSC	Periodic Pata	Ordinary Pass
Mamit	77.43	14.40	0.39	7.78
Kolasib	69.57	0.00	0.00	30.43
Lawngtlai	41.03	7.69	2.56	48.72
Lunglei	0.00	96.23	0.00	3.77
Average	47.01	29.58	0.74	22.68

Source: Field survey, 2018-2019

4.3.7 Landholdings, Village Wise

Village Council Pass is the most common land holding among the Bru ethnic group where 59.19 percent of the total households have VC pass followed by LSC (24.41%), Ordinary Pass (16.17%), and Periodic Pata (0.23%). All the Bru family having VC pass in the 66 villages like Damparengpui, Thaidawr, Vawngawnzo, Hmunpui, West Phulpui, Buhchangphai, and Zochawchhuah. Periodic pata is found only in one village i.e., Nghalimlui.

Table 4.11 Landholdings among Bru Population in %, Village wise					
Name of Villages	District	VC	LSC	Periodic Pata	Ordinary Pass
Damparengpui	Mamit	100.00	0.00	0.00	0.00
Tuipuibari		98.33	1.67	0.00	0.00
Thaidawr		100.00	0.00	0.00	0.00
Vawngawngo		100.00	0.00	0.00	0.00
Tlangkhang		85.71	0.00	0.00	14.29
Liandophai/Bawngva		82.35	0.00	0.00	17.65
Hmunpui		100.00	0.00	0.00	0.00
West Phulpui		100.00	0.00	0.00	0.00
Nalzawl		91.67	0.00	0.00	8.33
Zawlnuam (Vengthar)		12.50	87.50	0.00	0.00
Zamuang (Lungmawi)		14.29	85.71	0.00	0.00
K. Sarali		0.00	0.00	0.00	100.00
Sihthiang		85.71	14.29	0.00	0.00
Chuhvel		6.67	86.67	0.00	6.67
Buhchangphai	Kolasib	100.00	0.00	0.00	0.00
South Chhimluang		0.00	0.00	0.00	100.00
Bukvannei		92.31	0.00	0.00	7.69
Zodin		85.00	0.00	0.00	15.00
Tuisenchhuah/Bolia	Lunglei	0.00	100.00	0.00	0.00
Phairuangkai		0.00	100.00	0.00	0.00
Putlungasih		0.00	91.30	0.00	8.70
Zochawchhuah	Lawngtlai	100.00	0.00	0.00	0.00
Saibawh		43.75	18.75	0.00	37.50
Nghalimlui		22.22	0.00	5.56	72.22
Average		59.19	24.41	0.23	16.17
<i>Source: Field survey, 2018-2019</i>					

4.3.8 Household Assets

Household assets are the major indicator of the socioeconomic status of the people. It depicted the standard of living of each family in the study area. Based on the number of households i.e. 395 houses only 17 vehicles are owned by the people, in the district of Kolasib, the people don't even have a single vehicle. Television is a common asset among households' 45.32 percent own it. The most common gadget in the present world i.e. mobile is also very familiar among the tribe 79.75 percent of the population have a mobile phone. Mamit district has the highest number of mobile owners of which 51.17 percent of the study area own this gadget. As Bru village is mostly located in isolated pockets and low-lying areas internet facilities are not well aware by the people. Mamit has the highest number of internet facilities among the tribe and Lawngtlai has the lowest.

In contrast with the fact that they live mostly in low-lying areas and isolated pockets, they barely used refrigerators in the study area. Only 24.05 percent have a refrigerator as their household asset, which Mamit secures the highest district that acquires refrigerators. Radio which is barely used in an urban area in the present day is still used by the tribe. in the study area, 22 families still used Radio as the source of mass communication.

Due to the government project of rural electrification majority of the house has electricity (83%), and the un-electrified house is mostly newly constructed house. Due to service unavailable in their locality Gas connection is not frequent among the tribe. Effortlessly collection of firewood from a nearby forested area led to the use of firewood for domestic purposes. Bru tribes are very fond of the river and they usually settled in the low-lying area which led to low water connection in the study area. Only 5.32 percent have a water connection in their homes. People usually draw water from the open well or spring.

Bank account holders are very high in the study area, 98.48 percent of the households have a bank account. The majority of the family have a health care scheme

under the state government, 79.74 percent activated their health insurance through The Mizoram State Health Care Scheme (MSHCS). Other household assets like Ration cards have been held by 96.70 percent of the family and 62.27 percent have a long chair in their household.

Table 4.12 Household Assets among Bru Population, 2017					
Assets	District				
	Mamit	Kolasib	Lawngtlai	Lunglei	Mizoram
Vehicle	10	0	2	5	17
TV	101	18	18	42	179
Mobile Phone	214	38	18	45	315
Internet facilities	56	9	2	12	79
Refrigerator	54	12	7	22	95
Radio	7	1	8	6	22
Electric connection	210	45	23	50	328
Gas connection	17	1	4	7	29
Water connection	1	20	0	0	21
No. of bank account	251	46	39	53	389
Insurance activated	200	44	24	47	315
No. of ration card	247	44	39	52	382
No. of long chairs	143	23	29	51	246
<i>Source: Field survey, 2018-2019</i>					

4.3.9 Household Materials, Movable

Anything that is not fixed to the land can fall under the category of movable property, irrespective of shape size, quality, or quantity. In this study, Household materials including vehicles, TVs, Mobile phones, households having Internet connections, refrigerators, Radio, and long chairs are classified as movable materials. Owning this movable property signifies wealth among the Bru tribes, which in turn makes them free from dirty political traps like ad hominem, blackening, muckraking, mudslinging, etc. Only 5.96 percent of the total households are having any kind of vehicle. No vehicles found in the village like Thaidawr, Vawngawnzo, Tlangkhang, Liandopai/Bawngva, Hmunpui, Zawlnuam (Vengthar), K.Sarali, Chuhvel, Buhchangphai, Tuisenchhuah/Bolia, Phairuangkai, Zochawchhuah, and Saibawh. In Hmunpui village, all the Bru households do not have Television whereas 42.17 percent of the total village has Television. The number of households having a mobile is generally high among the household. In two villages i.e., Hmunpui and Buhchangphai, all the Bru households have a mobile phone. The availability of internet connection per household is very low in the study area where only 15.99 percent of the total household access an internet connection. All the households having no internet connection found in 8 villages such as Vawngawnzo, Tlangkhang, Hmunpui, Zawlnuam (Vengthar), Zamuang (Lungmawi), Buhchangphai, Saibawh, and Nghalimlui. 21.77 percent of the total households in the study area have a refrigerator. Among the six villages such as Vawngawnzo, Tlangkhang, Hmunpui, Zawlnuam (Vengthar), Zamuang (Lungmawi), and Zochawchhuah, all the households are living without a refrigerator. Radio is already abandoned in the study area but still, 4.81 percent of the total households are using Radio. There are ten villages where Radio is used in the study area such as Thaidawr, Tuipuibari, Phairuangkai, Damparengpui, West Phulpui, South Chhimluang, Putlungasih, Tuisenchhuah/Bolia, Saibawh, and Nghalimlui. More than half of the total households (64.92%) have a long chair in their house whereas the remaining 35.08 percent do not have any kind of sofa or long chair in their family. Table 4.3.5 clearly shows the availability of movable household assets among the villages.

Table 4.13 Movable Household Assets, Village Wise

Name of Villages	District	No. of Vehicle per family	No. of family having TV in %	No. of family having Mobile phone in %	No. of family having Internet connection in %	No. of family having Refrigerator in	No. of family having Radio%	No. of family having Long chair %
Damparengpui	Mamit	29.00	44.83	89.66	37.93	44.83	6.90	48.28
Tuipuibari		20.00	46.67	91.67	20.00	15.00	5.00	45.00
Thaidawr		0.00	33.33	85.71	4.76	4.76	4.76	71.43
Vawngawngo		0.00	16.67	83.33	0.00	0.00	0.00	83.33
Tlangkhang		0.00	42.86	57.14	0.00	0.00	0.00	71.43
Liandophei/ Bawngva		0.00	23.53	64.71	5.88	17.65	0.00	58.82
Hmunpui		0.00	0.00	100.00	0.00	0.00	0.00	100.00
West Phulpui		5.50	72.73	90.91	18.18	27.27	9.09	81.82
Nalzawl		24.00	58.33	87.50	37.50	45.83	0.00	75.00
Zawlnuam (Vengthar)		0.00	37.50	37.50	0.00	0.00	0.00	25.00
Zamuang (Lungmawi)		14.00	7.14	78.57	0.00	0.00	0.00	57.14
K. Sarali		0.00	21.43	71.43	7.14	7.14	0.00	7.14
Sihthiang		14.00	46.43	85.71	53.57	25.00	0.00	60.71
Chuhvel		0.00	20.00	86.67	26.67	40.00	0.00	60.00
Buhchangphai		Kolasib	0.00	66.67	100.00	0.00	66.67	0.00
South Chhimluang	5.00		50.00	90.00	30.00	30.00	10.00	40.00
Bukvannei	13.00		46.15	84.62	30.77	23.08	0.00	23.08
Zodin	5.00		25.00	75.00	10.00	20.00	0.00	65.00
Tuisenchhuah	Lunglei	0.00	66.67	86.67	6.67	26.67	13.33	93.33
Phairuankai		0.00	80.00	80.00	20.00	26.67	6.67	93.33
Putlungasih		4.60	86.96	86.96	34.78	60.87	13.04	100.00
Zochawchhuah	Lawngtlai	0.00	20.00	40.00	40.00	0.00	0.00	40.00
Saibawh		0.00	43.75	50.00	0.00	18.75	18.75	75.00
Nghalimlui		9.00	55.56	44.44	0.00	22.22	27.78	83.33
Overall		5.96	42.17	77.01	15.99	21.77	4.81	64.92

Source: Field Survey, 2018-2019

4.3.10 Household Materials, immovable

Among the Household Materials, immovable like internet, electricity, gas, water connections with bank accounts, insurance, and the ration card holder are included. In the study area, only 15.99 percent of the family have an internet connection which is mainly through cellular phones. Vawngawnzo, Tlangkhang, Zawlnuam (Vengthar), Zamuang (Lungmawi), Buhchangphai, Saibawh, and Nghalimlui villages do not have an internet connection; the main reason is that their locality is not connected by any telecommunication company during the study period. Among the villages, Sihthiang has the highest number of a family having an Internet connection in Zochawchhuah, Damparengpui, Nalzawl, Putlungasih, Bukvannei, South Chhimluang, Chuhvel, Tuipuibari, Phairuankai, West Phulpui, Zodin, K. Sarali, Liandophei/Bawngva, and Thaidawr. Electric connectivity has reached all the villages in the study area. Still, the overall connectivity was only 83.13 percent, among these villages, Vawngawnzo, Tlangkhang, Hmunpui, West Phulpui, Chuhvel, Buhchangphai, South Chhimluang, Zodin, and Phairuankai have a 100 percent electric connectivity. Zochawchhuah village is the least connected with only 20 percent of the households being electrified. As they are mostly settled in isolated pockets near the forested area, which made it easily available for firewood collection, most of the villages do not have a Gas connection, and the overall percentage of gas connections is only 5.42 percent. Buhchangphai secured the highest percentage with only 33.33 followed by Damparengpui (31.03 %), Putlungasih (30.43 %), Saibawh (18.75 %), Tuipuibari (13.33 %), and Nghalimlui (5.56 %). The rest of the village does not have a gas connection.

Public distribution point for water connection is very common in the study area and is locally introduced and financed by the local authority. But in this study, only government services water connection is included and the percentage became very low with only 1.67 percent of the family having a water connection. Tuipuibari (1.67 %) is the only village who are connected with a government service water connection. Most of the centrally sponsored schemes are direct benefit transfer systems, this system raises the

number of account holders in the Bru community. Most of the village secure are 100 percent bank account holders, while in Zawlnuam (Vengthar) only 75 families have bank accounts followed by Zamuang (Lungmawi) with 85.71 percent and Tuipuibari with 96.67 percent.

As the Mizoram government has launched a health care scheme, the families in the study are also highly covered by insurance with 83.24 percent. Thaidawr, Vawngawnzo, Tlangkhang, Liandopai/Bawngva, Hmunpui, West Phulpui, Nalzawl, K. Sarali, South Chhimluang, Bukvannei, Zodin, Zochawchhuah village, 100 percent of the family are covered by health insurance. Chuhvel village has only 20 percent of the family are covered by health care insurance followed by Buhchangphai (33.33 %), Nghalimlui(44.44 %), Tuipuibari (55.00 %), Damparengpui (62.07 %), Saibawh (68.75 %), Zamuang (Lungmawi) (71.43 %), Tuisenchhuah/Bolia (73.33%), Phairuankai (93.33%) and Putlungasih (95.65 %).

A ration card is an important card for purchasing subsidized food grain from the Public Distribution System. So, in the study area, most of the families have a ration card to receive a such subsidy. The family in the village of Thaidawr, Vawngawnzo, Tlangkhang, Hmunpui, West Phulpui, Nalzawl, Sihthiang, Chuhvel, Buhchangphai, South Chhimluang, Zodin, Phairuankai, Putlungasih, Zochawchhuah, Saibawh, and Nghalimlui have 100 percent or Ration card. Bukvannei secured the lowest percentage of the ration card holder with only 84.62 percent followed by Zamuang (Lungmawi) (84.64%) Zawlnuam (Vengthar) (87.50 %), K. Sarali (92.86 %), Damparengpui (93.10 %), Tuisenchhuah/Bolia (93.33 %), Liandopai/Bawngva (94.12 %) and Tuipuibari (95.00 %)

Table 4.14 Household Assets (Immovable)								
Name of Villages	District	No. of family having Internet connection in %	No. of family having electric connection in %	No. of family having Gas connection in %	No. of family having water connection in %	No. of family having bank account in %	No. of family having insurance in %	No. of family having Ration card in %
Damparengpui	Mamit	37.93	82.76	31.03	0.00	100.00	62.07	93.10
Tuipuibari		20.00	80.00	13.33	1.67	96.67	55.00	95.00
Thaidawr		4.76	80.95	0.00	0.00	100.00	100.00	100.00
Vawngawnzo		0.00	100.00	0.00	0.00	100.00	100.00	100.00
Tlangkhang		0.00	100.00	0.00	0.00	100.00	100.00	100.00
Liandophai/ Bawngva		5.88	94.12	0.00	0.00	100.00	100.00	94.12
Hmunpui		0.00	100.00	0.00	0.00	100.00	100.00	100.00
West Phulpui		18.18	100.00	0.00	0.00	100.00	100.00	100.00
Nalzawl		37.50	91.67	0.00	0.00	100.00	100.00	100.00
Zawlnuam (Vengthar)		0.00	62.50	0.00	0.00	75.00	87.50	87.50
Zamuang (Lungmawi)		0.00	28.57	0.00	0.00	85.71	71.43	85.71
K. Sarali		7.14	71.43	0.00	0.00	100.00	100.00	92.86
Sihthiang		53.57	78.57	0.00	0.00	100.00	92.86	100.00
Chuhvel		26.67	100.00	0.00	0.00	100.00	20.00	100.00
Buhchangphai		Kolasib	0.00	100.00	33.33	0.00	100.00	33.33
S. Chhimluang	30.00		100.00	0.00	0.00	100.00	100.00	100.00
Bukvannei	30.77		92.31	0.00	0.00	100.00	100.00	84.62
Zodin	10.00		100.00	0.00	0.00	100.00	100.00	100.00
Tuisenchhuah	Lunglei	6.67	86.67	0.00	0.00	100.00	73.33	93.33
Phairuankai		20.00	100.00	0.00	0.00	100.00	93.33	100.00
Putlungasih		34.78	95.65	30.43	0.00	100.00	95.65	100.00
Zochawchhuah	Lawngtlai	40.00	20.00	0.00	0.00	100.00	100.00	100.00
Saibawh		0.00	68.75	18.75	0.00	100.00	68.75	100.00
Nghalimlui		0.00	61.11	5.56	0.00	100.00	44.44	100.00
Overall		15.99	83.13	5.52	1.67	98.22	83.24	96.93

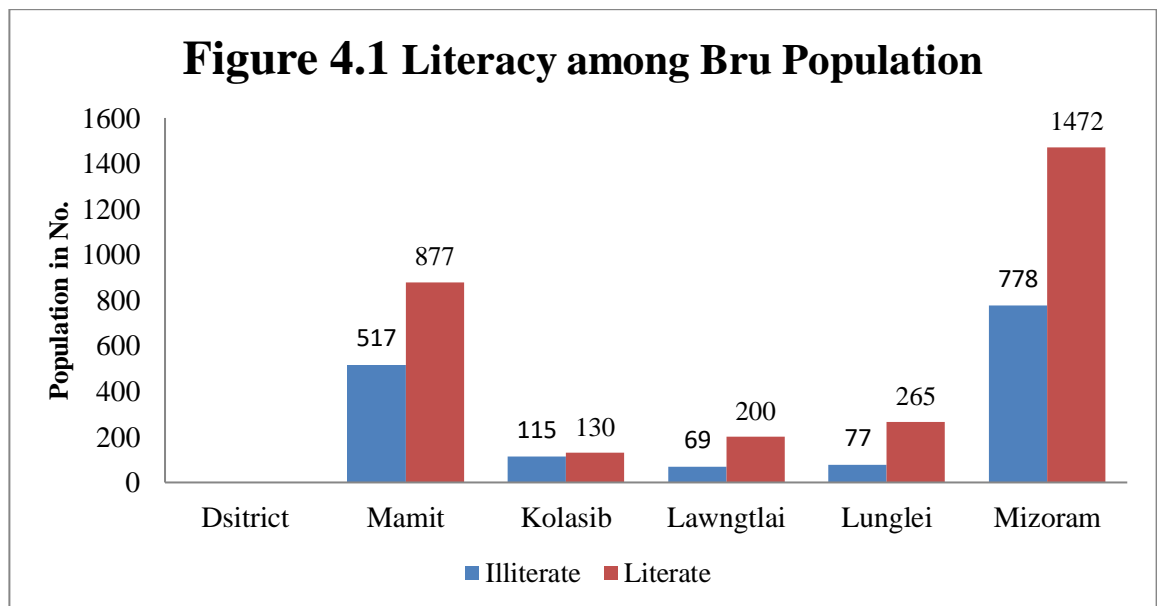
Source: Field Survey, 2018-2019

4.4 Education

In the study area, the literacy rate and educational attainment have been analyzed at a district level. The different district is classified into literate and illiterate and their level of educational attainment have been collected in which the number of postgraduate students is very low.

4.4.1 Literacy among Bru Population

Out of the total population, 66.95 percent of the Bru people are literate. The literary rate is highest in the Lunglei district where 77.49 percent are literates which are followed by the Lawnglai district (74.35%), Mamit district (62.91%), and Kolasib district (53.06%). People who complete graduation and above a mong bru population is very low. As Table 4.3.6 shows, only 4.54 percent of the total Bru population attain Undergraduate courses and above. Lawngtlai district got the highest position on it where 10.63 percent of the total population completed graduation and above which is followed by Kolasib district (3.03%), Lunglei (3.01%), and Mamit district where only 1.48 percent of the total population complete graduation and above in their education.



4.4.2 Educational Attainment

Educational attainment among the Bru population has been measured by counting the number of people who attained/cleared the different levels of an educational institution as shown in Table 4.3.4. Generally, the number of persons attain up to senior secondary school is high. The number of persons attained pre-primary school in the stud area is 105, Primary school (483), Middle school (466), Secondary school (267), and Senior secondary school (113). Whereas the number of persons who attained UG (45) and PG (2) is very low as shown in the table.

Table 4.15 Educational attainment among the Bru population

District	Pre-Primary	Primary	Middle	Secondary	Senior Secondary	UG	PG
Mamit	78	300	274	156	55	13	0
Kolasib	2	40	41	25	20	3	1
Lawngtlai	16	56	52	38	23	21	1
Lunglei	9	87	99	48	15	8	0
Mizoram	105	483	466	267	113	45	2

Source: Field Survey, 2018-2019

4.5 Levels of Socioeconomic conditions among the Bru population, district-wise

Socio-economics data from 22 indicators were first normalized by Z Score Standardized techniques. The Z score of each indicator explains the socioeconomic conditions of people in the district. The indicators includes sex ratio (X_1), No. of RCC House in % (X_2), No. of family having a permanent occupation in % (X_3), Per capita income in Rs (X_4), No. of Households who are self-sufficient in Rice (X_5), No. of livestock per head (X_6), No. of family having LSC in % (X_7), No. of vehicles per family (X_8), No. of TV per household (X_9), No. of Mobile Phone per household (X_{10}), No. of Internet connection per family (X_{11}), No. of Refrigerator per household (X_{12}), No. of

Radio per household (X₁₃), No. of Electric connection per household (X₁₄), No. of Gas connection per household (X₁₅), No. of Water connection per household (X₁₆), No. of bank account per household (X₁₇), No. of Insurance activated per household (X₁₈), No. of ration cards per household (X₁₉), No. of long chairs per household (X₂₀), Literacy rate, (X₂₁) and No. of people complete UG & Above in % (X₂₂).

Table 4.16 Descriptive statistics in socio-economic conditions among the Bru population					
	N	Minimum	Maximum	Mean	Std. Deviation
X ₁	4	884.62	1243.24	1007.4750	160.64288
X ₂	4	.00	2.56	1.0300	1.25746
X ₃	4	5.06	23.08	13.4525	8.12911
X ₄	4	.11	1.37	.7575	.51842
X ₅	4	14.29	48.31	25.9075	15.36397
X ₆	4	.53	.86	.7350	.14248
X ₇	4	.00	56.04	25.0000	27.71646
X ₈	4	.00	10.00	4.2500	4.34933
X ₉	4	18.00	101.00	44.7500	39.16950
X ₁₀	4	18.00	214.00	78.7500	90.88959
X ₁₁	4	2.00	56.00	19.7500	24.52720
X ₁₂	4	7.00	54.00	23.7500	21.10884
X ₁₃	4	1.00	8.00	5.5000	3.10913
X ₁₄	4	23.00	210.00	82.0000	86.13555
X ₁₅	4	1.00	17.00	7.2500	6.94622
X ₁₆	4	.00	20.00	5.2500	9.84463
X ₁₇	4	39.00	251.00	97.2500	102.65923
X ₁₈	4	24.00	200.00	78.7500	81.47546
X ₁₉	4	39.00	247.00	95.5000	101.14181
X ₂₀	4	23.00	143.00	61.5000	55.65070
X ₂₁	4	53.06	77.49	66.9525	11.18191
X ₂₂	4	1.48	10.63	4.5375	4.12604
Valid N (listwise)	4				

Descriptive statistics were also formulated to explain the minimum, maximum, average, and standard deviation of the value (Table 4.4.1). It prevents the undue influence of variables on analysis.

Table 4.17 Explanation of the selected indicators and scores					
	Indicator	Z Score			
		Mamit	Kolasib	Lawngtlai	Lunglei
X ₁	Sex Ratio	-0.44	1.47	-0.27	-0.76
X ₂	No. of RCC House in %	0.42	-0.82	1.22	-0.82
X ₃	% of family having a permanent occupation	-1.03	-0.59	1.18	0.43
X ₄	Per capita income in Rs	-1.25	-0.11	1.18	0.18
X ₅	% Households self-sufficient in Rice	1.46	-0.18	-0.52	-0.76
X ₆	No. of livestock per head	0.25	-1.44	0.88	0.32
X ₇	No. of family having LSC in %	0.57	-0.90	-0.78	1.12
X ₈	No. of vehicles	1.32	-0.98	-0.52	0.17
X ₉	TV	1.44	-0.68	-0.68	-0.07
X ₁₀	Mobile Phone	1.49	-0.45	-0.67	-0.37
X ₁₁	Internet facilities	1.48	-0.44	-0.72	-0.32
X ₁₂	Refrigerator	1.43	-0.56	-0.79	-0.08
X ₁₃	Radio	0.48	-1.45	0.80	0.16
X ₁₄	Electric connection	1.49	-0.43	-0.68	-0.37
X ₁₅	Gas connection	1.40	-0.90	-0.47	-0.04
X ₁₆	Water connection	-0.43	1.50	-0.53	-0.53
X ₁₇	No. of bank account	1.50	-0.50	-0.57	-0.43
X ₁₈	Insurance activated	1.49	-0.43	-0.67	-0.39
X ₁₉	No. of ration card	1.50	-0.51	-0.56	-0.43
X ₂₀	No. of long chairs	1.46	-0.69	-0.58	-0.19
X ₂₁	Literacy rate	-0.36	-1.24	0.66	0.94
X ₂₂	Population complete UG & Above (%)	-0.74	-0.60	1.48	-0.37
Composite Score		0.68	-0.50	-0.07	-0.12

After the calculation of data into a ready form, the standardized score of all indicators was calculated in SPSS. A total of 22 indicators are selected to measure the socio-economic condition of the Bru ethnicity in the study area. Table 4.4.2 shows an explanation of the indicators with their respective Z score as well as the composite score of the district.

From 22 indicators, district-wise overall levels of the socio-economic condition among the Bru population are measured. The four districts are classified into three levels of socioeconomic conditions low, medium, and high. Mamit district got the highest position with a score of 0.6 on a composite score. Lawngtlai and Lunglei districts scored medium -0.07 and -0.12 respectively. The lowest socioeconomic conditions are found in the Kolasib district where the composite score is -0.50.

Index	Levels	District
0.5 & above	High	Mamit
-0.49 to 0.49	Medium	Lawngtlai & Lunglei
-0.5 & below	Low	Kolasib

Similarly, based on the same indicators, the selected villages are classified into three socio-economic classes such as high, low, and medium. The three villages such as Tuipuibari, Damparengpui, Thaidawr, Zamuang, Chuhvel, K. Sarali, Zawlnuam, Bukvannei, Vawngawnzo, Buhchangphai and W. Phulpui (Mamit district) and Putlungasih from Lunglei district are at a high level. There are 19 villages under medium level in the socio-economic condition such as Sihthiang, Nalzawl, Liandophai from Mamit district, Two villages from Kolasib district such as Zodin, South Chhimluang, three villages from Lawngtlai district such as Nghalimlui, Saibawh and Zochachhuah and two villages such as Tuisenchhuah, Phairuangkai villages from Lunglei district. The

two villages from Mamit district such as Hmunpui and Tlangkhang villages are classified as having low socio-economic conditions as shown in Table 4.19

Table 4.19 Levels of Socio-Economic Condition, Village wise		
Index	Levels	Villages
0.5 & above	High	Tuipuibari, Putlungasih & Damparengpui Sihthiang, Zodin, Nalzawl, Nghalimlui, Tuisenchhuah, Thaidawr, Saibawh, Phairuangkai, Liandopai
-0.49 to 0.49	Medium	S.Chhimlung, Zamuang, Chuhvel, K. Sarali, Zawlnuam, Bukvannei, Vawngawnzo, Zochachhuah, Buhchangphai & W. Phulpui
-0.5 & below	Low	Hmunpui & Tlangkhang

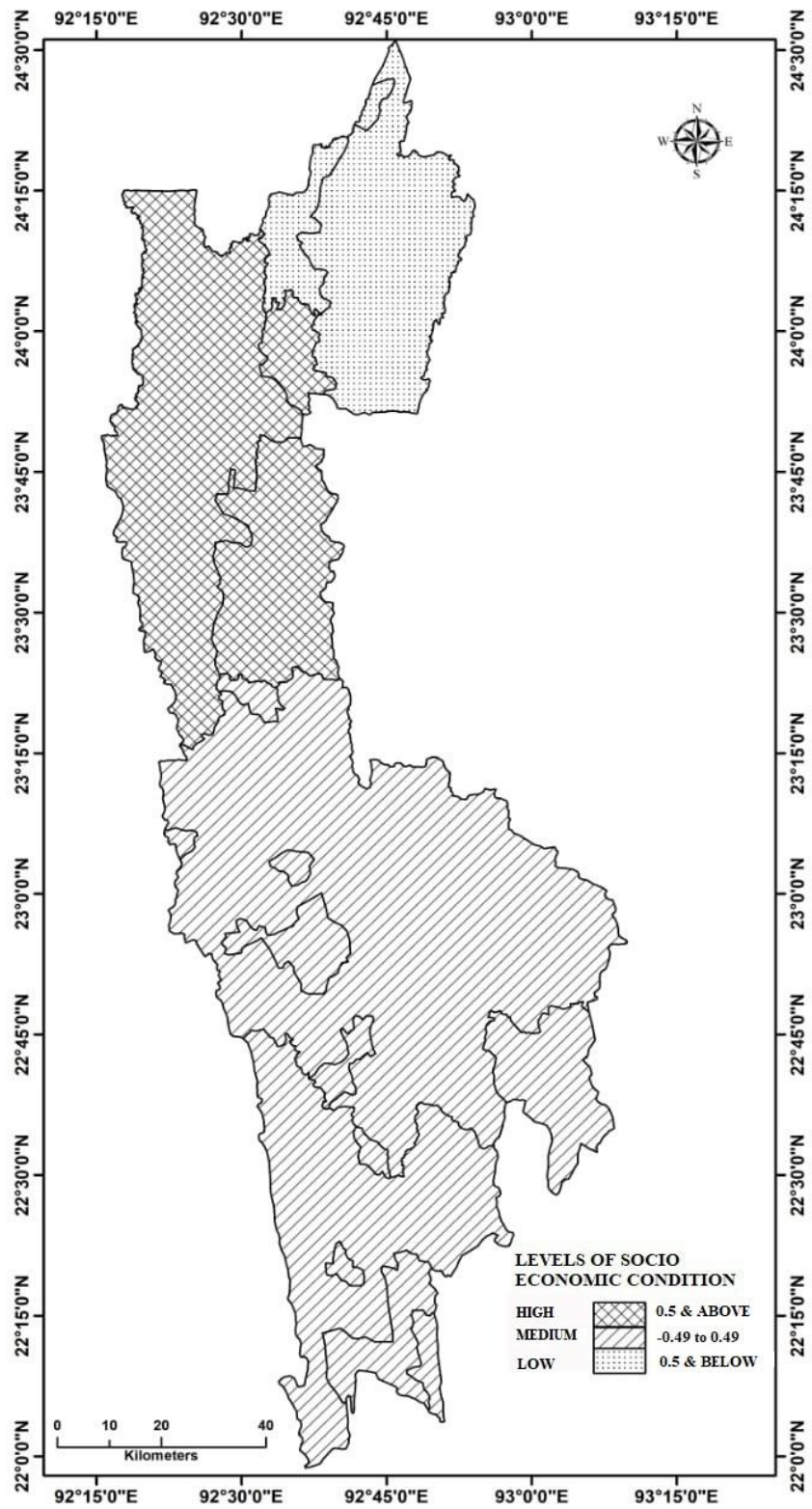


Figure 4.2 Levels of Socio-Economic Condition

4.6 Conclusion

The population concentration of the Bru family in the study area is quiet where every family has more than 5 members. The population concentration is higher in the Mamit district. The sex ratio of the Bru population is also higher than all Indian tribal populations as per the 2011 census. Most of the Bru population follows Christianity with a few Hinduisms. More than half of the Bru population in the study area is living in Assam type of house. Their main occupation is the cultivation of food crops having a low income. It further makes them self-sufficient in their food production. Only 30 percent of the total households of Bru have LSC and it indicates most of the Bru peoples are settled impermanent in the state. Television and Mobile phones are commonly possessed by the household whereas the number of households having LPG and water connection is very low. Educational attainment is very low among the Bru population. Only more than 30 percent of the total population is illiterate and half of the population does not attain College and above. According to the study, Mamit district is the most developed in economic condition among all the districts. Among the villages, Tuipuibari, Putlungasih & Damparengpui were in economically good condition during the study.

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CHAPTER V

QUALITY OF LIFE

5.1 Introduction

Quality of life (QoL) is a concept that aims to capture the well-being, whether of a population or individual, regarding both positive and negative elements within the entirety of their existence at a specific point in time (Teoli, 2022). Quality of life refers to the overall nature of an individual or group's lived environmental experience - specifically the satisfaction of desires associated with human needs and wants (Byrne, 2007). Quality of life is a broad concept and no single discipline can deal effectively with questions about the quality of life (Hill *et al.*, 1973). Quality of life is a somewhat nebulous term, with multiple related concepts, including 'well-being', 'level of living, the standard of living, and 'livability' (Craglia *et al.*, 2004; Van Kamp *et al.*, 2003).

A range of disciplines is concerned with the quality of life including sociology, geography, economics, planning, psychology, and public health, among others. This is because the quality of life, either positive or negative, is framed by multiple axes of difference including gender, age, race, disability, income, education, residential location, personal hygiene, etc. (Ewert & Suchday, 2002; Sirgy *et al.*, 2006; Van Kamp *et al.*, 2003). In the 1970s and 80s, greater attention was given to the spatial expression of the quality of life, resulting in the urban social atlas movement (Forest & Poulsen, 1986). Where government agencies, often in conjunction with spatial analysts, published atlases of urban regions that reported 'territorial indicators' (Byrne, 2007). Within geography, this concern for the quality of life has been paralleled by the development of interest in "relevant" social welfare problems, which has, in turn, been reflected by an increasing number of studies of environmental quality, territorial social indicators, and regional well-being (Knox & Scarth, 1977).

Quality of life seems to be a restatement of familiar concepts: "the public interest" or, to reach further back, the "commonwealth" or "common weal." Like all restatements, it has a slightly different meaning from the original concept. Because "quality of life" as a policy goal is attached to a place, it is a goal of which geographers must be cognizant, and to which geographers can make important contributions (Helburn, 2015). Most recently, some public health scholars and urban planners have begun to elucidate the interconnections between the built environment, level of physical activity, and quality of life (Frank & Engelke, 2001). Similarly, environmental economists have begun to quantify the ways that quality of life is dependent upon access to nature's services (Vemuri & Costanza, 2006). Interpolation of economic indicators; and social indicators can give a more comprehensive picture of individual and social welfare (Greg, 2015). These scholars have highlighted the interrelated dimensions of the quality of life concept.

Quality of life applies not to your life or mine, but to "life in a certain society" or "life in a certain region of the earth's surface." Thus, it is not the aggregated happiness, but rather the degree to which the "necessary conditions for happiness in a given society or region" have been obtained (McCall 1975). The necessity to consider the individual perspective, completely ignored by the traditional gross domestic product approach, in measuring countries' well-being, is broadly urged and accepted (Stiglitz *et al.*, 2009)

Quality of life is typically assessed through a wide variety of measures and indicators (Craglia *et al.*, 2004; Keyes, 2006; Knox, 1975; 1978; Pacione, 2003). One of the most famous indicators of QOL is the Quality-of-Life Index, which surveys the following nine factors: health, family life, community life, material well-being, political stability and security, climate and geography, job security, political freedom, and gender equality (The Economist Intelligence Unit, 2005). Quality of life has two meanings: one personal, the other environmental; one internal, the other external; one quite subjective, the other more objective (Helburn, 2015). During the last few decades, two new scientific approaches to measuring the quality of life have been initiated – "objective" or social indicators, and the measurement of subjective well-being (Land, 1996). Any approach highlights how defining a group of

characteristics concerning individuals' lives is important. They should be "intrinsically as objective expressions of a good life, or instrumentally, to achieve valuable subjective states or other objective goals" (Stiglitz *et al.*, 2009) and should allow people to have a resource (Filomena, 2015). Social indicators of life satisfaction were classified into subjective and objective (Andrews, 1974). Social indicators research started to blossom in the 1970s. However, there was little agreement on its methodology and objectives. Soon, it became a wide and diverse field, with substantial differences in conceptual approach, methodology, and objective (Bognar, 2015).

Quality of life does not simply refer to income-related living standards of individuals (the economic aspect) but is a wider concept that also includes the surrounding environment, physical and mental health, education, leisure, recreation, social belonging, and so forth (Nussbaum & Sen, 1993; Gregory *et al.*, 2009). The quality of an individual's life can be assessed externally and objectively or internally and subjectively. From an objective standpoint, other people measure and judge another's life according to criteria such as wealth or income, educational attainment, occupational prestige, and health status or longevity. Nations, communities, or individuals who are wealthier, have more education, and live longer are considered to have a higher quality of life or personal well-being (Keyes, 2006). In contrast, Subjective well-being research is concerned with individuals' subjective experiences of their lives. (Land, 1996). Subjective well-being is related to people's judgments about their life overall or certain aspects of their lives using some references or standards of comparison. (Filomena,2015)

When analyzing the domains of quality of life through objective statistical data such as income inequalities and deprivation (Fahey, et al., 2005) the use of self-reported subjective data enriches understanding with information on perceptions, attitudes, and life experiences (Shucksmith *et al.*, 2009). Subjective well-being is a fundamental facet of the quality of life (Keyes, 2006). Subjective well-being is an evaluation or declaration that individuals make about the quality of their lives (Diener et al., 1999; Keyes *et al.*, 2002). Subjective indicators aim at measuring and quantifying individual components involving different elements - such as conscience,

cognition, emotion, attitude, and opinion - that are related to contingent and mutable situations (Filomena, 2015).

5.2 Objective Quality of Life

Objective indicators are societal measures that reflect people's objective circumstances in a given cultural or geographic unit. The hallmark of social indicators is that they are based on objective, quantitative statistics rather than on individuals' subjective perceptions of their social environment (Diener & Suh, 1997). Objective indicators, in more detail, can refer to environmental or external conditions typically measured at some aggregate spatial scale (Lee, 2008, Lotfi and Kooshari, 2009, Berhe *et al.*, 2013).

The quality of an individual's life can be assessed externally and objectively or internally and subjectively. From an objective standpoint, other people measure and judge another's life according to criteria such as wealth or income, educational attainment, occupational prestige, and health status or longevity (Keyes, 2006).

5.2.1 Housing and Household Assets

Housing is one of the key dimensions of an individual's material position and quality of life (Shucksmith *et al.*, 2009). In terms of the regular shape of a house, the traditional shape which is a small square shape is rejected, changing the shape of the house signifies that they are congested in the traditional shape of the house which in turn shows their family expanded or developed in their household assets. Mamit obtained the highest rank with 144 households followed by Kolasib (31), Lunglei (30), and Lawngtlai securing the lowest rank with only 29 households. The age of the house signifies the durability of the material components of house construction. Lawngtlai secured the highest with 6.02 years, accompanied by Lunglei with 5.93 years, Kolasib with 5.73 years, and Mamit secured the least with 5.68 years.

Under the heads of household using RCC materials include cement, rod, sand/balu, stone, and its product, bricks, etc. which are much more durable than wood, bamboo, and other forest products. Lawngtlai district secured the highest with

2.56 followed by Mamit with 1.56, the other district does not use modern equipment in constructing their houses.

The Bru traditional house consists of two parts Shangshi, the front house which is without a wall, and Noshing, the main room which is fully walled and there is no window, and the room remains very dark (TRI, 1986). Shangshi is a balcony and Noshing is the main house in which they lived. These days their housing pattern changes and they even made a room in the Noshing part with windows. The average number of rooms in a household in the Kolasib district is 2.35 which can be rounded up as three, Lawngtlai, Lunglei, and Mamit districts are in the rearmost of 1.89, 1.90, and 1.62 which can be assumed as two rooms per house. Ranking in household assets as classified in the previous chapter Lunglei secured first followed by Kolasib, Mamit, and Lawngtlai. The majority of settlement that falls under the study area are villages, except for Zawlnuam which is a notified town of the Mamit district, which resulted in only the Mamit district having LSC in the study area.

Table 5.1 Housing and Household Assets

Housing & Assets	Mamit	Kolasib	Lawngtlai	Lunglei
Regular shape of house	144.00	31.00	29.00	30.00
Age of house	5.68	5.73	6.02	5.93
Households using RCC materials	1.56	0.00	2.56	0.00
No. of room per household	1.62	2.35	1.89	1.90
Rank in Household Assets	3.00	2.00	4.00	1.00
No. of families having LSC in %	2.72	0.00	0.00	0.00
<i>Source: Field survey 2018-2019</i>				

5.2.2 Occupational Structures

A state of being in a society where people's basic needs are met, they can act effectively and meaningfully in pursuit of their goals, and feel satisfied with their life. (McGregor *et al.*, 2007). Under the head of permanent Occupation, only government jobs and Business are taken as an indicator in Mamit secured the highest with 12 percent under this category. Lunglei secured the second position with 8 percent, followed by Lawngtlai with 7 percent, and the least Kolasib district with only 1 percent. Per Capita income is very low in the study area, in which Lunglei became the top with 493.2 rupees, Lawngtlai with 306 rupees, and Kolasib with 252 rupees. The lowest among the districts is Mamit with 39.6 percent the main reason behind this is that there are lots of repatriated from Tripura who are not well settled and they barely cling to the government subsidy package for repatriated people.

The Bru largely depend on food gathering in their economic life their main occupation is Jhum/Shifting cultivation which is their only food-producing method (TRI, 1986). The majority of the tribe practiced shifting cultivation to support their livelihood, though their product was not sufficient enough for their living. Self-sufficiency in rice production is quite low, still, among the district, Mamit stood at the top with 43 percent of the family sufficient in rice, followed by Lawngtlai with 7 percent only, Kolasib with 6 percent, and Lawngtlai have only 5 percent. The practice of Jhum/shifting cultivation can no longer give them enough yields to last even for a year since the fertility of their jhum land gradually decreases also owing to the increasing population a wider area of jhum land is required to be used every year and therefore, the jhum cycle became shorter and shorter and the land has no time to regain its fertility (TRI,1986).

In this study period, Permanent farming is in the initial stage among the Bru. The farmer has no product from their farm, yet they have a plantation in which Lunglei district is on the top with 81.13 percent having a farm. Kolasib district stood at the second position with 65.22 percent followed by Lawngtlai at a score of 61.54 percent, and Mamit district at the bottom in terms of permanent farming with 32.30 percent.

Table 5.2 Occupational Structures				
Occupation	Mamit	Kolasib	Lawngtlai	Lunglei
No. of family having permanent occupation (%)	12.00	1.00	7.00	8.00
Per capita income in Rs.	39.6	252	306	493.2
No. of household self-sufficiency in rice (%)	43.00	6.00	7.00	5.00
No. of Household having permanent farming (%)	32.30	65.22	61.54	81.13
<i>Source: Field survey 2018-2019</i>				

5.2.3 Health and Healthcare

Mitchell *et al.*, (2001) proposed an approach to quality of life that consists of health, physical environment, natural resources, personal development, and security. Access to medical and health services is an important aspect of people's social integration and quality of life (Shucksmith *et al.*, 2009). The study area existed in mostly isolated pockets, and some villages do not even have a health center, the only medical practitioner available in their vicinity is mostly Christian missionaries. This led to the number of children who get vaccinated being very low. Mamit secured the highest percentage in terms of vaccination followed by the Kolasib district with 15.26 percent, Lunglei has 14.58 percent and Lawngtlai became the least vaccinated district. In terms of chronic disease, Mamit secures the highest position with 86.27 percent of them being free from chronic disease. Kolasib stood second with 84.78 percent followed by Lawngtlai with 48.72 percent. Lunglei district is highly prevalent in chronic diseases with only 13.64 percent of the people free from any chronic disease, which is mostly stomach ulcers.

Table 5.3 Health and Healthcare		
Health & Healthcare	No. of people got vaccination (%)	No. of people free from Chronic diseases (%)
Mamit	16.14	86.27
Kolasib	15.26	84.78
Lawngtlai	11.99	48.72
Lunglei	14.58	13.64
<i>Source: Field survey 2018-2019</i>		

5.2.4 Mortality among Bru Population, 2018

The general health of the Brus is poor. This is evidently due to their poor primitive condition of living. Among the Brus, the most common diseases induced are Cholera, Dysentery, Typhoid, etc. Smallpox cases are few. These diseases are fatal to them as their indigenous medical care is not effective (TRI, 1986). During the study period, Mamit had the highest number in adult mortality (13), child mortality (23), and Infant mortality (14). The main reason is that Mamit has the highest number of villages falling under the selected village; in terms of crude death rate, Mamit district stood on the 3rd rank only. Under the head of a crude death rate, Lawngtlai is led by two adult mortality, three child mortality, and three infant mortalities. Lunglei stood in the 2nd position with four adult mortality, four child mortality, and three infant mortalities, the lowest is Kolasib district with adult mortality of two souls, four child mortality, and two infant mortalities during the study period. Due to their ignorance and educational backwardness, the Bru take less care of their health. Very few Brus are seen to have crossed the age of 60 years. Infant mortality and premature death are frequent among them. (TRI, 1986). The simple reason is that the places of their settlement are outside the reach of doctors, Pharmacists, or other medical Practitioners.

Table 5.4 Mortality among Bru Population, 2018				
District	Adult Mortality	Child Mortality	Infant Mortality	Rank in CDR
Mamit	13	23	14	3.00
Kolasib	2	4	2	4.00
Lawngtlai	2	3	3	1.00
Lunglei	4	4	3	2.00
Mizoram	21	34	22	
<i>Source: Field survey 2018-2019</i>				

5.2.5 Levels in Objective Quality of Life

Objective quality of life among the Bru ethnic population in the study area is examined by adopting the 18 indicators such as Type of house, Age of house, - Household materials, rooms of the house, Household Assets, family occupation, Landholdings of family, Per capita income, family self-sufficiency in rice, Household having Permanent farming, peoples vaccination, Healthy People, Crude Death Rate, literacy rate, educational attainment, Participation in Community Development Activities, a satisfaction of village representatives and family participation in the election. Table 5.5 explains the selected indicators showing the Z-score as well as the composite score of every indicator of the district.

Table 5.5 Indicators and Score on Objective Quality of Life				
Indicators	Mamit	Kolasib	Lawngtlai	Lunglei
Regular shape of house	1.50	-0.48	-0.52	-0.50
Age of house	-0.71	-0.59	1.46	-0.16
Households using RCC materials	0.42	-0.82	1.22	-0.82
No. of room per household	-1.06	1.36	-0.17	-0.13
Rank in Household Assets	0.39	-0.39	1.16	-1.16
No. of family having permanent occupation (%)	1.10	-1.32	0.00	0.22
No. of families having LSC in %	0.57	-0.90	-0.78	1.12
Per capita income in Rs	-1.25	-0.11	1.18	0.18
No. of household self-sufficiency in rice (%)	1.50	-0.50	-0.45	-0.55
No. of Household having Permanent farming (%)	-1.36	0.25	0.07	1.04
No. of people got vaccination (%)	0.92	0.43	-1.40	0.05
Healthy People in %	0.81	0.77	-0.28	-1.30
Rank in CDR	0.39	1.16	-1.16	-0.39
No. of literate in %	0.14	-0.30	1.28	-1.12
No. People per family attain UG & above	0.32	1.28	-0.85	-0.74
Participation in Community Development Activities %	1.47	-0.31	-0.74	-0.42
% of Family Satisfied Village Management	-0.69	1.48	-0.29	-0.51
% of households fairly participated	0.22509	0.1833	-1.39423	0.98584
Composite Score	0.26	0.07	-0.09	-0.23

Table 5.5 shows descriptive statistics of every indicator explaining the number of districts, and the maximum, minimum, mean, and standard deviation of the indicators.

Table 5.6 Descriptive Statistics of the Indicators					
Indicator	N	Minimum	Maximum	Mean	Std. Deviation
X ₁	4	29.00	144.00	58.5000	57.00585
X ₂	4	44.64	51.60	46.9100	3.21751
X ₃	4	.00	2.56	1.0300	1.25746
X ₄	4	1.62	2.35	1.9400	.30254
X ₅	4	1.00	4.00	2.5000	1.29099
X ₆	4	1.00	12.00	7.0000	4.54606
X ₇	4	.00	56.04	25.0000	27.71646
X ₈	4	.11	1.37	.7575	.51842
X ₉	4	5.00	43.00	15.2500	18.51801
X ₁₀	4	32.30	81.13	60.0475	20.35827
X ₁₁	4	11.99	16.14	14.4925	1.78638
X ₁₂	4	13.64	86.27	58.3525	34.49537
X ₁₃	4	1.00	4.00	2.5000	1.29099
X ₁₄	4	681.82	4871.79	2637.2500	1745.64064
X ₁₅	4	12.18	42.39	24.2425	14.23208
X ₁₆	4	5.29	18.12	9.5900	5.78567
X ₁₇	4	158.74	543.13	280.7875	177.32159
X ₁₉	4	5.13	30.19	19.8100	10.52914
Valid N (listwise)	4				

X₁Regular Type of house, X₂ -Age of house, X₃-Households using RCC materials, X₄-No. of room per household, X₅-Rank in Household Assets, X₆- No. of family having permanent occupation (%), X₇-No. of family having LSC in %, X₈-Per capita income in Rs, X₉-No. of household self-sufficiency in rice (%), X₁₀- No. of Household having Permanent farming (%), X₁₁-No. of peoples got vaccination (%), X₁₂-Healthy People in %, X₁₃-Rank in CDR, X₁₄- No. of literates in %, X₁₅-No. People per family attain UG & above, X₁₆-Participation in Community Development Activities %, X₁₇-% of Family Satisfied Village Management, X₁₈-% of households fairly participated

After obtaining the Z-score of every indicator, the composite score has been calculated to measure levels of objective quality of life in the district such as low, medium, and high. In the study area, Mamit district got the highest position followed by Kolasib, Lawngtlai, and Lunglei. Table 5.7 shows the district-level objective quality of life among the Bru population in Mizoram.

Mamit district is the heartland for the Bru people and they settled more permanently than the other districts. The other three district population tends to migrate to the Mamit district in search of jobs, family affairs, virgin land, politics, and other causes. Mamit holds the largest number of the Bru population which gave them a higher chance to protect their own culture, society, and social practices. Bru villages in the Lunglei district are mostly located on the border of Mamit district which has a higher population of Bru. This makes it easy to protect their culture and more virgin land to practice cultivation which they don't have in the Lunglei district tend to migrate there. In the Lunglei district, most of the farmland is owned by the Mizo who are economically higher status than the cultivator Bru tribes making them vulnerable in their quality of life as well.

Index	Levels	District
0.1 & above	High	Mamit
-0.99 to 0.99	Medium	Kolasib & Lawngtlai
-0.1 & below	Low	Lunglei

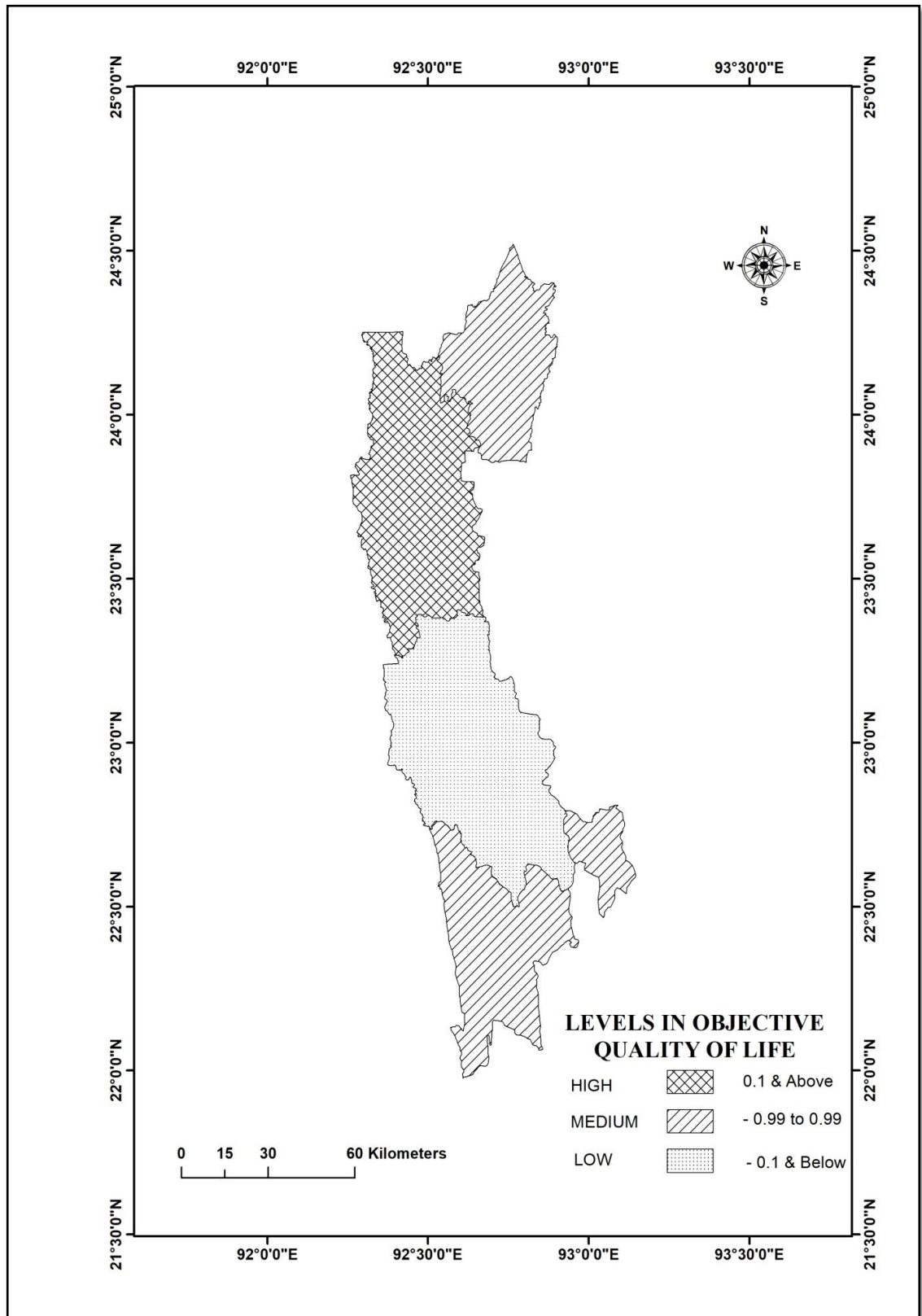


Figure 5.1 Map showing Levels in Objective Quality of Life

5.3 Subjective Quality of Life

During the late 1980s, psychologists added subjective assessments of the quality of life to the toolbox of measures, recognizing that quality of life is not something that is external to the individual and that the same life conditions can be perceived differently by different people (Ulrich, 1979; Kaplan, 2001; Keyes, 2006). The Subjective approach to defining the good life is based on the satisfaction of preferences. In this approach, factors such as feelings of joy, pleasure, contentment, and life satisfaction are paramount. Obviously, this approach to defining the quality of life is most associated with the subjective well-being tradition in the behavioral sciences (Diener & Suh, 1997).

Subjectively, individuals evaluate their own lives as evaluations made, in theory, after reviewing, summing, and weighing the substance of their lives. In short, subjective well-being is an evaluation or declaration that individuals make about the quality of their lives (Diener *et al.*, 1999; Keyes *et al.*, 2002). Subjective indicators are interpreted as measures of basic needs fulfillment capturing levels of nutrition, housing, education, health, mortality, environmental quality, poverty, and so forth (McGillivray, 2006; Offer, 2006). The quality of individuals' relationships to, and functioning in, society and social groups remain understudied aspects of individuals' health (Keyes, 1998).

5.3.1 People's Perception of Family, Environment & Health

In the study area, most of the districts claimed that their family life is cheerful/happy, in which Mamit became the highest with 82.10 percent a cheerful family followed by Lunglei with 69.23 percent and Kolasib with 63.04 percent. Lawngtlai district was at the bottom with only 37.74 percent stating that their family is happy enough. Lunglei district stood at the top on the perspective of the families are healthy enough with 56.41 percent followed by Mamit district at 37.74 percent, Kolasib at 19.57 percent and the lowest is Lawngtlai at 18.87 percent.

Freedom from crime/ criminal is an important aspect of the social indicator of the quality of life (Craglia *et al.*, 2004; Knox, 1978; van Kamp, *et al.*, 2003). In the

study area, the number of families who thought that they were safe from theft/bandits is quite low with Mamit securing the highest position at 52.53 percent followed by Kolasib at 45 percent, Lawngtlai at 41.51 percent, and, Lunglei at the lowest with 41.03 percent. The main reason behind this is that previously they had an ethnic clash with the aborigines Mizo. This led some of the families to flee to the neighboring states of Tripura and Assam; some of the families are repatriated and a majority of them reside in the states of Tripura.

Although their settlements are mostly in a low-lying area that is prone to floods, landslides, and other natural calamities. They are in a high state of mind that they are safe from natural calamities with Kolasib district at the highest at 91.30 percent followed by Lawngtlai at 84.91 percent, Lunglei at 71.79 percent, and Mamit at 61.87 percent. In terms of having a good relationship with their neighbor, Kolasib stood at the top with 78.26 percent, Mamit (77.04%), Lunglei (76.92%), and, Lawngtlai only 60.63 percent.

Table 5.8 People's Perception of Family Environment & Health					
District	No. of families claim themselves happy (%)	No. of families healthy enough (%)	No. of families think safe from theft (%)	No. of families safe from natural calamities (%)	No. of family having a good relationship with their neighbours
Mamit	82.10	37.74	52.53	61.87	77.04
Kolasib	63.04	19.57	45.65	91.30	78.26
Lunglei	69.23	56.41	41.03	71.79	76.92
Lawngtlai	37.74	18.87	41.51	84.91	60.38
<i>Source: Field survey 2018-2019</i>					

5.3.2 Village Environment & Health

The concept of quality of working life has been expanded. The initial criteria are additions of elements like job satisfaction, social support, control and influence of interpersonal relationships, and other such variables (Prakash, 1982). Accessible

green space does play a role in promoting physical activity, and consequently physical well-being (Giles-Corti & Donovan, 2002; Ellaway *et al.*, 2005; Giles-Corti *et al.*, 2005).

5.3.3 People's Perception of Village Environment and Health

A good Environment is an important aspect to have a good quality of life. In the study area, the Mamit district stood at the top with 72.76 percent thinking that their village environment is good enough for their health as well as for their livelihood. Lunglei district secured the second with 64.10 percent followed by Kolasib district with 43.48 percent and Lawngtlai with only 16.98 percent. The villages of Mamit and Lunglei are mostly situated in isolated pockets where development rarely elopes with their village area, whereas Kolasib and Lawngtlai villages are passed through by the national highway, railway line as well as fencing of the Indo-Bangladesh border, and Kaladan Multi-Modal Transit Transport Project. These developmental projects highly disturb the environment in the Kolasib and Lawngtlai districts.

Drinking water is mostly availed from the uphill stream through pipelines, which are connected to a public tank, from which they draw water for their family consumption. Not a single family is allowed to take a direct pipeline from their main source of water uphill. In terms of clean drinking water, Lunglei secures the top with 64.10 percent thinking that their drinking water is safe enough followed by Mamit (54.47%), Kolasib (54.35%), and, Lawngtlai (52.83%). Job availability is quite low in the study area, in which Lawngtlai stood first with 52.83 percent followed by Lunglei (48.72 %), Kolasib (21.74%), and Mamit (21.01 %). The job which they can avail from the village is mostly as an agricultural laborer. Even though they live in isolated pockets with low availability of jobs, they are mostly satisfied with their village conditions. Of which villages in, the Lunglei district are most satisfied with their village conditions 66.67 percent of them are satisfied. Mamit district and Kolasib district stood in the middle with a score of 63.04 percent and Lawngtlai at the bottom with only 35.85 percent of them satisfied with their village conditions.

District	No. of Families accept village environment is good (%)	No. of families having clean drinking water (%)	No. of family thinks well available work in the village (%)	No. of households satisfied overall village conditions (%)
Mamit	72.76	54.47	21.01	63.04
Kolasib	43.48	54.35	21.74	63.04
Lunglei	64.10	64.10	48.72	66.67
Lawngtlai	16.98	52.83	52.83	35.85

Source: Field survey 2018-2019

5.3.4 Social and Political Satisfaction

Political participation and satisfaction in politics are important aspects of having a good quality of life. Mitchell's (2000) component of quality of life also includes political participation under the head of community development. As per the perspectives of the Bru tribe in the study area, 53.70 percent of village peoples in Mamit think that they are socially discriminated, whereas Kolasib with 54.35 percent followed by Lawngtlai 47.17 percent and Lunglei 35.90 percent. Discrimination against their economic status was highest in the Kolasib district at 65.22 percent, followed by Mamit district at 53.31 percent, Lunglei at 51.28 percent, and Lawngtlai at only 28.30 percent.

Even though settled in isolated pockets with a low economic status majority of the family still wanted to reside in their present villages. The main reason is that their ancestors are buried in the village, and they claim themselves as the son of the soil. In the study area, Villages in Lawngtlai secure the highest with 83.02 percent followed by Lunglei with 79.49 percent, Kolasib with 71.74 percent, and Mamit with 56.03 percent. People who are satisfied with their present social and political management, as well as their status, are very low in the study area. Mamit scored 4.67 percent followed by Lunglei with 2.56 percent, Kolasib secured 2.17 percent and Lawngtlai had the lowest with only 1.89 percent.

District	No. of families socially discriminated (%)	No. of families economically discriminated (%)	No. of families want to remain in their village (%)	No. of families satisfied with their social & political management (%)
Mamit	53.70	53.31	56.03	4.67
Kolasib	54.35	65.22	71.74	2.17
Lunglei	35.90	51.28	79.49	2.56
Lawngtlai	47.17	28.30	83.02	1.89

Source: Field survey 2018-2019

District	Mamit	Kolasib	Lunglei	Lawngtlai
No. of families claim themselves happy (%)	1.02	0.00	0.33	-1.36
No. of families healthy enough (%)	0.26	-0.76	1.31	-0.80
No. of families think safe from theft (%)	1.38	0.09	-0.78	-0.69
No. of families safe from natural calamities (%)	-1.18	1.05	-0.43	0.56
No. of family having a good relationship with their neighbors	0.46	0.60	0.44	-1.50
No. of households accept village environment is good (%)	0.94	-0.24	0.60	-1.30
No. of families having clean drinking water	-0.38	-0.40	1.48	-0.70
No. of family thinks well available work in the village	-0.88	-0.84	0.74	0.98
No. of households satisfied overall village conditions	0.41	0.41	0.67	-1.49
No. of families not socially discriminated (%)	0.69	0.77	-1.39	-0.07
No. of families not economically discriminated (%)	0.25	1.02	0.11	-1.38
No. of family want to stay continue (%)	-1.38	-0.07	0.58	0.87
No. of family-satisfied village social & political management (%)	1.46	-0.52	-0.21	-0.74
Composite Score	0.23	0.08	0.27	-0.58

Table 5.12 Descriptive Statistics of the Indicators					
	N	Minimum	Maximum	Mean	Std. Deviation
X1	4	37.74	82.10	63.0275	18.63410
X2	4	18.87	56.41	33.1475	17.79916
X3	4	41.03	52.53	45.1800	5.32086
X4	4	61.87	91.30	77.4675	13.19400
X5	4	60.38	78.26	73.1500	8.53483
X6	4	16.98	72.76	49.3300	24.81843
X7	4	52.83	64.10	56.4375	5.16258
X8	4	21.01	52.83	36.0750	17.05943
X9	4	35.85	66.67	57.1500	14.30273
X10	4	35.90	54.35	47.7800	8.55799
X11	4	28.30	65.22	49.5275	15.42984
X12	4	56.03	83.02	72.5700	11.99096
X13	4	1.89	4.67	2.8225	1.26194
Valid N (listwise)	4				

5.3.5 Levels in Subjective Quality of Life

In terms of subjective quality of life, the z score from every indicator has been calculated and the composite score was obtained. Then the districts were classified into three different levels such as high, medium, and low. Among the districts, Mamit and Lunglei districts score the highest position followed by the Kolasib district and Lawngtlai districts. Table 5.13 shows the district-wise level of subjective quality of life in the study area.

Table 5.13 Levels in Subjective Quality of Life		
Index	Levels	District
0.1 & above	High	Mamit & Lunglei
-0.09 to 0.09	Medium	Kolasib
-0.1 & below	Low	Lawngtlai

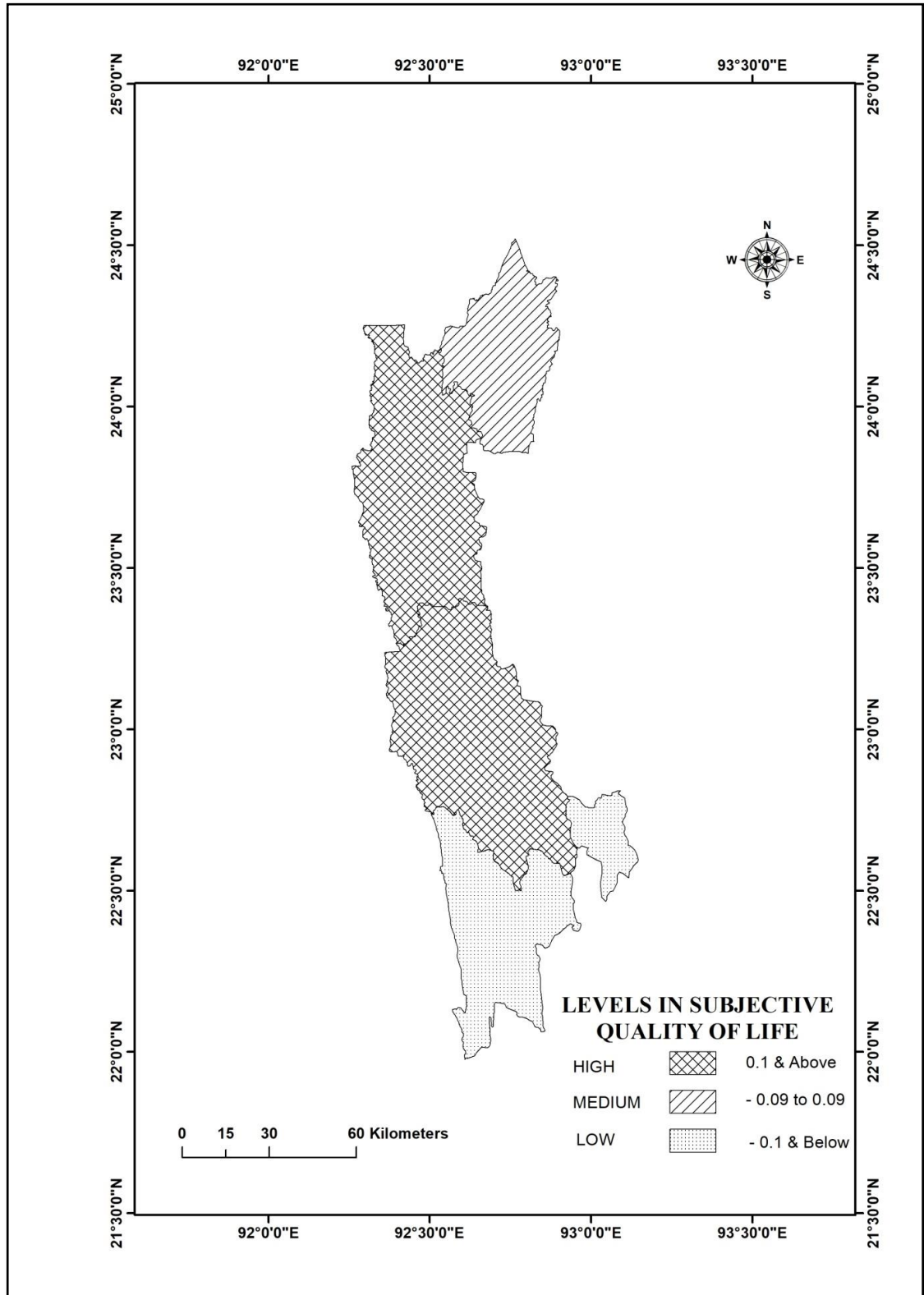


Figure 5.2 Map showing Levels in Subjective Quality of Life

5.4 Overall Quality of Life

While analyzing the Overall quality of life, the Z score from every indicator has been calculated and the composite score was obtained. Then the districts were classified into three different levels such as high, medium, and low. Among the districts, Mamit district scored the highest position followed by Kolasib district and Lawngtlai district, and Lunglei district stood at the bottom of the level. Table 5.15 shows the district-wise level of overall quality of life in the study area.

Table 5.14 Levels in Overall Quality of Life

Index	Levels	District
0.1 & above	High	Mamit
-0.09 to 0.09	Medium	Kolasib & Lawngtlai
-0.1 & below	Low	Lunglei

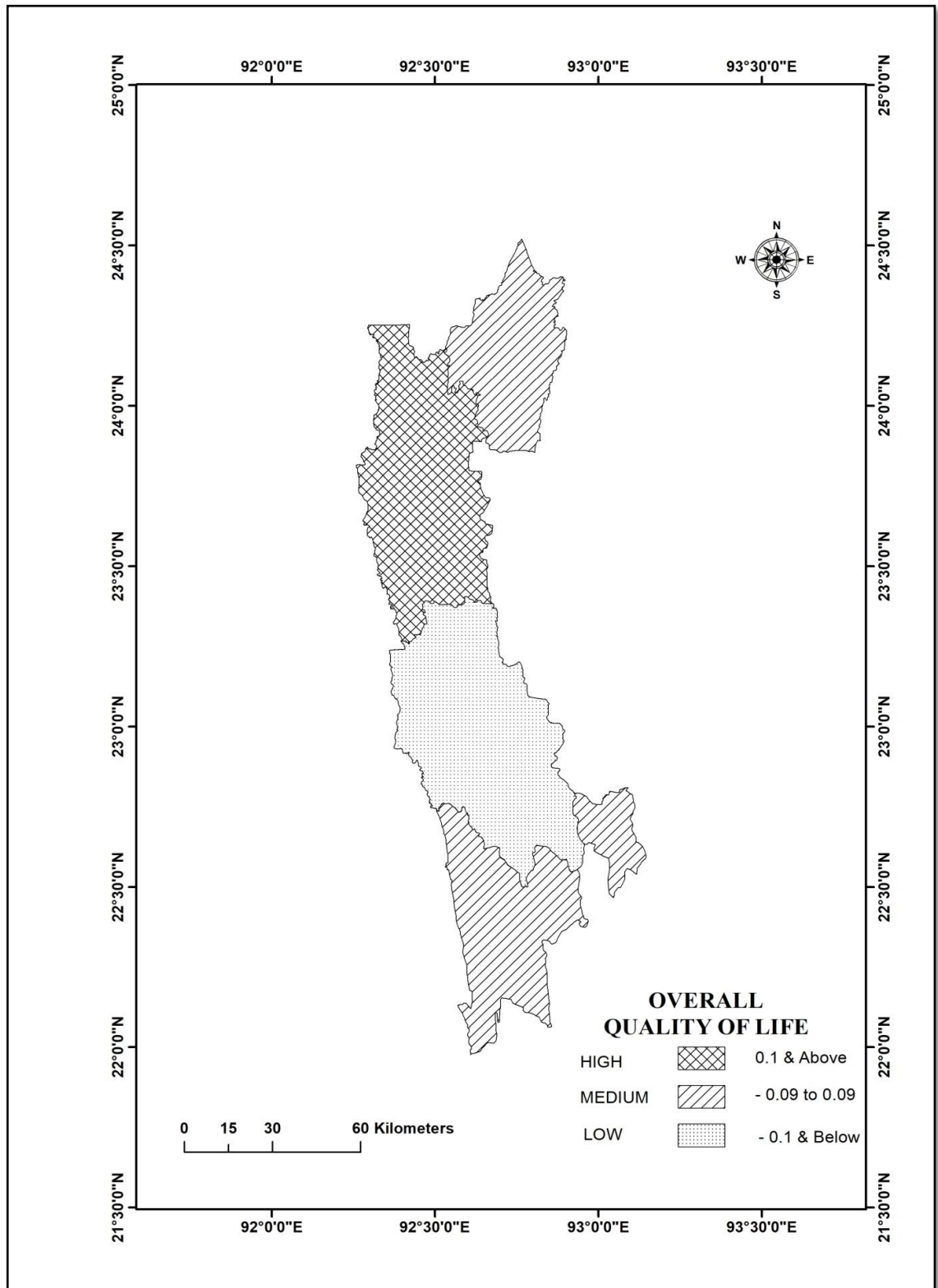


Figure 5.3 Map showing Overall Quality of Life

5.5 Conclusion

Quality of life among the Bru population has been studied by adopting objective and subjective indicators. Objective indicators include housing, occupation, and health components. Household using concrete material is described as a regular type of house. It counts a very low percentage in the study except for the Mamit district. Generally, most households do not have more than two rooms. Less than two percent of the total family has a permanent occupation. Most of the Bru people do not give much attention to health and healthcare. Vaccination is also denied by more than eighty percent of the total population. People having any kind of chronic diseases is high in Lunglei and Lawngtlai district. Mortality is high in the Mamit district as the population is huge compared to other districts. Thus, in terms of objective quality indices, the Mamit district scores the highest point followed by Kolasib, Lawngtlai, and Lunglei districts.

For the subjective quality of life component, people's perception is composed of happiness, health, the safety of house, land, and environment, relationship to other family and people, etc in the study area, more than half of the total population accept the village environment is good to live and the water is healthy. Generally, half of the population is satisfied and happy in their village. On the other hand, 40 percent of the total family think of themselves as socially and economically discriminated by others. However, most of the population like to live for several years in the village. Then, the Mamit and Lunglei districts occupy the top position in subjective indices components followed by Kolasib and Lawngtlai districts. Hence, the study finds overall quality of life among the Bru ethnic group is high in the Mamit district, medium in Kolasib and Lawngtlai, and low in the Lunglei district. Lunglei district got the lowest position in overall quality of life mainly because the district scored much less in various objective quality of life such as number of literates in percentage (-1.12), rank in household assets (-1.16), percentage of healthy people to the total population (-1.30) and households using RCC materials (-0.82). The district also scores very low in various subjective quality of life such as the number of families who want to stay continue in their current place of living (-1.38), the number of

families who think available work in the village (-0.84), and a number of families think safe from theft (-0.76).

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CHAPTER VI

IMPACT OF BRU SETTLEMENTS ON MIZORAM POLITICS

6.1 Introduction

Historically, indigenous peoples have seen their rights denied by the simple mechanism of depriving them of citizenship in the state structure built around their traditional territories (Barnes *et, al.*, 1995; Weller and Nobbs, 2010). Electoral participation is an essential part of the democratic process which determines the success of democracy (Kurhe, 2012). Electoral participation is a process of change and is considered an essential ingredient of every polity particularly a democratic form of government (Closky, 1968; Milbrath and Goel,1977; Naqvi, 1989; Myron Weiner and Guha, 1996; Sharma, 2004; Rajadhyaksha,2004; Ringmar, 2005). It is an important device through which people chose their preferences among the candidate and transmitted them to the government decision-making apparatus. However, it is being felt now that democratic politics is not meaningful unless it ensures equal participation of all the people.

The problems of Scheduled Castes and Tribes are not being tackled effectively in India. It is not merely a legal or constitutional issue; but it is also a sociocultural issue (Kurhe, 2012). As Huntington, (1968) and Kohli, (1990) stated, higher electoral participation does not always guarantee that democracy will flourish; but Government could be more effectively held to account, constitutionally guaranteed rights can be enforced, and individuals' and communities' demands can be better represented within the policy process when ordinary citizen shows their active participation in the politics of their country (Barber, 1984; Bennett and Bennett, 1986 Ost, 1995; Barnes, 1999; Barnes 1998; Mans bridge, 2003).

Participation, in its simplest form, means the manifestation of redistribution of power that challenges patriarchal ideology and upper caste dominance (Kurhe, 2012).

Equal participation is the transformation of the structures or institutions that reinforce and perpetuate caste discrimination (Milbrath and Goel, 1977; Weiner, 1989; Mitra, 1991; Rosen stone & Hansen, 2003 and 1993). Equal participation is also the process of challenging existing power relations and of gaining greater control over the sources of power (Conway, 2000; Cornwall, 2000; Das, 2004). It is a process that enables Scheduled Tribes to gain access to and control of material as well as information resources and make them aware of their interests. It enables Scheduled Tribes to participate in decision-making and influence decisions in and outside the family. Equal participation is an essential starting point and a continuing process for realizing the ideals of Scheduled Tribes' liberation and freedom (Newton, 1997; Bratton, 1999; Blair, 2000; Conway, 2000; Banerjee and Somanathan, 2001; Bhaskaran, 2006).

Equal participation of Scheduled Tribes could be activated through many strategies like promoting education; enacting legislation to protect their rights and check caste discrimination; providing ample employment opportunities; ensuring political equality not only in the equal right to the franchise but also more important right to gain access to the formally institutionalized centers of power. From this point of view, the political aspect of electoral participation is the pre-requirement and the Scheduled Tribes feel politically efficacious. Without the development of a sense of political efficacy among them, they can neither assert themselves in various spheres of life nor can they cope with their problems (Kurhe, 2012).

Since independence, various developmental programs have laid special emphasis to raise the level of living of this underprivileged and poor section of society. Because of years of exploitation, they have been exposed to vulnerabilities of all sorts. They are subjected not only to society but also to economic and political exploitation. They, therefore, remained extremely poor and backward for centuries (Sahay, 1968; Rayappa et al., 1979; Nayak and Prasad, 1984 and selected cast studies of Weller and Nobbs, 2010).

Besides constitutional provisions, various economic programs have been implemented by the center and state Governments during the post-independence period for the socio-economic advancement of poor people with special mentioning of the weaker sections of the society. It is one of the basic postulates of the Preamble of the Constitution to ensure the all-around development of the backward classes. Since without their improvement there cannot be socioeconomic and political justice. They may require some support for raising awareness of their essential needs. Article 46 of the Constitution of India provides that the state shall promote with special care the educational and economic interests of the weaker sections of the people, particularly of the Scheduled Castes and the Scheduled Tribes, and shall protect them from social injustice, and all kinds of exploitation (Kurhe, 2012). The Constitution of India provides three kinds of positive actions for their social and economic welfare: (1) reservation in admission matters to the educational institutions given under articles 15(4), and 46, (2) and job reservation as per articles 16(1) and 16(4), 46, and 335 and (3) political reservation has been given under articles 330 and 332 in Lok Sabha and State Legislatures, (Bhattacharya, 1983).

The Scheduled Tribe population represents one of the most economically impoverished and marginalized groups in India. This is not only reflected in the social life of Indian people but also economic and political behaviors of people governed by the caste system. They have remained as educationally, culturally, economically, and socially deprived sections which plays a very significant role in their social, cultural, economic, and religious ways of life, and they are considered a development factor in society. But they are still lagging far behind in the different walks of life like education, employment, politics, social position, good health, and empowerment, etc (Das and Dutta 2007, Ramaswamy and Bhukya, 2001 and 2011). The prominent aspect of economic, political, and social relations revolves around the issues of inequality based on class, caste, race, and gender (Sachhidananda, 1972 & 77).

The grass-roots units of self-government – have been proclaimed as the vehicles of socio-economic transformation in rural India. The effective and meaningful

functioning of these bodies would depend on the active involvement, contribution, and participation of its citizens both male and female (Kurhe, 2012). The aim of every village being a republic and Panchayats having powers has been translated into reality with the introduction of the three-tier Panchayati Raj system to enlist people's participation in rural reconstruction (Alsop et al., 2000; Aiyar, 2002)

The present chapter deals with the impact of the Bru settlement on the political dynamics of Mizoram. The concentration of Bru voters is compared with the result of the MLA election in the years 2013 and 2018 at the village, Assembly Constituency, and Districts levels.

6.2 Bru Voters Concentration in Mizoram, 2013

People vote for candidates of the same immigrant background as themselves, which provides one possible avenue for immigrants to access political systems. A relevant but understudied element in the bloc voting process is the neighbourhood and, specifically, the effects of its demographic concentration. This kind of practice has been observed in the study area, where their relatives from foreign countries and neighbouring states migrated to the western belt of Mizoram.

In the 2013 MLA election, Bru voters' concentration i.e., the percentage of Bru electoral voters of the total eligible voters in the study area has been calculated. All the villages were classified based on Bru electoral voter's concentration into 10 divisions as shown in table 6.1. There are 32 villages where 90 to 100 percent of the total eligible voters belong to Bru ethnicity which comprises 38.55 percent of the total villages. Likewise, there are 6 villages (7.23%) where Bru electoral voters comprise 80-90 percent of the total eligible voters, 4 villages comprise 70-80 percent of the total voters, 3 villages (60-70%), 5 villages (50-60%), 7 villages (40-50%), 30-40 percent by 5 villages, 20-30 percent by 3 villages, 10-20 percent by 10 villages and 0-10 percent by 8 villages.

Voters Concentration	Name of Village	No. of Village	No. of Village in %
90 to 100%	Sotapa, Tuipuibari, Zochawchhuah, Darnamtlang, Kawrthindeng, Bajirungpa, Saibawh, Dumzau Tlang, Tuisentlang, Tuichawngtlang, Ngunlinga Khua, Damparengpui, Lunghauka, Tuidangtlang, Laitlang, Zawlpui, New eden, Sekulhkai, Thaidawr, Kolalian, Nghalimlui, South Chhimluang, Tuirum, Sihthiang, Chilui, Vawngawngo, Tumpanglui, K. Sarali, Zodin, Zehetet, Chawngte Lui, & Liandophei/Bawngva	32	38.55
80-to 90%	Buknuam, Tlangkhang, Nalzawl, Dilzawl, West Phulpui, Putlungasih & Belthei	6	7.23
70-80%	Tuisenchhuah, Saihapui K, Bukvannei & Saithah	4	4.82
60-70%	Bunghmun, Khawhnai & Zawlpui	3	3.61
50-60%	Teirei Forest / Hruaitluang, North Chhimluang, Pukzing Vengthar, Meidum & Dampui	5	6.02
40-50%	Chuhvel, Mualthuam, Darlak, Phairuankai, Luimawi/Thinghlun, Hriphaw & Phaizau	7	8.43
30-40%	Pangbalkawn, Zamuang, Phaisen, Bawrai & Saikhawthlir	5	6.02
20-30%	Chamdur Project , Bairabi II&III & Tlabung I&III	3	3.61
10 to 20%	Zawlnuam Vengthar, Hortoki II, Rengdil I&II, Buhchangphai, Serhmun, Suarhliap, Hmunpui, Devasora & Kawnmawi	10	12.05
0 to 10 %	Dapchhuah, Kawrthah II, Bungthuam, Lungsen, Tuidam II, Kananthar/Maubuang, Khanthuam/Setlak, & Darngawn West	8	9.64

6.3 Bru Voters Concentration in Mizoram, 2018

Table 6.2 shows Bru's electoral concentration of the total voters in the 2018 MLA election. The total number of the village where Bru electoral voters comprise 90-100 percent is 41 which is 49.40 percent of the total selected villages. In this case, the number of the village increased by 1.29 times from the 2013 to 2018 MLA election. In 2018, 80-90 percent of Bru electoral voters were found in 5 villages, 70 to 80 percent in

3 villages, 60 to 70 percent in 5 villages, 50 to 60 percent in 1 village, 40 to 50 percent in 3 villages, 30 to 40 percent in 8 villages, 20 to 30 percent in 4 villages, 10 to 20 percent in 8 villages and 0 to 10 percent in 5 villages.

Table 6.2 Bru Voters Concentration in Mizoram, 2018			
Voters Concentration	Name of Village	No. of Village	No. of Village in %
90 to 100%	Saihapui K, Tumpanglui, Belthei West, Phulpui, Nalzawl , Zodin, Thaidawr, Kananthar (Maubuang), K. Sarali, Saibawh, Zawlpui, Zehtet, Sihthiang, Kolalian, Neweden, South Chhimluang, Tuirum, Bajirungpa, Damparengpui, Sotapa, Dampui, Vawngawnzo, Darnamtlang, Tuipuibari, Liandophei/Bawngva, Tlangkhang, Chilui, Dilzawl, Khanthum/Setlak, Buaknuam, Sekulhkai, Laitlang, Zochawchhuah, Tuidangtlang, Ngunlinga Khua, Dumzau Tlang, Lunghauka, Tuisentlang, Tuichawngtlang, Kawrthindeng & Nghalimlui	41	49.40
80-to 90%	Teirei Forest / Hruaitluang, Tuisenchhuah/Bolia, Bukvannei, Chawngte Lui & Putlungasih	5	6.02
70-80%	Chuhvel, Mualthuam & Saithah	3	3.61
60-70%	Meidum, Zawlpui, Khawhnai, Bunghmun & Phairuankai	5	6.02
50-60%	Zawlpui	1	1.20
40-50%	Phaisen, Darlak & Pangbalkawn	3	3.61
30-40%	Buhchangphai, Bawrai, North Chhimluang, Zamuang (Lungmawi), Hriphaw, Phaizau, Chamdur Project & Pukzing + Vengthar	8	9.64
20-30%	Rengdil (I&II), Tlabung I&III, Bairabi Ii&III & Saikhawthlir	4	4.82
10 to 20%	Kawnmawi, Serhmun, Suarhliap, Devasora, Hmunpui, Luimawi+ Thinghlun, Zawlnuam (Vengthar) & Hortoki II	8	9.64
0 to 10 %	Lungsen , Tuidam (II), Bungthuam, Dapchhuah & Kawrthah (II)	5	6.02

6.4 Change of Bru Voters' Concentration 2013 to 2018

In the 2013 election, the total number of Bru voters in all the districts was 11,854 accounting for 48.25 percent of the total voters (24,570) in the study area. While in 2018, Bru voters comprise 28.03 percent of the total voters in the 4 districts. Bru voters' concentration by comparing the 2013 and 2018 elections was decreased by 20.21 percent. The main reason behind this is that they still bru are migrated to Tripura. It indicates the increasing rate of Bru voters is lower than the state average. Table 6.3 explains the concentration of Bru voters in 2013 and 2018.

Table 6.3 Bru Voters Concentration in Mizoram 2013-2018

District	Year						Change in %
	2013			2018			
	Total Voters	Bru Voters	Bru Voters in %	Total Voters	Bru Voters	Bru Voters in %	
Mamit	15,091	7,878	52.20	31,681	9,484	29.94	-22.27
Kolasib	3,047	1,339	43.94	7,906	1,735	21.95	-22.00
Lunglei	3,019	1,507	49.92	7,271	1,758	24.18	-25.74
Lawngtlai	3,413	1,130	33.11	4,463	1,409	31.57	-1.54
Mizoram	24,570	11,854	48.25	51,321	14,386	28.03	-20.21

Source: Electoral roll 2013 and 2018

Among the selected villages, Bru voters comprise 77.23 percent of the total voters in 2013 and 78.26 in 2018 which was an increase of 1.03 percent. Bru voters' concentration is highest in Zochawchhuah village in 2013 and in 2018 all the voters belong to the Bru population. On the other hand, Tlangkhang village has only 14.12 percent in 2013 and Hmunpui village stood at the bottom in 2018.

Table 6.4 Bru Voters Concentration in the Selected Villages 2013-2018

Village	Districts	2013			2018		
		Bru Voters	Total Voters	Bru Voters in %	Total Voters	Bru Voters	Bru Voter in %
Tuipuibari	Mamit	1,327	1,351	98.22	1,628	1,607	99.05
Damparengpui		1,645	1,648	99.82	1,687	1,671	98.71
Thaidawr		613	629	97.46	633	623	98.42
K. Sarali		205	214	95.79	221	208	95.28
Vawngawngo		158	177	89.27	174	160	94.12
Sihthiang		506	557	90.84	567	513	93.52
Tlangkhang		99	701	14.12	714	101	91.95
Liandophai/ Bawngva		318	376	84.57	379	323	90.48
Nalzawl		681	796	85.55	795	691	86.92
West Phulpui		244	1,271	19.2	1,316	248	85.22
Chuhvel		394	1,040	37.88	1,046	400	67.66
Zamuang (Lungmawi)		419	445	94.16	445	424	38.24
Zawlnuam (Vengthar)		824	859	95.93	895	837	18.84
Hmunpui		445	952	46.74	668	452	14.15
South Chhimluang		Kolasib	85	528	16.1	542	86
Bukvannei	301		313	96.17	318	305	74.95
Buhchangphai	367		489	75.05	499	374	15.87
Zodin	586		632	92.72	731	687	93.98
Tuisenchhuah/Bolia	Lunglei	409	477	85.74	481	415	86.28
Putlungasih		425	683	62.23	690	433	82.81
Phairuangkai		673	818	82.27	826	684	62.75
Zochawchhuah	Lawnglai	150	152	98.68	156	156	100
Saibawh		451	458	98.47	478	464	97.07
Nghalimlui		529	548	96.53	559	537	96.06
Overall		11,854	16,114	77.23	16,448	12,399	78.26

Source: Electoral roll 2013 & 2018

6.5 Changing Patterns of Bru Voter's Concentration 2013-2018

The average change of Bru voter concentration among villages of the study area is 1.03 percent. The highest change has been found in South Chhimluang (79.81%) whereas it is lowest in Zawlnuam Vengthar (-77.9%). All the villages were classified into 5 such very low (below 10%), low (-1 to -10%), moderate (-1 to 1%), high (1 to 10), and very high (Above 10). As shown in Table 6.5, changes in Bru voters concentration from 2013 to 2018 are very low among 6 villages (25%), low among 2 villages (8.33%), moderate in 5 villages (20.83%), high among 6 villages (25%) and very high in 5 villages (20.83%).

Table 6.5 Classification of Villages in Change of Voters Concentration 2013-2018

Change in %	Class	No. of village	Villages
Above 10	Very high	5	South Chhimluang, Tlangkhang, West Phulpui, Chuhvel & Putlungasih (20.83%)
1 to 10	High	6	Liandop hai/Bawngva, Vawngaw nzo, Sihthiang, Nalzawl, Zochachhuah & Zodin (25%)
-1 to 1	Moderate	5	Thaidawr, Tuipuibari, Tuisenchhuah, Nghalimlui & K. Sarali (20.83%)
-1 to -10	Low	2	Damparengpui & Saibawh (8.33%)
Below -10	Very low	6	Phairuankai, Bukvannei, Hmunpui, Zamuang, Buhchangphai & Zawlnuam Vengthar (25%)

6.6 Voting Behavior

Voting behavior in the election among the Bru population is studied as their voting system, choice of representative, and satisfaction of representative as shown in table 6.6. District-wise levels in voting behavior are calculated and shown in the table.

Table 6.6 Descriptive Statistics in Subjective Quality of life (Voting Behavior)

Variables	N	Minimum	Maximum	Mean	Std. Deviation
Voting system	4	5.13	30.19	19.83	10.53
Choice of representative	4	99.61	100.00	99.90	.19
Satisfaction on representative	4	87.18	100.00	93.50	6.48
Valid N (listwise)	4				

6.6.1 Levels in Voting Behavior

According to their composite score, each district is classified into three levels of voting standards such as good, normal and bad. Good behavior was found among the Bru population from the Lunglei district. Normal behavior is found in Kolasib and bad or poor standard of voting behavior is found in Lawngtlai and Mamit district.

Table 6.7 Levels in Voting Behavior

Index	Levels	District
Above 0.6	Good	Lunglei (25%)
0.6 to – 0.6	Normal	Kolasib (25%)
Below -0.6	Bad	Lawngtlai & Mamit (50%)

6.7 Patterns of Vote Casting among Bru Voters

To find voting patterns among the Bru population, several indicators have been used such as the percentage of voters casting votes based on the election campaign, the percentage of voters cast their votes based on political party manifesto, the percentage of voters casting votes based on closeness to the candidates, percentage of voters casting vote as suggested by village leaders, percentage of voters casting vote based on

candidates, and percentage of voters casting vote based on the political party including their experience, policy, and achievements done by the political party.

6.7.1 Votes Casting Based on Election Campaign

The percentage of voters casting vote based on an election campaign is highest in Tuipuibari village of Mamit district where 30 percent of the total eligible voters cast their votes based on the election campaign done by the political party which is followed by Liandop hai (29.41%), Tlangkhang (28.57%), K. Sarali (21.43%), Damparengpui (17.24%), Zodin (15.00%), Thaidawr (14.29%), Chuhvel (13.33%), Tuisenchhuah (13.33%), Phairuankai (13.33%), S.Chhimlung (10.00%), W. Phulpui (9.09%), Bukvannei (7.69%), Zamuang (7.14%), Sihthiang (7.14%), Saibawh (6.25%), Nghalimlui (5.56%), Putlungasih (4.35%) and Nalzawl (4.17%). The five villages do not cast their votes based on election campaigns such as Vawngawnzo, Hmunpui, Zawlnuam, Buhchangphai, and Zochachhuah village.

6.7.2 Vote Cast based on the manifesto of a political party

The total 4.59 percent of the total Bru electoral voters cast their votes based on the manifesto of the political party. It indicates those voters have wisely performed in the election to develop their village and family also. The number of eligible voters who cast their votes according to the manifesto of a political party is highest in Zawlnuam village where 12.50 percent of the total voters cast their votes based on the party manifesto which is followed by S.Chhimlung (10.00%), Thaidawr (9.52%), W. Phulpui (9.09%), Bukvannei (7.69%), K. Sarali (7.14%), Sihthiang (7.14%), Chuhvel (6.67%), Phairuankai (6.67%), Saibawh (6.25%), Liandop hai (5.88%), Nghalimlui (5.56%), Zodin (5.00%), Nalzawl (4.17%), Damparengpui (3.45%) and Tuipuibari (3.33%). There are no voters cast their votes based on the party manifesto in the eight villages such as Vawngawnzo, Tlangkhang, Hmunpui, Zamuang, Buhchangphai, Tuisenchhuah, Putlungasih, and Zochachhuah.

6.7.3 Vote Casting based on Closeness to the Candidates

One of the factors controlling vote-casting patterns in the study area is the closeness or friendliness of the candidates with the family. A total of 5.68 percent of the total voters in the study area cast their votes based on their closeness with the candidates. This might be the factor affecting unfairness or bias in the election. It is highest in the W. Phulpui where 18.18 percent cast their votes based on closeness to the candidates which is followed by Vawngawngo (16.67%), Tuisenchhuah (13.33%), Zodin (10.00%), Nalzawl (8.33%), Bukvannei (7.69%), Zamuang (7.14%), Sihthiang (7.14%), Damparengpui (6.90%), Tuipuibari (6.67%), Chuhvel (6.67%), Phairuankai (6.67%), Saibawh (6.25%), Nghalimlui (5.56%), Thaidawr (4.76%) and Putlungasih (4.35%). The voters do not base closeness as a factor for the selection of candidates among the eight villages such as Tlangkhang, Liandophai, Hmunpui, Zawlnuam, K. Sarali, Buhchangphai, S.Chhimlung, and Zochachhuah.

6.7.4 Casting Votes as suggested by village leaders

In the village society of Bru ethnicity, the suggestion of the current ruling party as well as village council leaders to elect candidates is highly effective. In the study area, 16.89 percent of the total voters cast their vote based on the suggestion given by the village council leaders. Voters elect a candidate based on this is highest in Vawngawngo where 33.33 percent cast their vote as per the village council leaders' suggestion. The village is followed by Hmunpui (33.33%), Putlungasih (30.43%), Tlangkhang (28.57%), Saibawh (25.00%), Zamuang (21.43%), Zochachhuah (20.00%), Thaidawr (19.05%), W. Phulpui (18.18%), Liandophai (17.65%), Damparengpui (17.24%), Bukvannei (15.38%), Zodin (15.00%), Sihthiang (14.29%), Chuhvel (13.33%), Phairuankai (13.33%), Nalzawl (12.50%), Zawlnuam (12.50%), Nghalimlui (11.11%), Tuipuibari (10.00%), S.Chhimlung (10.00%), K. Sarali (7.14%) and Tuisenchhuah (6.67%). There is only one village where no electoral voters elect the candidates as per the village leader's suggestion i.e., Buhchangphai.

6.7.5 Casting Vote Based on Candidates

The quality and personality of candidates are other controlling factors for the casting of votes in the study area. A total of 20.61 percent of the total voters in the study area cast their votes based on the quality and personality of the candidates. This is highest in Tuisenchhuah village where 40 percent of the total voters cast their votes according to the quality of election candidates which is followed by Zamuang (35.71%), Hmunpui (33.33%), Buhchangphai (33.33%), S.Chhimlung (30.00%), Nghalimlui (27.78%), Putlungasih (26.09%), Nalzawl (25.00%), Zawlnuam (25.00%), Bukvannei (23.08%), K. Sarali (21.43%), Chuhvel (20.00%), Phairuankai (20.00%), Zochachhuah (20.00%), Sihthiang (17.86%), Tuipuibari (15.00%), Tlangkhang (14.29%), Damparengpui (13.79%), Saibawh (12.50%), Liandophai (11.76%), Zodin (10.00%), Thaidawr (9.52%) and W. Phulpui (9.09%). Among all the villages, there is only one village where no voters are casting their votes based on the quality and personality of the candidate i.e., Vawngawnzo village.

6.7.6 Vote Casting Based on Political Party

Performance and achievement done by the political party is the most important factor controlling vote casting in the election in the study area where 41.51 percent of the total voters cast their votes based on history made by the political party. This is highest in Buhchangphai village where 66.67 percent of the total voters cast their vote based on the achievement records of the political party. The village is followed by Zochachhuah (60.00%), Vawngawnzo (50.00%), Zawlnuam (50.00%), Sihthiang (46.43%), Nalzawl (45.83%), Zodin (45.00%), Nghalimlui (44.44%), Saibawh (43.75%), Thaidawr (42.86%), K. Sarali (42.86%), Damparengpui (41.38%), Chuhvel (40.00%), S.Chhimlung (40.00%), Phairuankai (40.00%), Bukvannei (38.46%), W. Phulpui (36.36%), Liandophai (35.29%), Tuipuibari (35.00%), Putlungasih (34.78%), Hmunpui (33.33%), Tlangkhang (28.57%), Zamuang (28.57%) and Tuisenchhuah (26.67%).

Table 6.8 Factor Controlling Vote Casting of Bru Voters in the Election

Village	District	No. of voters Casting vote based on election Campaign in %	No. of voters Casting vote based on Party manifesto in %	No. of voters Casting vote based on Closeness in %	No. of voters Casting vote as suggested by Village Leaders in %	No. of voters Casting vote based on candidates in %	No. of voters Casting vote based on Political Party in %
Damparengpui	Mamit	17.24	3.45	6.90	17.24	13.79	41.38
Tuipuibari		30.00	3.33	6.67	10.00	15.00	35.00
Thaidawr		14.29	9.52	4.76	19.05	9.52	42.86
Vawngawnzo		0.00	0.00	16.67	33.33	0.00	50.00
Tlangkhang		28.57	0.00	0.00	28.57	14.29	28.57
Liandophai		29.41	5.88	0.00	17.65	11.76	35.29
Hmunpui		0.00	0.00	0.00	33.33	33.33	33.33
W. Phulpui		9.09	9.09	18.18	18.18	9.09	36.36
Nalzawl		4.17	4.17	8.33	12.50	25.00	45.83
Zawlnuam		0.00	12.50	0.00	12.50	25.00	50.00
Zamuang		7.14	0.00	7.14	21.43	35.71	28.57
K. Sarali		21.43	7.14	0.00	7.14	21.43	42.86
Sihthiang		7.14	7.14	7.14	14.29	17.86	46.43
Chuhvel		13.33	6.67	6.67	13.33	20.00	40.00
Buhchangphai		Kolasib	0.00	0.00	0.00	0.00	33.33
S.Chhimlung	10.00		10.00	0.00	10.00	30.00	40.00
Bukvannei	7.69		7.69	7.69	15.38	23.08	38.46
Zodin	15.00		5.00	10.00	15.00	10.00	45.00
Tuisenchhuah	Lunglei	13.33	0.00	13.33	6.67	40.00	26.67
Phairuangkai		13.33	6.67	6.67	13.33	20.00	40.00
Putlungasih		4.35	0.00	4.35	30.43	26.09	34.78
Zochachhuah	Lawngtlai	0.00	0.00	0.00	20.00	20.00	60.00
Saibawh		6.25	6.25	6.25	25.00	12.50	43.75
Nghalimlui		5.56	5.56	5.56	11.11	27.78	44.44
Average		10.72	4.59	5.68	16.89	20.61	41.51

Source: Field Survey, 2018-2019

6.7.7 Patterns of Vote Casting among Bru Voters, District wise

In the study area, the casting of the vote based on the political party is the most controlling factor for the voters. 40.82 percent of the total voters cast their vote according to achievements made by the political party. Many of the electoral voters used quality of candidates for selection of MLA which accounts for 21.38 percent of the total voters. The other deciding factors for the selection of MLA are suggestions given by the local village leaders (16.26%), election campaigns delivered by political parties (10.54%), and closeness between the candidate and the voters (6.36%). Only 4.65 percent of the total eligible voters take the election manifesto as the key factor for opinion to elect the candidates. Table 6.9 clearly shows controlling factors in vote casting among the district of the study area.

Table 6.9 District wise Patterns of Vote Casting among Bru Voters						
Districts	Vote Casting Patterns					
	No. of voters Casting vote based on election Campaign in %	No. of voters Casting vote based on Party manifesto in %	No. of voters Casting vote based on Closeness in %	No. of voters Casting vote as suggested by Village Leaders in %	No. of voters Casting vote based on candidates in %	No. of voters Casting vote based on Political Party in %
Mamit	16.73	5.06	6.23	15.18	17.12	39.69
Kolasib	10.87	6.52	6.52	13.04	19.57	43.48
Lunglei	9.43	1.89	7.55	18.87	28.30	33.96
Lawngtlai	5.13	5.13	5.13	17.95	20.51	46.15
Average	10.54	4.65	6.36	16.26	21.38	40.82
Source: <i>Field Survey, 2018-2019</i>						

6.8 Electoral Awareness among Bru voters, village wise

In the study area, electoral awareness among Bru voters has been studied by selecting the four indicators such as the percentage of people who are aware electoral/election system, the percentage of people aware political background/history of the candidate, the percentage of people who is aware/conscious about the election result and percentage of persons aware achievement as per the manifesto of a political party.

6.8.1 Aware of Election Result

Generally, Bru voters in the village are quite aware of electoral politics in the study area. Awareness of election results is very high among all the villagers and all the electoral voters care and are conscious about the result of the election conducted earlier.

6.8.2 Awareness of the Electoral System

People are moderately enough aware of the election system and process in which an average of 84.33 percent of the total voters' are aware of election procedures. All the Bru voters are aware of the election system in six villages such as Thaidawr, Hmunpui, Zawlnuam, Chuhvel, Buhchangphai, and Phairuankai. A very high percent of Bru voters are also aware of this in the village of Tuisenchhuah where 93.33 percent of the total voters are aware of election procedures followed by the villages like Zamuang (92.86%), Tuipuibari (90.00%), Zodin (90.00%), Sihthiang (89.29%), Liandopai (88.24%), Nalzawl (87.50%), Damparengpui (86.21%), Vawngawnzo (83.33%), W. Phulpui (81.82%), S.Chhimlung (80.00%), Putlungasih (78.26%), Saibawh (75.00%), Nghalimlui (72.22%), Tlangkhang (71.43%), Bukvannei (61.54%), Zochachhuah (60.00%) and K. Sarali (42.86%).

Table 6.10 People's awareness of achievement of party manifesto in %					
Village	District	No. of persons aware electoral system in %	No. of persons aware political background of the candidate in %	People who aware election results in %	No. of persons aware of achievement of party manifesto in %
Damparengpui	Mamit	86.21	51.72	100.00	58.62
Tuipuibari		90.00	60.00	100.00	60.00
Thaidawr		100.00	57.14	100.00	42.86
Vawngawnzo		83.33	66.67	100.00	66.67
Tlangkhang		71.43	85.71	100.00	71.43
Liandophei		88.24	70.59	100.00	70.59
Hmunpui		100.00	66.67	100.00	66.67
W. Phulpui		81.82	54.55	100.00	63.64
Nalzawl		87.50	45.83	100.00	87.50
Zawlnuam		100.00	87.50	100.00	25.00
Zamuang		92.86	85.71	100.00	28.57
K. Sarali		42.86	14.29	100.00	50.00
Sihthiang		89.29	57.14	100.00	64.29
Chuhvel		100.00	80.00	100.00	73.33
Buhchangphai		Kolasib	100.00	100.00	100.00
S.Chhimlung	80.00		100.00	100.00	60.00
Bukvannei	61.54		76.92	100.00	69.23
Zodin	90.00		60.00	100.00	60.00
Tuisenchhuah	Lunglei	93.33	46.67	100.00	60.00
Phairuankai		100.00	86.67	100.00	53.33
Putlungasih		78.26	78.26	100.00	60.87
Zochachhuah	Lawngtla i	60.00	100.00	100.00	60.00
Saibawh		75.00	87.50	100.00	68.75
Nghalimlui		72.22	55.56	100.00	77.78
Average		84.33	69.80	100.00	61.07

Source: *Field Survey, 2018-2019*

6.8.3 District wise Electoral Awareness among Bru voters,

Among the district, 81.29 percent of the total Bru electoral voters are aware of an election system, policies, and procedures. In this case, Lunglei district got the highest position where 90.53 percent of the total voters are aware of the election system which is followed by Mamit district (86.68%), Kolasib district (82.88%), and Lawngtlai district (69.07%). The total number of Bru electoral voters who are aware of the political background of the candidates accounts for 74.72 percent. Kolasib district got the highest position where 84.23 percent of the total Bru electoral voters are aware of political background like past achievements done by the candidates. Kolasib district is followed by Lawngtlai (81.02%), Lunglei (70.53%), and Mamit (63.11%). In the entire district, all the Bru electoral voters are aware of election results such as the present and the past election. Only 62.53 percent of the Bru electoral voters are aware of the achievements of the political party manifesto in the study area. Achievement done towards the manifesto of the political party is one of the most important criteria to select a political party as well as candidates in the election. Lawngtlai district got the highest position where 68.84 percent of the total Bru voters are aware of this. Lawngtlai district is followed by Kolasib district (63.97%), Mamit district (59.23%), and Lunglei district where only 58.07 percent of the voter's acres whether the manifesto is achieved by a political party or not. Table 6.11 shows a district-wise summary of electoral awareness among Bru electoral voters in the study area.

District	No. of persons aware electoral system in	No. of persons aware political background of the candidate	No. of people aware election result in %	No. of persons aware of achievement of party manifesto in %
Mamit	86.68	63.11	100.00	59.23
Kolasib	82.88	84.23	100.00	63.97
Lunglei	90.53	70.53	100.00	58.07
Lawngtlai	69.07	81.02	100.00	68.84
Average	82.29	74.72	100.00	62.53

Source: *Field Survey, 2018-2019*

6.9 Voting Behaviour

The voting behavior of Bru ethnicity has been studied by selecting the eight indicators such as Vote casting by their own choice to select a candidate, Vote casting based on party manifesto, Casting of the vote based on candidates, number of voters aware electoral system, number of voters aware political background of candidates, awareness on election results, awareness on achievement of party manifesto and number of a person who satisfies their elected representatives. In the study area, the number of eligible voters who cast their votes by personal choice is very low where only 21 percent of the total voters cast their votes. Mamit district is highest on this where 56 percent of the total voters cast their votes based on personal choice. Mamit district is followed by Lawngtlai district (16%), Kolasib district (10%), and Lunglei district (2%).

Party manifesto is also another factor that affects voting behavior in the election. It is disinterest by the Bru voters in the study area. Only 4.65 percent of the total Bru voters are curious about the manifesto of a political party. In the Lunglei district, only 4.65 percent consider the election manifesto to make a voting decision. Kolasib district got the highest position on this where 6.52 percent of the total voters are wary. Kolasib district is followed by Lawngtlai district (5.13%) and Mamit district (5.06%). The total number of voters casting votes based on candidates in the study area is 21.38 percent. Candidate's quality, as well as achievements, is taken as a chosen factor to elect the candidates among 28.30 percent of the total Bru voters in the Lunglei district followed by Lawngtlai (20.51%), Kolasib (19.57%) and Mamit district (17.12%). The number of persons who are aware electoral system in the study area is 82.29 percent where Lunglei district got the highest position (90.53%) followed by Mamit district (86.68%), Kolasib district (82.88%) and Lawngtlai district (69.07%). History made by candidates is one of the key factors which affect candidate selection in the election. 74.72 percent of the Bru electoral voters are curious about the political background of a candidate. This is highest in the Kolasib district where 84.23 percent are aware of it. Kolasib district is followed by Lawngtlai (81.02%), Lunglei district (70.53%), and Mamit district (63.11%).

All the Bru voters in the study area are responsive and aware of the election result in which all the districts got a hundred percent. 62.53 percent of the total Bru voters are responsive to the achievement of a political party in response to their manifesto. Lawngtlai district got the highest position where 68.84 percent of the total voters were aware of this. Lawngtlai district is followed by Kolasib (63.97%), Mamit (59.23%), and Lunglei district (58.07%). The number of voters who are satisfied with their elected representative is high in the study area. 92.50 percent of the total eligible voters satisfied their elected candidates. Lawngtlai district is in the highest position where 98.11 percent satisfied their elected representatives followed by Kolasib district (95.65%), Mamit (98.06%), and Lunglei (87.18%). Table 6.12 shows district voting behavior among the Bru voters in the study area.

Table 6.12 Voting Behaviour among Bru Voters in the Study Area								
District	Voting Behaviour							
	No. of person Cast vote by personal choice in %	No. of person Cast vote based on Party manifesto in %	No. of persons Casting vote based on candidates in %	No. of persons aware electoral system in %	No. of persons aware political background of a candidate in %	No. of people aware election result in %	No. of persons aware of achievement of party manifesto in %	No. of persons satisfied with their representatives in %
Mamit	56	5.06	17.12	86.68	63.11	100.00	59.23	89.06
Kolasib	10	6.52	19.57	82.88	84.23	100.00	63.97	95.65
Lunglei	2	1.89	28.30	90.53	70.53	100.00	58.07	87.18
Lawngtlai	16	5.13	20.51	69.07	81.02	100.00	68.84	98.11
Average	21.00	4.65	21.38	82.29	74.72	100.00	62.53	92.50
Source: <i>Field Survey, 2018-2019</i>								

6.9.1 Descriptive Statistics on Voting Behavior

Descriptive statistics explains the indicators, minimum, maximum, mean, and standard deviation to measure the levels of voting behavior among villages and districts in the study area as shown in table 6.13. The eight indicators are selected to measure voting behavior among the Bru electoral such as the choice to cast vote, attention to party manifesto, thinking of candidates' quality, awareness of the electoral system, consideration of candidates' political background, awareness of election result, caring of achievement made by the political party in response to their manifesto and satisfaction on the elected representative.

Table 6.13 Descriptive Statistics of the Indicators					
	N	Minimum	Maximum	Mean	Std. Deviation
X ₁	4	2.00	56.00	21.0000	24.02776
X ₂	4	1.89	6.52	4.6500	1.95900
X ₃	4	17.12	28.30	21.3750	4.83277
X ₄	4	69.07	90.53	82.2900	9.35033
X ₅	4	63.11	84.23	74.7225	9.70358
X ₆	4	100.00	100.00	100.0000	.00000
X ₇	4	58.07	68.84	62.5275	4.92176
X ₈	4	87.18	98.11	92.5000	5.21314
Valid N (listwise)	4				

X₁-No of person Cast vote by personal choice in %, X₂- No. of person Cast vote based on Party manifesto in %, X₃- No. of person Casting vote based on candidates in %, X₄- No. of persons aware electoral system in %, X₅- No. of person aware political background of candidate in %, X₆- No. of person aware election result in %, X₇- No. of persons aware achievement of party manifesto in % , X₈- No. of person satisfied in their representatives in %

After obtaining the Z-score of every indicator (appendix 2), the composite score has been found and the districts were classified into three levels on voting behavior as shown in table 6.14. Lawngtlai and Kolasib districts got the highest position among the district where the Bru voters' behavior is better than other districts according to the score of the indicators. Likewise, the Mamit district is medium and the Lunglei district is low as shown in the table

Table 6.14 Levels in Voting Behavior		
Index	Levels	District
0.2 & above	High	Kolasib & Lawngtlai
-0.1 to 0.2	Medium	Mamit
-0.2 & below	Low	Lunglei

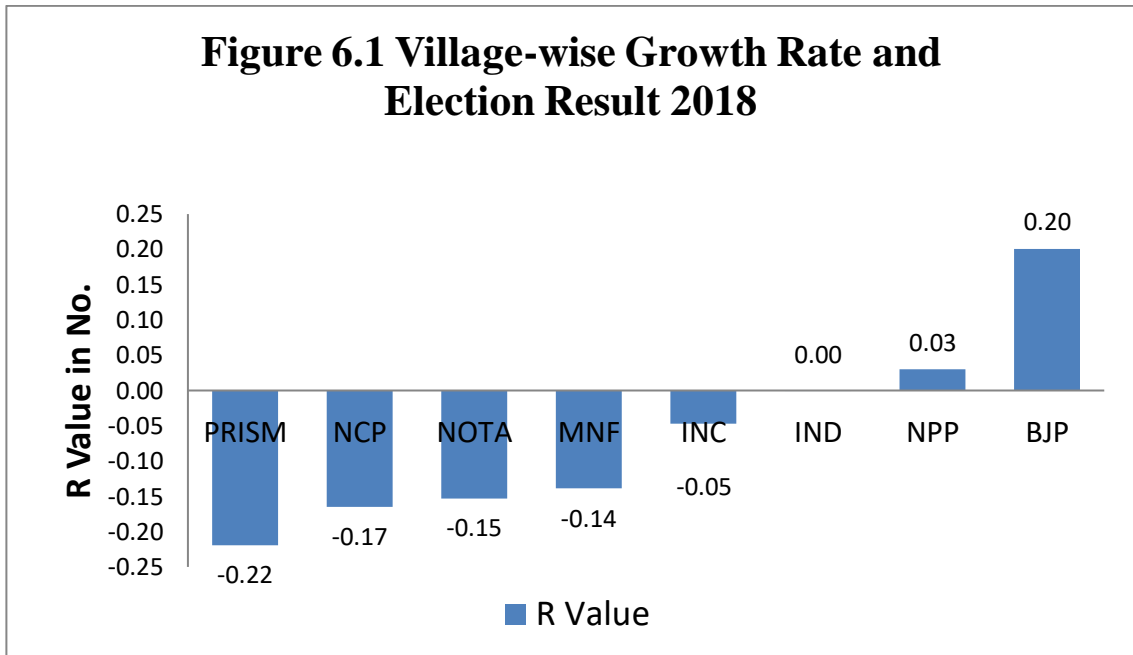
6.10 Impact of Bru Settlements on Mizoram Politics

The study calculated the relationship between election results and Bru voter concentration, and the growth of voters to find the impact of Bru on the political dynamics of Mizoram. The study compares this at the village level, district level, and Assembly Constituency (AC) level in the last two consecutive MLA elections of Mizoram.

6.10.1 Village Wise Bru Voters Growth Rate & Election Result 2018

In the village community, there is a varied impact of the growth of Bru electoral voters on election results at a different political parties. The correlation value is maximum to 0.2 both in positive and negative ways. It explains that growth rate does not affect election results or the number of the vote get by a candidate. There is a low positive correlation between growth rate and Vote getting by BJP whereas a low negative correlation is to PRISM. It indicates that where the growth rate of Bru electoral voters is high, BJP received a higher vote and vice versa. The two political parties IND

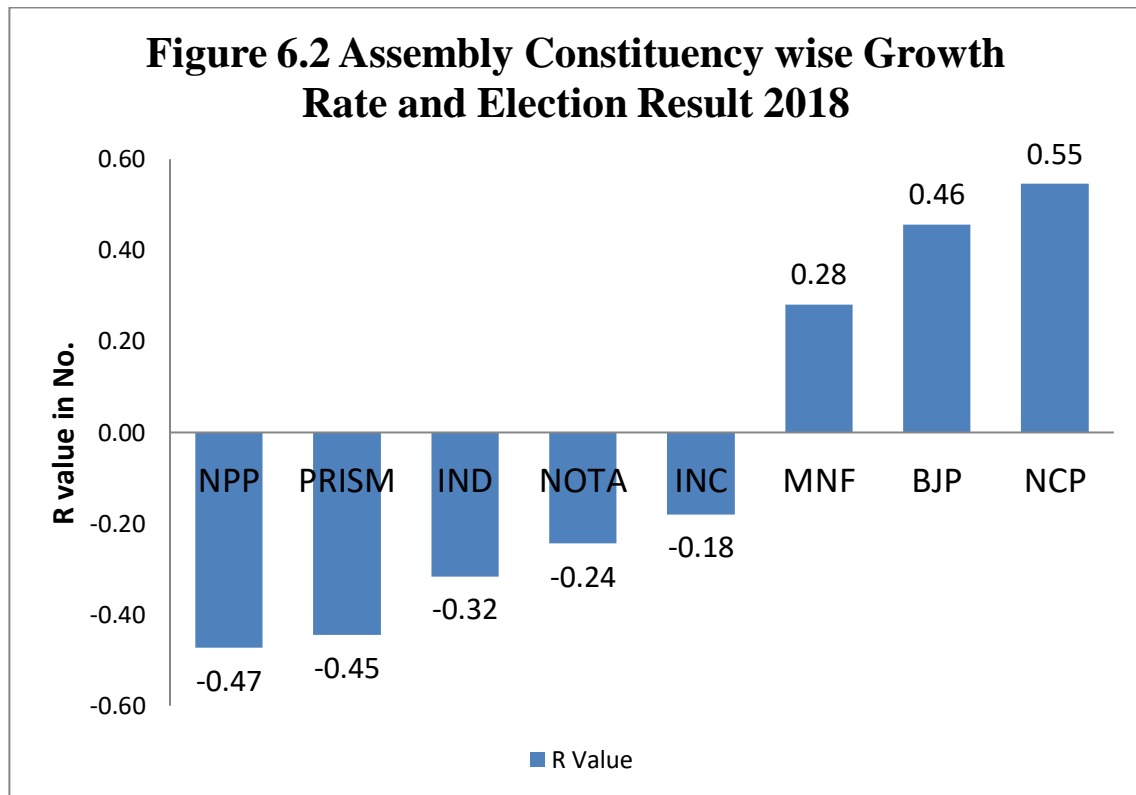
and NPP also positively benefited the growth of the Bru population. Whereas the other party like NCP, MNF, and INC witnessed a negative impact and the higher growth of the Bru population seems to reduce their winning opportunities in the election as shown in figure 6.1



6.10.2 AC Wise Bru Voters Growth Rate & Election Result 2018

Among the Assembly Constituency of the study area, there is a high positive and negative impact of Bru voter’s growth on the number of the vote secured by the political party. A high growth rate of Bru voters increases the vote acquired by the two political parties such as NCP and BJP where the r value is 0.46 and 0.55 respectively. MNF does not highly benefit the growth of Bru voters till the study period. On the other hand, there is a high negative correlation between the growth rate of Bru electoral voters and the election result of political parties like NPP (-0.47) and PRISM (-0.45). It implies the higher growth rate result from the lesser vote received by the two parties. The two political parties i.e., IND (-0.32) and INC (-0.18) also negatively influenced by a higher growth rate of Bru electoral voters. Figure 6.2 clearly shows the correlation values

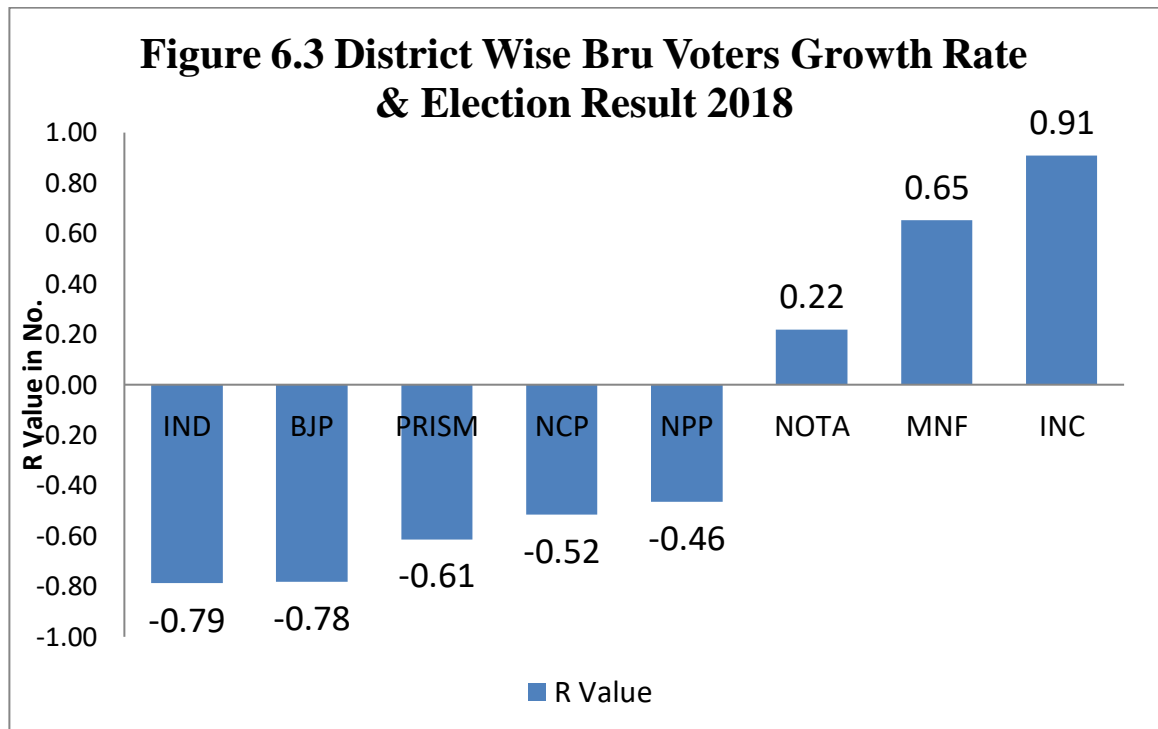
between the growth of the Bru population and election results among the Assembly Constituencies of the study area.



6.10.3 Bru Voters Growth Rate & Election Result 2018 District Wise

The study finds a variation of correlation between the growth of Bru electoral voters and election results among the districts selected as an area of a case study. At the district level, high correlation values have been found in all political parties. A high positive r value has been found in INC (0.91) and MNF (0.65) which indicates when the growth rate of Bru voters is high INC is getting a higher vote in the election and vice versa which is similarly found in the MNF. On the other hand, the other five political parties have a high negative correlation such as IND (-0.79), BJP (-0.78), PRISM (-0.61), NCP (-0.52), and NPP (-0.46). This result explains a higher growth rate of Bru electoral voters has reduced the vote received by these five political parties and vice

versa. The results also find higher growth of the Bru population has a positive impact on the two major political parties in Mizoram (i.e., INC & MNF) whereas negative impact on the other political parties as shown in figure 6.3

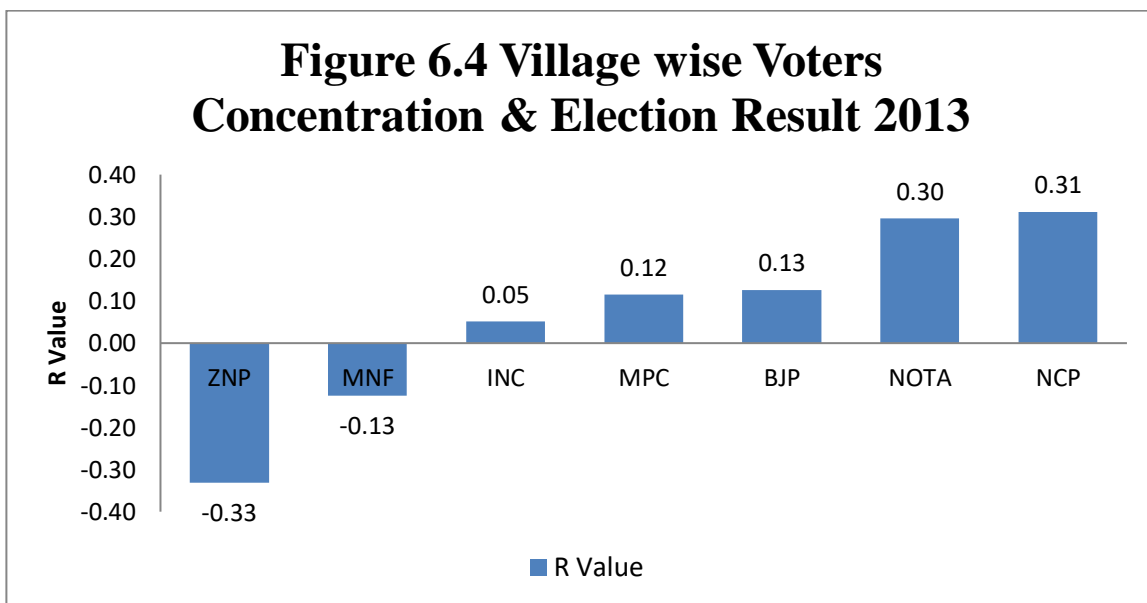


6.10.4 Village Wise Bru Voters and Election Result, 2013 & 2018

In the 2013 election, the six political parties have candidates under the study area as Zoram Nationalist Party (ZNP), Mizo National Front (MNF), Indian National Congress (INC), Mizoram People’s Conference (MPC), Bharatiya Janata Party (BJP) and National Congress Party (NCP). There is a low correlation value between Bru voters' concentration and the election result in the 2013 election among different political parties. The highest relationship has been found to NCP where the R-value is 0.31. It indicates that NCP caught a good result in the village where there is a homogeneity of Bru ethnicity. On the other hand, where the Bru voters are more concentrated in the village, NCP wins the election and vice versa. In this election, a

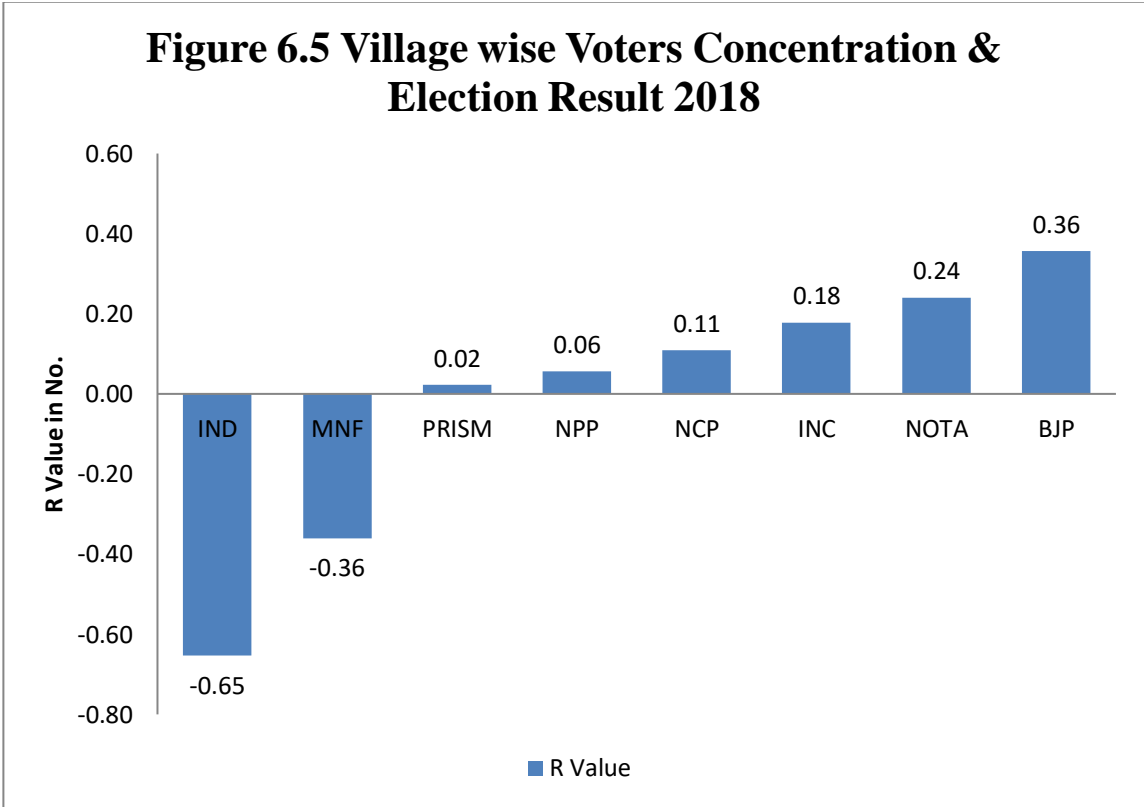
large number of Bru voters opted for ‘None of the above’ (NOTA). There is a positive correlation between Bru voters' concentration and votes cast for NOTA which means where the village is more homogeneous to Bru ethnicity the higher is NOTA option. BJP (0.13), MPC (0.12), and INC (0.05) have a low positive relationship between the election result and Bru voter's concentration.

This indicates that Bru voter concentration does not largely affect these political parties in the election. The low negative correlation between the election and Bru voter concentration has been found in MNF whereas it is a little bit higher in ZNP. It explains where the village population is solid to Bru ethnicity MNF scored lower votes in the election. Similarly, ZNP is getting a lesser vote where the Bru voter concentration is high. Figure 6.4 explains the relationship between voter concentration and the election result in 2018 at the village level.



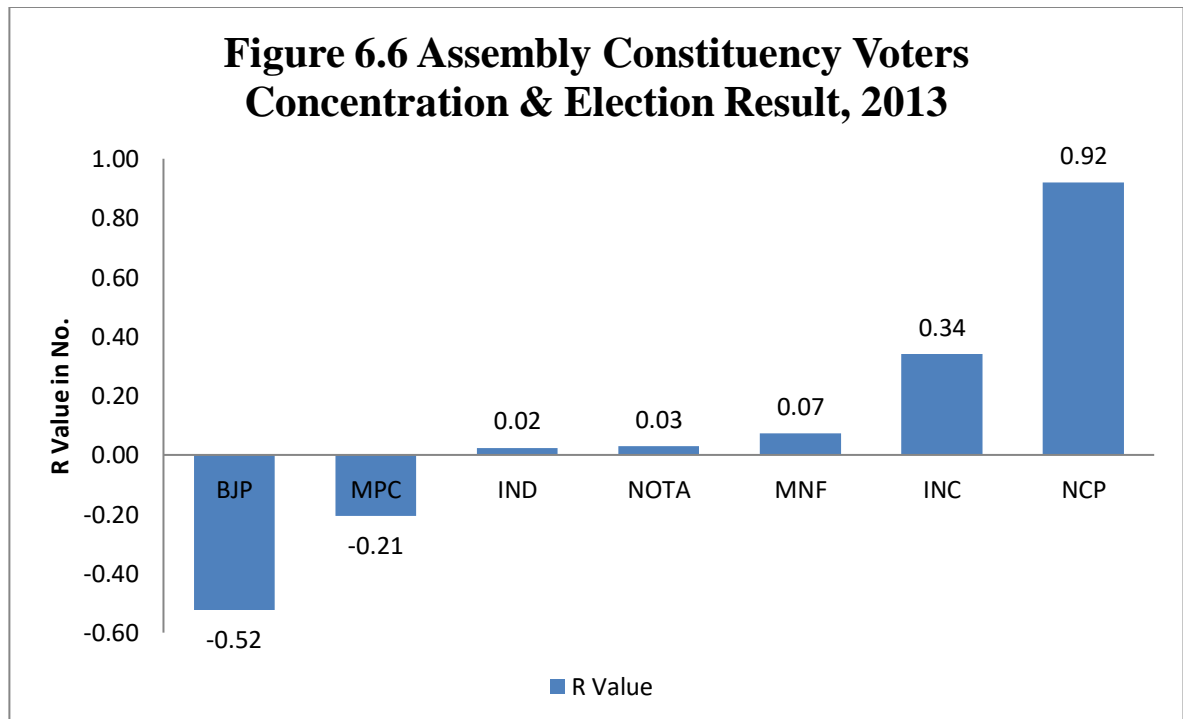
In the 2018 election, a new political party and one independent candidate faced the election in the study area i.e., Peoples Representation for Identity and Status of Mizoram (PRISM). The correlation value is increased in this election as compared to the

2013 election. A high negative correlation has been found at independent candidates which means where the Bru voter is more concentrated the independent candidate secures a lower vote and vice versa. It also indicates that the Bru voters cast their vote based on political party usually. MNF still has a moderate negative correlation with this meaning the Bru ethnicity does not fully support MNF in the selected villages. It explains where the village is more homogeneous to Bru ethnicity MNF is getting a lesser vote count. On the other hand, a positive correlation has been found at BJP (0.36), NOTA (0.24), INC (0.18), NCP (0.11), NPP (0.06), and PRISM (0.02). BJP has the highest relationship among the political party which indicates the party secures a higher vote count whereas the Bru voter is more concentrated and vice versa. The other political party has a low positive correlation. It indicates that Bru voter concentration has a positive influence on BJP but a negative impact on MNF. The impact is very nominal to other political parties. Figure 6.5 explain the relationship between Bru voter concentration and election result among the selected villages.

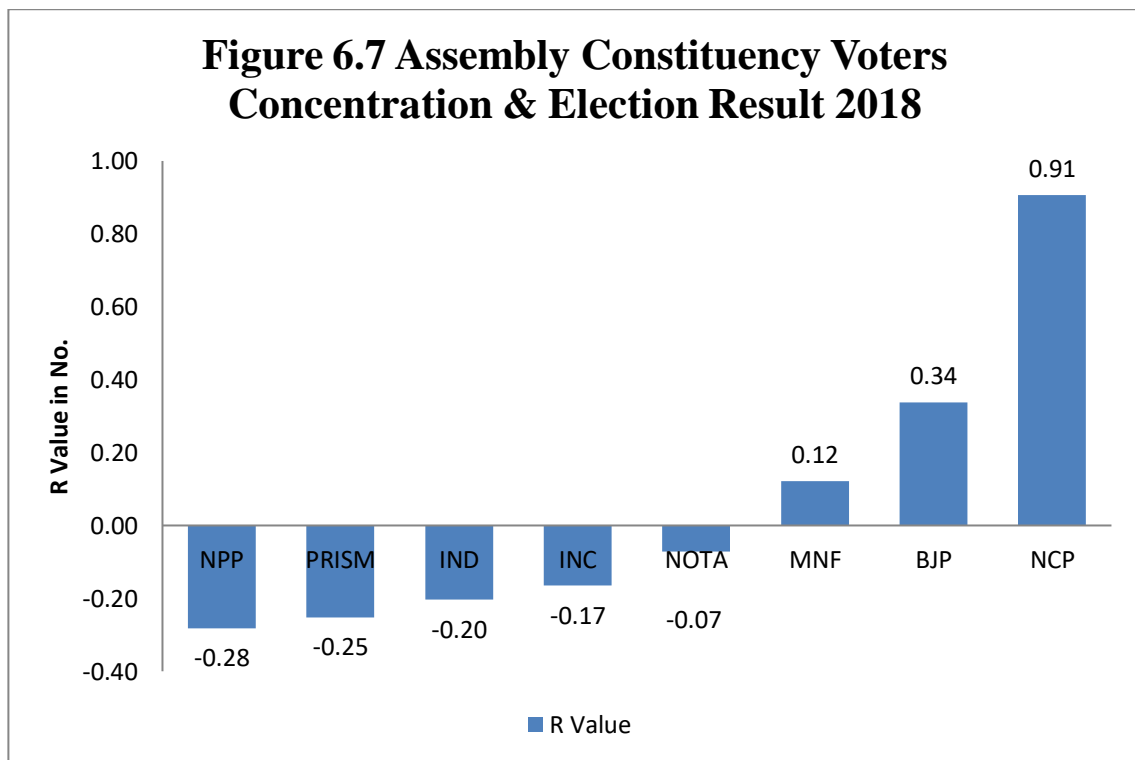


6.10.5 Bru Voters and Election Result, Assembly Constituency, 2013 & 2018

There are 8 Assembly Constituencies are fall in the study area such as Mamit, Dampa, Hachhek, Tuirial, Kolasib, Serlui, Thorang, and Lawngtlai West. Among the constituency, there is a high positive correlation between Bru voter concentration and the election result in NCP where there is an almost perfect correlation (0.92). It indicates that where there is a high concentration of Bru voters in the assembly constituency the NCP is getting more vote count and vice versa. It may be described that the Bru voter generally cast their votes based on candidates in the election. On the other hand, a high negative correlation found at BJP where the R-value is -0.52 indicates that the concentration of Bru voters is higher vote received by BJP is lower, and vice versa. A moderate positive correlation is also found at INC where the R-value of 0.34 explains a higher concentration of Bru voters the higher vote won and vice versa. Voter concentration does not have a significant effect on other political parties such as MNF, IND, or MPC in this election. Figure 6.6 shows Bru voter concentration and the election results among the assembly constituency.



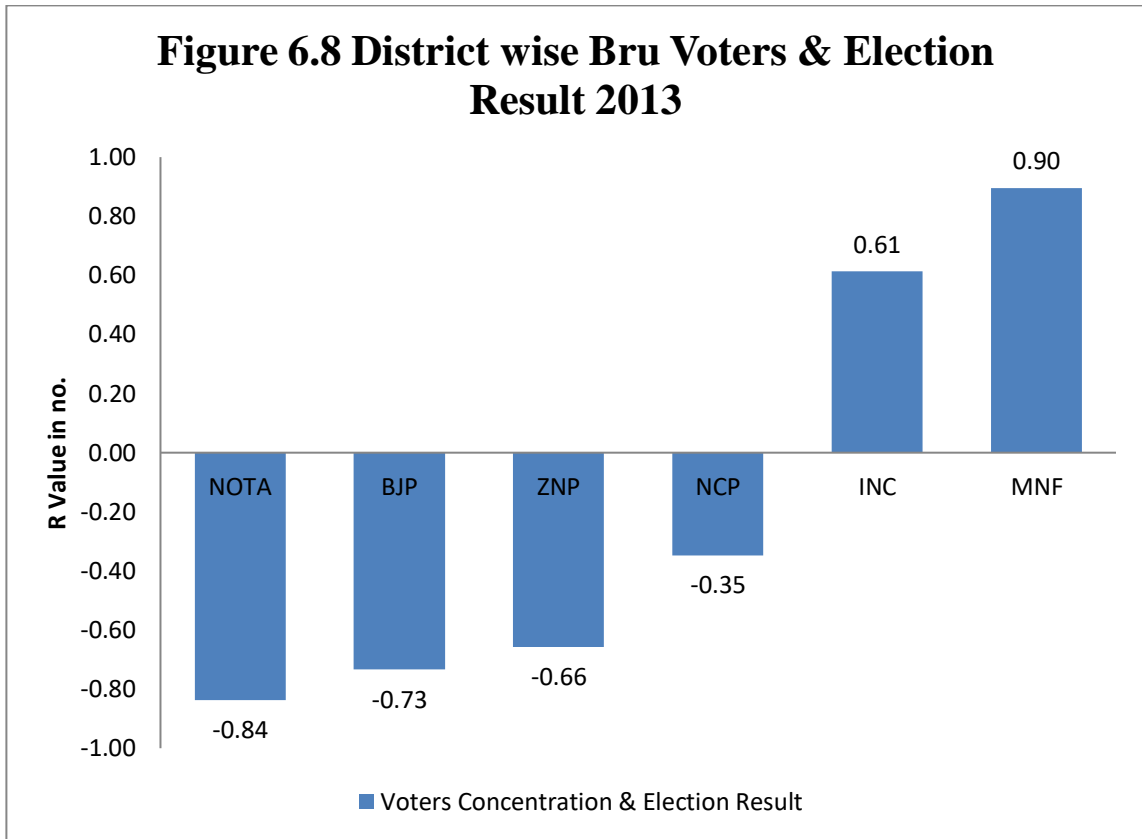
In the 2018 election, there is a high correlation between voter concentration and election results to NCP (0.91) and a moderate correlation to BJP (0.34), and a low positive correlation to MNF (0.12). It indicates that in the constituency where the Bru voters concentration is high NCP secures a higher vote count whereas there is no high relationship to other political parties. Figure 6.7 shows the relationship between voter concentration and the election result in the district.



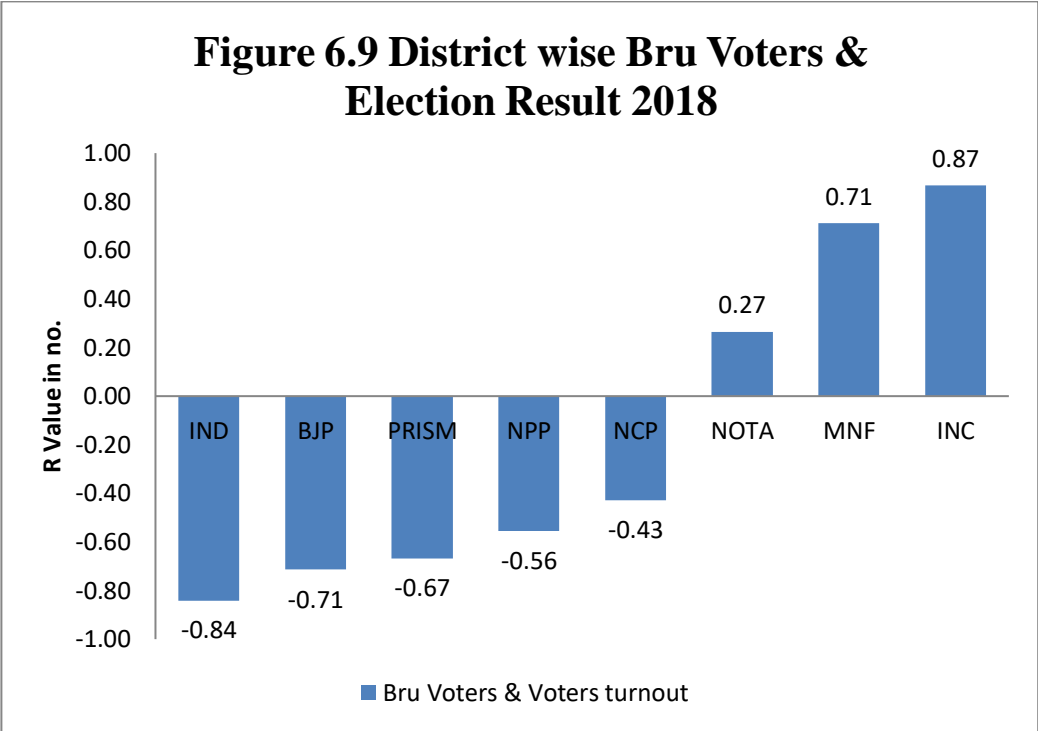
6.10.6 Bru Voters and Election Result District Wise 2013 & 2018

There is a high positive correlation between Bru voters' concentration and the election result in the district where MNF and INC have a high relationship. It explains where the concentration of Bru voters is high MNF and INC get higher vote counts whereas BJP, ZNP, and NCP have a negative correlation which means where Bru voter concentration is high they are getting a lesser vote count in the election. Therefore, Bru voters concentration has a high positive impact on election results to MNF and INC whereas the negative impact on BJP, ZNP, and NCP.

Figure 6.8 District wise Bru Voters & Election Result 2013



In the 2018 election, there is a high positive correlation between Bru voter concentration and election results to INC (0.87) and MNF (0.71). It means that in the district, where Bru voters concentration is high INC and MNF get a higher vote count in the election and vice versa. Similarly, a high negative correlation was found to IND (-0.84), BJP (-0.71), PRISM (-0.67), NPP (-0.56), and NCP (-0.43). Thus, the study reveals that where there is a homogeneity of Bru ethnicity the two political party such as INC and MNF win the election whereas the other political party lost the election and vice versa. Figure 6.9 explain the relationship between voter concentration and the election result in the district.



6.11 Conclusion

During the period, Bru voters’ concentration i.e., the percentage of Bru electoral voters to the total eligible voters of the state declined by 20.21 percent. This indicates electoral voters of Bru ethnicity migrated to another district and more distributed very well in 2018 as compared to the 2013 MLA election. However, among the selected villages, low increasing patterns of change (1.03%) in electoral voter concentration have been found among the Bru ethnicity. If the same trend of changing patterns is continued in the next election, electoral voters’ concentration of Bru ethnicity will be minimal which will make more heterogeneous electoral voters in the election.

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CHAPTER VII

MAJOR FINDINGS AND CONCLUSION

7.1 Major Findings

The original homeland of the Bru is the valley of Yangtse Kiang and Hwangho rivers in China. To avoid local war in their original abode, left their homeland and scattered in Vietnam, Thailand, Myanmar, Chittagong Hill Tracks of Bangladesh, and India. From Chittagong Hill Tracks of Bangladesh, they migrated to Tripura during the 14th century A.D., and then 19th century they finally settled down in Mizoram. Dikhing Bru who came from Arakan and Bangladesh was settled with the permission of the British Government. They even permitted Chieftainship in 1942 in the Chhimtuipui area from 1950 onwards Bru People stayed in Mizoram permanently and had a proper settlement. There is a long struggle to attain citizenship in Mizoram. During the British period, Chieftainships were attained by the Khondol and Dikhing Bru, till the chieftainships ceased in 1954.

The majority of the Bru population belongs to Christianity (97.88%) and Hinduism (2.12%). There are 10 sub-denominations under the Christian population of Bru. The Presbyterian Church of India (PCI) is the largest in the state whereas the Baptist Church of Mizoram and Bru Baptist Church are larger in the Lawngtlai and Lunglei Districts. Other denominations like United Penticostal Church Mizoram, United Penticostal Church Northeast India, Seven-day Adventist, Salvation Army, Roman Catholic, Lairam Isua Krista Baptist Kohhran/Isua Krista Kohhran, and others.

The study identifies only four types of houses, among these types of houses Assam type (54.50 %) and Bamboo thatched on piles (33.50 %) are the most common houses in the Bru settlement. A semi-permanent type of house is accentuated by the Bru as 10.97% of house types fall under this category. It is mostly found in the vicinity of towns or big villages, in which raw materials can be easily acquired from urban places. Reinforced Cement Concrete (RCC) houses are very rare among the Bru settlements.

Cultivators are the most common occupation where 68.63 percent of the total households used cultivators as their main occupation and 25.91 % were self-sufficient. Other occupations are Daily labour (21.08%), government service (5.57%), lumbering (2.73%), and business (1.99%).

The average per capita income per day among the Bru population in Mizoram is Rs. 228.16/-. Lawngtlai District got the highest income per capita among the other Districts i.e. Rs. 459.85/- which is followed by Lunglei (Rs. 231.79/-), Kolasib (Rs.119.86/-), and Mamit (Rs.101.14/-).

Village Council pass is a very common land holding system among the Bru population in Mizoram where 47.01 percent of the total family have VC pass to own their settlement land area. 29.58 percent has LSC from the government of Mizoram. The 22.68 percent have an ordinary pass and 0.74 percent have periodic patta in their ownership of land.

Out of the total population, 66.95 percent of the Bru people are literate. The literary rate is highest in the Lunglei District where 77.49 percent are literates which are followed by the Lawngtlai District (74.35%), Mamit District (62.91%), and Kolasib District (53.06%). People who complete graduation and above among Bru population is very low. The study reveals that only 4.54 percent of the total Bru population attain Undergraduate courses and above.

The overall levels of the socio-economic condition among the Bru population are measured. The four Districts are classified into three levels of socioeconomic conditions low, medium, and high. Mamit District got the highest position with a score of 0.6 on a composite score. Lawngtlai and Lunglei Districts scored medium - 0.07 and 0.12 respectively. The lowest socioeconomic conditions are found in the Kolasib District where the composite score is -0.50.

Objective quality of life among the Bru ethnic population in the study area is examined by adopting the 18 indicators such as Type of house, Age of house, - Household materials, rooms of the house, Household Assets, family occupation, Landholdings of family, Per capita income, family self-sufficiency in rice, Household having Permanent farming, peoples vaccination, Healthy People, Crude

Death Rate, literacy rate, educational attainment, Participation in Community Development Activities, the satisfaction of village representatives and family participation in the election. In Objective Quality of Life, Mamit (0.26) got the highest position followed by Kolasib (0.07), Lunglei (-0.23), and Lawngtlai (-0.09). In terms of subjective quality of life with 23 indicators, Districts were classified into three different levels such as high, medium, and low. Among the Districts, Mamit and Lunglei Districts score the highest position followed by the Kolasib District and Lawngtlai Districts.

In overall Quality of life, the Districts were classified into three different levels such as high, medium, and low. Mamit District is the highest (0.25) followed by Kolasib (0.07), Lawngtlai (0.06), and Lunglei (-0.38).

In the 2013 election, the total number of Bru voters in all the Districts was 11,854 accounting for 48.25 percent of the total voters (24,570) in the study area. In 2018, Bru voters comprised 28.03 percent of the total voters in the four Districts. Bru voters' concentration by comparing the 2013 and 2018 elections was decreased by 20.21 percent. It indicates the increasing rate of Bru voters is lower than the state average. Meanwhile, the overall number of Bru voters was blooming well from 2013 to 2018 by 31.74 percent in all the Bru settlements.

A study reveals that the percentage of voters casting a vote, based on an election campaign is highest in Tuipuibari village of Mamit District where 30 percent of the total eligible voters cast their votes based on the election campaign done by the political party. 4.59 percent of the total Bru electoral voters cast their votes based on the manifesto of the political party.

It indicates those voters have wisely performed in the election to develop their village and family. The number of eligible voters who cast their votes according to the manifesto of a political party is highest in Zawlnuam village. One of the factors controlling vote-casting patterns in the study area is the closeness or friendliness of the candidates with the family. A total of 5.68 percent of the total voters in the study area cast their votes based on their closeness with the candidates.

It is highest in the W. Phulpui where 18.18 percent cast their votes based on closeness to the candidates. In the village society of Bru ethnicity, the suggestion of the current ruling party as well as village council leaders to elect candidates is highly effective. In the study area, 16.89 percent of the total voters cast their vote based on the suggestion given by the village council leaders. Voters elect a candidate based on this is highest in the village of Vawngawnzo.

The quality and personality of candidates are other controlling factors for the casting of votes in the study area. A total of 20.61 percent of the total voters in the study area cast their votes based on the quality and personality of the candidates. This is highest in Tuisenchhuah village. In the study area, 41.51 percent of the total voters cast their votes based on history made by the political party. This is highest in Buhchangphai village. People are moderately aware of the election system and process in which an average of 84.33 percent of the total voters are aware of election procedures.

The four Districts were classified into three levels of voting behaviour and out of which, Kolasib and Lawngtlai Districts got the highest position among the Districts where the Bru voters' behaviour is better than other Districts according to the score of the indicators. Likewise, the Mamit District is medium and the Lunglei District is at the bottom of voting behaviour. The study also noticed a high quality of voters in terms of voting behaviour who chose Peoples Representation for Identity and Status of Mizoram.

The study finds a variation of correlation between the growth of Bru electoral voters and election results among the Districts. At the District level, high correlation values have been found in all political parties. A high positive r value has been found in Indian National Congress (0.91) and Mizo National Front (0.65) which indicates when the growth rate of Bru voters is high, Indian National Congress is getting a higher vote in the election and vice versa which is similarly found in the Mizo National Front. On the other hand, the other five political parties have a high negative correlation such as Independent (-0.79), Bharatiya Janata Party (-0.78), Peoples Representation for Identity and Status of Mizoram (-0.61), Nationalist Congress Party (-0.52), and National People's Party (-0.46). Also at the District

level, a very high positive correlation has been found between Bru voters' concentration and the election result in Mizo National Front and Indian National Congress in 2013 & 2018.

Based on Assembly Constituency (AC), a high positive correlation between Bru voters' concentration and election results was found at the Nationalist Congress Party in 2013 and 2018. The study also reveals that at the Assembly Constituency level, when the Bru voters' growth rate is high Nationalist Congress Party got a higher vote. The main reason is Nationalist Congress Party candidates belong to the Bru ethnicity.

To summarise, Bru settlements do not largely influence Mizoram Politics at the District level as the Bru population is sparse and ineffective at the District level. But in the Assembly Constituency level and village, Bru settlement highly influences Mizoram politics. However, the study reveals that if the Bru growth rate continues like in the present situation (study period), the Bru ethnic group has the potential to win the General election and make a Bru dominant Assembly Constituency which will influence more on the political dynamics of Mizoram.

PLATES



Plate 1 Bamboo Thatched on piles



Plate 2 Small hut for shelter during storm with coop



Plate 3 Assam type house



Plate 4 RCC under construction



Plates 5 Pigpen/Stys



Plate 6 Domesticated wild boar



Plate 7 Cow & Porcine



Plate 8 A brood of chickens



Plate 9 A paddling of ducks



Plate 10 Arecanut plantation with bamboo thatched on pile house



Plate 11 Oil palm plantation



Plate 12 Shifting cultivation



Plate 13 Bru lumberjack with their manual Shaw



Plate 14 Sundried unhusk rice



Plate 15 Husking of rice by bru family



Plate 16 Sun drying Tobacco



Plate 17 Petty Traders



Plate 18 Bru man making dap for construction of house



Plate 19 Daily workers of Bru constructing fish pond



Plate 20 Bru women preparing yam for food



Plate 21 Interview with Respondent



Plate 22 Interview with L. Rinawma 1979 MLA candidate

APPENDIX I

QUESTIONNAIRE

Name of Village : Area (Aprox.):

Mode of connectivity :

House No. :

1). Type of house: RCC/ Semi-permanent/ Assam

type/ Bamboo thatch on piles/ other

2). No. of storey (if any):

3). Ownership: Rented / Owner / Others (.....)

4). Age of House :

5). Shape of the house :

6). No. of room :

7). Any Government Grant for construction or repair of the House (Name of Policy):

8). Hire any labour for the construction of House:

9). Family and Ethnic status

Sl. No.	Name	Sex M/F	Age	Sub-Tribe	Dialect	Migrated /Origin	Year	Reason(s)
1								
2								
3								
4								
5								
6								
7								
8								
9								

10. Religion

Sl. No .	Name or Religion	Conversion/ Birth	Denomination
1	Hindu		
2	Christian		
3	Islam		
4	Others		

11). Material components (House/Home)

Sl. No .	Names	Quantity	Unit Price	Total
1				
2				
3				
4				
5				
6				
7				

12) Occupational structure

Sl. No.	Occupation (specific)	Average monthly income or basic salary	Daily Work period	Duration of engagement
1				
2				
3				

13). Agriculture & Allied activities

Sl. No .	Types	Area	Engagement period	Yield/Production per annum	Sufficiency
1	Cultivator				
2	Agricultural labourer				
3	Pisciculture				
4	Horticulture				
5	Animal husbandry				
6	Hunting & Gathering/ Tribal gathering				

* Sufficiency: whether agricultural product is enough for their family

14). **Landholdings including homestead**

Sl. No.	Types of Land	Area
1	Housing pass (LSC/VC Pass/ Periodic Patta/Ordinary pass)	
2	Cultivable Land (irrigated/un-irrigated)	
3	Pasture Land	
4	Waste Land	
5	Forested Land	

15). **Livestock Possession**

Sl. No.	Name of Livestock	Gender	No. Possessed	No. Used for commercial purposes
1	Cow/ Buffalo			
2	Pigs/Dog/Goat/Sheep			
3	Hen/Chicken/Duck			
4	Horse/Mule/Donkey			
5	Others			

16). **Health & medical status (if yes specify)**

1	Maternal death	
2	Infant mortality	
3	Child mortality	
4	Vaccines/immunization(Tetanus,T.B, Typhoid,Hepatitis, etc)	
5	Any chronic illness/disease among the family	
6	Handicap	
7	Nutrition	
8	Sanitation problem (if any)	

17). **Household & civic Amenities**

Amenities	Nos.	Amenities	Nos.
Motor vehicle (4-wheelers)		Radio	
Vehicle (2-wheelers with or without g		Electric connection	
Computer		LPG connection	
Television		Water Connection	
Gadgets		Nos. Of Bank Account	
Mobile phone		Insurance scheme	
Phone Landline connection		Ration card for PDS (yes/No)	
Internet connection		Newspaper subscribe	
Computer		Benches or sofa	
Refrigerator		Drinking water	

* Ration card for Public Distribution system: To acquire subsidised facilities from the Government

18). **Education**

Sl. No.	Level of education	No. of family members
1	Illiterate	
2	Literate	
3	Pre-Primary stage	
4	Primary stage	
5	Middle stage	
6	Secondary stage	
7	Senior Secondary stage	
8	Undergraduate stage	
9	Post Graduate stage	
10	Other training schools	

19). **Environment issues**

Sl.No.	Particulars	Yes/No
1	Polluted water due to domestic waste	
2	Village dump/landfill	
3	Human trash left around in the village	
4	Contaminated food/water	
5	Abandoned Machines	
6	Fuel oil-contaminated soil	
7	Weather changes due to agricultural activities and the depletion of forest	
8	Beach/river bank erosion	
9	Forest fire/wildfire	
10	Overgrazed area	

20) **Natural Environment (Flora & Fauna)**

Sl. No.	Depletion of forest and its product	Area	Estimation of trees felled	Duration of uses
1	Shifting Cultivation			
2	Lumbering & Fuelwood Collection			
3	If Developmental activities specify a) b) c) d)			
4	Gathering			
5	Domestic/home requirement			
6	Hunting	Area	Technique or equipment used	Quantity

	a) b) c) d)			
7	Fishing			

21). Migration

Name of migrant	Sex M/F	Year of Migration	Reason with destination	Types of Migration (Permanent/ Temporary)	Duration if temporary

22). Social/Developmental activities

Sl. No.	Names of activity	Regularity	No. Of participants
1			
2			
3			
4			
5			

**Including politics & Religion*

23). Level of Satisfaction

Sl.No	Question	Strongly agree	Agree	slightly agree	Not Agree
1	Is your family happy				
2	Did you enjoy your locality				
3	Is your locality have fresh air				
4	Is your family healthy				
5	Is your locality have freshwater				
6	Are there any Rober/dacoits in your locality				
7	Do you have a good relationship with your neighbor				
8	Do you think your locality is free from natural calamities				
9	Do you think a job is easily available in your locality				
10	Do you think you are discriminated				
11	Do you think you are unfavoured				

12	Do you think you will always reside in your locality				
13	Do you think your village is highly developed				

24). **Political behaviour**

Sl. No.	Question	Excellent	V. Good	Satisfactory	Bad	V. Poor	No Opinion
1	Satisfied with the formation, function & Administration/objective of the Local authority						
2	Satisfied with the developmental activities of the Government (present/past)						
3	Satisfied with the Structuring of developmental policies						
4	Do you still have confidence in our political leaders to lead to your desire						
5	Do you still have content or hope in the Government						

25). **Voting behaviour**

Sl. No.	Question	Party	Policy/ Manifesto	Caste politics	Dark Money to win	Thought	Others (age, gender, Religion...etc)
1	Why do you elect your representatives?						
2	What are the most important things before you cast vote.						
3	Do you cast a ballot for every election? Why?						
4	Do you like representatives from your locality or Assembly constituency (AC)						
Comments :							

26) Suggestion/Request from local people:

Date:

Name of Investigator

Place:

APPENDIX II

Z-Score on Every indicator of Bru Economy

Indicators		Z Score			
		Mamit	Kolasib	Lawngtlai	Lunglei
X ₁	Sex Ratio	-0.44	1.47	-0.27	-0.76
X ₂	No. of RCC House in %	0.42	-0.82	1.22	-0.82
X ₃	No. of family having a permanent occupation in %	-1.03	-0.59	1.18	0.43
X ₄	Per capita income in Rupees	-1.25	-0.11	1.18	0.18
X ₅	No. of households with self-sufficient in Rice (in %)	1.46	-0.18	-0.52	-0.76
X ₆	No. of livestock per head	0.25	-1.44	0.88	0.32
X ₇	No. of a family having LSC in %	0.57	-0.90	-0.78	1.12
X ₈	No. of vehicles	1.32	-0.98	-0.52	0.17
X ₉	TV	1.44	-0.68	-0.68	-0.07
X ₁₀	Mobile Phone	1.49	-0.45	-0.67	-0.37
X ₁₁	Internet facilities	1.48	-0.44	-0.72	-0.32
X ₁₂	Refrigerator	1.43	-0.56	-0.79	-0.08
X ₁₃	Radio	0.48	-1.45	0.80	0.16
X ₁₄	Electric connection	1.49	-0.43	-0.68	-0.37
X ₁₅	Gas connection	1.40	-0.90	-0.47	-0.04
X ₁₆	Water connection	-0.43	1.50	-0.53	-0.53
X ₁₇	No. of bank account	1.50	-0.50	-0.57	-0.43
X ₁₈	Insurance activated	1.49	-0.43	-0.67	-0.39
X ₁₉	No. of ration card	1.50	-0.51	-0.56	-0.43
X ₂₀	No. of long chairs	1.46	-0.69	-0.58	-0.19
X ₂₁	Literacy rate	-0.36	-1.24	0.66	0.94
X ₂₂	Population complete UG & Above (%)	-0.74	-0.60	1.48	-0.37
Composite Score		0.68	-0.50	-0.07	-0.12

APPENDIX III

Indicators on Objective Quality of Life

Indicators	District			
	Mamit	Kolasib	Lawngtlai	Lunglei
Housing				
Regular Type of house	144.00	31.00	29.00	30.00
Age of house	44.64	45.00	51.60	46.40
Households using RCC materials	1.56	0.00	2.56	0.00
No. of room per household	1.62	2.35	1.89	1.90
Rank in Household Assets	3.00	2.00	4.00	1.00
No. of family having LSC in %	40.66	0.00	3.30	56.04
Occupation				
No. of family having a permanent occupation (%)	12.00	1.00	7.00	8.00
Per capita income in Rupees	39.6	252	306	493.2
No. of household self-sufficient in rice (%)	43.00	6.00	7.00	5.00
No. of Household having Permanent farming (%)	32.30	65.22	61.54	81.13
Health				
No. of people got vaccination (%)	16.14	15.26	11.99	14.58
Healthy People in %	86.27	84.78	48.72	13.64
Rank in CDR	3.00	4.00	1.00	2.00
Education				
No. People per family attain UG & above	28.76	42.39	12.18	13.64
No. of literate in %	2875.82	2119.57	4871.79	681.82
Social Participation				
Participation in Community Development Activities %	18.12	7.81	5.29	7.14
% of Family Satisfied Village Management	158.74	543.13	230.24	191.04
% of households fairly participated	22.18	21.74	5.13	30.19

APPENDIX IV

Indicators on Subjective Quality of Life

Indicators	Districts			
	Mamit	Kolasib	Lunglei	Lawngtlai
No. of family happy enough (%)	82.10	63.04	69.23	37.74
No. of family healthy enough (%)	37.74	19.57	56.41	18.87
No. of family think safe from theft (%)	52.53	45.65	41.03	41.51
No. of family safe from natural calamities (%)	61.87	91.30	71.79	84.91
No. of family having a good relationship with their neighbours	77.04	78.26	76.92	60.38
No. of households accept village environment is good (%)	72.76	43.48	64.10	16.98
No. of family having clean drinking water	54.47	54.35	64.10	52.83
No. of family thinks well available of work in the village	21.01	21.74	48.72	52.83
No. of households satisfied overall village conditions	63.04	63.04	66.67	35.85
No. of family socially discriminated (%)	53.70	54.35	35.90	47.17
No. of family economically discriminated (%)	53.31	65.22	51.28	28.30
No. of family want to stay continue (%)	56.03	71.74	79.49	83.02
No. of family-satisfied village social & political management (%)	4.67	2.17	2.56	1.89

APPENDIX V

Intercorrelation between Bru Voters Concentration and Election Result, Village Wise, 2013

N=24	Correlations								
	Bru_Voters	INC	MNF	MPC	ZNP	BJP	IND	NCP	NOTA
Bru_Voters	1	.052	-.125	.116	-.332	.126	. ^a	.312	.296
		.811	.561	.589	.113	.557	.	.137	.161
INC		1	-.131	-.006	-.527**	-.085	. ^a	-.309	.253
			.542	.977	.008	.693	.	.142	.234
MNF			1	-.566**	-.267	-.159	. ^a	-.378	-.449*
				.004	.207	.457	.	.068	.028
MPC				1	.298	-.156	. ^a	-.114	.217
					.157	.466	.	.595	.309
ZNP					1	-.121	. ^a	-.300	-.029
						.572	.	.155	.892
BJP						1	. ^a	.299	.397
							.	.156	.055
IND							. ^a	. ^a	. ^a
				
NCP								1	.031
									.884
NOTA									1
**. Correlation is significant at the 0.01 level (2-tailed).									
*. Correlation is significant at the 0.05 level (2-tailed).									
a. Cannot be computed because at least one of the variables is constant.									

APPENDIX VI

Inter correlation between Bru Voters Concentration and Election Result, Village Wise, 2018

N=24	Correlations								
	Bru_Voters	INC	MNF	BJP	IND	PRISM	NCP	NPP	NOTA
Bru_Voters	1	.178	-.360	.356	-.653**	.022	.109	.057	.240
		.405	.084	.087	.001	.920	.613	.790	.259
INC		1	-.533**	-.386	-.226	-.248	.015	-.041	.107
			.007	.062	.289	.254	.946	.850	.618
MNF			1	-.358	.171	-.132	-.244	-.245	-.496*
				.085	.425	.548	.250	.249	.014
BJP				1	-.479*	-.188	.350	-.310	.053
					.018	.391	.093	.140	.805
IND					1	.389	-.292	.489*	.158
						.066	.167	.015	.460
PRISM						1	-.021	.798**	.497*
							.924	.000	.016
NCP							1	-.231	.381
								.277	.066
NPP								1	.459*
									.024
NOTA									1
**. Correlation is significant at the 0.01 level (2-tailed).									
*. Correlation is significant at the 0.05 level (2-tailed).									

APPENDIX VII

Inter correlation between Bru Voters Concentration and Election Result, Assembly Constituency Wise, 2013

N= 8	Correlations							
	Bru_Voters	INC	MNF	MPC	BJP	IND	NPP	NOTA
Bru_Voters	1	.340	.073	-.207	-.524	.024	.919**	.030
		.411	.864	.623	.182	.954	.001	.944
INC		1	.097	.047	-.891**	-.042	.070	.052
			.819	.911	.003	.921	.869	.903
MNF			1	-.917**	-.425	.153	.021	-.698
				.001	.294	.717	.960	.054
MPC				1	.264	-.356	-.187	.600
					.527	.387	.658	.116
BJP					1	-.011	-.318	.213
						.980	.442	.612
IND						1	.192	.019
							.648	.964
NPP							1	-.057
								.894
NOTA								1

**.

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

APPENDIX VIII

Inter correlation between Bru Voters Concentration and Election Result, Assembly Constituency Wise, 2018

N= 8	Correlations								
	Bru_Voters	INC	MNF	BJP	IND	PRISM	NCP	NPP	NOTA
Bru_Voters	1	-.165	.121	.337	-.204	-.252	.906**	-.282	-.072
		.696	.776	.414	.628	.547	.002	.499	.866
INC		1	-.055	-.662	-.229	-.490	-.347	-.250	-.536
			.897	.074	.585	.218	.400	.551	.171
MNF			1	.042	-.224	-.279	.224	-.539	-.054
				.922	.594	.503	.594	.168	.900
BJP				1	-.452	-.251	.466	-.413	-.184
					.261	.550	.244	.309	.662
IND					1	.671	-.214	.706	.511
						.069	.611	.050	.196
PRISM						1	-.194	.930**	.932**
							.646	.001	.001
NCP							1	-.288	.027
								.489	.949
NPP								1	.815*
									.014
NOTA									1
** . Correlation is significant at the 0.01 level (2-tailed).									
* . Correlation is significant at the 0.05 level (2-tailed).									

APPENDIX IX

Intercorrelation between Bru Voters Concentration and Election Result, District Wise, 2013

N=4	Correlations						
	Bru_Voters	INC	MNF	ZNP	BJP	NCP	NOTA
Bru_Voters	1	.613	.895	-.657	-.734	-.347	-.837
		.387	.105	.343	.266	.653	.163
INC		1	.854	-.927	-.850	-.149	-.135
			.146	.073	.150	.851	.865
MNF			1	-.924	-.752	-.072	-.622
				.076	.248	.928	.378
ZNP				1	.656	-.160	.325
					.344	.840	.675
BJP					1	.637	.253
						.363	.747
NCP						1	.085
							.915
NOTA							1

APPENDIX X

Inter correlation between Bru Voters Concentration and Election Result, District Wise, 2018

N=4	Correlations								
	Bru_Voters	INC	MNF	BJP	IND	PRISM	NCP	NPP	NOTA
Bru_Voters	1	.866	.711	-.714	-.841	-.667	-.429	-.555	.265
		.134	.289	.286	.159	.333	.571	.445	.735
INC		1	.276	-.959*	-.459	-.542	-.821	-.074	.285
			.724	.041	.541	.458	.179	.926	.715
MNF			1	-.070	-.974*	-.395	.292	-.919	-.052
				.930	.026	.605	.708	.081	.948
BJP				1	.241	.310	.933	-.187	-.113
					.759	.690	.067	.813	.887
IND					1	.560	-.119	.896	-.113
						.440	.881	.104	.887
PRISM						1	.158	.556	-.879
							.842	.444	.121
NCP							1	-.509	-.130
								.491	.870
NPP								1	-.223
									.777
NOTA									1

*. Correlation is significant at the 0.05 level (2-tailed).

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2	Livelihood and Economic Status of Bru Ethnic Population of Mizoram	2021	Vol. 16, Pp. 25-39	The Indian Geographical Journal	0975-4121	Refereed Peer reviewed journal

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ABSTRACT

**BRU SETTLEMENTS AND ITS IMPLICATIONS ON THE
POLITICAL DYNAMICS OF MIZORAM**

**AN ABSTRACT SUBMITTED IN PARTIAL FULFILMENT OF
THE REQUIREMENTS FOR THE DEGREE OF
DOCTOR OF PHILOSOPHY**

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**DEPARTMENT OF GEOGRAPHY AND RESOURCE
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**SCHOOL OF EARTH SCIENCES AND NATURAL
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POLITICAL DYNAMICS OF MIZORAM**

BY

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Submitted

In partial fulfillment of the requirement of the Degree of Doctor of Philosophy in
Geography and Resource Management of Mizoram University, Aizawl.

ABSTRACT

Bru Settlements and Its Implications on the Political Dynamics of Mizoram

The growing tide of political and social unrest among the Bru started much before the 1970s. The Bru who tried to enter politics migrated to Mamit from different districts of Mizoram in the hope of support from their clan and trying to claim autonomous status in the state. On June 15, 1990, they formed a political organization named Riang Democratic Convention Party (RDCP) and issued a press release that they attempt the formation of Autonomous District Council (ADC) for the Bru. The Bru organization such as Bru Student Association, Bru Welfare Committee, and RDCP had a joint conference at Putlungasih (Lunglei District) on the 21st -24th, Dec 1994 formed a Bru National Union (BNU) to force the Government the creation of Autonomous District Council for Bru.

As ethnic violence intensified, Bru fled across the border to the adjoining state of Tripura and Assam where they continued to languish in the refugee camp. The Bru refugees have rejected all appeals by the Mizoram Government to return to their homes. The Mizoram Government also firmly rejected the demand of the BADC by BNU and BNLf for fear of creating a division in Mizoram state. The eligible voters from these 80 villages (Mamit, Kolasib, and Lunglei) who are in the transit camp are 8,514 from Mamit, 1,756 from Kolasib district, and 744 from Lunglei district (election commission final role publication 2015). Among the 11,014 persons 8558 are already repatriated in Mamit (28 villages) and Kolasib (3 villages) (abstract of repatriation of Bru 1st- 6th batch, 2009-2015). Bru's are settled mostly in the valleys of Langkaih and Teirei Rivers in the Mamit District (Lalthakima, 2008). And in Kolasib they are settled mostly in the valley side of Tuichhuahen and Bullung Lui. The life and culture of the tribal people are nurtured in the cradle of nature chiefly in the forest timbers and plants (Sarkar and Dasgupta, 2009).

The Bru settlements are situated beside the stream or river valleys due to the fondness for water where they can easily find fresh marine food items. They also selected an isolated pocket of the forest because they are forest dwellers and depend

on shifting cultivation, which always searches for virgin land so they can protect their own culture and society.

The study focuses on the settlement's origin, political development, and patterns of growth and concentration of Bru electoral voters in the 2013 and 2018 MLA elections. The study is based on secondary data and primary data which have been collected between 2018 and 2019. Primary data have been also collected from 24 Bru-inhabited villages accounting for 30 percent of the total Bru-inhabited villages in Mizoram.

The study was mainly based on primary data collected by the author during the years 2018 and 2019. The study comprises four major components the origin of the Bru settlement in Mizoram, the population and economy of Bru ethnicity, the quality of life, and the impact of the Bru settlement on the politics of Mizoram. To study the population and economy of Bru ethnicity, 22 indicators have been used. Objective and Subjective data have been set to measure the quality of life among the Bru population. The Electoral Roll of 2013 and 2018 has been used, as these two consecutive years fall for elections of Members of the Legislative Assembly. These data have been used to examine the growth and concentration of Bru electoral voters in the study area in respect of village, constituency, and district wise.

Bru settlements are found in four districts out of the total eight districts such as Mamit district, Kolasib district, Mamit district, and Lawngtlai district. The study covers the four districts where Bru populations are formally living or settling more or less permanently. Normally, Bru settlements are situated in the western flank of the state bordering their original homeland Bangladesh as well as Tripura and Assam. Among the districts, Mamit has the highest Bru population where there are 43 villages in Mamit district, 12 villages each from the Kolasib district and Lunglei which have Bru settlements. In Lawngtlai district there are 15 villages but they are mostly mixed settlements with the native people as per the final role published in 2018.

Probability Proportional to Size (PPS) Sampling Technique is used to select sample villages. Sample size (household) is determined with the following formula

given by Yamane (1967) - where n = total population, e =sampling error (or level of precision which is 0.05), Then the total sample size is 394. After selecting the villages, questionnaires were distributed proportionately among the selected villages with the help of the following formula

$$nh = \frac{Nh}{N} xn$$

Where nh = sample size for stratum h ,

Nh = population size for stratum h ,

N =total household size, and n =total sample size.

Thus, 24 villages from the 4 districts have been selected for the case study which accounts for 30 percent of the total Bru inhabited villages (i.e., 83 Villages) in Mizoram as Electoral roll 2018.

Primary data has been collected during 2018 – 2019. Secondary data has also been used such as the Electoral Roll of 2013 & 2018 (ECI), Census of India data, Population data from Mizoram Police, and Population data from the Tribal Research Institute. The collected data has been analyzed by simple arithmetic and percentile.

Both qualitative and quantitative data were collected to conduct the study. Data was obtained mainly from primary sources. The selection of villages was mainly based on the concentration of Bru ethnicity based on a pilot survey conducted in 2018. Besides this, the location such as river valleys and structured hills; distance from the urban centers and roads; population size, and the level of infrastructural facilities are also considered for selection. Primary data was collected from 24 Bru inhabited villages comprising 30 percent of the total household by systematic random sampling technique. In this case, firstly all the villages are classified into high and low Bru ethnicity and villages, and the sampling technique is used to select sample villages.

Households were selected by adopting a systematic sampling method. Before conducting the case study, a pilot survey was undertaken first to select the villages and appropriate variables to be included in the study. Those variables which have no relationship were excluded from further analysis. Thereafter a structured schedule was framed and face-to-face interviews have been conducted on all the components of the economic condition of a family, quality of life, voting behaviour, electoral participation, and so on. All the houses were firstly classified into four based on the types of the house Bamboo, Assam type, Semi-permanent, and RCC. This enables us to find the quality and political behaviour among different economic classes of the population. A total of 395 households have been selected for the case study which is 25 percent of the total household in each village (Appendix II). The household-level survey was conducted in 2018 and 2019. Secondary data were also collected in relation to the number, concentration, and growth of Bru voters from 2013 and 2018 MLA election data. Data is used to measure spatial and temporal analysis of Bru electoral voters in terms of number, concentration, and growth.

To study the population and economy of Bru ethnicity, 22 indicators have been used. Population components include the number population, number of households and Sex Ratio, religions, and sub-denomination including Presbyterian Church of India (PCI), Baptist Church of Mizoram (BCM) BBC, United Penticostal Church of Mizoram (UPC MZ), United Penticostal Church North East UPC (NEI), Adventist (7th DAY), Salvation Army (SA), Roman Catholic (RC), Lairam Isua Krista Baptist Kohhran (LIKBK) or Isua Krista Kohhran (/IKK) and others (OTHS).

To study the economy of the Bru population, 21 component of indicators have been selected such as house types including Bamboo/Thatch, Assam Type, Semi-Permanent and RCC, Occupational structure such as Cultivator, Daily Worker, Government Job, Lumbering and Business, Per capita Income per day, Self Sufficiency in food production and Livestock per head, Landholding includes Village Council (VC) pass, having Land Settlement Certificate (LSC) Periodic Patta and Ordinary Pass, household assets including a number of Vehicle, Number of Television (TV), number of Mobile Phone, availability of Internet facilities, number of Refrigerator, number of Radio, availability of Electric connection, household

having Gas connection and water connection, No. of bank account in a family, status of Insurance activation, number of ration cards, and number of long chairs. To measure the educational attainment status number of persons cleared of Pre-Primary School, Primary School, Middle School, Secondary School, Senior Secondary, Undergraduate (UG), and Post Graduate (PG).

Objective and Subjective data have been set to measure the quality of life among the Bru population. Objectives indicators include Regular shape of house, Age of house, household using RCC materials, number of rooms per household, Rank in Household Assets, number of a family having LSC, number of a family having permanent occupations, Per capita income in, number household self-sufficiency in rice, number household having permanent farming, Adult Mortality, Child Mortality, Infant Mortality and Crude Death Rate (CDR), number of people got a vaccination, number of people free from Chronic diseases, Participation in Community Development Activities, Family Satisfaction village management and participation for village development. 12 indicators have been selected to measure Subjective quality of life such as the number of the family happy enough, the number family healthy enough, the number of the family think safe from theft, the number of families safe from natural calamities, the number of a family having a good relationship with their neighbours, number of households accept village environment is good, number of a family having clean drinking water, number of the family thinks well available of work in the village, number of households satisfied overall village conditions, number of a family not socially discriminated, number of a family not economically discriminated, number of the family want to stay continue in the village and number of family satisfied village social & political management.

Electoral Roll of the last two Member of Legislative Assembly (MLA) elections i.e., 2013 and 2018 have been used to examine the growth and concentration of Bru electoral voters in the study area in respect of village, constituency, and district wise. Election results and number of the vote received by all political party candidates have been also collected to measure the impact of the growth and concentration of Bru electoral voters and election results depicting the political dynamics of Mizoram. To find voting patterns among the Bru population,

six indicators have been used the percentage of voters casting votes based on an election campaign, the percentage of voters cast their votes based on a political party manifesto, the percentage of voters casting votes based on closeness to the candidates, percentage of voters casting vote as suggested by village leaders, percentage of voters casting vote based on candidates, and percentage of voters casting vote based on the political party including their experience, policy, and achievements done by the political party. Electoral awareness among Bru voters has been studied by selecting the four indicators as percentage of people who are aware electoral/election system, the percentage of people aware political background/history of the candidate, the percentage of people who are aware/conscious of the election result. The voting behavior of Bru ethnicity has been studied by selecting the eight indicators such as Vote casting by their own choice to select a candidate, Vote casting based on party manifesto, Casting of the vote based on candidates, number of voters aware electoral system, number of voters aware political background of candidates, awareness on election results, awareness on achievement of party manifesto and number of the person who satisfies their elected representatives. Therefore all these indicators have been correlated with the election result and hence impact of Bru settlement on the political dynamics of Mizoram politics has been calculated.

Primary data has been collected during 2018-2019 using a well-framed schedule that is related to the objective indices. The selected villages were visited and conducted faced to faced interviews with Bru ethnic population were. Local translators in a village were hired because most of the Bru population do not understand and speak Mizo, English, and Hindi language. A Field survey has been done between October 2018 and September 2019. Secondary data have been collected from the Election Commission of India. Statistical handbook, statistical abstract, etc. from the department of Economics and Statistics, the government of Mizoram also have been collected.

A Z-score standardized technique was used for the normalization of the raw data and to find out the composite index. Data collected from primary and secondary sources were transformed into variables to be used as indicators. To transform the

data matrix into a scale-free matrix, indicators were standardized by subtracting the mean from each individual variable and dividing by their standard deviation, as the following formula

$$Z_i = (X_{ij} - X_j) / SD_j$$

Where,

Z_i is the Z-score for the i^{th} unit

X_{ij} is the X variable in the i^{th} unit and j^{th} variable

X_j is the mean of j^{th} variable and,

SD_j is the standard deviation of the j^{th} variable

After obtaining Z-score for every indicator, a composite score was obtained by adding up all individual Z-score or standard data as-

$$C_i = \sum Z$$

Where, C_i is the composite scores and $\sum Z$ is the summation of Z-scores

Pearson coefficient of correlation was used to measure the relationship between selected variables. This technique is one of the most common methods in quantitative geography. It measures the degree and direction of the relationship between two or more variables. The formula of correlation for the x and y variable as follows

$$r = \frac{n(\sum xy) - (\sum x)(\sum y)}{\sqrt{[n(\sum x^2) - (\sum x)^2] [n(\sum y^2) - (\sum y)^2]}}$$

India map shape files or Vector Data have been downloaded from open sources like DIVA-GIS, IGISMAP, and Bhukosh Geological Survey of India, and study area maps have been prepared by using Arc GIS 10.4.1. Tabulations have been produced from the SPSS software 22 version. Microsoft Office components like Excel and Word have been used to prepare drafts and others.

The Bru are one of the present-day primal ethnic communities living in the State of Mizoram, North East India. Although found largely in Tripura the Bru are scattered in other neighboring states of Assam and others (Vanlaltlani, 2007). In Mizoram, Bru are the minority tribes who settled mostly in the western belt bordering Tripura State and Bangladesh. The term “Bru” means “Man” (TRI, 1986; Chawngkunga & Dothansanga, 2013). It is quite contrary to the understanding of native people and not acceptable at all even though its etymological meaning is yet to find. There is another word for this ethnic group of people as ‘Brouh’ which means “Person/Human being” (Vanlaltlani, 2007). The nomenclature of this tribe as “Riang” has wrongly been known to others since a couple of centuries back. The people who claim to be called Bru today were usually referred (to) and known as Rieng or Reang. The term Reang is used in all government records and publications as the official name of their community (TRI, 1986). J.G. Chaudhuri also denoted the Bru tribe as Reang, for which he cannot be blamed because, in Tripura, Bru is not yet popular. Whereas, it is the name of a clan of the Bru community in Mizoram, although it is well-known that Rieng is one of the clans of the Bru community in Mizoram (Vanlaltlani, 2007).

The Bru of Mizoram identify themselves as Bru, and this term Bru, despite its late popularity, has become the uniting factor drawing members of different clans of the Bru community together (Vanlaltlani, 2007). This opinion is supported by the absolute majority of the native people. There is a traditional story narrated down to generations that a man from the Reang clan was once a community chief whose cruelty created untold suffering for the subjects. During 1661 A.D., when King Maharaja Govinda Manikya was dethroned, the then community chief of the tribe was said to have been of the Rieng clan. Consequently, the people of the tribe “Riang” must have been known to others. And then later when the list of the tribes of Tripura was prepared and submitted to the Indian Union, the tribe was officially recognized by the Government of India as Reang. Nevertheless, until now the native speakers never call themselves “Riang” but “Bru” (Msha, 2014).

The total population in the sample household is 2,253 souls. The average family strength was 5.7 which is considerably higher than that of tribal people in

India (5.2) also with the overall national average (5.3) into the bargain. Consideration of a child as an asset to the family who can contribute by the way of labor and lack of knowledge of the benefits of small families might be the reasons for large-sized families (Gangadharappa et al., 2005). Mamit has the highest percentage of Households which is 65.06 percent and secures the highest no of population i.e 1394 persons followed by Lunglei (343), Lawngtlai (267), and Kolasib (249). The average sex ratio of the studied population was 1007.47 which is a wide gap compared to the sex ratio of all Indian tribal populations 990 (Tribal Profile 2014) and the overall sex ratio of India 940 (Census of India 2011). Which Kolasib district had the highest sex ratio of 1243.24 in the intervening period, Lunglei district has a much lower sex ratio than the national average.

The majority of the bru population is Christian. Only 4.2 percent of the total population belongs to Hinduism. There are 10 sub-denominations under the Christian population of bru. The Presbyterian Church of India (PCI) is the largest in all over the state whereas the Baptist Church of Mizoram and Bru Baptist Church are larger in Lawngtlai and Lunglei districts. Other denominations like United Penticostal Church Mizoram, United Penticostal Church Northeast, Seventh day Adventist, Salvation Army, Roman Church, Lairam Isua Krista Baptist Kohhran/Isua Krista Kohhran, and others are also available.

Assam type is the most common type of house based on the household survey. This type of house is the most common type of house in each district. Among all the houses 54.50 percent were structured as Assam type, which is typically rectangular, C shape, or L shape layout. Walls are usually timber-frame with bamboo (Dap), tiled, or corrugated sheet. But due to the influence of their culture as well as the environment, most of the Assam-type floor they structured is much higher even in flat or plain areas. This is mostly done to protect themselves from insects and other harmful animals. The traditional house which is Bamboo Thatched on piles is also still very common where 33.50 percent are still clinging to this type of house. These types of houses are mostly built of bamboo, bamboo leaves as rooftops, floors, walls; rope and doors are all made from bamboo. Mostly woods are used as the ridge-pole. This house consists of two parts only, the front house and the main room. The front

house is without a wall and is meant for keeping firewood, and fowl, and mainly for retiring and lodging guests. The floor is mainly 2 or 3 feet high with bamboo or wooden ladder for entrance and exit.

A semi-permanent type of house is accentuated by the Bru 10.97 percent of house type fall under this category. It is mostly found in the vicinity of towns or big villages, in which raw materials can be easily acquired from urban places. Reinforced Cement Concrete (RCC) houses are very rare among the Bru settlements. Long-lasting materials like the hard core of wood are rarely used by them. This is perhaps due to their tendency to live in a place for a few years only (TRI 1986). Only 1.03 percent of the people use this type of house, which is the highest percentage of RCC in the Lawngtlai district wherein 2.56 percent of the total family was living in concrete houses followed by Mamit district (1.56). Other districts like Kolasib and Lunglei do not have an RCC type of House based on the household survey.

There are five main occupations in the study area. Farming remained the main occupation among the tribe, which is practiced by 63.29 percent of the population. Daily workers or wage labour became the secondary occupation among the tribe. Service or Government jobs among the Brut are very rare due to the low level of literacy rate among the tribe. Only 9.97 percent are working under the government. Among the villages, Cultivators is the most common occupation where 68.63 percent of the total household used cultivator as their main occupation followed by Daily labour (21.08%), government service (5.57%), lumbering (2.73%) and business (1.99%).

The average per capita income per day among the bru population in Mizoram is 228.16 rupees. Lawngtlai district got the highest income per capita among the other districts i.e., 459.85 rupees which is followed by Lunglei (231.79 rupees), Kolasib (119.86 rupees), and Mamit (101.14 rupees). Among the Bru population in the state, 16.97 percent of the total population attain self-sufficiency in their main food i.e., rice production. Lawngtlai district attain the highest position in self-sufficiency in food production with 27.41 percent followed by Mamit (19.47%), Kolasib (10.67%), and Lunglei (10.34%). The availability of livestock is one of the

most important components of food security; the total number of livestock available among the Bru family in Mizoram is 4.49. The total number of livestock per head is highest in the Lunglei district i.e., 5.87 followed by Lawngtlai (5.09), Mamit (4.15), and Kolasib (2.87). Among the villages, the average per capita income per day among the Bru population in Mizoram is 228.16 rupees.

Village Council pass is a very common land holding system among the Bru population in Mizoram where 47.01 percent of the total family is having Village Council pass to own their settlement land area. 29.58 percent has LSC from the government of Mizoram. 22.68 percent have an ordinary pass and 0.74 percent have periodic pata in their ownership of land.

Household assets are the major indicator of the socioeconomic status of the people. It depicted the standard of living of each family in the study area. Based on the number of households i.e., 395 houses only 17 vehicles are owned by the people, in the district of Kolasib, the people don't even have a single vehicle. Television is a common asset among households' and 45.32 percent own it. The most common gadget in the present world i.e. mobile is also very familiar among the tribe 79.75 percent of the population have a mobile phone. Mamit district has the highest number of mobile owners of which 51.17 percent of the study areas own this gadget. As Bru village is mostly located in isolated pockets and low-lying areas internet facilities are not well aware by the people. Mamit has the highest number of internet facilities among the tribe and Lawngtlai have the lowest.

In contrast with the fact that they live mostly in low-lying areas and isolated pockets, they barely used refrigerators in the study area. Only 24.05 percent have a refrigerator as their household asset, which Mamit secures the highest district that acquires refrigerators. Radio which is barely used in an urban area in the present day is still used by the tribe. In the study area, 22 families still used Radio as the source of mass communication.

Due to the government project of rural electrification majority of the house has electricity (83%), and the un-electrified house is mostly newly constructed house.

Due to service unavailable in their locality Gas connection is not frequent among the tribe. Effortlessly collection of firewood from a nearby forested area led to the use of firewood for domestic purposes. Bru tribes are very fond of the river and they usually settled in the low-lying area which led to low water connection in the study area. Only 5.32 percent have a water connection in their homes. People usually draw water from the open well or spring.

Bank account holders are very high in the study area, 98.48 percent of the household have a bank account. The majority of the family have a health care scheme under the state government, 79.74 percent activated their health insurance through The Mizoram State Health Care Scheme (MSHCS). Other household assets like Ration cards have been held by 96.70 percent of the family and 62.27 percent have a long chair in their household.

Out of the total population, 66.95 percent of the bru people are literate. The literary rate is highest in the Lunglei district where 77.49 percent are literates which are followed by the Lawnglai district (74.35%), Mamit district (62.91%), and Kolasib district (53.06%). People who complete graduation and above a mong bru population is very low. Only 4.54 percent of the total Bru population attain Under Graduate courses and above. Lawngtlai district got the highest position on it where 10.63 percent of the total population completed graduation and above which is followed by Kolasib district (3.03%), Lunglei (3.01%), and Mamit district, where only 1.48 percent of the total population complete graduation and above in their education.

Educational attainment among the Bru population has been measured by counting the number of people who attained/clear the different levels of an educational institution as shown in table 4.3.4. Generally, the number of persons attain up to senior secondary school is high. The number of people attained pre-primary school in the stud area is 105, Primary school (483), Middle school (466), Secondary school (267), and Senior secondary school (113) whereas the number of persons who attained Under Graduate (45) and Post Graduate (2) is very low.

From 22 indicators, district-wise overall levels of the socio-economic condition among the Bru population are measured. The four districts are classified into three levels of socioeconomic conditions low, medium, and high. Mamit district got the highest position which a score of 0.6 on a composite score. Lawngtlai and Lunglei districts scored medium -0.07 and -0.12 respectively. The lowest socioeconomic conditions are found in the Kolasib district where the composite score is -0.50.

Quality of life among the Bru population has been studied by adopting objective and subjective indicators. Objective indicators include housing, occupation, and health components. Household using concrete material is described as a regular type of house. It counts a very low percentage in the study except for the Mamit district. Generally, most households do not have more than two rooms. Less than two percent of the total family is having a permanent occupation. Most of the Bru people do not give much attention to health and healthcare. Vaccination is also denied by more than eighty percent of the total population. The number of the person having any kind of chronic disease is high in Lunglei and Lawngtlai districts. Mortality is high in the Mamit district as the population is huge compared to other districts. Thus, in terms of objective quality indices, the Mamit district scores the highest point followed by Kolasib, Lawngtlai, and Lunglei districts.

Objective quality of life among the Bru ethnic population in the study area is examined by adopting the 18 indicators such as Type of house, Age of house, - Households materials, rooms of the house, Household Assets, family occupation, Landholdings of family, Per capita income, family self-sufficiency in rice, Household having Permanent farming, peoples vaccination, Healthy People, Crude Death Rate, literacy rate, educational attainment, Participation in Community Development Activities, the satisfaction of village representatives and family participation in the election. In Objective Quality of life, Mamit (0.26) got the highest position followed by Kolasib (0.07), Lunglei (-0.23), and Lawngtlai (-0.09).

In terms of subjective quality of life with 23 indicators, districts were classified into three different levels such as high, medium, and low. Among the district, Mamit and Lunglei districts score the highest position followed by the Kolasib district and

Lawngtlai districts. In the study area, more than half of the total population accepts the village environment is good to live in and the water is healthy. Generally, half of the population is satisfied and happy in their village. On the other hand, 40 percent of the total family think of themselves as socially and economically discriminated by others. However, most of the population like to live continue for several years in the village. Then, Mamit and Lunglei districts occupy the top position in subjective indices components and followed by Kolasib and Lawngtlai districts. Hence, the study finds overall quality of life among the Bru ethnic group is high in the Mamit district, medium in Kolasib and Lawngtlai, and low in the Lunglei district.

In overall Quality of life, the districts were classified into three different levels such as high, medium, and low. Mamit district is the highest (0.25) followed by Kolasib (0.07), Lawngtlai (0.06), and Lunglei (-0.38).

The general health of the Brus is poor. This is evidently due to their poor primitive condition of living. Among the Brus, the most common diseases induced are Cholera, Dysentery, Typhoid, etc. Smallpox cases are few. These diseases are fatal to them as their indigenous medical care is not effective (TRI, 1986). During the study period, Mamit has the highest number in adult mortality (13), child mortality (23), and Infant mortality (14). The main reason is that Mamit has the highest number of villages falling under the selected village; in terms of crude death rate Mamit district stood on the 3rd rank only. Under the head of crude death rate, Lawngtlai is led by two adult mortality, three child mortality, and three infant mortality. Lunglei stood in the 2nd position with four adult mortality, four child mortality, and three infant mortality, the lowest is Kolasib district with adult mortality of two souls, four child mortality, and two infant mortality during the study period. Due to their ignorance and educational backwardness, the Bru take less care of their health. Very few Brus are seen to have crossed the age of 60 years. Infant mortality and premature death are frequent among them. (TRI, 1986). The simple reasons are that the places of their settlement are outside the reach of doctors, Pharmacists, or other medical Practitioners.

Political participation and satisfaction in politics are important aspects to have a good quality of life. Mitchell's (2000) component of quality of life also includes political participation under the head of community development. As per the perspectives of the Bru tribe in the study area, 53.70 percent of village peoples in Mamit think that they are socially discriminated against, whereas Kolasib with 54.35 percent followed by Lawngtlai 47.17 percent, and Lunglei 35.90 percent. Discrimination against their economic status was highest in the Kolasib district at 65.22 percent, followed by Mamit district at 53.31 percent, Lunglei at 51.28 percent, and Lawngtlai at only 28.30 percent.

Even though settled in isolated pockets with a low economic status majority of the family still want to reside in their present villages. The main reason is that their ancestors are buried in the village, and they claim themselves as the son of the soil. In the study area, Villages in Lawngtlai secure the highest with 83.02 percent followed by Lunglei with 79.49 percent, Kolasib with 71.74 percent, and Mamit with 56.03 percent. People who are satisfied with their present social and political management, as well as their status, are very low in the study area. Mamit scored 4.67 percent followed by Lunglei with 2.56 percent, Kolasib secured 2.17 percent and Lawngtlai have the lowest with only 1.89 percent.

In the 2013 election, the total number of Bru voters in all the districts was 11,854 accounting for 48.25 percent of the total voters (24,570) in the study area. While in 2018, Bru voters comprise 28.03 percent of the total voters in the 4 districts. Bru voters' concentration by comparing the 2013 and 2018 elections was decreased by 20.21 percent. It indicates the increasing rate of Bru voters is lower than the state average. Meanwhile, the overall number of Bru voters was blooming well from 2013 to 2018 by 31.74 percent in all the Bru settlements.

The voting pattern has been analyzed through several indicators, it reveals that the percentage of voters casting vote based on an election campaign is highest in Tuipubari village of Mamit district where 30 percent of the total eligible voters cast their votes based on the election campaign done by the political party. 4.59 percent of the total Bru electoral voters cast their votes based on the manifesto of the political

party. It indicates those voters have wisely performed in the election to develop their village and family also. The number of eligible voters who cast their votes according to the manifesto of a political party is highest in Zawlnuam village. One of the factors controlling vote-casting patterns in the study area is the closeness or friendliness of the candidates with the family. A total of 5.68 percent of the total voters in the study area cast their votes based on their closeness with the candidates. It is highest in the W. Phulpui where 18.18 percent cast their votes based on closeness to the candidates. In the village society of Bru ethnicity, the suggestion of the current ruling party as well as village council leaders to elect candidates is highly effective. In the study area, 16.89 percent of the total voters cast their vote based on the suggestion given by the village council leaders. Voters elect a candidate based on this is highest in Vawngawnzo. The quality and personality of candidates are other controlling factors for the casting of votes in the study area. A total of 20.61 percent of the total voters in the study area cast their votes based on the quality and personality of the candidates. This is highest in Tuisenchhuah village. In the study area where 41.51 percent of the total voters cast their votes based on history made by the political party. This is highest in Buhchangphai village. People are moderately enough aware of the election system and process in which an average of 84.33 percent of the total voters are aware of election procedures.

The four districts were classified into three levels of voting behavior Lawngtlai and Kolasib districts got the highest position among the district where the Bru voters' behavior is better than other districts according to the score of the indicators. Likewise, the Mamit district is medium and the Lunglei district is at the bottom of voting behavior. The study also noticed a high quality of voters in terms of voting behavior choose Peoples Representation for Identity and Status of Mizoram.

The study finds a variation of correlation between the growth of Bru electoral voters and election results among the districts. At the district level, high correlation values have been found in all political parties. A high positive r value has been found in Indian National Congress (0.91) and Mizo National Front (0.65) which indicates when the growth rate of Bru voters is high, Indian National Congress is getting a

higher vote in the election and vice versa which is similarly found in the Mizo National Front. On the other hand, the other five political parties have a high negative correlation such as Independent (-0.79), Bharatiya Janata Party (-0.78), Peoples Representation for Identity and Status of Mizoram (-0.61), Nationalist Congress Party (-0.52), and National People's Party (-0.46). Also at the District level, a very high positive correlation has been found between Bru voters' concentration and the election result in Mizo National Front and Indian National Congress in 2013 & 2018.

Based on Assembly Constituency (AC), a high positive correlation between Bru voters' concentration and election results was found at Nationalist Congress Party in 2013 and 2018. The study also reveals that at the Assembly Constituency level, when the Bru voters' growth rate is high Nationalist Congress Party got a higher vote. The main reason is Nationalist Congress Party candidates belong to the Bru ethnicity.

To summarise, Bru settlements do not largely influence Mizoram Politics at the district level as the Bru population is sparse and ineffective at the district level. But in the Assembly Constituency level and village, Bru settlement highly influences Mizoram politics. However, the study reveals that if the Bru growth rate continues like in the present situation (study period), Bru ethnic group has the potential to win the General election and make a Bru dominant Assembly Constituency which will influence more on the Politics dynamics of Mizoram.