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SEEMAANT

सीमान्त

AN INTERDISCIPLINARY AND MULTILINGUAL ANNUAL PEER REVIEWED JOURNAL

Editor-in-chief - Dr. Ratan Kumar



Department OF Hindi
Government Kamalanagar College
(Mizoram University)
Chawngte, Mizoram-796772
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संपादकीय

अपनी भाषा में पढ़ाई...!

इसमें कोई शक नहीं है कि अपनी भाषा में की गयी पढ़ाई बहुत अच्छे से समझ में आती है। यह स्थिति तब और भी कठिन हो जाती है जब अपनी भाषा और पढ़ाई की भाषा के व्याकरण, लिपि और शब्द गठन के साथ-साथ शब्दों को विनिर्मिति के अक्षरों में जमीन आसमान का अंतर हो या फिर उन अक्षरों से बने शब्दों के उच्चारण में स्थान-स्थान पर भिन्नता हो। उदाहरण स्वरूप हम देश में शिक्षा माध्यम के रूप में सबसे अधिक प्रचलित हिन्दी और अंग्रेजी को ले सकते हैं। हिन्दी की देवनागरी लिपि में हम जैसा लिखते हैं, वही पढ़ते हैं, जबकि अंग्रेजी में ऐसा नहीं है। वर्तमान में केंद्र सरकार और कई उत्तर भारतीय प्रदेश सरकारें शिक्षा का माध्यम हिन्दी करने और विशेषकर एमबीबीएस की पढ़ाई हिन्दी में करने पर विशेष बल दे रही हैं। यदि ऐसा कर दिया जाय और विशेषज्ञों के उठाये प्रश्नों और शंकाओं को ध्यान में रख कर इस श्लाघनीय कार्य को किया जाय तो यह मील का पत्थर साबित हो सकता है। इस सम्बन्ध में यह स्मरणीय है कि जब फ्रांस, यूक्रेन, रूस, चीन, जापान और उन जैसे अनेक देशों में स्थानीय भाषा में डॉक्टरी की पढ़ाई कर सफलता प्राप्त की जा सकती है तो फिर भारत में यह क्यों सम्भव नहीं है।

आजादी के तुरंत बाद से ही अगर शिक्षा में अंग्रेजी का वर्चस्व समाप्त कर स्थानीय भाषाओं में सभी विषयों की पढ़ाई प्रारम्भ कर दी गयी होती तो अंग्रेजी के बल पर केवल दो प्रतिशत वर्ग अट्टानवे प्रतिशत पर अपनी दादागिरी नहीं चला रहा होता। जब यूक्रेन में जाकर यूक्रेनी भाषा सीख कर वहाँ उसी भाषा में एमबीबीएस की पढ़ाई की जा सकती है तो फिर भारत में ऐसा क्यों नहीं? यह विचारणीय प्रश्न बनता है।

इस देश की सामान्य मानसिकता की यह विडम्बना रही है कि जनमानस ने सदैव हिन्दी माध्यम के स्थान पर शिक्षा के अंग्रेजी माध्यम को अधिमान्यता दी है जिससे आज गली-गली में कुकुरमुत्तों की तरह कान्वेंट और पब्लिक स्कूल उग आये हैं और विडम्बना यह भी है कि उनमें 'एडमिशन' की मारामारी है जबकि हिन्दी मीडियम के सरकारी स्कूली बच्चों को अनेक सुविधाएँ देने के बाद भी खाली पड़े हैं।

कहीं ऐसा न हो कि इस मानसिकता के चलते स्थानीय जनता हिन्दी से एमबीबीएस डॉक्टरों की क्षमताओं पर विश्वास ही न करे और वे अंग्रेजी माध्यम से पढ़े डॉक्टरों के कम्पाउंडर बन कर ही न रह जाए। वैसे इसमें भी कोई शक नहीं है कि अंग्रेजी माध्यम से पढ़े डॉक्टर से, हिन्दी माध्यम का डॉक्टर अधिक निकटता से हिन्दी माध्यम के मरीज का रोग पकड़ सकता है क्योंकि उसे अपनी

भाषा के प्रचलित और देहाती शब्दजाल का पूर्ण ज्ञान होगा और वह सरलता से मर्ज की तह तक जा सकेगा।

ऐसा नहीं है कि इस दिशा में पहले कभी सोचा नहीं गया या कोई प्रयास ही नहीं किया गया। माध्यम के बारे में हिन्दी भाषी राज्य विशेषकर उत्तर प्रदेश इस विषय पर गंभीरता से विचार करता रहा है और उसने कुछ गम्भीर कदम भी उठाये हैं जिनमें किंग जार्ज मेडिकल कॉलेज के शोध (एमडी) के छात्र सूर्यकांत ने हिन्दी में जब अपना शोध प्रारम्भ किया तो उनके प्रभारी ने उन्हें अंग्रेजी में लिखे पर मजबूर किया। मामला सुर्खियों में आया तो उत्तर प्रदेश सरकार ने दखल दिया और शोध प्रभारी को आदेश दिया कि सूर्यकांत को हिन्दी में शोध करने दिया जाय। इस परिप्रेक्ष्य में विधानसभा में एक विशेष प्रस्ताव भी पारित किया गया और डॉ० सूर्यकांत ने अपना शोध 'क्षय रोगों में सह औषधियों की भूमिका' प्रस्तुत कर न केवल डिग्री पाई बल्कि गोल्ड मेडल भी पाया।

कुल मिलाकर स्थिति यह बन रही है कि अब देश अपने पैरों पर खड़ा होकर प्रगति की राह पर अपने भरोसे चलने और आत्म प्रगति करने का प्रयास कर रहा है। यह स्थिति रहते अब वह दिन दूर नहीं जब भारत से अंग्रेजी का वर्चस्व समाप्त होगा और देश का हर एक प्रदेश अपनी-अपनी प्रादेशिक भाषा में प्राथमिक स्तर से उच्च शिक्षा तक समस्त टेक्निकल और मेडिकल शिक्षा उपलब्ध कराने में सक्षम हो सकेगा।

डॉ० धीरेन्द्र कुमार श्रीवास्तव

स्वतंत्र भारत में श्रमिक जीवन की चुनौतियाँ और नयी सदी के हिन्दी उपन्यास

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शोध सार : स्वतंत्र भारत में पूँजीवादी व्यवस्था तथा देश की शासन व्यवस्था द्वारा भारतीय श्रमशीलों में जो व्यवस्था-हीनता जारी है, उसी का चित्रण प्रस्तुत शोध आलेख में किया गया है। देश में श्रमिकों को मजबूर बनाने का खेल जारी है। देश विकास के पथ पर एक कदम आगे की ओर बढ़ तो गया है, किन्तु देश की अर्थव्यवस्था को मजबूत बनाने वाले मेहनतकश अभी भी आर्थिक विपन्नता में जी रहे हैं। अर्थात् वे विकास के इस चकाचौंध में जरा भी सहज महसूस नहीं कर पा रहे हैं। इनकी समस्याएँ और परिस्थितियाँ इतनी विकट तथा जानलेवा हैं कि मेरी अत्यंत संवेदनशीलता ने इसके शास्वत निदान का मार्ग ढूँढने और अपनाने के लिए बाध्य कर दिया है। इनकी इन्हीं समस्याओं का अभिव्यंजन नयी सदी में प्रकाशित हिन्दी उपन्यासों की संबद्धता के साथ किया गया है।

बीज शब्द : गरीबी, बेकारी, बेरोजगारी, विकल्पहीनता, पलायन, पीड़ा, आत्महत्या, अंतर्द्वंद्व, लूट-खसोट, भ्रष्टाचार, चुनौतियाँ, मटियामेट, भूमण्डलीकरण, अस्तित्व-संकट, संघर्ष आदि।

मूल आलेख : आज देश को आजाद हुए लगभग 74 वर्ष हो गए हैं, किन्तु स्वतंत्र भारत का श्रमिक वर्ग आज भी अनेक चुनौतियों से सामना करते हुए अपने सुखी जीवन की आकांक्षा संजोए हुए है। आजादी से पूर्व और पश्चात् कई श्रमिक संघों की स्थापना हुई है और आज भी यह प्रक्रिया चल रही है। किन्तु इसके बावजूद श्रमिक वर्ग अपने अस्तित्व की रक्षा के लिए अनवरत संघर्षरत हैं। पूँजी और सत्ता की जुगलबंदी से श्रमिकों के जीवन में ऐसी भीषण दुश्चारियाँ उत्पन्न हुई हैं कि उनका अस्तित्व ही खतरे में नजर आ रहा है। देश की तरक्की और विकास होने के बावजूद भी आम श्रमिक तबका अपने को निस्सहाय महसूस कर रहा है। पूँजीपति वर्ग अपनी पूँजी के बल पर बड़े-बड़े उद्योगों का विकास तो कर लिया है, लेकिन उन उद्योगों में काम करने वाले श्रमसाध्य वर्ग को नियमानुसार कोई लाभ अर्जित नहीं करा पा रहा है। वरन् उनकी मेहनत का दोहन करके अपना आर्थिक लक्ष्य पूर्ण करने में लगा हुआ है। उनका मुख्य उद्देश्य अधिकाधिक लाभ कमाना है। उन्हें श्रमिक वर्ग के जीने-मरने से कोई फर्क नहीं पड़ता। 'पत्ताखोर' उपन्यास का पात्र सहदेव कहता है- "हमारे इसी भोले विश्वास और संतोष का नतीजा है कि सुबह से शाम तक हड्डी तोड़ मेहनत के बावजूद हम भूख से, गर्मी से, हैजा से, कुपोषण से, ठंड से मर रहे हैं। और हमारे बच्चे... जिनके हाथों में किताबें होनी चाहिए... उनके हाथों में झाड़ू है... चाय की केतली है... उगलती आग की भट्टी है। सिर पर सामर्थ्य से अधिक बोझा है। इस जंगली समय में वे सारी चीजें महँगी हो रही है जो हमारे काम की हैं, रोटी, चावल, सत्तू, चाय, तेल, किरासन... सिर्फ एक ही चीज दिनोंदिन सस्ती हो रही है- मजदूरी और मजदूर की जाना।"1

पूँजीवाद की अतिशयता से हमारा किसान समुदाय कृषि से दूर होता जा रहा है, अर्थात् वह श्रमिक बनता जा रहा है। आज आजाद देश में कृषि संकट बहुत बड़ी समस्या बन गया है। भारत की एक बहुत बड़ी आबादी कृषक है जिसका जीवन कृषि पर ही अवलंबित है। परंतु वह भी आज स्वतंत्र भारत में विकल्पहीनता का शिकार हो गयी है। वर्तमान समय में कृषि पर निर्भर किसानों के समक्ष दो ही विकल्प हैं- पहला विकल्प है कि वे स्वयं कृषि को बचाए रखने के लिए घाटे में रहकर लगातार खेती करते रहें। परन्तु तमाम कृषकों के लिए यह कदम आत्मघाती साबित होता है। घाटे में रहकर खेती करते

रहना अत्यन्त दुष्कर है। ऐसी स्थिति उन्हें घोर निराशा की ओर ले जा रही है, जिससे वे निकलने की कोशिश करते हैं। पूँजी एवं सत्ता के जाल से निकलने के लिए वे लड़ते हैं, संघर्ष करते हैं। जो किसान अलग-थलग पड़ जाते हैं वे अंततः मारे जाते हैं जिसे आत्महत्या की संज्ञा से संबोधित किया जाता है। ये सत्ता, समाज, व्यवस्था द्वारा प्रायोजित हत्याएँ लगती हैं। उनके आस-पास ऐसा वातावरण बना दिया जाता है कि वे अंततः आत्महत्या करने के लिए विवश हो जाते हैं। जैसे 'गोदान' के 'होरी' की मृत्यु को स्वाभाविक मौत नहीं कहा जा सकता, वैसे ही आज के किसानों की आत्महत्याओं को स्वाभाविक आत्महत्या नहीं कहा जा सकता। प्रेमचंद के समय के देशी पूँजीवाद और आज के विदेशी पूँजीवाद ने गठजोड़ कर किसानों को कुछ इस क्रूरता और शातिरपन से निचोड़ रहे हैं कि किसान मर भी रहे हैं और दोनों के माथे कोई कलंक भी नहीं आ रहा। फिर भी वे इनका मुकाबला कर रहे हैं। किसानों का एक बड़ा वर्ग एकताबद्ध, संगठित हो संघर्ष कर रहा है, आन्दोलन कर रहा है। आज यही रास्ता अधिक कारगर लग रहा है, क्योंकि आन्दोलन के रास्ते चलकर ही उन्हें कुछ सफलताएँ मिली हैं। दूसरा विकल्प है कि खेती-किसानी छोड़कर वे जीवन निर्वाह के लिए रोजगार की तलाश में शहर की ओर पलायन कर जाएं। कृषि संकट एवं गाँवों में रोजगार के अवसर उपलब्ध न होने के कारण बड़े स्तर पर गाँवों से शहरों की ओर उनका पलायन जारी है जिसे सरकार भी रोकने में नाकामयाब है।

उत्तर प्रदेश राज्य का बुन्देलखण्ड क्षेत्र पलायन जैसी समस्या का ज्वलंत उदाहरण है। देश के अन्य राज्यों की भी लगभग यही स्थिति है। आँकड़े बताते हैं कि पिछले कुछ ही वर्षों में लगभग 80 लाख लोगों ने खेती-किसानी छोड़कर गाँवों से शहरों की ओर पलायन किया है। कृषक से श्रमिक में तब्दील हुए इस श्रमसाध्य वर्ग का जीवन सहज एवं सुखमय हो, ऐसा भी नहीं है। सुनील चतुर्वेदी के उपन्यास 'कालीचाट' का पात्र जगमोहन कहता है- "पतरे की एक छोटी सी खोली है। उसमें हम तीन लोग रहते हैं। खोली भी शहर में नहीं बाहर गंदे नाले के किनारे बनी है। बड़े-बड़े घरों की पक्की टट्टियों का गन्दा पानी नाले में आता है। अंदर और बाहर चोवीस घंटे बास गुंडाती रहती है।... मच्छर इत्ते के सवरे तक पूरा शरीर सूजा दे।...शहर में दिहाड़ी मजूर की कोई गत नहीं है दादा।"

खेती-किसानी छोड़कर बड़े-बड़े औद्योगिक नगरों में जाने पर उन्हें किसानों से भी बदतर सड़ांधपूर्ण नारकीय जिन्दगी नसीब होती है। इसके साथ ही शहरों में स्थापित उद्योगों में उन्हें छँटनी, हड़ताल, कम पारिश्रमिकता, रहन-सहन की किल्लत जैसी अनेक समस्याओं से भी सामना करना पड़ता है। किसान से मजदूर बनने की यह प्रक्रिया बड़ी पीड़ादायक होती है। अत्यंत दुःखद स्थिति है कि आज लगभग प्रत्येक छोटे किसान को जो श्रमिक में रूपांतरित हुआ है, इस दर्द से गुजरना पड़ रहा है। यह हमारे देश का दुर्भाग्य ही है कि जहाँ एक तरफ विकास के बड़े-बड़े दावे किए जा रहे हैं, वहीं श्रमिक वर्ग के जीवन की न्यूनतम आवश्यकताएँ भी पूरी नहीं हो पाती हैं। सरकार की तमाम नीतियाँ और बड़े-बड़े दावों, वादों के बावजूद भी उनके जीवन में कोई सकारात्मक सुधार देखने को नहीं मिलता। श्रमिक वर्ग के जीवन की ये चुनौतियाँ तथा उनके अस्तित्व का यह संकट अचानक नहीं उत्पन्न हुआ है और न ही ऐसी परिस्थितियाँ एकाएक उत्पन्न हुई हैं। श्रमिकों की ये सभी समस्याएँ आजादी के पूर्व ही जन्म ले चुकी थीं। भारत में विदेशी हुकूमत के आगमन से देश के पुराने छोटे-मोटे उद्योग धंधे नष्ट हो गए थे। उनकी जगह पर विदेशी औद्योगिकीकरण का विकास हुआ। शिल्पकार, बढ़ई, नाई आदि लोगों को भूमि पर निर्भर रहना पड़ा। किन्तु खेती भी स्वामित्व का दर्जा ग्रहण कर चुकी थी जिसके फलस्वरूप उसका क्रय-विक्रय करना संभव हो गया था। छोटे-छोटे किसान कर्ज और लगान का बोझ उठाने में असमर्थ हो गए और भूमि जमींदारों और महाजनों के हाथों में चली गयी। फलतः किसान, कृषि श्रमिक, औद्योगिक श्रमिक और बँधुवा मजदूर बनने को बाध्य हो गए। प्रसिद्ध समाज वैज्ञानिक सुकोमल सेन अपनी पुस्तक 'भारत का मजदूर वर्ग उद्भव और विकास' में कुछ इसी तरह के मतों को प्रतिपादन किया है, वे अपनी पुस्तक में लिखते हैं- "ब्रिटिश साम्राज्यवादियों के औपनिवेशिक शासन और शोषण ने भारत की परंपरागत उत्पादन

व्यवस्था और स्वावलंबी समाज व्यवस्था को मटियामेट कर दिया।..... ब्रिटिश सेना द्वारा अधिकृत इलाकों में पुरानी आर्थिक व्यवस्था और सामाजिक श्रम-विभाजन को भी चकनाचूर कर दिया गया। इलाके पर कब्जा करने के साथ ही उस इलाके का अतिरिक्त उत्पादन भी साम्राज्यवादियों को प्राप्त हो गया।"3

अंग्रेजों की यही कूटनीतिक चाल की छाप आज भी हमारे देश के पूँजीपतियों पर स्पष्ट दिखाई देती है। स्वतंत्र भारत में श्रमिक वर्ग की स्थिति पर गंभीरता से विचार करने वाली बात यह है कि श्रमिक वर्ग के श्रम का उपभोग करके आज हजारों-लाखों उद्योगपति अपने कम्पनियों से हजारों गुना मुनाफा कमा रहे हैं जबकि श्रमिक वर्ग जहाँ का तहाँ बना हुआ है। आखिर उनकी कौन सी समस्याएँ हैं जो उन्हें मजदूरी से पीछा नहीं छोड़ती? क्या श्रमिक वर्ग ईमानदारी से श्रम नहीं करता या इनके श्रम से पूँजीपति मालिकों का कोई लाभ नहीं होता? ऐसा तो संभव नहीं, क्योंकि यह जो विकास की चकाचौंध है, पूँजीपतियों की गगनचुंबी इमारतें हैं और उन इमारतों में पूँजी की अतिशयता से इठलाते हुए लोग हैं, ये सब श्रमिक वर्ग के परिश्रम का ही फल है। उनके खून-पसीने से उनके रंगमहलों की रंगाई-पुताई की गई है। मेहनतकश लोगों के जीवन संकट की वास्तविकता एवं उनकी समस्याओं को गहराई से जानने, समझने की दिशा में बढ़ने से पहले यह अनिवार्य हो जाता है कि देश में हुए 1990 के आर्थिक उदारीकरण, निजीकरण एवं भूमंडलीकरण की भूमिका को समझा जाए। इस नयी वैश्विक व्यवस्था को लागू हुए तीसरा दशक ही पूरा हुआ है और इसके भयंकर दुष्परिणाम हमारे सामने हैं। उदाहरण के लिए भारतीय कृषि को देख सकते हैं जिसके कारण कृषक तबकों के पलायन में बढ़ोत्तरी हुई है। भूमंडलीकरण से सिर्फ भारतीय कृषि पर ही संकट नहीं आया, बल्कि दुनिया के अनेक गरीब देशों की भी कृषि व्यवस्था इससे तबाह हुई है। इस विषय में वैश्विक मामलों के विशेषज्ञ पुष्पेश पंत लिखते हैं- "21वीं शताब्दी के पहले दशक की समाप्ति तक भूमंडलीकरण का कुरूप और भयंकर चेहरा अच्छी तरह साफ हो गया है। इसका एक पहलू वह है जिसमें विश्वभर में परिष्कृत टैक्नोलॉजी पर आधारित औद्योगीकरण तो तेजी से बढ़ा है पर इसके साथ-साथ दुनियाभर में कृषि का हास भी उसी गति से हुआ है।"4

वर्तमान समय में तेजी से बढ़ते औद्योगीकरण ने जहाँ एक ओर किसानों को उनकी खेती के योग्य जमीन से बेदखल किया, तो वहीं दूसरी तरफ विभिन्न औद्योगिक तकनीकी उपकरणों ने श्रमिक वर्ग को मानों अपंग सा कर दिया है। पहले जब उद्योगों में मशीनों का आगमन नहीं हुआ था, तब श्रमिकों को भारी तादाद में काम आसानी से मिल जाता था तथा उनके जान-माल का ज्यादा खतरा भी नहीं था। लेकिन मशीनों के आगमन से श्रमिकों के जीवन में बेरोजगारी की समस्या भी उत्पन्न हो गई। यदि कैसे भी करके उनको काम मिल भी जाता है तो उन्हें रजिस्टर्ड, नॉन रजिस्टर्ड जैसी बहुसंख्यक समस्याओं से झूझना पड़ता है। यदि किसी मशीन पर काम करते हुए निश्चित समय में अपना काम पूरा न कर पाए तो पेनाल्टी स्वरूप मेहनताने के कुछ हिस्से से दण्ड भुगतना पड़ता है। मशीन पर काम करते हुए यदि शरीर का कोई हिस्सा चोटिल या जख्मी हो जाता है तो उसकी समस्याएँ अलग से। मालिकों का उस समस्या से कोई सरोकार नहीं होता है। यदि कोई श्रमिक काम करते हुए हाथ, पैर, आँख जैसे अंगों से अपंग हो जाता है या मर जाता है तो उद्योगपति द्वारा दो-चार महीनों का गुजारा भत्ता देकर उस श्रमिक से पीछा छोड़ा लिया जाता है। औद्योगिक क्षेत्रों में मशीनों के आगमन से श्रमिक वर्ग में उपजे असंतोष तथा बढ़ती बेरोजगारी, बेकारी का चित्रण करते हुए राजेश झरपुरे अपने उपन्यास 'कबिरा आप ठगाइये' में लिखते हैं- "कम वेतन, अधिक काम उनके असन्तोष का प्रमुख कारण था, पर वे सब विवश थे। वे सब अपने असन्तोष को लेकर किसी तरह का विरोध भी प्रकट नहीं कर सकते थे। उनके द्वारा हाथ खींच लेने से कोयला खदानों का उत्पादन ठप्प हो जाता था और वे यह काम उस वक्त अधिक करते जब देश में कोयले की जरूरत ज्यादा होती, इसलिए मैनेजमेंट ने खदानों में कोयला लोड करने वाली मशीन उतरवाकर उनके हाथ ही काट दिये।"5

इस तरह हिन्दी साहित्य की नई सदी ने ऐसे अनेक उपन्यासों का सृजन किया है जिसमें श्रमिक वर्ग की चुनौतियाँ और उनके श्रमसाध्य जीवन की समस्याएँ त्राहि-त्राहि कर लोगों को यह बताना चाहती हैं कि देश का श्रमिक वर्ग आज कितना खतरे में है। अपने अच्छे दिन के सपने संजोए हुए अपने परिवार के खुशहाल जीवन की आशा और आकांक्षा लिए किस तरह धनाढ्य लोगों के हाथों शोषित हो रहा है। उसी व्यथा के कारुणिक स्वर नई सदी के उपन्यासों में बखूबी सुनाई पड़ते हैं। सन् 2005 ई० में प्रकाशित विनोद कुमार का उपन्यास 'समर शेष है' कोयला खदानों, ईंट भट्टों और पत्थर तोड़ाई का काम करने वाले उन श्रमिकों की व्यथा-कथा चित्रित करता है जिनके पेट की क्षुधा रात-दिन मेहनत करने के बावजूद भी दो जून की रोटी से शान्त नहीं होती। ऐसी स्थिति में उनके परिवार का भरण पोषण किस तरह होता होगा, यह अनुमान लगाना मुश्किल नहीं है। ऐसी समस्याएँ सिर्फ कोयला खदानों में या ईंट भट्टों में काम करने वाले श्रमिकों की ही नहीं हैं, वरन् देश के उन समस्त श्रमिकों की हैं जो दिन-रात हाड़-तोड़ मेहनत करने के बावजूद भी अपना जीवन सुचारू रूप से चलाने में असमर्थ हैं। श्रमिकों की ऐसी स्थिति के पीछे पूँजीवाद की तटस्थता है। देश के पूँजीपति, धनाढ्य लोगों को यह भली-भांति मालूम है कि अपना आर्थिक लक्ष्य पूर्ण करने के लिए किस तरह श्रमिकों वर्ग को शोषित करना है। कुछ इसी तरह की श्रमिक समस्याएँ चित्रा मुद्गल द्वारा लिखित उपन्यास 'आवां' (2000 ई०), योगेश गुप्त का 'उनका फैसला' (2000 ई०), रमाकांत का 'जुलूस वाला आदमी' (2003 ई०), रामशरण जोशी का 'आदमी, बैल और सपने' (2008 ई०), अलका सरावगी का 'एक ब्रेक के बाद' (2008 ई०), रणेन्द्र का 'ग्लोबल गाँव के देवता' (2009 ई०), अनवर सुहैल का उपन्यास 'पहचान' (2009 ई०), उमेश प्रसाद शर्मा 'उमेश' का उपन्यास 'व्यर्थ सातत्य' (2005 ई०), 'जानों पहचानों' (2015 ई०), कमल कुमार का 'पासवर्ड' (2010 ई०), कुणाल सिंह का 'आदिग्राम उपाख्यान' (2010 ई०), रमणिका गुप्ता का 'सीता मौसी' (2010 ई०), अश्विनी कुमार पंकज का उपन्यास 'माटी माटी अरकाटी' (2016 ई०), नारायण सिंह का 'ये धुआँ कहाँ से उठता है' (2016 ई०), रामनाथ शिवेन्द्र का उपन्यास 'हरियल की लकड़ी' (2006 ई०), 'शहपुरवा' (2018 ई०), एमएस चन्द्रा द्वारा लिखित उपन्यास 'प्रस्तोर' (2018 ई०), जयनंदन का 'रहमतों की बारिश' (2020 ई०), 'चिमनियों से लहू की गंध' (2021 ई०), सुनील प्रसाद शर्मा का 'लॉकडाउन रोज़नामचा : मौत मिले, पर माटी में' (2020 ई०) तथा महेन्द्र भीष्म का उपन्यास 'बैरी' (2021 ई०) आदि उपन्यासों में भी दिखाई देती हैं।

'आवां' उपन्यास में लेखिका चित्रा मुद्गल ने कामगार अघाड़ी (मुम्बई) में काम करने वाले उन श्रमिकों के जीवन संघर्ष की महागाथा वर्णित की है जो घाटकोपर, कांजुरमार्ग, भांडुप, मुलुंड आदि छोटी-छोटी झुग्गी झोपड़ियों से बनी बस्तियों में रहकर पापड़, ग्लास आदि उद्योगों में काम करते हैं। यह श्रमिक वर्ग पूँजीपतियों की दृष्टि में मनुष्य कम डुकर अधिक नजर आता है। ऐसी स्थिति में इन श्रमिकों का हृदय स्वयं को धिक्कारता है कि वे किस व्यवस्था में जी रहे हैं जहाँ एक स्त्री की कोंख भी सुरक्षित नहीं है। लेकिन करें तो क्या करें, यह कमबख्त पेट की क्षुधा जो नहीं मानती। उनके परिवार में भूख से उठ रही आहें उन्हें इस काम को करने के लिए विवश करती हैं। करुणाशंकर बंधोपाध्याय ने इस उपन्यास की हृदय विदारक श्रमिक समस्याओं को उजागर करते हुए लिखा है- "कुछ पाने के लिए कुछ बनने के लिए जिस तरह सोने को तपना पड़ता है, मिट्टी के बर्तनों को आवें में पकना होता है तब कहीं जाकर वे बर्तन सामने आते हैं। यह आवां प्रतीक लगता है जीवन की ज्वलंत समस्याओं का, उसमें जूझते हुए लोगों का जीवन की कठिनाइयों को झेलते, परिस्थितियों से लड़ते हुए भी कुछ बनने और पाने का।" 6 उपर्युक्त कथन से यह स्पष्ट होता है कि उपन्यास में वर्णित श्रमिक वर्ग अपने तथा अपने परिवार के भरण-पोषण के लिए विभिन्न परिस्थितियों में भी अपने श्रम को बेचने में जरा भी असहज महसूस नहीं करता, भले ही वह इस श्रम रूपी आवें में जलकर काला झावाँ ही क्यों न बन जाए।

प्रेस उद्योग में काम करने वाले श्रमिकों की व्यथा-कथा पर आधारित है योगेश गुप्त का उपन्यास 'उनका फैसला'। इस उपन्यास में यूनियन लीडर और उद्योग में काम करने वाले श्रमिकों के बीच चल रहे अंतर्द्वंद्व तथा उनकी दैनिक समस्याओं के साथ ही साथ पूँजीपति वर्ग की कूटनीति का भी उल्लेख किया गया है। पूँजीपतियों की लूट-खसोट की नीति तथा यूनियनों में एकता का अभाव आदि श्रमिक वर्ग को शारीरिक और मानसिक रूप से दोहित करते हुए दिखाई देते हैं। इसी तरह रमाकांत द्वारा लिखित उपन्यास 'जुलूस वाला आदमी' में भी सुदूर ग्रामीण अंचलों से आए हुए उन श्रमिकों की व्यथा चित्रित की गई है जो गाँव की सामंतवादी अतियों और विकृतियों से ग्रसित होकर देश के विभिन्न औद्योगिक नगरों और महानगरों में अपनी आजीविका का साधन खोजने को विवश हैं। 'आदमी, बैल और सपने' उपन्यास में स्वतंत्र भारत के उन समस्त भारतीय श्रमिकों की व्यथा-कथा चित्रित की गई है जो काम और पूँजीपतियों की मार से हताश होकर टूट से गए हैं। उपन्यास में जमीनी संघर्ष से लेकर श्रमिक वर्ग की आर्थिक विपन्नता, राजनीतिक उठा-पटक, सामाजिक दुश्चारियाँ, गरीबी, भुखमरी, बेकारी, बेरोजगारी आदि समस्याओं का यथार्थ चित्रण किया है। अलका सरावगी का उपन्यास 'एक ब्रेक के बाद' तथा कमल कुमार का उपन्यास 'पासवर्ड' देश में पूँजी की अतिशयता से उपजे औद्योगिक जगत तथा कारपोरेट हाउसिंग की परिवर्तित भूमंडलीकृत स्थितियों को केन्द्र में रखकर लिखे गये हैं। इस भूमंडलीकरण के औद्योगिक घरानों को विस्तारित करने के लिए किस प्रकार शाइनिंग इंडिया में श्रमिक वर्ग के श्रम का दोहन कर, उनकी झुग्गी झोपड़ियों को उजाड़ कर मात्र कुछ चंद रुपयों का मुआवजा देकर आम श्रमिक से भिखारी जीवन जीने के लिए विवश किया जाता है जिसका यथार्थ वर्णन उपन्यासकार ने किया है। 'पासवर्ड' उपन्यास में भूमंडलीकरण के औद्योगिक विकास के नए मॉडल ने श्रमिक वर्ग को झकझोर कर रख दिया है। ऐसी स्थिति में बद से बदतर हो रहे श्रमसाध्य लोगों का जीवन तथा विकास से महरूम हो रही उनकी दैनिक जिंदगी का चित्रण करते हुए लेखिका ने लिखा है- "लेकिन विकास हो रहा है देश का! देश यानी सेठ-साहूकार, उद्योगपति, भूमाफिया? उद्योगपति देश हैं, पूँजीपति देश हैं, बहुराष्ट्रीय कंपनियों के मालिक देश हैं, सच तो यही है, यही देश है। इनके विकास की कीमत चुका रहा है किसान, आदिवासी, मेहनतकश और दलित। आज हमारी जमीन, जल और जंगल बहुराष्ट्रीय कंपनियों के हवाले किए जा रहे हैं।"7

भूमंडलीकरण के दौर में औद्योगिकरण की अतियों और विकृतियों का स्पष्ट उल्लेख रणेन्द्र का उपन्यास 'ग्लोबल गाँव के देवता' और महुआ माँझी का उपन्यास 'मरंग गोड़ा नीलकंठ हुआ' में देखा जा सकता है। इन दोनों उपन्यासों में खनन क्षेत्रों की समस्याओं पर बहुविध रूप से प्रकाश डाला गया है। ये दोनों उपन्यास खनन क्षेत्र के जन-जीवन के साथ ही साथ सामान्य आदिवासी श्रमिक वर्ग की विवशता, बेबसी, लाचारी, बेकारी, बेरोजगारी तथा विस्थापन आदि समस्याओं को भी उजागर करते हैं। कुणाल सिंह का उपन्यास 'आदिग्राम उपाख्यान' मध्यवर्ती पश्चिम बंगाल के पूर्वी प्रांत में स्थित आदिग्राम गाँव के अतीत और वर्तमान में झांकता हुआ कंपनी शासन के दौर के शोषण से लेकर, राजनीतिक चालों और श्रमिक संगठनों की कारगुजारियों तथा उनके अनैतिक काइयांपन का चित्रण करता है। अश्विनी कुमार पंकज द्वारा लिखित उपन्यास 'माटी माटी अरकाटी' में मजदूर जीवन में व्याप्त भ्रष्टाचार, पूँजीपतियों का उनके साथ अनैतिकता पूर्ण व्यवहार और उनके संघर्षशील जीवन को उजागर किया गया है। इसके साथ ही उपन्यास में कलकत्ता, बिहार, झारखंड और उत्तर प्रदेश आदि प्रांतों से अरकाटियों द्वारा गरीबी, भुखमरी, लाचारी का शिकार हुए लोगों को बहला-फुसलाकर प्रवासी बँधुआ मजदूर बनाने का चित्रण भी किया गया है।

नारायण सिंह द्वारा लिखित उपन्यास 'ये धुआँ कहाँ से उठता है' तथा रमणिका गुप्ता का उपन्यास 'सीता मौसी' झारखंड प्रांत की कोयला खदानों में काम करने वाले उन हजारों-हजार श्रमिकों की दयनीय दशा का अवलोकन किया गया है जो दिन-रात कोयलांचल के धूल-धूसरित वातावरण में खटते हुए तथा अपने हाड़-मांस को कोयले से तरबतर करते हुए

पूँजीपतियों की तिजोरियाँ भरने में लगे हुए हैं। रामनाथ शिवेन्द्र का उपन्यास 'सहपुरवा' और 'हरियल लकड़ी' की कथावस्तु एक ऐसे छोटे से गाँव की है जहाँ पर दबंगों का दबदबा अपने उत्कर्ष पर है। दबंगों के अत्याचारों से पीड़ित आम श्रमिक वर्ग त्रासद जीवन जीने के लिए मजबूर सा हो गया है। दबंगों की दबंगई तथा उनकी स्वार्थपरता के साथ-साथ गाँव के उन बँधुआ मजदूरों के संघर्षशील जीवन की व्यथा दर्ज की गई है जो दलालों, दबंगों तथा ठाकुरों की जीवन पर्यंत गुलामी करने के लिए मजबूर हैं। जिनकी स्त्रियों का शारीरिक शोषण गाँव के दबंगों और दलालों के द्वारा मनचाहे रूप से किया जाता है। एमएस चन्द्रा द्वारा लिखित उपन्यास 'प्रस्तोर' 1990 के दशक की एक सच्ची घटना पर आधारित है। इस उपन्यास में 90 के दशक में सैकड़ों धागा मिल बंद हो जाने के कारण श्रमिक वर्ग के जीवन में उपजे असंतोष को स्पष्ट देखा जा सकता है। इस असंतोष के चलते श्रमिकों के जीवन में व्याप्त कलह, लाचारी, गरीबी तथा आर्थिक विपन्नता का मार्मिक स्वर सुनाई देता है।

उमेश प्रसाद शर्मा 'उमेश' का उपन्यास 'व्यर्थ सातत्य' जहाँ अमीर, जालसाज, षड्यंत्रकारी, फरेबी, शासकों, शोषकों तथा दलालों से भरे विश्व में सीधे-साधे, सदाचारी, भोले-भाले कर्मठ तपस्वी श्रमिकों के जीवन संघर्ष की व्यथा-कथा कह रहा है, वहीं उनका 'जानों पहचानों' तथा 'आज का सच' उपन्यास तत्कालीन समय और समाज के परिवेश का यथार्थ चित्र प्रस्तुत करता है। जयनंदन द्वारा लिखित उपन्यास 'रहमतों की बारिश' तथा 'चिमनियों से लहू की गंध' औद्योगिक शहरों में स्थित कल-कारखानों में काम करने वाले उन हजारों-लाखों श्रमिकों की पीड़ा के स्वर सुनाई देते हैं जो चाहकर भी ऐसी विषम परिस्थितियों से बाहर नहीं निकल पाते। 'रहमतों की बारिश' उपन्यास में ट्रेड यूनियनों का काला चिह्न प्रस्तुत किया गया है जो श्रमिक वर्ग के प्रति सहानुभूति के पीछे अपना स्वार्थ सिद्ध करने में लगी हुई हैं। अर्थात् यह कहना गलत नहीं होगा कि ये ट्रेड यूनियन श्रमिकों को शोषण से उबारने की जगह खुद उनके शोषण का केंद्र बन गई हैं। ऐसी स्थिति में श्रमिक वर्ग दोहरे रूप में शोषित हो रहा है। 'चिमनियों से लहू की गंध' जयनंदन के उपन्यास 'श्रमेव जयते' का विस्तार रूप है। इस उपन्यास में इस्पात कारखाने में काम करने वाले उन श्रमिकों की दयनीय दशा का अवलोकन किया गया है, जो दिन-रात कड़ी मेहनत करने के बावजूद भी सहजता से जीवन यापन नहीं कर पा रहे हैं। इसके पीछे पूँजीपति वर्ग की स्वार्थपरता की बहुत बड़ी चालें हैं। उपन्यास का श्रमिक पात्र बंदी अपनी दयनीय दशा को बयां करते हुए कहता है- "मत पूछो, केदार। दिमाग काम नहीं कर रहा है। एक तो महँगाई डायन ने कमर तोड़ दी है, ऊपर से हरामखोर लोग वेतन-पुनरीक्षण को भी टाले जा रहे हैं। एक कहावत है कि खस्सी की जान जाये और खवैया को स्वाद ही नहीं मिल रहा।" 8

सुनील प्रसाद शर्मा का उपन्यास 'लॉकडाउन रोजनामचा : मौत मिले, पर माटी में' तथा महेन्द्र भीष्म का उपन्यास 'बैरी' में कोरोना महामारी की विभीषिका में संघर्षरत श्रमिकों की कराहें, कड़ी धूप से जलती रोड पर नंगे पैर चलने से पैरों में पड़े हुए छालों से उठते दर्द की व्यथा तथा भूखे लाचार छोटे-छोटे दूधमुँहे बच्चों की चीखें, गर्भवती श्रमशील महिलाओं की पीड़ा, उनका लाचार जीवन तथा अपने घर सुरक्षित पहुंचने की लालसा आदि के स्वर स्पष्ट सुनाई देते हैं। इसके साथ ही महामारी के समय में शासन और प्रशासन तंत्र की नेकनामी और उनकी कारगुजारियों का काला चिह्न भी इन उपन्यासों में देखने को मिलता है। कोरोना महामारी के समय में श्रमिक वर्ग के प्रति शासन और प्रशासन के रवैये को चित्रित करते हुए उपन्यासकार सुनील प्रसाद शर्मा ने लिखा है- "बस हवा में बातें हो रही हैं। जो इसी प्रदेश के रहने वाले हैं, उनके लिए तो यहाँ की सरकार ने बसों की व्यवस्था कर दी है और हम दूसरे प्रदेश से हैं तो हम ग़ैर हो गए। वाह री सरकार! "एक भारत, अखंड भारत" का नारा तो महज छलावा है। हकीकत में गरीबों की कोई बखत नहीं है। मजदूरी करते वक्त हम ग़ैर नहीं थे, तब हम मेहनतकश, स्वाभिमानी मजदूर थे और अब परदेसी उपेक्षित मजदूर।" 9 इसी तरह कोरोना कालीन श्रमिक वर्ग की त्रासद जिंदगी का चित्रण करते हुए उपन्यासकार महेन्द्र भीष्म ने लिखा है कि- "काय मार ए साब? हमसे कौन सो अपराध हो गओ?... काय मारो तुमने?... अरे दिल्ली से कोनउ तरा साइकिल पे चले आ रहे, गरीब, लाचार, बेबस मजदूर हाँ सताए से

तुम्हें का मिल गओ?... तुमने साइकिल की हवा जुदी निकार दई...ई महामारी ने रोजगार खत्म कर दये जीसे शहर छोड़कर अपने गाँव जा रहे। आफतकाल में अपनी जन्मभूमि में जावो भी गुनाह हो गओ का? दो दिना के भूखे हैं, हम ओरें ...राई भरे मोड़ा हाँ तक कछु नहीं खबा पा रहे। हमाए आदमी के हाथ सुजा दये तुमने..."10

निष्कर्ष : स्वरूप यह कहा जा सकता है कि नयी सदी में श्रमिक जीवन की चुनौतियाँ एवं उनकी समस्याएँ नई नहीं हैं, वरन् ये बीसवीं सदी से ही चली आ रही हैं। अंतर बस इतना हुआ है कि शोषक वर्ग का मुखौटा बदल गया है। नई सदी के श्रम और श्रमसाध्य तथा बीसवीं सदी के श्रम और श्रमसाध्य में विशेष अंतर लक्षित नहीं होता है। जो भी अंतर है, वह यह कि आधुनिकीकरण की अतिशयता से औद्योगिक जगत में मशीनों का आगमन तीव्र गति से हुआ है जिससे श्रमिक वर्ग के पांव उखड़ गए हैं। इसके चलते उन्हें दोहरी मार सहनी पड़ रही है। इन सबका चित्रण उपन्यासकारों ने अपने उपन्यासों में भली-भांति किया है।

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साक्षरता और देश का विकास

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गवर्नमेंट कमला नगर कॉलेज, चोंगते,

सम्बद्ध मिजोरम सेंट्रल यूनिवर्सिटी,

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मो०नं० 8707502283

साक्षरता प्रत्येक समाज/देश/राष्ट्र के विकास की कुंजी है। शिक्षा मनुष्य के व्यक्तिगत स्तर को ऊपर उठाने के साथ-साथ, उसे विभिन्न सामाजिक समस्याओं से जैसे; गरीबी कम करने, लिंगानुपात सुधारने, भ्रष्टाचार, शिशु मृत्यु दर में कमी और जनसंख्या वृद्धि को कम करना ऐसी समस्याओं को हल करने में सक्षम बनाती है। निरक्षरता व्यक्ति के जीवन में एक ऐसी बाधा है जिसके कारण वह व्यक्तिगत और सामाजिक रूप से खुद को दूसरों से निम्न स्तर का अनुभव करता है। ज्ञान के अभाव में अनपढ़ व्यक्ति दैनिक जीवन के कार्यों और जिम्मेदारियों को निभाने में असमर्थ हो जाता है। ऐसे लोग में दूसरों पर आश्रित होने की संभावना प्रबल हो जाती है; वहीं एक शिक्षित व्यक्ति अपने साथ-साथ अपने परिवार, समाज और देश के विकास में हर तरह से योगदान देता है। निरक्षरता की श्रेणी में आने वाले हमारे देश के बहुत से लोग अन्याय और अंधविश्वास के शिकार भी हो जाते हैं; जो व्यक्ति के साथ-साथ कभी-कभी राष्ट्रीय गरिमा को भी प्रभावित करता है।

सामाजिक जीवन को बारीकी से समझने के लिए साक्षरता के महत्व को समझना आवश्यक है। 'साक्षरता' का शाब्दिक अर्थ है 'पढ़ने और लिखने के बारे में बुनियादी ज्ञान प्राप्त करना'। जब एक व्यक्ति पढ़ने-लिखने और वर्तमान घटनाओं के साथ तालमेल रखने में सक्षम हो जाए; प्रभावी ढंग से संवाद करें और उन मुद्दों को समझें जो दुनिया और जीवन को आकार दे रहे हैं, इस प्रकार के लोगों को शिक्षित लोगों की श्रेणी में शामिल किया जाता है। यहाँ तक के हमारे समाज में यदि कोई व्यक्ति अपना नाम पढ़ने के पश्चात लिख सकता है तो उसे भी साक्षर ही माना जाता है। यह साक्षरता ही है, जिसने मनुष्य को समाज की अन्य वस्तुओं या जानवरों से अलग किया है। आज के तेज़ दौर में दुनिया के साथ तालमेल रखने के लिए साक्षर होना बहुत जरूरी है। साक्षरता हर उस व्यक्ति के लिए महत्वपूर्ण है जो

जीवन में सामान्य से कुछ परे करने की इच्छा रखता है क्योंकि एक शिक्षित व्यक्ति ही अपनी और समाज की सोच को बदल सकता है।

साक्षरता हर प्रकार के विकास का आधार है। कुशल और सक्षम व्यक्ति अपने बौद्धिक विकास की क्षमता के माध्यम से देश के सामाजिक और आर्थिक विकास में योगदान दे सकते हैं। उच्च साक्षरता स्तर के साथ किसी भी समस्या से निपटने की कला आती है। किसी भी सभ्य समाज का निर्माण उस समाज के शिक्षित और सभ्य लोगों पर आधारित होता है, क्योंकि वे समाज में फैली बुराइयों से दूर रहकर देश और समाज के विकास के बारे में सोचते हैं। साक्षरता हमारी सोच का दायरा बढ़ाती है, स्वतंत्र सोच को जन्म देती है। मनुष्य में नैतिक गुणों का विकास करती है। आज का युग तकनीकी युग होने के कारण बहुत ही गतिशील है। इस समय दुनिया के साथ कदम से कदम मिलाकर चलने के लिए हर व्यक्ति का साक्षर होना अनिवार्य है। साक्षरता मनुष्य को मनुष्य होने का बोध करवाती है, उसमें आत्म-सम्मान और सशक्तिकरण को बढ़ाती है।

वैयक्तिक सशक्तिकरण और सामुदायिक जुड़ाव के लिए साक्षरता अत्यंत आवश्यक है। किसी देश का विकास हमेशा उस देश की कुल जनसंख्या की शैक्षिक मात्रा, विविधता, प्रति व्यक्ति आय और उसकी राष्ट्रीय सीमा पर आधारित होता है। साक्षरता राष्ट्रीय विकास के मापक के रूप में एक महत्वपूर्ण संकेतक है। साक्षरता उच्च और बेहतर शिक्षा की इच्छा पैदा करती है, यह मनुष्य को व्यक्तिगत प्रगति से राष्ट्रीय प्रगति की ओर ले जाती है। इस माध्यम से व्यक्ति को राष्ट्रीय और अंतरराष्ट्रीय स्तर पर भी अपनी प्रतिभा दिखाने का मौका मिलता है। परिणामस्वरूप, ऐसा व्यक्ति वैश्विक अर्थव्यवस्था, संस्कृति और तकनीकी विकास में अपना योगदान देते हुए राष्ट्रीय निर्माण के लिए महत्वपूर्ण मानव संसाधन का विनिर्माण कर सकता है जिसका लाभ सम्पूर्ण विश्व को मिल सकता है। साक्षर व्यक्ति देश के राजनीतिक दृष्टिकोण को परखने और बदलने में भी महत्वपूर्ण भूमिका निभाता है। वह अपने मत अधिकार के प्रति सचेत होता है, जबकि एक अशिक्षित व्यक्ति को इस बात का अंदाजा भी नहीं होता है कि वह अपने राजनीतिक अधिकार से देश की छवि बदल सकता है। वास्तव में साक्षरता को सामाजिक संकेतों और मापदंडों के संदर्भ में समझना बहुत ही महत्वपूर्ण है।

भारत सरकार के शिक्षा मंत्रालय द्वारा प्रस्तुत तत्कालीन रिपोर्ट के अनुसार, भारत में साक्षरता दर 74.04% है जिसमें से 82.14% पुरुष हैं और 65.46% महिलाएँ हैं। कुछ समय

पहले तक भारतीय सामाजिक संरचना में कुछ वर्गों के लोग शिक्षा के महत्व से अनजान थे या उन्हें साक्षर बनने से रोका जाता था। सदियों से इस प्रकार के वंचित वर्गों के लिए शिक्षा का प्रकाश फैलाने हेतु समाज सुधारकों ने कई महत्वपूर्ण कार्य किए। बड़ी कठिनाइयों और बाधाओं के बावजूद इन समाज सुधारकों ने लोगों को समय के समकक्ष बनाने के लिए साक्षरता हासिल करने के लिए प्रेरित किया। नतीजतन, राष्ट्रीय स्तर पर भी सरकार द्वारा निरक्षरता को समाप्त करने, शिक्षा का प्रकाश फैलाना तथा साक्षरता के महत्व को बढ़ाने के लिए 14 साल से कम उम्र के बच्चों के लिए स्कूल जाना अनिवार्य कर दिया गया।

देश में साक्षरता को बढ़ावा देने, उसके प्रचार एवं प्रसार के लिए कई योजनाएं शुरू की, जिसमें 'राष्ट्रीय साक्षरता मिशन' और 'सर्वशिक्षा अभियान' आदि शामिल हैं। इसके साथ ही 6 से 14 वर्ष के आयु वर्ग के प्रत्येक बच्चे को निःशुल्क और आवश्यक शिक्षा प्रदान करने के लिए 'शिक्षा का अधिकार' को कानूनी रूप में लागू कर दिया गया था। केरल, पंजाब, हिमाचल, मिजोरम, हरियाणा, तमिलनाडु और राजस्थान आदि राज्यों में हुए बड़े बदलावों ने इन राज्यों की तस्वीर बदल दी। बिहार राज्य जहां शिक्षा तक सभी की पहुंच सबसे बड़ी समस्या थी। वहाँ भी कई सफल और महत्वपूर्ण कदम उठाए जा रहे हैं।

इसके अलावा, सरकार ने साक्षरता प्राप्ति के संदर्भ में सहयोग करने के लिए उद्योग जगत और गैर सरकारी संगठनों के साथ सार्वजनिक-निजी भागीदारी को महत्वपूर्ण कदम के रूप में अपनाया। 'वयस्क शिक्षा' और 'विस्तार शिक्षा' के साथ-साथ स्कूल छोड़ने वाले विद्यार्थियों को उनके साथियों के स्तर तक लाने के लिए 'विशेष सहायता अध्ययन कार्यक्रम' की शुरुआत की गई है। भारत सरकार द्वारा वर्ष 2020 में 'नई शिक्षा नीति' लागू की गई है, जिसमें शिक्षा को बढ़ावा देने के लिए कई महत्वपूर्ण मॉडल पेश किए गए हैं। एन.ई.पी. का मुख्य उद्देश्य गुणवत्तापूर्ण शिक्षा प्रदान करने के लिए कई उपयुक्त कदम उठाने से संबंधित है ताकि हमारे देश की साक्षरता दर विकसित देशों के बराबर हो सके। भारत में साक्षरता शक्ति का एक महत्वपूर्ण साधन है। संयुक्त राष्ट्र शैक्षिक, वैज्ञानिक और सांस्कृतिक संगठन (यूनेस्को) ने भी साक्षरता दर में सुधार और इस क्षेत्र में अधिक कार्य करने के लिए कई महत्वपूर्ण कदम उठाए हैं, जिनका मुख्य उद्देश्य व्यक्तियों, संगठनों और सभी समुदायों को शिक्षा के महत्व से अवगत कराने से जुड़ा हुआ है।

संक्षेप में, यह कहा जा सकता है कि साक्षरता एक कौशल है, जिसे हम अपनी आने वाली पीढ़ियों को दे सकते हैं। साक्षरता हर उस व्यक्ति के लिए महत्वपूर्ण है जो एक मजबूत समाज का निर्माण करना चाहता है। निरक्षरता एक खतरा है, जिसके प्रति लोगों को सचेत होने की अत्यंत आवश्यकता है। इसलिए समाज के प्रत्येक व्यक्ति को साक्षर बनने का प्रयास करना चाहिए। यदि किसी व्यक्ति के कम उम्र में साक्षर होना संभव न हो तो एक बुजुर्ग व्यक्ति भी अपने जीवन के एक उन्नत चरण में पढ़ना और लिखना सीख सकता है, क्योंकि ज्ञान प्राप्ति की कोई सीमा या उम्र निर्धारित नहीं होती है। साक्षरता व्यक्ति को ज्ञान अधिगम के माध्यम द्वारा 'संपूर्ण आदर्श व्यक्ति' बनाती है। इसलिए यह हमारी अर्थात् हर शिक्षित व्यक्ति की नैतिक जिम्मेदारी है, की हम सभी मिलकर के हमारे आसपास जो भी व्यक्ति अनपढ़ हैं उन्हें शिक्षित करें और देश के विकास में अपना योगदान दें।

A Critical Study on Mizo Play 'DARLALPUII'

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'Darlalpuui' lemchan thawnthu hi Lalchungnunga'n kum 1996-a *Art & Culture Department*-in Mizo nunphung tar lang thei lemchan inziahsiaik a buatsaih tuma a ziah niin, lawmman pahnihna a hauh nghe nghe a. He lemchan hi *history* beh chhana ziah *historical play* a ni. Mizo *history*-a chanchin lungchhiatthlak ber zinga sawi theih tur, Sakhan lal Sibuta'n a farnu Darlalpuui se chhun anga a chhun hlum tak dan chanchin ngaihnaawm leh lungchhiatthlak bawk si beh chhana ziah a ni. A thawnthu ruangam hian Mizo *history*-a kan hmuh theih chin bak a pelh lem loh avangin kan hriat chin pawh a inang tlang viauin a rinawm a, chuvangin a thawnthu ruangam indin chhoh dan hi chu sawi ngai loah dah ta ila kan tusual tam lo ang.

'Darlalpuui' lemchan thawnthuah hian Chan III thleng a awm a, Chan I-naah Lan-V, Chan II-naah Lan-III, Chan III-naah Lan-VI thleng awmin, a vaia belh khawmin Lan 14 a awm a, heng Lan 14 zingah hian a *plot* atana thil t̄ul lo leh lemchan tihmelhem thei tar lanna pakhat mah a awm lo a tih theih awm e. He lemchanah hian *character* sawm pakua kan hmu a, heng *character* sawm pakua zingah hian Sibuta, Darlalpuui leh Lalngura te *character* hi a langsar zual niin, Darlalpuui hi a changtu ber a ni.

He lemchan thawnthu hi a inngahna hun dik tak hriat a har hle a, Rev. Liangkhaia'n 'Mizo Chanchin' lehkhawuaa a tar lan dan aṅang chuan, kum 1780 bawr chho vela thil thleng niin a ngaih theih a, Sibuta lung an phun hi kum 1794 vel a ni. Mizo hnam chanchin, lemchana chan theih tura her rem (*dramatize*) a ni a. A hmunhma inngahna hi Sakhan khua leh Lalngura khua (a hming tar lan loh) a ni.

Plot Construction:

He lemchan thawnthu ruangam (*plot construction*) hi a mum ṭha hle a. *Main plot* leh *sub-plot* pawh a inkungkaih ṭha hle. *Sub-plot* zinga mi – Lalngura leh Darlalpuui inhmangaihna emaw, Lalpuui dam lohna emaw hi la chhuak ta ila, he lemchan hlutna hi a kiam mai ni lovin, a lemchan hi a kim thei lo ang, he'ng hmun ruak luah khat tur hian thil dang eng emaw tal chu zeh luh a ngai ang. Lalpuui natna leh thihna tel lo chuan he lemchana a *climax* thlen theihna tur hi a vang hle a. Thawnthu vawrtawp thleng tura vawrh sangtu pawimawh ber pakhat a ni. Chutiang bawkin Lalngura leh Darlalpuui inhmangaihna hi la bo ta ila, a thawnthu hlutna a kiamin a ngaihnaawmna tam tak a bo thei a, a thawnthu a kim chang lo ang a; tin, Sibuta mizia hriat theihna tam tak kan chan tel bawk ang. Hemi piaah lamah he lemchana a tawpna chu a bungin a mawi tawk dawn lo hle a, thlirtu tan rilru senna tur tam tak a bo tel bawk ang.

Lalchungnunga lemchan ziah hi hmun thumaha a then theih a – a bul, a lai leh a tawp tiin. He lemchan thawnthu hi a thu bul pho chhuah dan pawh a tha thawkhat hle a, he lemchan thawnthua mi pawimawh zualte pawh Chan I-na, Lan I-naah hian kan hmu kim nghal thei a; tin, *tragedy* a nih ang ngeiin thu bul inñan dan pawh a lungchhiatthlakin a hlimawm lo hle. A tir aṅang rengin Darlalpuii-te nufa chu dinhmun chhe takah dingin, harsatna leh tawrhna an hmachhawn nghal a, a thawnthu \an tir aṅangin he lemchan hi lungngaihna chhum dum chhah takin a tuam nghal mup mai a ni.

Lemchana thil pawimawh ber pakhat chu harsatna lo thleng hi a ni. Chu harsatna chu eng nge a nih tih leh engtianga lo thleng nge a nih tih a pawimawh hle a, hei hi lemchan chawchah ber a ni bawk. Lemchana harsatna lo thleng hi lemchanin a tawn san lai ber thleng tura vawrh chhotu leh a hnu lama thil thleng tur leh kal zel dan tur hriltu pawimawh tak a nih avangin lemchan that leh that loh tehfungah pawh an hmang fo thin.

Sub-plot-a mi Lalpuii dam lohna hi a pawimawh hle a, lemchan chawchah leh harsatna vawrtawp kengtu ber pakhat a ni. Lalpuii thihna hian Sibuta mizia dik tak leh a chhunggrila سوالنا awm chu a rawn kai tho a, Puithiam chu r^wng takin a vit hlum ta nghal reng a. Chutah mai chuan lungawi zo lovin, a naupan laia a tawrhnaah chuan phuba lak duhna lian tak a rawn neih teltir bawk. Sibuta'n Darlalpuii se chhuna a chhun hlumna chhan hi 'dawi sutna' tiin sawi mah se, a nihna takah chuan 'phuba lakna' a ni zawk tih hi a thlirtu lam chuan an hai lo.

Heta ṅang hian lemchan kal zel chu lungngaihna hliir a ni ta a, mi tin mai chu Sibuta سوالنا tuartu an ni vek bawk. Darlalpuii nu tawrhna a nasa ang bawkin Lalngura tawrhna pawh a nep bik lo va; Sakan khaw mipui tu mahin Sibuta chu thiam an chantir hek lo. Chutiang bawkin Lalngura khaw mite pawhin amah Darlalpuii hmu hauh lo mah se an sun em em theuh a, chu tawrhna leh sunna chuan a lemchan tawp thlengin hmun lian ber a chang zui a, lemchan tawpna pawh Lalngura sunna leh lungngaihnaa khar a ni.

Title:

He lemchan thawnthuah hian a changtu langsar tak tak pathum – Darlalpuii, Sibuta leh Lalngura-te kan hmu a, heng mi pathumte hi lemchan thupui atana iaiawm lo leh a changtu ber atan pawha thlan nahawm tak vek an ni. Lalchungnunga hian Darlalpuii hi he lemchana a changtu ber nia ngaiin a bu hmingah pawh 'Darlalpuii' tih hi a hmang ta a ni. Duh thlan tur dang awm bawk mah se, a chung thu ngun taka thliir chuan he lemchan ziaktuin a thupui atana 'Darlalpuii' a thlang hi a awm ber leh inhmeah ber niin a lang bawk.

Ziaktu thenkhat chuan Shakespeare-a tih dan zuiin Sibuta pawh hi a changtu berah an dah thei tho bawk ang a, a chanchin hi khalh chhuakin a bu hming chawituah

pawh an dah thei awm e. A chhan chu – hnam chanchin lamah Sibuta hi a langsar luah a, Darlalpuui hi chu Sibuta chanchin hrula lo lang ve chauh a nihna lai a awm bawk. ‘Macbeth’ lemchan ang thoin *protagonist* atan hman tlak a ni a, chutiang tur chuan thlirtute rilru luahin a chungah hian mipui mit a fu \hup reng a ni. Amaherawhchu, Sibuta hi thangtharten anchhia kan lawh kumkhua tur a nih avangin Sibuta hliahkhuh thei turin Darlalpuui chanchin a khalh chhuak a, chantualah a pho chhuak thei hi he lemchan ziaktu themthiamna ropui tak a tling a, lemchan thawnthu bu hming atan pawh thlan nahawm berah a rawn chhuah ta a ni.

Lalchungnunga hian a lemchan hming atana thlan chakawm ngawih ngawih turin Darlalpuui hi a rawn pho chhuak a, hmeichhe hmel \ha leh pian nalh, nungchang tha leh nelawm; naupang pawhin an nel leh an ngaih ngawih ngawih theih mi a nihtir a; tin, a taihmakna hi faktlak a tling. Favang awllen lai pawhin a kut a awl lo va, an chhungkaw khaidingtu leh thawktu ber a ni tih pawh sawi leh chuan a ngai lo. A tlawmngaihzia leh a tawrhchhelzia mawlh mai hian rilru a hneh a, amah tiduhdah a, a pa leh a nau thahsaktu, anmahni in ngei atanga hnawtchhuaktu tan pawh phun nawi hauh lovin a thawhsak a, tanpui an ngaihna laiah theih tawp chhuahin a tanpui bawk. Hemi piah lama Sibuta’n a tawng khumna pawh chhang let hauh lovin a tuar chhuak thei a ni.

Darlalpuui huaisenna mawlh mai hi a fakawm tak zet. Harsatna, lungngaihna, manganna leh tuarna te chu indelh behtir lovin a phur kang a, harsatna eng ang hnuaiyah pawh beidawna rilru pu duh lovin hmabak eng awm thei nia a hriat chu a thlir hram hram zel a ni. Thihna kut vawtin a man mek lai, patling meuh pawhin khawngaihna dila an te ruai hun tur angah pawh huaisen takin harsatna chu a tuar tlang a. A hnukchah thleng pawhin mangan leh tanpuina ngenin amah indah hnuai ngai lo. Sibuta pawh a chhuahchhalin, a chungah phuba a la lak ve ngei tur thu chu, “... Lal tha leh ngilnei i nih beisei vang chauhva hrem thin che ka ni asin. I nunrawnzia chu ka hre vek; ka pa turin i hrai hlum a, ka nau i vaw hlum a. Hei hi hre rawh, nuam i sa reng bik lo vang. I thih hunah ka pa nen, Mambawiha nen mitthi khuaah kan lo hmuak ang che,” tiin Sibuta thil tih chu rulh let ngei a tum tih pawh kan hmu.

Heng chauh te pawh thlir hian, Darlalpuui hian thlirtu mipui mit a la a, a nungchang leh a thil tih te avangin mi tin ngainat a hlawh a, a hmel that leh amaha thil awm hrang hrang te avangin tu tan pawh a ngaihzawnawm hliah hliah theih. Amah hian mipuite ngaihtuahna hruaiin, a chungah thil thleng tur hi mi tinin an ngaichang thuap reng a. A chungah harsatna leh tawrhna te avangin mi tin khawngaih a hlawhin khawngaihna mittui hial an seng a, chu chuan a tawp thlengin thlirtu mipuite chu a thunun thei. He lemchana a changtu ber a nih bawk avangin he lemchan thawnthu bu hming atana hman pawh hi a inhmeb ber a ni.

Historical Play or Chronicle Play:

Lalchungnunga hian ‘Darlalpuui’ lemchan thawnthu a ziah hi hnam chanchina thil thleng chanchin beh chhana a ziah a nih avangin *hisrotical play* emaw, *chronicle play* emaw tiin a sawi theih awm e. Hetiangah hi chuan hnam chanchina thil thleng chu a ngai ang angin emaw, tlem her danglam deuhin emaw tar langin, *drama*-a chan theih turin an her rem thin. Lemchangtu leh thil thleng pawimawh zualte tar langin, a tul angin lemchangtu mi dangte pawh an zep tel thin a ni.

A thawnthu ruangam thlir hian Mizo chanchina thil thleng tak tak, hnam chanchin ziaktute pawhin an lo ziah tawh sa chu thawnthu ruangamah hmangin lemchan a rawn ziak a. Pi pute huna lo awm tawh ngei a ni a, a chanchin tichiang turin Sibuta lungphun pawh Tachhip dai thlangah a awm nghe nghe. Mizo hnam chanchinah Sibuta chu chungpui fa a ni lo va, t<rin a pa a hrai hlum a, a nau chu a vaw hlum baw. Chu chu lemchan chungah hian hmu chiah lo mah ila, Darlalpuui thusawi atangin a thleng ngei tih kan hre thei a. Darlalpuui leh Lalngura inngaihzawna te, Sibuta’n Darlalpuui te nufa a hnawhchhuah thu te, sial anga a chhun dan leh chanchin lungchhiatthlak zawng zawng hi hnam chanchina thil thleng ngei, ziaka hmuh theih an ni a ni. K. Zawla lehkhahu ‘Mizo Pi Pute Leh An Thlahte Chanchin’-ah chiang takin kan hmu thei.

He lemchana mi pawimawh ber ber – Darlalpuui, Sibuta, Lalngura lo langte hi a taka awm ngei te an ni a; Darlalpuui nu pawh hi a taka awm ngei a ni. Tin, Darlalpuui’n a pa leh a nau a sawite pawh hi a taka mihring awm an ni baw. K. Zawla ziak dan chuan Dungtlang lal pathum zinga pakhat Hulianan thlangtlaa Arthawr tlanga a awm laiin Sibuta hi Sakhan (Tachhip) khuaah a lal a, a ropui hle tawh a ni. A hnam chungchanga ngaih dan hrang hrang awm te zingah ‘Palian’ hnam chu mi pawm dan tlanglawn ber nia hriat a nih thu a sawi. Chutih rualin, |hangur emaw, Saivate emaw, Rawite hnam emaw nia ngai an awm baw.

A thawnthu inngahna hmun te pawh hi a tak ngei, hmun awm ngei, *historical place* a hmang baw. He lemchan hi khaw pahnihah a inngat a, kan hmuh zin zawk leh pawimawh zawk chu Sibuta khua, Sakhan (Tachhip) hi a ni. He hmunah hian Sibuta leh Darlalpuui leh a nu an cheng a, chutah chuan lemchangtute kan hmu deuh ber. Khaw pakhat zawk, Lalngura khua hi he lemchanah hian a hming tar lan ni lo mah se, Hmuifang tlang lal ni ngeiin a hriat a, Lallianvunga fapa a ni baw a ni.

‘Darlalpuui’ lemchan thawnthu inngahna hun dik tak hi hriat theih chiah ni lo mah se, kum 1700-1800 AD bawr vela thil thleng ngei niin a lang a. He lemchan ziaktu pawh hian *history*-a Sibuta hun lai mil thei ber turin engkim a tar lang a. Sibuta hun laia an khawsak dan te, an tawngkam leh tawngkauchheh mil tur ber te, an rilru ngaihtuahna thlengin he lemchanah hian tar lan a ni. Chuvangin a inngahna hun chungchangah chuan Sibuta leh Darlalpuui te hun lai (1700 – 1800 vel) a hmang a ni.

Lemchangtute inbiakna ṭawngkam tam tak hi chu phuahchawp niin a lang a, an mize mil leh an hun tawn mil turin an ṭawngkam hi a chhep rem niin a lang. Hetih rual hian an inbiakna ṭhenkhat erawh chu hnam chanchina a lan dan ang ang seng luh a ni thung. Chan III-na, Lan III-naa Khuma'n Darlalpuui leh Sibuta inbiakna ṭawngkam a rawn sawi chhawn,

Sibut, heti em hian ka chungah i rilru a lo chhiat hi ka ring lo a sin. I rilru chu ramhuai rilru tluk lek a nih hi.

Kan naupan lai khan zangkhoa a la bungbu ang ka tih kha, a bungbu ta a nih hi, i hre lo'm ni?

Hria e, ka hria a sin. Lal ṭha leh ngilnei i nih beisei vang chauha hrem ṭhin che ka ni asin. I nunrawnzia chu ka hre vek; ka pa t<rin i hrai hlum a, ka nau i vaw hlum a. Hei hi hre rawh; nuam i sa reng bik lo vang. I thih hunah ka pa nen, Mambawiha nen mitthi khuaah kan lo hmuak ang che.

tih te hi K. Zawla zia k aṭanga a lak chhawn ngei niin a lang.

Tragic Flaw:

Darlalpuui chungah vanduaia leh chhiatna lo thleng hi a chhan bulpui ber chu Sibuta niin kan puh deuh ṭhup awm e. Hei hi a dikna chen chu a awm ngei mai. Amaherawhchu, ngun taka chhut chuan, Darlalpuui hian ama tuhrah a seng zawk niin a lang. Amaha thil bet chi hrang hrang te chu ṭha hle mah se, a finna leh chakna lam a tlem deuh avangin ama hma a sial kaw zo lo niin a ngaih theih. A chhan chu Sibuta chungah pawh khawih hmasatu a nih vang a ni. He lemchanah hian Darlalpuui hi fel leh ṭha lutuk niin hmu mah ila, Sibuta hian chhan leh vang awm lovin a nghaisa lo tih kan hmu. He lemchana kan hmuh theih chin piah lam, he lemchanin a huam chin bak hma lamah hian chanchin thui tak a awm ngei a. Darlalpuui'n hrehawm taka a lo nghaisak ṭhinna chu Sibuta chuan, "Zangkhoa a la bungbu ang," tiin a lo vau lawk ngei tawh a, chu chu he lemchanah hian a takin kan hmu ta a tih theih awm e.

Darlalpuui te nufa hian hetiang dinhmun an tawh hnuah leh ngaihṭhatthlak loh tak tak thil a thlen hnuah pawh Sakan khua chhuahsan lova an la awm reng hi thil mak tak a ni. He khua hi Darlalpuui te nufa tan chuan hmun thlakhlehawm ber, an nun hlui engkim inngahna leh mite ngaih san leh zah an hlawhna hmun ni mah se, Sibuta nungchang leh an chhungkaw chungah a chet dan zawng zawng te aṭang hian, he hmun hi an tan a him lo a ni tih an pawm thiam lo hi thil pawh tak a ni. Chu chu a tawpa Darlalpuui'n a nun a chan phahna chhan lian tak a tling bawk. Sibuta'n an chungah a thil tih duh dan leh an nunna atan pawh him lo a ni tih an hre chiang em em a. An nun himna atana tlan chhuak lova he hmuna an awm reng avang hian Darlalpuui hian a nun a chan phah a ni.

Lalngura hi mi fel leh rintlak, thlamuanpui tham tak ni mah se, mihring ve mai bawk a nih avangin tih theih chin leh thlen phak chin a nei ve bawk a, thil engkim thunun thei leh ching fel thei a ni bik lo. Chu chu mihring te nihna a ni. Chutiang zawng zawng hmu thiam lo tur khawp chuan Darlalpuui hi â lo vang tih chu a rin theih a. Chuti chung pawha ama tih theih ang tih tum lo va, Lalngura kuta a innghat lutuk hi a tihsual lian tak pakhat a ni. Darlalpuui leh a nu hian Sibuta hreng ațanga chhuak turin chakna an nei a; amaherawhchu, thei reng siin Lalngura lak chhuah hun kher an nghak hi an tisial ta a ni ber. Lalngura kutah hian innghat lutuk lovin anmahni theihna hi hmang ve sela chuan Darlalpuui pawh hian hei aia rei hi a nun a hmang theiin a rinawm.

Lemchan ziaktu themthiamna hrang hrangte:

‘Darlalpuui’ lemchan thawnthu hi *history*-a innghat lemchan a nih avangin he lemchan ziaktu Lalchungnunga hian zalenna zau taka a hman a rem lo va, *plot*, *character* leh *setting*-ah te fimkhur a ngai em em a, *history* lam thil thlengte chiang taka tar lang chungin he *play* ța tak hi a khawrh chhuak thei a ni.

Hnam chanchin awm sa *dramatize* tur hian themthiam a ngai țin reng a, Sibuta hi mi challeng sa a nih avangin a kianga *character* dang *protogonist*-a hmang tur chuan a harsa hle ang tih a rin theih. He lemchan ziaktu hian hnam chanchina langsar sa leh hriat hlauh zawk Sibuta chanchin leh a nihna te tidanglam chuang hauh lovin, *history*-a *character* lang ve pakhat, Darlalpuui chu *protagonist* ni thei tura a chhawp chhuak thiam hi a themthiamna ropui tak a ni.

He lemchan ziaktu hian *dramatic device* thiam taka hmangin, a lemchan lan hrang hrangah te hian a zep tel bawk a. Darlalpuui nu thusawi, “... Chutin hmanhmawh lem ma’ che, chung a Pathianin mal min sawm chek ang,” tiin *verbal irony* ța takin a rawn zep a ni. Chan I-na, Lan III-naah Lalngura țaawngkam, “Ka tu leh fate lo piang tur tan pawh ranngo rawn zawn nan ka la rawn hmantir fo vang,” tiin *situational irony* kan hmu bawk. Hemi bakah hian Darpuui țaawngkam, “Ka pa dam lai ni se ka va’n ti tak em! Eng pawh ni se, tuilairap zawng ka ni ta lo ve. Mahse, engati nge maw \hawpawp ang chauha rilru ka la put a, ka lawmna hi chhuhsak ka la hlau em ni dawn. Rilru natna hian min chiah hneh lutuk a ni ta ve ang. Mihring chin hriat a ni lo hlauh te hi a vanneihthlak zawk phian hi a,” tiin *soliloquy* \ha tak kan hmu bawk.

Lemchan thawnthu ținkhatah chuan awlsam takin a changtu ber, *main character* hi a hriat mai țin a, he lemchanah hi chuan a changtu ber chungchanga inhnial theih tak turin lemchangtu mi pathum Darlalpuui, Lalngura leh Sibuta a din chhuak a, a changtu ber dinhmun luah thei tur khawpin an buk a inang tlang a ni. Hei vang hian he lemchan ziaktu hi *character* din chungchangah a hniam lo hle tih a hriat theih a. *Character* zir chian tlak tak tak a rawn chhawp chhuak thei a ni.

Tragedy ziarangah chuan *unity of action* hi mi thiamte chuan an ngai pawimawh hle țin a. Chutiang bawkin he lemchanah hian a thawnthu hi pakhat, ngil

taka kal chho ngar ngar ang mai a ni. *Sub-plot* ni anga lang pahnih – Lalpuii chungchang leh Lalngura leh Darlalpuii inhmangaihna pawh hian a *main plot* a tibuai lo mai ni lovin a *main plot* atana t̄angkai em em, Darlalpuii hun tawn chhoh vek a nih avangin *main plot* nen a inkungkaih t̄ha em em a. A lemchan thawnthu hi kal khata kalin a *sub plot* tibuai loin ngil takin a kal zar zar kan ti thei ang.

Lalchungnunga hian Darlalpuii lemchan hi *tragedy* firin a ziak a, *comedy* nen a pawlhsawp ve lo. Lemchan thawnthu t̄antirh a t̄ang hian boruak zangkhai hip tur a vang hle a, *protagonist* tana beiseina eng lo lang ve det det pawh *villain* hmang hian tihtawp zel a ni. He lemchan pumpui hi Sibuta sualna, nunrawna leh a thinrim hrikthlaknain a tuam chhuak vek a, a tir a t̄anga a tawp thlengin chu chu lemchangtu dangte pawhin an tuar a ni. Sawisel bo khawpa fel Lalngura thinlung pawh nasa takin a hliam tel a ni. Lalchungnunga hian hetiang taka *tragedy* t̄ha a khawrh chhuak thei hi fak a phu hle a ni.

Lemchan-a thil pawimawh tak ni t̄hin chu harsatna lo thleng hi a ni. He lemchanah pawh hian harsatna leh buaina chi hrang hrang kan hmu a, lemchangtu nun tluang t̄ha tur leh malsawmna dawn tur te, beiseina k[^]wl eng tur te pawh harsatna chh<m chhah takin tuamin a rawn tihawk zel a. He lemchana harsat lo thleng te hi hringnuna thleng thei reng leh pawm tlan theih turin he lemchan ziaktu hian a hun tak zelah a rawn thlentir t̄hin a, heng harsatna thleng te hi a pawmawm thlap thei vek a ni. Awihawm loh leh awm ang lo lutukin harsatna a piantir lo va, he lemchan ziaktu themthiamna leh he lemchan hlutna tizualtu a ni a, *tragedy* a nihna tura hmanraw pawimawh ber pakhat a ni bawk.

History lamah chuan Darlalpuii kan hmuh theih chin hi a tlemin a tawi hle a, chuti chung chuan he lemchan ziaktu hian lemchan thawnthu tawi fel takah *history*-a thil thlengte chu tawi fel tak leh kimchang takin a rawn khung khawm thei a. Mizo hnam chanchina langsar chin hmaih hauh si lovin Lan 14 lekah a khung khawm thei hi a themthiamna kawng dang leh chu a ni. Lemchan awmze nei puitling tluan t̄ha tak din chhuakin thil pawimawh leh tar lan \ul chin chu a kim thawkhat hle a ni.

Tragedy lemchana pawimawh tak pakhat chu *katharsis* hi a ni a, hetiang hlauhthawna, hlauhna leh lainatna siam thei hi *tragedy* lemchan hlawhtlinna pakhat a ni t̄hin. ‘Darlalpuii’ lemchanah pawh hian *katharsis/catharsis* hi hlawhtling taka hman a ni a. Darlalpuii leh a nu chung a Sibuta chet duh dan a t̄ang hian hlauhthawna lian tak a thlirtuten an nei nghal a, Darlalpuii, mi tin ngainat leh thlirtu mipuite ngainat, a mizia, hmel leh pianphung avanga mite ngaihzawn ruk huai huai chungah chuan Sibuta’n a suahsualna, nunrawna leh thinrimna a hrithla chho mawlh mawlh a, hei hi a tir a t̄ang renga mite hlauhthawn ruk a ni. Heng a tawrhna avang leh a duhawmna te avang hian Darlalpuii chuan lainat a hlauh pah lehzual a, a tawpa a chung a thil thleng avang hian mi tinte khawngaih, mite mittui tlak pahna leh an

thinlunga khawngaihna leh lainatna nasa tak puttirtu ni turin he lemchan ziaktu hian a din chhuak baw a ni.

He lemchan tihluta leh a ziaktu themthiamna tar langtu lian tak pakhat chu a *dialogue* tha tak tak mai hi a ni. He lemchan chungah hian a hun laia an tawngkam awm tak tak hman a ni a, a changtute inbiakna tawngkam te hi a sawitu nena ngaihbelin an sawi awm tak tak leh an tawngka chhuak awm tak tak a hmantir thiam hi fak tlak a ni. Darpuui nu tawngkam, "...Zawlze dang pu a nih loh phawt chuan kan lamah chuan a tawng vein ka hria a ni," tia a fanu a hmemna te hi a \ha hliah hliah mai. Heng bakah hian tawng upa thahnem tak a zep tel thiam baw a ni.

Hemi hrulah hian Lalchungnunga tawngkam thiamzia leh chheh nalh theihzia kan hmu baw. "... Duh leh Darpuui chu Ngura thinlungah leh laikhumah lo zal mawlh se la...", tih te, "... Darpuui, ainawn chuan kangthai a dip e tih thil thua ainawn chu phun sawn niin a insawi a," han tih te hi a ziaktu tawngkam chher chhuah liau liau, hmanpui ve atana itawm ngawih ngawih a ni a, a mawiin a sawi tum a chiang a, thu a thup nalh em em baw. Hetianga tawngkam mawi hi hmuh tur a thahnem hle a ni.

He lemchan ziaktu hian heng tawngkam leh thusawi awm sa hrang hrang: "Sibut, heti em hian ka chungah i rilru a lo chhiat hi ka ring lo asin. I rilru chu ramhuai rilru tluk lek a nih hi" tih te, "Kan naupan lai khan zangkhoa a la bungbu ang ka tih kha, a bungbu ta a nih hi, i hre lo'm ni?" tih te, "Hria e, ka hria asin. Lal tha leh ngilnei i nih beisei vang chauha hrem thin che ka ni asin. I nunrawnzia chu ka hre vek; ka pa t<rin i hrai hlum a, ka nau i vaw hlum a. Hei hi hre rawh; nuam i sa reng bik lo vang. I thih hunah ka pa nen, Mambawiha nen mitthi khuaah kan lo hmuak ang che," tih leh a dang dangah he lemchan ziaktu hian Mizo *history* ziaktute'n an lo hman tawngkam tam tak chu a ngai ngaiin a seng lut thiam hle a, a sawitirtu leh a sawitir hun pawh a inremin, *history* ziaktute thu hman sa reng a ni tih pawh hriat loh khawpin a chhep rem thiam a ni.

History lam atanga thlir chuan Darlaluipui hi Sibuta hming leh chanchin hrula lo lang ve pakhat ang chauh a ni a; amaherawhchu, he lemchan ziaktu Lalchungnunga erawh hi chuan Sibuta chanchin leh hmingthanna chhan zawng zawng paih bo si lovin Darlaluipui hi he lemchan chungphumah a hmangin, lemchangtu pawimawh berah a chher chhuak thei a ni.

The other side of Sibuta (Sibuta : A lanna tlang dang a\angin)

Sibuta hi he lemchana *character* pawimawh ber a tih theih hial awm e. He lemchan thawnthu chhiar kher lo pawhin Sibuta hming hre chin chuan a nunrawnzia kan hre tel theuh ngei ang. Darchuailova Renthlei chuan, "Mihring pangngai tana a tuma tum chhin awm pawh ni lo, rawng thei ang bera phuba la a, Darlaluipui Sial ang maia chhuntu Sibuta hi misual a ni ti ila a mizia kan sawi kim vek awm e," tiin a sawi hial a ni (Lecture On Drama 120). He lemchana Sibuta mizia pawn lam lang thei chin

aṭanga chhut chuan Sibuta hi ‘mi sual’ tia vuah tlak a ni reng a ni. A mizia kan hmuh theih chin apiang hian mi sual leh phunglung tak mai a nihzia a nemnghet thlap thei zel mai. Darlalpuia a thih dawn a, “I nunrawnzia chu ka hre vek; ka pa t<rin i hrai hlum a, ka nau i vaw hlum a. Hei hi hre rawh; nuam i sa reng bik lo vang. I thih hunah ka pa nen, Mambawiha nen mitthi khuaah kan lo hmuak ang che,” a tih hian he lemchana kan hmuh si loh, hun kal tawha Sibuta lo nunrawn tawh dan fiah takin min hmuhtir a. He lemchana kan hmuh theih chin chauh aṭang pawh hian Sibuta mizia hi sawi dawn pawh ni ila, ‘Mi sual leh nunrawng’ tia sawi tho tho hi Sibuta hian a phu hliah hliah niin a lang.

Hetiang tak hian Sibuta hi sual leh nunrawng ni mah se, eng vanga hetiang nungchang hi lo pu ta mai nge a nih, tih hi zawhna pawimawh tak, Sibuta nihna dik tak tar lang thei zawhna a nih avangin he zawhna chhanna hi kan ngaihthah mai tur a ni lo ang. Mi sual kan tih te hi chhan awm lovin an sual ngawt thei lo, tih hi mihring nungchang zirtute ngaih dan lian tak pakhat niin, nungchang ṭha leh nungchang ṭha lo kan tih pawh hi inthlah chhawn lam ai mahin, chhungkaw inenkawl na aṭanga kan puak chhuah a ni tlangpui niin *Sociologist*-te chuan an sawi baw. Sibuta chanchin kan hriat chian theihna ber K. Zawla chuan, “Sibuta hi Darlalpuia pa chhungpui fa a ni lo va, fapa a neih theih loh avangin Darlalpuia pa hian a aiawhtu, a roluawtu atan kum li vel a nihin, chhungpuiah lal nun zir turin a la lut a, a sualin a luhhul em em a, Darlalpuia hian lal a la ni dawn si a, nungchang chhia a put reng chuan khua leh tui tan a ṭha lo vang tiin a hrem ṭhin a,” tiin a sawi (Zawla 186). Hei hian Sibuta nungchang tam zawk hi chu Darlalpuia te chhungkua aṭanga insiam a ni ang tih ngaih dan thui tak a siam lo thei lo.

Sibuta bul leh bal hi chiang taka hriatna awm lo mah se, Darlalpuia pain a aiawh tura a lak hian kum li a tling awrh chauh a ni a. Darlalpuia pa ina nungchang sual leh ṭha lo chhawm lut tur atan chuan a la naupang lutuk. Chuvangin Sibuta nungchangah hian a chenpuite hnen aṭanga a zir chhuah a tam zawk ang tih a rinawm. Tin, Sibuta hian kum riat a tlin hma chuan Darlalpuia pa in chhungah hian chhungpui fa chanchangin ngaihsak leh duat pawh a hlawh thawkhat viauin a rinawm baw. “Tin, Sibuta kum riat a tlinin, Darlalpuia nau mipa a lo piang ta hlauh mai a, an lawmin an duat em em a.” (Zawla 187). Sibuta’n nau mipa a neih aṭang chiah hian Sibuta nunah ama duh reng vang pawh ni lovin helna a lo inmung ṭan ang tih a rinawm. A chhan pawh Darlalpuia pa hian ama rila rah ngei a fapa chu Sibuta ai hian a hmangaih zawk lo thei dawn lo va, Sibuta dinhmun hi a ni telin a hniam salh salh ngei ang. Chu chuan Sibuta rilruah helna a thlen tam tial tial thung dawn a ni. Hei hi thil ni thei tak pawh a ni reng a ni; *Psychologist*-te chuan, “Chhul khat kual ṭheuh ṭheuhah pawh unau dangte aia ngaihsak loh bik nia naupangin inhriatna an neih chuan an nu leh pate ngaihven hlawh nan pawikhawih an ching ngei ngei ṭhin,” tiin an sawi baw. Hei hi a takin Sibuta nunah a lo lang chhuak a, naupang fel tak ni ṭhin kha naupang luhhul, sual leh phunglung takah a lo inlet a, chu chu Darlalpuia hian hre thiam lovin, talhfiak nena

chinfel mai theih nia ringin Sibuta chu na deuh taka hrem chang pawh a nei ta fo reng a ni. Hei hi Sibuta sual leh luhlul vang ngawr ngawr a ni lo, Darlalpuui nu leh pate hian fapa an neih takah chuan Sibuta hi thlahthlamin, Sibuta hmakhua tur, Sibuta lungawina khawpa an rel felsak loh vang a ni mai. Tin, Sibuta nungchang tha lo, Darlalpuui berin a zilh a, a hrem fo mai pawh hi Darlalpuui pa hian Sibuta hi fapa a neih takah chuan eng hu-ah a ngai tawh lo va, Sibuta nungchang lo inthlak ta pawh hi a en liam vel mai mai niin a ngaih theih bawk. Chuvangin Darlalpuui pa hian Sibuta laka a thutiam chu chhungril lamah a bawhchhia a, a nihna takah chuan Sibuta laka a thutiam hi a sut fel der a ni zawk.

Tichuan, Sibuta hian a chanvo ve reng tura a lo ruat, lalna leh thuneihna te, rosum leh pai zawng zawng te chu chan mai thei dinhmunah a ding a ni tih a inhriatin, a kawng daltu apiang chu a thian fai ve ta nghauh nghauh mai a ni. Amaherawhchu, Mizo hnam chanchinah hian lal chhungkaw zingah lalna leh thuneihna duh vanga helna leh inphiar rukna sawi tur dang a awm loh avangin a awm chhun Sibuta chanchin hian sawi a hlawhin, amah Sibuta ngei pawhin dem a hlawh a, thangtharte rilruah pawh a dinhmun leh rilru sukthlek chhutpui tumna lam aiin a nunrawnna lamin hmun a luah thuk phah ta zawk a ni. Hetia kan sawi hian Sibuta hi thiam chantir kan tum vang a ni lo va, Sibuta hi nunrawng leh sual sa hrim hrima piang ni lovin, Darlalpuui te chhungkuain dinhmun khirkhkan taka an nawr luh vang zawka ama chanvo tur ve reng humhim tura a beihna hian nunrawng taka chet lak ve mai loh chu duhthlan tur dang a siam tlat loh vang zawk a ni.

Darlalpuui nena an inkar hi chik taka kan chhui chuan Darlalpuui hian Sibuta hi tlang chang tur vuaka a vuak aiin, a mimal huatna leh thinrimna hrikthlak nan Sisuta hi a hmang a ang zawk mah. Sibuta'n, "Kan naupan lai khan zangkua a la bungbu ang ka tih kha, a bungbu ta a nih hi, i hre lo'm ni?" (Chan III, Lan III) a tih hian Darlalpuui chungchang thui tak a sawi tlat a ni. Darlalpuui hian Sibuta hi nuṭa tak taka en chu ni sela Sibuta hian zangkaw bungbut tur thu hi Darlalpuui lakah hian sawi a sawi dawn em ni? "Zangkua a la bungbu ang," tih thu awmzia hi hrilh fiah ngai loin kan hre theuhin a rinawm a. He thawnkauchheh hmang fo tur chuan a hmangtu dinhmun a chhiat a ngai thawkhat hle thin. Mahni nunah han inchan ila, thinlung taka min hmangaihtu nia kan ngaihten kan thatna tura min zilh emaw, min vaw hrep emaw a nih pawhin kan haw hlen ngai lo. A chhan pawh hmangaihna nena talhfiak kha thlun zawm a nih tlat vang a ni. Darlalpuuiin Sibuta a hrem thin zawng zawng te kha hmangaihna vang a nih chuan, Sibuta hian a hre thiam khawp ang a, zangkaw bungbut tur thu hi a sawi a sawiin a rinawm loh.

Amah Darlalpuui ngeiin, "Hria e, ka hria asin. Lal tha leh ngilnei i nih beisei vang chauhva hrem thin che ka nia sin," (Chan III, Lan-III) tia a sawi hian, Darlalpuui hian Sibuta hi a hmangaih vanga hrem zawng a ni lo tih a chiang khawp mai. Chuti ni lo se Darlalpuui hian, "Ka hmangaih vang chea hrem thin che ka nia sin," a ti ngei ang.

Hmangaihna tel hauh lo pawhin mi dang te hi t̄ha tur leh ngilnei tura beisei hi thil harsa a ni hran lo, hmangaih tel kher hi a har mai pawh a ni! Hmangaihna hming chhala kan inhrem a nih pawhin hmangaihna nen veka tuam dam a ngai t̄hin. Chuti a nih loh chuan a tuartu thinlung chu hliamin a awm a, a dam thei t̄hin lo. Chuvangin, Darlalpuii chungah heti tak maia Sibuta a r̄wng ta pawh hi Darlalpuii hian Sibuta thinlung hliam hi hmangaihna nen a tuam damsak tlat loh vang a ni. Hemi kawngah hian Darlalpuii hian thiam thu sawi tura v̄n hlein a rinawm.

Tin, Sibuta miziaa thil mak tak lo lang leh chu, Darlalpuii se chhuna a chhun hlum chhan hi a ni. Darlalpuii se chhuna a chhun hlum chhan hi a naupan laia Darlalpuii a hrem t̄hin vang ai mahin, Sakhan tlang a t̄hut hnua an chhungkuaa chhiatna lo thleng vang hi ni zawkin a lang. Darchuailova Renthlei chuan, “Darlalpuii chu phuba lak nan a tihlum a ni lo va, a fanu dawi hlumtu dawi sut tura tihlum a ni zawk. Hei hi phuba lakna a ni lo va, dawi sut nana thil tih a ni zawk,” (Lecture on Drama 129) tiin, Sibutan Darlalpuii se chhuna a chhun hlum chhan tak zawk niin a sawi nghe nghe a ni. Tin, Sibuta hian phubu lak duh hrim hrim vanga Darlalpuii nunna hi laksak duh ni sela Sakhan tlang a t̄hut tirh phat a t̄angin Darlalpuii chungah a t̄uan ngei ang. Kawng lehlamah Sibuta hian Zangkhoa a la bungbu ang tiin t̄awngkam cheh fo t̄hin mah se, Darlalpuii te nufain a kut hmawr pawh tuar lova Sibuta in an chhuahsan theih danah hian Sibuta rilruah hian t̄hatnain hmun thuk tak a luah ve renga ni tih kan hmu thei bawk.

Darchuailova Renthlei-in Sibuta'n Darlalpuii a thah chhan tak chu dawi sut nan a ni a tih hi a dik rual rualin a phenah hian rilru lama Sibuta chak lohna ruk tak a inphum tlat a. Chu a chak lohna chu hmangaihna hi a ni. Sibuta bul leh bal hi he lemchanah hian Chiang taka tar lanna a awm lo a, kan hmuh chhun chu a nupuiin, “Kan zik a bul em e tih lohvah pheih hi chuan rual kan chhin lohna a awm bik lo,” (Chan I, Lan II) tia a sawi danah Sibuta hian pianpui unau a nei mumal lo a nih hmel a; tin, nu leh pa pangngai kara seilian a ni lo bawk. Chuvangin, Sibuta hian a nun chhungril takah hmangaihtu leh hmangaih tur a mamawh a, a nunkhua a har ru fo ngei ang. Chu achhapah a fanu neih chhunin a boralsan leh ta hlauh si a, hei hian Sibuta hi namen loin a rilru sukthlek a kuai her a. Rilru fim taka inngaihtuah aiin a fanu a hmangaihna chuan a fanu thih chhanah puhmawh tur a zawn phah ta a ni. Tichuan, Bawlpu leh Darlalpuii chungah thu tawp siamin an pahniha \ang rualin a fanu chu an dawihlum ni ngeia rinna a nei ta hial a. A fanu thihna vangin Darlalpuii a huatna muthlu tawh pawh chu kaih thawha awm lehin, “Lalpuiin fam min chansan tak dan hi maw le. Ka naupan laia min en dan kha rulh nana vanlung mei pawh ai phak lova ka siam hi min chhan letna a ni mai lo vang maw?” (Chan- II, Lan-II) tiin, Sibuta hian ngaih dan hrawmhraw zet mai a neih phah ta hial a. Tichuan, Darlalpuii chu dawithiamah a puh a. A dawi sut nan tiin r̄wng takin a chhun hlum ta a ni. Heng thil thleng zawng zawng hi a bul berah chuan a fanu a hmangaihna a mit a tihdelsak vang a ni kan ti thei ang.

A ṭhat tawk lohate:

‘Darlapuii’ lemchan hi kawng hrang hrang aṭanga thlirin a \hain belh chian pawh a dawl hle a; amaherawhchu, mihring hi chu famkim lo leh tih sual chang nei ṭhin kan nih miao avangin felhlel deuh lai leh ṭhat tawk lohna lai te pawh a nei ve nual a, chung te chu a langsar zual lo thlir ila:

Mizote hi mi ina kan chuankai dawn reng rengin kawngka kik hmasa lo emaw, aw thian hmasa lo emaw chuan puitling chin chu an pawng luh tawp ngai meuh lo. Amaherawhchu, he lemchan Chan I-na, Lan I-naah hian, Darpuii te nufa titi mawlh mawlh laiin Lalngura chu kawngkaa lo ding reng tawh ang maiin kan hmu a, zanah lehngal, veng hmawra hmeithai nufa chuan kawngkhar lo chuan an awm a rinawm lem loh a, mi dang inleng an nei lo tih chiang takin a hriat bawk. He lai tak hi chu tlema siam rem deuh atan a itawm ngawt mai.

Darpuii te ina Lalngura leng, Chan I-na, Lan I-na-a mi hi thil pangngai tak a ni a, amaherawhchu, Lalngura haw turin a mang ṭha pawha Darpuii’n a mang ṭha let ve miah lo hi thil nihphung lo tak a ni. Lalngura’n, “Mang ṭha mai zawk le,” a tih zawhah hian, kualkhung chhungah ‘A chhuak ta a’ tiin dah ni se, hemi dawt chiahah hian Darpuii hian ‘mang \ha’ ve ta bawk se. Tichuan, kualkhung chhungah bawk ‘Darpuii paw’n la kaih dah ṭhain thuk a thawlh a. Mu turin a insiam a’ tih ni se, he lai lan kharna hi chu a duhawm zawk ngei ang.

He lemchan pheh hmasa berah hian Darpuii nu ṭawngkam, “... Pathianin mal min sawm chek ang a,” tih kan hmu a, kum 1700 - 1800 inkarah hian Pathian tih ṭawngkam hi an lo cheh tawh viau em ni ang tih ngaihtuahna a tithui hle. Heng hun lai hian an hman tlanglawn a la rinawm lo hle. Kum 1894, August ni 1 aṭangin Bible hi Mizo ṭawngin an letling ṭan a, hetah pawh hian a tirah chuan Pathian tih an hmang lo. ‘Khuanu’ tih tur nge ‘Pathian’ tih zawk tur tih pawh an inhnial fe a nih kha.

A dawt lehah chuan, Chan II-na Lan II-naah, Lalpuii dam lo chungchangah lalnu ṭawngkam hian ngaihtuahna a tithui hle mai. “... Bawlhmun aṭanga puithiam a rawn kir hun chuan biak lai lungawina a rawn hawn ngei ang a,” tih kan hmu a. Hei hian an inthawina chauh piah lamah, Mizo sakhuaah hian ramhuai hi kan lo be reng em ni (?) tih zawhna lian tak a siam thei. Khawsik thawina atan hian Daibawl hi an hmang ber a. Tuihuai a nih chuan arpa an hmang a, ramhuai a nih chuan ar nu an hmang ṭhin. Heng huai pahnih te hi kan biak lai an lo ni reng a nih chuan, Mizote hi ramhuai be hnam angin min chhuah der tihna a ni dawn a, a fuh chiah lo deuh niin a lang. Tin, “Daibawla thawi dam zawh loh hi chu an awm khat viau a nia,” tiin lalnu hian a sawi bawk a, hei pawh hi pawm a harsa deuh. Daibawl hi khawsik thawina naran a nih avangin dampui loh chang an nei ve fo va, chumia an beidawn hnuah chuan Bawlpui an hmang leh ṭhin a ni.

Chan III-na, Lan VI-naah hian 'awkhrawl' tih kan hmu a, heta 'awkhrawl' hmanna hi a dik chiah lo niin a lang. Hman dan dikah chuan, 'mi duham leh pamham' lam sawina atan hman thin a ni a. Hetah hi chuan Sibuta nunrawna leh lal hrawtna sawina atan a hmang thung a. Hei chu siam danglam atan a tha khawp mai. Lemchan thawnthuah, a bikin *tragedy*-ah chuan Darlalpuui hi he lemchan lungchhiatthlak taka chang tur hian a tling tawk lo niin a lang. A tir a tang rengin mi tha, dik lohna leh fel lohna pawmawm tak tar lanna a awm lo va. *Tragic flow*-ah chuan 'hamartia' hi thil pawimawh tak a ni a, *tragedy* lemchan tluantlingah chuan hmuh tur a awm thin a, chu chu *protagonist* chungah a thleng bawk thin. 'Oedipus' leh 'Macbeth' lemchanah te pawh chiang takin hmuh tur a awm. Chuvangin, he lemchan atan hian amah hi a tha lutuk a ni. Mi tha chungchuang tak chu dinhmun sang a tanga paihthlak a, a dik lohna leh thiam lohna pawh lang hauh lova chhiatna rapthlak tak an chungah thlentir hi mi thiamte chuan an duh ngai lo. Hetiang a nih chuan lemchan thlirtu tan a thinrimthlak thin a ni. Chuvangin Darlalpuui hi *tragic heroine* tur chuan a thianghlim mah mah a ni.

Lemchan zir miten *tragedy* duhtuina mual a tanga an thlirin, lemchana an ngaih pawimawh em em thin; *three unities* hi duh angin a vawng tha tawk lo tih a lang bawk. *Unity of action* chu sawisel ngai loah lo dah ta ila, *unity of place* lai ber hi duh thu a sam ta lo a ni. He lemchanah hian *setting of place* pahnih kan hmu a, chu chu Sibuta khua, Sakhan leh Lalngura khua (Hmuifang khua ni ngeia lang) te kan hmu a ni. Hei hian *tragedy* kalhmanga *unity of place* chu a vawng tha lo deuh tih a lang a; amaherawhchu, hetiang tel lo pawh hian lem chan tha tak chu a ziah theih tho bawk ang.

'Darlalpuui' lemchan kan thlira lungawithlak loh ta ber mai chu *dramatic justice/poetic justice* kan hmu ta lo hi a ni. Darlalpuui hi sualna reng nei lo ang maiin a lang a, an naupan laia Sibuta a hremna thin zawng zawngah te chuan tu mah rengin thiam loh an chantir lo. Tin, amah leh a nu tawngka ngei a tang pawhin chu chu a pawmawm hle bawk. Chuti a nih lai chuan sualna nei lo leh fel lohna reng nei lo chungah hetiang em ema tawrhna nasa a thleng mai hi pawm thiam a har a, a lungchhiatthlak rualin a thinrimthlak em em a ni. Hei tak hi *tragedy* lama mi thiamten a changtu (*protagonist*) thlan fimkhur ngai an tih lai tak chu. 'Oedipus' leh 'Macbeth' lemchan te kan thlir chuan *error of judgement (hamartia)* kan hmu thin a. Chu chu *protagonist* chungah a ni fo thin.

He lemchanah hi chuan mi fel, sualna reng nei lo chungah tawrhna leh vanduaina, luangngaihna leh thihna hial a thlentir a, chutih rualin mi sual, thil tisualtu leh tualthattu chungah eng hremna mah lek a ni ve lo thung. Hei hian he lemchan hi chhiar a tinuam lo a, rorelna dik a awm loh avangin a chhiartu leh thlirtu mipui thinlung nasa takin a tih thei a, mi tam takin an hlut loh pah thei bawk a ni.

Heng kan han sawi tak te hi thlirna dang awm thei nia ka hriatte tanchhana hmanga he lemchan hi thlir kan ni a. Sibut nunrawna sawi fihlim tumna lam ni lovin, Matthew Arnold-a'n *critic* chuan tan lem nei hauh lovin thuziak te a thlifim tur a ni a tih zulzuia thlirna a ni ber. Heng, ziaktu thenkhat thlir dan ka han tarlan te hi an thu leh hla hnial thlak tumna lam hawia tar lang kan ni lo va, kan thu leh hla te hian zau zawk leh fet zawk pawha thlir leh thlitfim hi an dawl tawk a ni, tih lantirna atana hman an ni zawk. Heng a chungah duh thu a sam tawk lohna thenkhat kan han tar lan avang hian he lemchan hi lemchan tha a tling lo tihna emaw, zir tlak leh chan tlak loh tihna emaw a ni hauh lo va, a lemchan bu pumpui atanga kan thlir hian he lemchan hian that lohna aiin thatna tam tak a nei zawk. A thatna leh hlutna tam tak karah a that tawk lohna leh duh thu a sam tawk lohna te hi a lo lang ve det det chauh a ni a, mi thiam zawk leh mit fim zawkin an thlir phei chuan, tuna a that leh hlutna kan han tar lan mai bak pawh hi hai chhuah tur tam tak an hmu ngei ang tih a rinawm.

Eng pawh ni se, 'Darlapuii' lemchan thawnthu hi *tragedy* tha tak a ni a, Mizoten *tragedy* lemchan kan neih zingah phei chuan a tha ber pawl a tling hial awm e.

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Roliana Ralte Hla Phuah Bihchianna

H.T. Lalzamliaana

Mitdel awm tawh lohna Jerusalem thara châwl ta Roliana Ralte hi R. Dinga leh Lalngaii te fa niin March 1, 1951 khan Rahsiveng Lungleiah a lo piang a. Unau pathum a nei. A pa R. Dinga hi a vanglai chuan zai ngaina tak leh solfa thiam tak a ni. Ni 14.2.1980 khan Rahsiveng nula H. Zothansangi nêh inneiin fa pali, fapa pahnih leh fanu pahnih an nei. Kum 1979 kum tâwp lam a\angin Serchhip College-ah Mizo Subject Zirtirtu hna a thawk a; Jan 1, 1982 a\angin Lunglei Govt College-ah Mizo Subject Zirtirtu hna a thawk leh a, He hna hi Ni 20.12.2003, cancer natna avânga a thihni thleng khân a thawk a ni.

Roliana Ralte hi mi danglam bîk a ni a, hla phuah thiam a nih bâkah zai thiam a ni a, a hla phuah eng emaw zât hi AIR-ah a record nghe nghe a ni. Sik leh sa (environment) humhalh kawngah pawh a thawh hlâwk hle a, Lunglei leh Tlabung inkâr kawngpui kamah hian amahin Laui (Lamkhuang) \iak a lo phun fo tawh \hin. Lunglei Govt College-a a thawh lai hian thing leh mau, lui lam sa leh savate chereu nasa lutuk a vei hle a; College huang chungah hian June 3, 1998 khan “Green Mizoram Movement” din a ni a, a dintute zingah hian a tel ve nghe nghe a ni. Chuvângin, Roliana Ralte hi ‘Environmentalist’ a ni ti pawhin kan sawi thei âwm e. YMA-ah pawh a phâk ang tâwkin a inhmang a, Rahsiveng Branch YMA Vice President a lo ni tawh a, Kum 1983 ah te, 1987 – 1994 chung khan President hna a lo chelh tawh bawk; Sub. Hqrs – ah pawh President leh Vice President hnate a lo chelh tawh bawk a ni.

Tin, infiam ngaina tak a ni a, kum 1974-a NEHU, First Sport Meet, Shillong-a neihah Gold Medal a lo dawng tawh a ni. Pa \awngkam thiam tak leh zirtir thiam tak a ni a, Lunglei Govt College-a a thawh lai hian Class a lâk hun a thlen chuan Mizo subject la ve lêm lo zirilaite hi a lecture ngaithla turin Class room-ah an \hu ve \hap \hin.

Roliana Ralte hian hla 42 a phuah a, chûng a hla phuah zingah chuan Lungluala nêna an inphuah \awm ‘Tawn leh ni tur’ tih leh R. Dinga hla phuah a thlûk a siamsak ‘Setana râli an do tûrin’ tihte chu dah tel a ni. A hlate hi kum 1974 – 1982 inkâra a phuah deuh vek a ni a, a hla phuah hmasak ber ‘Chul hnu Vangkhuah’ tih hla chu 1966 kuma a phuah a ni thung.

A hlate hi tunlaia hla phuah dân kalhmanga phuah a ni tlangpui a, châng khata tlar li awmin, thunawn neiin a hla tam zâwk hi chu a phuah a. A hla \henkhatte erawh chu châng khata tlar ruk awm te, thunawn nei lote leh ‘Jerusalem Tharah’ tih hlaah chuan châng thum awmin a thunawn pawh châng tinah a dah a; a thunawn tinte tlar khatna a\anga tlar thumna chu inang vekin, tlar linaah erawh thu dang a hmang vek thung a ni.

A hla thute hi a tuangtamin han chhiar pawhin a thlûk a dik zaih zela chhiar a nuam êm êm a ni. Entir nân –

- 1) *Nang iang chawi thiam rêng an awm lo,
Chhâm ang zâl thovin i hril dîn ang suihlunglên (Fam Lalzova)*
- 2) *Pâr tin lâwrin sam ang \hen ni tûr rêng kan dâwn lo va,
Kumtluang bahsam suihna pâr min lo hlân a. (Ka di, ka di)*

Roliana hlaa kan hmuh langsâr tak pakhat chu hla thu hman nawn hi a ni. A hla tam takah hian remchâng takin hla thu ngai hman nawn a nei nual. Entirna \henkhatte:-

- 1) *Fam Lalzo, I sakhming sawi kan bâng lo*
Fam Lalzo, I sakhming sawi kan bâng lo (Fam Lalzova)
- 2) *Kuhvakhawr khawr khawrna*
Kuhvakhawr khawr khawrna (Kuhva khawrna)
- 3) *I chul zo dâwn*
I chul zo dâwn
I chul zo dawn (Leitlangpui)

A hla phuah 42 ah hian hetiang a hla thu a dah nawn hi wawi tam tak kan hmu. Roliana Ralte hian hla thu mâwl tê tê, han chhiar pawha hriatthiam awl tak a hmang \hin a, hla thu khirhkhân a hmang meuh lo. Chutih rualin a hlahte hian midangin an hmanpui ve lêm loh hla thu \henkhat kan hmu thung a – Biak rûn dârpui (Zanmu chhing lote ka dawn), thinlai chhâwn ang thle (Lunglai her rawh), Sakhmêl ser\awk iang (Aw Vala, Vala), neih loh kângvar a chang zo ta maw (Chulhnu vangkhua), tangka darzâm (Fam Lalzova). Hêng kan târ lan bâk pawh hi a hlaah hian kan hmu nual a; a \hente hi chu ama chher chawp ve rêngte pawh niin a lang.

A hlaphuahte hi a hnuaia târ lan ang hian hlâwm hrang hrangin a \hen theih âwm e.

1. Khuarel hla:- Khuarel hla hi pakhat emaw chauh a phuah a, chu chu ‘**Zan lalnu**’ hi a ni. Kum khata thla ên ber zân October 1978 thla bial zânah Gauhati University Boys Hostel II chung zâwlah \ing\ang nêl lunglêng êm êmin a inawrh chhuak a, chumi zân chuan ‘**Zan lalnu**’ hi a lo piang chhuak ta a ni. Roliana hian he hla chauh hi lo phuah ta pawh ni sela, Zoram khawvela thu leh hla huangah hian a hming a dai tawh kher lovang. Roliana ‘**Zan lalnu**’ hi a êng mawi bîk emaw tih mai tûrin-

Nungcha lêng pawn an thlir ning lawng che,
Hlimin an zai i êng mawi lâwmin;
Pârmawi tin leh siahthing vul zawnng pawn,
I hliap hnuaiah \uan \ûl an rêl e.

a lo ti thlâwt mai a ni. Ni e, Mizote tân chuan thla êng hi a mawi a, a hlu a, a thlâkhlelhawm a; he thla êng hian mihringte tân malsâwmna rawn thlen se a duh thu he hlaah hian a rawn sawi chhuak a ni.

2. Pathian fakna hla:- Roliana hian Pathian fakna hla pakua a phuah a, hêng fakna hla huang chhungah hian Vânrâm ngaihna hla ‘**Jerusalem tharah**’ tih leh Krismas hla ‘**A lo her chhuak leh dâwn ta**’ tihte chu dah luh an ni. ‘**Jerusalem tharah**’ tih hla hi a hun lai chuan a lâh hle a, Zofate thinlung a luah hneh hle \hin. He hla hi a hla phuah zingah chuan a \ha ber hial âwm e. Amah hi mit khing lehlam \ha lo a lo ni bawk nêl mi rilru a hneh hle \hin a; mitdelte chan hrehawmzia leh khawvel thil mawi engmah an hmuh ve theih loh thu te, pianphunga rualban lo – mittel, kebak, bengngawng, kut bûl leh \awngthei lote tâna inhnemna tûr chu Jerusalem tharah hi a ni a,

*“Kebai \awng thei lote awmin,
Bengngawng bân chhumte awm mah ila;
Lal Isua nêna kan chên dun hun chuan,
Piangsual kana wm tawh lawng Jerusalem tharah”*

tiin hêng famkim lohna zawng zawngte hi Jerusalem tharah chuan a awm tawh dâwn lo a ni.

“A lo her chhuak leh dawn ta” tih hla hi Krismas hla a ni a, thlasik rim a lo nam \an a; ni chhuak pawh a êng mawi êm êm a, pangpâr chi hrang hrang an vul chûk a, Lal piang hmuah zai rêl ni âwm takin savate chu an hrâm chiah chiah a. Krismas hun a lo hman tawh \hin dânte sawiin rei lotea a ral leh mai \hin thu he hla hian a lantir a ni.

3. Ram hmangaihna hla:- Ram hmangaihna hla hi panga vêl zet a phuah a, chûngte chu – *Zofa lêngte, Zoram nuam, Sappui nun ngai loten, Duhaisam* leh *Aw Zoram* tihte a ni. Hêng a hla phuah hrang hrang a\angte hian ram leh hnam tân \hahnem a ngaihzia kan hmu thei. Zofa lêngte tih hlaah chuan,

*Kawrvai nau ang nui mah la,
Zângkhua a la bungbu ang;
Tûna kan \ah rûmna hi,
Nau ang kan la nuihpui dawn.*

tiin a sawi a, a châng tâwp berah chuan hnam insuihkhawmna lam hawiin

*Kâwlawna leng Zofate leh,
Lamka, Zo tin, Zo hmarte u;
Bangladesh, Reng rama mi te,
Zoram zauah i lêng ang aw.*

tiin a \hahnemngaihna a rawn auchhuahpui hial a ni.

Ram hmangaihna hla a phuahte hi rambuai laia a phuahte an nih hlawm avângin he rambuai boruakah hian a chêng thui hle a,

*I vullai chuai mai tûr hlauh luat vangin,
Thisen leh \apin i \âng kan bêl;
Rual u ten kawrvai râl tâwnah,
Rûndai an rem kan nunkhaw nawm nân.*

tiin ”Aw Zoram” tih hlaah chuan hnam pasal\haten kan ram chhana an rammut thu kan hmu.

4. Khawtlang nun siam\hatna hla:- Khawtlang nun siam\hatna lama Roliana kutchhuakte hi a chhuanawm hle mai. Mizo khawtlang nun hi a vei a, siam\hat a duh a, a theihpatâwpin ke pawh a pên bawk a. Mi \hahnemngai intêlkhawm chuan ama-ho hian kum 1995 June thla khan Mizoram Reformation Forum (MRF) an din a; he pawlah hian *Cell* hrang hrang awmin, a khaikhawmtu atân Director an vuah a; Roliana hi Director atâna dah a ni. Khawtlang nun siam\hatna hla a phuahte hi – *Hmangaihna a dai zo ta, I hai si lo, Leitlangpui, Aw Vala Vala, Lêng lêngin* tih leh *Nupa tân* tih hlate a ni. Hêng a\angte hian a \hahnemngaihzia kan hmu a. Mizote zingah nupa in\hen an tam lutukte hi a vei hle a, in\hen lo tûrin a duh êm êm a,

*Kawppui tuak tin lêng zawnge u,
Sam ang in\hen hi a rem lo;
Hringfa lêng ar ang lo vaiin,
Rairah nun an chang dawn e in hraiten.*

tiin nupa in\hen \hat lohzia leh fahrah nun khawngaihthlâkzia chu ‘Nupa tân’ tih hlaah kan hmu.

‘**Lêng lêngin**’ tih hlaah hian \halaite nu leh pa enkawl na hnuai a\anga tâl hranga ruihhlo chi hrang hrang ti \hinten an duhtusam leh an beisei an hmuh loh tûr thu a sawi a. Hetiang mite hian nu leh pa an rûmtir vawng vawng \hin a ni.

Leitlangpui tih hlaa Lunglei khawpui a veina pawh hi a ril khawp mai. A hla châng hnihnaah hian –

*Ih e, hmanah chuan in maw,
Zawlkhawpui rêng ngai lovin,
Thiam thai sum leh pai an hnung I dawl ngai lo;
Mahse tunah chuanin maw,
Vangkaw sawngnawi maw i chan,
Chhâm ang zâl tho la, Leitlangpui,
Vul zai rêl ve ta che.*

a ti lawm lawm a. Lunglei khawpuiin tân hma tluk ta lo lutuka a hriat avângin hmasâwnna kawng zawh tûrin a tur et et a ni ber mai. A châng linaah hian ‘Ka \hahnemngaih luatah min ngaidam teh’ tiin ‘hmatiang sâwnin Leitlangpui i vul zêl dâwn’ tiin mipuite chu \hahnemngai taka khawtlang tâna thawk tûra a fuihna thu kan hmu.

5. Lengzem hla:- Lêngzem hla hi 11 a phuah a. Lêngzem hla a phuaha kan hmuh langsâr tak pakhat chu ngaihzwang sawi nana ‘D’ emaw ‘di’ tih a hmang hi a ni. A hla thupui \henkhatah phei chuan ‘D D aw nang nêh’, ‘ka di ka di’ tihte a hmang a. ‘D’ emaw ‘di’ tih hi a lêngzem hla thupua a dah chhiar tel lo hian vawi 30 lai kan hmu. Roliana hian hmangaihna pawh hi a la dam thiam khawp mai. ‘**Eng dang vâng a ni lo**’ tih hla châng thumnaah chuan –

*“Nang nêh kumtluang rûn luah a rem loh leh,
Biahthu di chu hlân zâwk la, a lung dam nân,
Kei zawnng fam Lalzo iang rêng hian,
‘D’ lo hian fam ka chang ta’ng e.”*

a han ti thei tlat mai hi a fakawm khawp mai.

6. Hla lenglawng:- Hla lênglawng huang chungga dah theih hi hla 10 bawr vêl a phuah a, hla tluangtlan pangngai \ha taka a phuachte an ni hlawm. Chûng zinga a lâzualte chu – ‘*Johny i dam \hin em?*’, ‘Zawlkhawmawi’ leh ‘*Aw ka nau, aw ka nau*’ tihte hi an ni.

Johny i dam \hin em? tih hla hi Serchhip College-a a thawh lai May 1980 khan a \hian ngaih êm êm Johny Zoramthanga, Rahsiveng, Lunglei a awm tân a phuah a ni a. He hlaah hian Pathian zâra intawh leh hun a la her ngei a beisei thu kan hmu.

Zawlkhawmawi tih hla hi Aizawl khawpui a phuahna a ni a, Aizawl khawpui chu duhsakna sang tak hlânin, hming \ha taka awm zêl turin a duh a, a thupui ber pakhat atân Zonun ze mawi tak vawng nung zêl turin a duh a,

*Zawlkhawmawia lêng zawngte,
Suihlung ruala lêngin;
Pâr mawi tih lâwr lovin,
Zonumawi i vawng zêl ang.*

tiin Mizo nun mawi tak kha pâr chhuak zêl se a duh a ni.

‘*Aw ka nau, aw ka nau*’ tih hla hi nau lo piang lawmna leh duhawm taka lo seilian a, nu leh pa thuawih leh Pathian duh dâna lo \hang lian tûra a duhna thu târ lanna a ni.

*Chûnnu leh Zua chawimawiin,
Kan vangkhaw mawitu ni la;
Ram leh hnam tâna duhawm,
Biak lai hming mawitu ni la.*

tiin fa hrin manhla tak, ram leh hnam tân pawha chhawr nahawm tak, Pathian \ih mi ni tûra duhsakna a hlanna hla a ni.

Hêng a kut chhuak hrang hrangte avâng hian Roliana Ralte hi Thu leh Hla khawvelah hian hriat reng a hlawh tawh dâwn a ni.

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POST COLONIALISM IN MIZO LITERATURE

ZD. Ramngamzaua

Siamtu kutchhuak endawnga, mahni hnam thil nuihsanin;
Thlangsappui nun a zir maw, lem changing,
A iang chuang lo ve, a sakruangte sawn, laisen lungmawl a lo ni;
Hnamdang zun ngai reng reng hianin maw!

Chalhnuna, Hnam Rohlu

To work something out on postcolonialism, one must know the concept of colonialism or colonization. Colonialism in the Oxford Dictionary explains: *policy of having colonies*; and a colony is: *settlement or settlers in new territory remaining subject to mother country* (Oxford Dictionary & Thesaurus III,135). This paper will be viewing works of postcolonialism in Mizo literature. It would be wise to mention beforehand that effects of postcolonialism are not plentifully seen especially in the field of prose in the Mizo literature, and for this reason we will concentrate mostly on poetry in this regard.

The internet big book Wikipedia defines postcolonialism as *an academic discipline that comprises methods of intellectual discourse that present analyses of, and responses to, the cultural legacies of colonialism and of imperialism (usually European and of the U.S.), which draw from different post-modern schools of thought, such as critical theory*.

MS. Nagarajan, in his book, English Literary Criticism and Theory, defines 'Postcolonialism' as "a term used to refer 'to all the cultures affected by the imperial process from the moments of colonization to the present day' which tries to unearth the operations and ideologies, political, economic, etc., at work during the period of colonization"(185).

The forms of kingship we see that are dated back to time immemorial can be considered as a mirror reflecting colonialism itself. In the days of the Roman emperors, lands and cities were captured and nations and tribes fell in the hands of their rulers; men, women and children taken captives and were utilized as slaves under the roofs of their masters' households. Power employed by the dominant party against the oppressed can be said more brutal than the functions of colonialism that we are dealing at the present. It can also be said that colonialism had been practised since then, and the term was given lately with some changes in the process affected by the on-going growth and development world-wide. The effects of colonialism

mostly result in the aftermath, and literature is one of the most prominent element elucidating the displeasures and resistance against it.

By definition, postcolonialism is a period of time after colonialism, and postcolonial literature is typically characterized by its opposition to the colonial. (www.enotes.com/postcolonialism-criticism/postcolonialism)

Postcolonial literature can be any literature that expresses an antagonism to colonialism. It often focuses on any resistance against colonial actions functioned upon the race that suffers the oppression. This also happens in the context of the Mizo literature. The British first arrived in Mizoram in the year 1871 (Lalhruaitluanga Ralte. Zoram Vartian, 103) followed by the launch of just another colony in another part of India. During this time, the Mizos were of a clan of ingenuous tribes, and following orders of the whites' lifestyle was some kind of an easy trap laid for them. They looked up on the British who were far more amplified than they were. Time was hard and the Mizos were poor. Though it is true that the British paved a crucial way for the mass development of the Mizos, they were somewhat robbed of their tradition and way of life.

A brief history of the Mizos

To methodically analyze works of postcolonialism in Mizo literature, we might have to know a fragment of the history of the Mizos. The Mizos migrated westward from the so-called Burma (Myanmar) to the present Mizoram with the opening of the 18th century (Mizo History: V.L. Siama. 17) the same year the British East India Company came to India. The company, with the political power of the British tried to rule over the whole India by conquering the native kingdoms one by one. In the latter half of the 19th century, they established certain amounts of tea garden in Assam that extended to the territories of the Mizos, and the Mizo kings zealously reserved these lands. The Mizo kings during this time wanted every Britisher who stepped on their land to be killed to preserve their land. The Mizos often declared war with the British for this reason.

Rev. William Williams in his diary wrote that two columns of British troops, one from Silchar and the other from Chittagong marched to the villages of Lalburha and the Sailo chiefs respectively (pg 44) in the year 1872 to retrieve the British captives which the Mizo clans led by Bengkhuaia took with them in the attack of Alexandrepore and Katlichera on 23th January, 1871. The Mizos in this incident captivated Mary Winchester, a five year old White-girl, and named her Zoluti (Mizo Chanchin. Liangkhaia. 118). This was the first expedition to Mizoram by the British Company. Another expedition, which was called the second expedition (the Mizos calls it as 'Vai lian') by the British took place during 1888-1889 both in

the South and North Lushai Hills,(Zoram Vartian.103) and finally in 1890 they established their colony here the moment they stepped their foot on this land and colonization took place instantly.

The Mizo chiefs had never been under any kind of foreign rule since then. They had the sovereign power within their own villages and even used to deal the matter of life and death. But the British entered their lands a number of times and on their last mission they divided Mizoram into two parts or territories, starting from Lunglei in the south and from Aizawl in the north. The Mizo chiefs were not easy to be persuaded (Mizo Chanchin. B. Lalthangliana. 174). A variety of small battles began to take place which was finally over resulting from the independence of India from the British in the year 1947.

Works of postcolonial literature

The first thing we have to know before proceeding to the subject matter is that the British missionaries who came to Mizoram in 1894 gave the alphabets to the Mizos, and their early educated persons were made literate by the British themselves. By literate, what they means is to develop the perception of their superiority to the natives. These missionaries converted the whole population of the Mizos gradually to Christianity. The Mizos before becoming Christians worshipped nature and constantly gave offerings to the evil spirit with some ceremonies out of fear. The missionaries abolished all these activities and did not even allow the drums (khuang) inside the church which had been used in the offerings. They even drew certain lines in the way the Mizos composed their songs. These indoctrinations eventually became less effective and were even uncared for and forgotten with time.

A notable lyricist Rokunga, who is even named the Father of Mizo Poetry also wrote what can be termed postcolonial literature in some of his many songs like ‘Kan Ram Nuamah’, ‘Tlawmngaihna Hlu’, ‘Mizo kan nih kan lawm e’, ‘Tho la, I kein ding rawh, and ‘Harh la, harh la’, etc. The songs ‘Kan Ram Nuamah’and ‘Tlawmngaihna hlu’(Rokunga hlate. 4&9) tells us the beauty and soundness of Mizo cultural life which he wants it to stand still and even flow upto the ‘kawrvai’ by which he means an alien. By his song, ‘Mizo kan nih kan lawm e’, Rokunga expresses the superiority of the Mizos, and the song Harh la, harh la (Rokunga hlate. 18) talks about the sound of freedom that calls the Mizos to step forward to reality and make their way to liberty. He heartens the land to fight for its own victory, warning it to keep away from any kind of foreign influence and to call for help from above for its victorious destination. (Thalai Hla Bu) The chorus of the song is as follows:

Hei hi kan tum ber lo ni tawh se-

Mahni ram puanzar hnuaia ding tur leh

Rinawmna leh huainaa lo inthuum fo hi.

(Let this be the central aim of us-

To stand under the banner of our own

And to don ourselves with honesty and boldness.) (transcribed by Zara)

Most of the Mizo creative artist have marked the influence of western thoughts, culture, society and value systems. However, few of these feels separated from it. Vanneihluanga in his “Thalaite leh Tunlai khawvel”¹ propound a new term ‘Sap suak’(2) by which he signifies his refusal to have an English name among the Mizos. Numerous writers has rankled it and gives responses from every corner. Vanneihluanga has kept in mind the elements of postcolonial discourse and tried to expound the postcolonial minds among the Mizos. In this paper, he not only condemns the borrowing of English names, but clashes with the imitation of the westerns’ in every day way of life.

Another artist, Chalhnu², a profound and most celebrated song composer among the local denomination Mizo Kohhran,³ exhibits some elements of anti-colonialism. He clearly saws the surreptitious influx of western culture especially of the English in Mizo culture. He composes more than one hundred song which were sung heartily by his people. Out of his songs, a five or more were highly valued in the sense that it exhibits the nature and elements of postcolonial literature. The first stanza of his song, ‘Hnam Rohlu’(Beram No Hla Bu.180)⁴ opened with this line:

“Sai ka sena ka silhpuan, thlang sappuiin an hlip maw,

Silhpuan lova laitual len ka zuam lo;

Thiam mi zirtir a, ka nghawng an suih a,

‘A hawih mang e’ ka lo ti

Hnamdang silhfen tawm ta’ng ka ti e.”

(The clothes in my childhood was taken off by the western Whiteman,

I cannot feel happy without my dresses;

Have educated and dressed me up with their own style,

But I feel, ‘it’s beautiful’,

And feel happy to wear it.) (transcribed by self)

Here, he symbolizes the Mizo cultures and tradition by 'Silhpuan'(clothes) which the Whiteman dispense with the aim of transplanting their cultures and converted them to Christian. He clearly sees that the Whiteman dried the Mizo cultures instead of feeding and watering it, and ruled over it instead of letting them rule and prevail. So, the Mizos makes fund of his own tradition, and tries to live in the realm of western cultures as fed by the Britishers. He admits that the Mizos remain unforceful to react against the British rather they admitted themselves as a child of them. But, in the lines of the chorus of this song, he, himself does not admits how the colonizers recognizes the cultures and traditions of Mizo as Devil's possession by determining the lines as

*“Aw ka Nu, aw ka Pa, zuangin lo tho teh, lo tho teh,
I hnam rohlu zawng zawngte kha,
Belzibul bungrua an ti e,
Hawih te'n ka silh ve ngam lo”*

*(Oh, my Mother, and oh, my Father,
Be awakening, be awakening,
'All the treasures you revered', said they, 'it's the Devil's possession',
And I cannot put in on happily) (transcribed by self)*

In the last stanza, we can see his reactions and escape from the colonial influence. He defines himself as a symbol of the Mizo and becoming naked and bared in regard to one's own culture and tradition. He formulated his vision to remain as a separated being and a self-centred. The line goes and conclude as follows:

*“Sial ang ka lo seilian a, saruak mai ka lo ni si!
Mi hnam dana parfung chawi a har lua;
Thiam ka thai ve a, hnam ro thil a tan,
Mawi te'n ka silh ve ta'ng e,
Hnamdang rohlu ka ngai bil lo ve.”*

*(Now becoming grown up, but, really I was naked and bared!
Feel difficult to be bloomed unto the branch of an alien;*

*Trying to be as self as to be for my own revered treasure,
And will put it on feeling if beautiful,
And will never lust for an alien's again.) (transcribed by self)*

In his other song, 'Amor mi leh Hit mite'n min hring a'(11), Chalhna describes his expression of how the British made born the indigenous people of Mizo to their colonialism. The imperial power not only ruled over the territory, but transformed the ethnicities of the tribes, cultures and tradition, their beliefs and value system, the habits and day to day way of life. In this song, he emphasizes the situation how the colonizers do want to colonized the ethnic group:

*Amor mi leh Hit mite'n min hring a,
Ka pian niin ka laihruite pawh,
An at duh ta lo va, ka vahbo an hlauh vangin
Ka sakhming an sa, 'fa duat lai' tiin,
'Mi lu lak hman hnam' tiin min ko ve.(first stanza)*

*(I was born to Amorite and the Hittite,
In the day I was borned
They refuse to cut my navel, 'cause they scared of me to be far from them;
They make a name for me 'Beloved Son',
And calls me a 'Head-Hunter') (transcribed by self)*

Here, 'Amorite and Hittite' symbolizes the Whiteman, and 'navel' Mizo identity.

However, what the White men do to the Mizo according to him is, a heart rending or a heart breaking and a non venial subject. He then proceed his refusal vehemently saying

*"Fa duat lai sakhming em lo ni ngai le,
Min tuamlum lo, min bual fai hek lo;
Thisenah min tal a, tam lakah min thehchhuak a."*

*(Does it a name to a beloved son.
I was neither wash nor swaddled at all,*

Rather leave me at my own blood, and cast me out in the open field) (transcribed by self)

Chalhnuna is a great composer who sets aside the colonial instinct and makes the identity, custom and tradition of Mizo stand at the centre, 'the self' and the colonizer were the margins, 'the other'.

Conclusion:

From the above pieces we have learnt that colonialism affects writers of the Mizos in one way or another. Colonization generally touches the lives of the native citizens that extend to life after being colonized. The British were somewhat a blessing to the Mizos for giving them education and for preaching Christianity. During colonization the British missionaries and other officers paved the way for the universal enlightenment to the Mizos and those receiving proper education through them were appreciative throughout their lifetime.

Another aspect of postcolonisation in Mizo literature is the writings of songs against colonization. Since the Mizos are made literate by the British, they awoke in preserving their culture and tradition, their land and way of life as a whole. Though, as we have mentioned earlier, there aren't numerous works on postcolonial literature, the pattern goes in a rather common, but systematical way. With this we will conclude this paper- Postcolonialism can be characterized in two broad ways: how colonization offers improvement in the all-round area to its colonies; creating a deep bond that goes between the superior and the inferior, and secondly, how the native people awake on grounds of preserving their tradition and lifestyle; going basically against the imperialist society in almost every possible way, calling their fellow natives to blend as one under the bloodline of their forefathers.

End Notes:

1. It is a paper read out in 47th KTP General Conference at Champhai on 24th Feb, 2001.
2. Pu Chalhnuna is born in the year 1924 and died on 24.04.2004 at a village, Rulpuihlim. He was a profound preacher of the local denomination Mizo Kohhran, Mizoram, Aizawl, before its separation.
3. Mizo Kohhran is a local denomination established on 3rd May, 1987 at Aizawl having many local churches at different villages of Mizoram. In the Year, 1994, the Church body was

separated into two, one the Mizo Kohhran, the other, Mizo Hnam Kohhran in which Chalhnauna remains as a preacher and one of the leaders.

4. It is a Songs Book of Mizo Hnam Kohhran, published in 1995 at Saitual, Mizoram. It contains 200 songs.

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Startup Ventures and Self-reliant India: The road ahead

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The COVID-19 has brought unprecedented miseries and loss for the entire mankind and India is not an exception. It has huge impact in health infrastructure and financial sector. The financial burden was so huge due to imbalance between income and expenditure. The crisis posed a threat towards achieving the target of sustainable development. To meet the unprecedented crisis the Union Government initiated the ‘Self-reliant India Campaign’ on May 12, 2020, which aims not only to make the citizens economically solvent but also to make the nation self-reliant in all sphere. It is in this context the present paper tries to analyze the initiatives taken so far by the Union Government issues as well as the challenges of the self-reliant India campaign. The study observed the Union Government initiated various steps to promote Startup Ventures such as Mudra Yojana, Self Employment and Talent Utilization, promoting investment by big Business Houses etc. It is also encouraging States and Union Territories to undertake proactive steps with a view to fortify the Startup ecosystem within their respective jurisdiction. Besides, through digital platform, print and bootcamps the Government is making efforts to boost the Startup eco system. The important part is that the efforts need to be sustained for some more years and this will definitely set the ground for self-reliant India.

Keywords: Startup Ventures, Self-reliant, Eco system, Scheme

The COVID-19 has brought unprecedented miseries and loss for the entire mankind and India is not an exception. It has huge impact in health infrastructure and financial sector. The financial burden was so huge due to imbalance between income and expenditure. The former RBI Governor, Raghuram Rajan, termed the crisis as the greatest emergency for the Indian economy since independence. He added, “This is worse than the financial crisis of 2008, which affected the demand side but workers/people could still go to work, the financial conditions of

government of India was sound but it seems that everything is against the economy this year (Aneja & Ahuja, 2020).” The crisis posed a threat towards achieving the target of sustainable development. Due to drastic reduction of economic activity all around, the domestic resource mobilization suffered a huge loss. Both scarcity of resources and deteriorating economic condition were impacting badly the public sector as well the socio-economic condition of the masses and this demanded immediate spending on both the sector.

To meet the unprecedented crisis the Union Government under the leadership of Shri Narendra Modi initiated the ‘Self-reliant India Campaign’ (Atmanirbhar Bharat Abhiyaan) on May 12, 2020, which aims not only to make the citizens economically solvent but also to make the nation self-reliant in all sphere. To boost the Indian economy, the Government announced special economic and comprehensive package of rupees 20 lakh crores, which is equivalent to 10 per cent of the GDP of the country. While elaborating the campaign, the Prime Minister stated that the concept of self-reliance has considerably changed in the present globalized world and when a nation talks about self-reliance, in no way it is equated with self-centered. In clear term he added that the new self-reliant mission is designed to empower poor, migrants, labourers etc., covering both organized and unorganized sector (Press Information Bureau, Government of India, 2020). In the words of Amitabh Kant (CEO of NITI Aayog), Atmanirbhar Bharat will “make India self-reliant by creating an eco-system that will allow Indian companies to be highly competitive on the global stage (Madhavan, 2021).” The important issue is to create an eco-system which in the long run will enable Indian companies to become globally competitive, and, therefore, the entire focus of Self-reliant India rests on five essential components – economy, infrastructure, system, demography and demand. It is in this context the present paper tries to analyze the initiatives taken so far by the Union Government issues as well as the challenges of the self-reliant India campaign.

Focus area

The focus area of Self-reliant India Campaign (Atmanirbhar Bharat Abhiyan) can highlighted in the following ways (Maravi & Kumar, 2022):

Primary sector: The self-reliant India mission aims to emphasize more on agricultural and allied sectors and thereby sets the goal of ‘one nation one market’ to become the global food hub. Such boost in agricultural sector as well as additional fund for MGNREGA will contribute towards the making of self-sustaining rural economy.

Secondary Sector: As micro enterprises play a considerable role in Indian economy, the self-reliant campaign targets to contribute 3 billion rupees collateral-free credit facility to those Micro, Small & Medium Enterprises (MSME) so that they become able to generate more employment opportunities and thereby help to sustain labour-intensive industry. Also, the campaign focus on the reduction of defense import bill and aims to limit foreign direct defense investment from 49 per cent to 74 per cent.

Tertiary Sector: The Union Government is not only concerned to boost the economy but at the same time also concerned with lifting the education sector and, therefore, an innovative scheme towards digital online education has been introduced in the form of PM e-Vidya. It offers a uniform learning platform for the entire country, whereby all the schools and universities can avail online courses without any loss of hours of teaching.

Self-reliant India campaign and Startup Ventures

It is widely accepted that for the economic advancement of any country the role of Startups is very crucial as they have the capacity to create jobs, technological development, industrialization, promoting specialization of functions etc. It basically covers five stages of growth: a) existence - At the initial stage, startups need clients as well as delivering products or services; b) survival - establishing workable relationship between income and expenses; c) successful - utilization of company's achievement and further expansion; d) takeoff - requirement of more finance; and e) maturity of resources - exploring new ways to maintain a competitive advantage and focusing more on professionalizing the company and innovative thinking. It is true that the problems of startups are not uniform and it varies from one to another. Issues like financial hardship, human resources, support mechanisms, environmental elements etc. are the most common problems that startups face in the course of their establishment (Zahra et.al., 2021).

In recent years, there has been a growing tendency for startups and entrepreneurship in India and many stable and giant companies expressed their desire to invest in Indian market. It deserves mention here that in the midst of huge financial stress in India, the Indian tech startups have worked very cautiously with 'New Normal,' resulting in the appearance of 1600 tech startups in the Indian eco system with a significant number of 12 new unicorns. Realizing the potential growth of Startups in India, the Union Government issued a notification on April 11, 2018 (later on February 19, 2019) and tried

to articulate the meaning of startups. It does not allow the splitting up of an ongoing business and claim for startup registration. As per the notification

- i) Startup has been incorporated / registered for not more than 10 years in any of the forms like a private limited company or a partnership firm or a limited Liability Partnership (Singh, 2020).
- ii) After the incorporation or registration, the turnover of the startup venture has not crossed INR 100 crores (previously INR 25 crores) for any of the financial years (Ibid).
- iii) It functions to innovate, develop, or improve products, processes, or services, or scalable business model having the potential to create jobs and wealth (Ibid).
- iv) Thus, the Government of India tried to clear the ambiguities regarding the definition of startups. It sets the objectives (like innovation, job and wealth creation) and turnover limit, and those bodies which meet up the guidelines can seek recognition under the Department for Promotion of Industry and Internal Trade (DPIIT). It is seen that due to the outbreak of Corona-19 import and export got stuck and also many of the companies were struggling hard to sustain. The conditions of the startups were also in moribund situation. To surmount the situation, the Government initiated new funding schemes particularly for the entrepreneurs and startups ventures, and these are as under.

Name of the Scheme	Purpose
Startup India Seed Fund Scheme (SISFS)	Tries to extend financial support to startups with a view to initiate prototype development, trials of product, access to market and commercialization.
ASPIRE Scheme	This scheme is initiated in order to establish a set of technology centres and also to develop incubation centres to speed up entrepreneurship and startups ventures for innovation in agro industry. It is expected to generate jobs, competitiveness of MSME Sector and above all will lead to grassroots economic development.
Pradhan Mantri MUDRA Yojana (PMMY)	Aims to create a broad, sustainable and value based entrepreneurial culture so as to achieve economic success and

	financial security. Under this Scheme three products are available, viz., Shishu, Kishore and Tarun.
Skill Development and Entrepreneurship	1. The principal objectives are - to make aware/train entrepreneurial culture among people, to inspire youths to think entrepreneurship/self-employment as one of the career options, to develop technical and vocational skills, to assist the setting up of new MSMEs and enhance growth of existing ones which consequently lead to job creation and production etc.
ATAL Innovation Mission	It is India's flagship initiative to promote a culture of innovation and entrepreneurship in the country. Its focus is to develop new programmes and policies for encouraging innovation in various sectors of the economy. It also aims to create an umbrella structure to supervise the innovation & entrepreneurship ecosystem of the country.
eBiz Portal	It is to improve the overall business culture in the country by providing fast access to Government-to-Business (G2B) services through an online portal. It is expected that such steps will help to speed up the regulatory processes required to start and run businesses and thus unnecessary delays could be avoided. It is implemented by Infosys Technologies Limited (Infosys) under the guidance and aegis of Department of Industrial Policy and Promotion (DIPP), Ministry of Commerce & Industry, Government of India.
Dairy Processing and Infrastructure Development (DPID) Scheme	The basic objective of this Scheme is to upgrade the milk processing plants and machinery and to build up additional infrastructure for processing more milk. It is Implemented by National Dairy Development Board (NDDB) and National Cooperative Development Corporation (NCDC). The Scheme envisages providing loan assistance to State Dairy Federations, District Milk Unions, Milk Producers Companies, Multi State Cooperatives and NDDB subsidiaries across the country

Support for International Patent Protection in Electronic & Information Technology (SIP-EIT)	It is a scheme to provide monetary assistance to MSMEs and Technology Startup units so as to encourage for international patent filing. This is to recognize the value and capabilities of global IP along with capturing growth opportunities in Innovation of Computer Training and Education (ICTE) sector
Multiplier Grants Scheme (MGS)	<ul style="list-style-type: none"> It aims to establish, nurture and strengthen the linkages between the Industry and Institutes. It promotes industry oriented R&D at institutes. Also it encourages and accelerates development of indigenous products and packages, and tries to bridge the gap between R&D / Proof-of-concept and commercialization / globalization
Credit Guarantee Trust for Micro and Small	Bank credit without the hassles of collaterals / third party guarantees is actually a major source of support to the first generation entrepreneurs and, therefore, Ministry of Micro, Small & Medium Enterprises (MSME), Government of India launched Credit Guarantee Scheme (CGS) so as to strengthen credit delivery system and facilitate flow of credit to the MSE sector.
Software Technology Park (STP)	It is basically an export Oriented Scheme. It aims to develop and export computer software. Over all, the scheme is an exceptional one because it puts emphasis on one product only, i.e. computer software.
The Venture Capital Assistance Scheme (VCA)	It is a kind of financial support in the form of an interest free loan provided by Small Farmers' Agri-Business Consortium (SFAC) to qualifying projects to meet shortfall in the capital requirement for implementation of the project.
NewGen Innovation and Entrepreneurship Development Centre (NewGen IEDC)	<p>To channelize the knowledge and energy of youth towards becoming active partners in the economic development process</p> <p>2. To catalyze and promote development of knowledge-based and innovation-driven enterprises and promote employment opportunities amongst youth specially students</p> <p>3. To inculcate a culture of innovation driven entrepreneurship</p> <p>4. To act as an</p>

		institutional mechanism for providing various services including information on all aspects of enterprise building to budding S&T entrepreneurs.
Single Point Registration Scheme (SPRS)		It is a developmental scheme of NSIC to assist the MSEs in India. By opting for this scheme, the MSMEs having an NSIC registration scheme can get exempt from Earnest Money Deposit (EMD) in Government Purchases.
Modified Incentive Scheme (M-SIPS)	Special Package	It enables online submission and scrutiny of applications submitted to the Ministry of Electronics and Information Technology (MeitY) under the Modified Special Incentive Package Scheme (MSIPS) and Electronics Manufacturing Cluster (EMC) schemes.

Source: Compiled from the Schemes

Despite the aforementioned schemes initiated by the Union Government there are also steps taken to promote the Startup Venture by providing the National level Startup awards. Scholars. It is essential to boost up the Startups ventures if India is to leap forward towards becoming an economic giant. Keeping this in mind an assessment has been made here to find out the overall progress made in Startup ventures till its announcement.

Startup Ventures: 19-point Action Plan and its overall progress

The Prime Minister of India took initiative to boost the India economy with 19-point Action Plan during the first conference of Startup entrepreneurs (2016). The detail as regard to the progress of the action plan is as under.

i) Self-certification: It tries to minimize the regulatory burden on Startups. It also assists them to emphasize on their main business and lessen compliance costs. Under the new framework Startups are allowed to self-certify compliance (with the available Startup mobile app). However, this self-certification needs to comply with three environmental laws, such as, The Water (Prevention & Control of Pollution) Act, 1974; The Water (Prevention & Control of Pollution) Cess (Amendment) Act, 2003; The Air (Prevention & Control of Pollution) Act, 1981; and six labour laws, viz., The Building and Other Constructions Workers' (Regulation of Employment & Conditions of Service) Act, 1996; The Inter- State Migrant Workmen (Regulation of Employment & Conditions of Service) Act, 1979 etc. On the basis of this States as well as Union Territories initiated the self-certification process and as a result of

this all together 169 DPIIT recognized Startups already gained the benefit of such self-certification process.

ii) Single point of contact via Startup India Hub: The basic idea of this is to make a single point of contact for the entire setup so as to share knowledge and also to create ways and means for funding. Through Startup India Hub, facilities are extended to Startups to thrust on some vital issues such as getting finance, feasibility testing, marketing skills, technology commercialization etc. The Hub – established under Invest India - acts as a mentor to all the young minds who are interested to join the new ventures. As per the data available (DPIIT Portal), the Startup India Portal and Startup India Twitter Seva has addressed a total of 1, 76,654 queries within March 24, 2020.

iii) Mobile App and Portal: Its objective is to provide a platform to all the new ventures to make contact with Government and Regulatory authorities for all business purposes and exchanging information among different stakeholders. As there is no formal platform available to the Startups to connect and collaborate with others, the Government of India launched a Mobile app (April 2016) to provide such platform for the entire set up. The App facilitates the registration application process and also makes integration with the Ministry of Corporate Affairs and Registrar of Firms for exchange of relevant information. It further assists in tracking the status of the registration application and enables the applicant to download the registration certificate. It helps in the process of collaboration among the various Startup ecosystem partners. It is found that 4, 04,069 users registered on the portal (Startup India).

iv) Legal Support and Fast-tracking Patent Examination at Lower Costs: The purpose of this is to create awareness and acceptance of Intellectual Property Rights (IPRs) by Startups. Its main focus is on protection and commercialization of the IPRs by providing entry to better intellectual property services and resources. In addition, it tries to speed up the patent applications and reduction in fees (up to 80% rebate in filling of patents and 50% in trademark filing fees). As per the data available in DPIIT, (till January 31, 2020 a total of 211 patent facilitators and 241 trademark facilitators were empanelled. Besides, 80% rebate on filing fees was obtained by 2785 patent applications and 50% rebate on filing fees was obtained by 5494 trademark applications.

- v) Relaxed Norms of Public Procurement:** Here, the objective is to make an equal platform for startups, experienced merchant/companies in public procurement. As far as the practice was concerned regarding submission of tender in any government sector, prior experience was required and it created hurdles mainly for the startups. The government has made mandatory procurement of 20 percent from the MSME sector. The government has also exempted Startups from the requirement of earnest money deposit. To boost the Startups, the government has initiated 'Government e-Marketplace (GeM) Startup Runway' so that they can sell products and services to the government. The data reveal that by 2020 altogether 4210 Startups registered in GeM and 21,323 orders amounting to Rs. 776 crore were placed to Startups.
- vi) Easier and faster exit:** The focus is here to make the exit process easier for the Startups. Accordingly, the Ministry of Corporate Affairs stated that the Startups (termed as Fast track firms) are able to close down their operations within a period of 90 days, while for other companies it is 180 days.
- vii) Funding Support:** The aim here is to extend financial support for expansion of innovation driven enterprises. In order to assist the Startups the Union Government decided to create a fund amounting to Rs.2500 crore each for a period of four years leading to a total corpus of Rs.10000 crore and it will be treated as Fund of Funds. That is to say, the Fund will not be used directly to invest into Startups rather it will involve in the capital of SEBI registered venture Funds. The Fund will be under the control of a Board composing of professionals from diverse fields such as academia, industry, and successful Startups. In addition, the LIC of India shall be a co-investor in the Fund. The Small Industries Development Bank of India (SIDBI) is entrusted to manage the Fund. It is reported that by March 2020 SIDBI allotted Rs. 3123.20 crore to 47 SEBI registered Alternative Investment Funds (receives fund from Fund of Funds for Startups).
- viii) Credit Guarantee Fund for Startups:** It targets to extend credit facilities to innovators covering all walks of life and it is expected that steps would facilitate flow of Venture Debt from the regular Banking system. The entire modality for credit guarantees is to be finalized by DPIIT in consultation with SIDBI.
- ix) Tax Exemption on capital gains:** The objective here is to mobilize the capital gains out of the sale of capital assets and using the same for the promotion of investments into Startups.

It is stated that individuals who are having capital gains invest in the Fund of Funds will be entitled to get exemption. Such steps will develop the fund position available to Venture Capital Funds / Alternative Investment Funds for investment in Startups. Besides, such exemption shall be extended to all Startups if investment is made in newly formed manufacturing MSMEs by individuals. It is important here to mention that to provide exemption from capital gains tax the modifications has been done in the Income Tax Act, 1961 and two Sections, i.e., Section 54EE and 54 GB have been added in the Act.

x) Tax Exemption to Startups for three years: This is to accelerate the development of Startups and also to deal with working capital requirements. It is true that whenever new Startups get launch the entrepreneur faces difficulty in assessing the feasibility of the new business. These require a good amount of capital investment. The problem is more acute for the small and growing entrepreneurs. Thus, it is needed to encourage the new ventures and accordingly it s decided to exempt the gains of Startups from income tax for three years. It is found that altogether 266 Startups have obtained such exemption. However, to get such exemption it is a Certificate of Eligibility is to be compulsorily obtained from the Inter-Ministerial Board.

xi) Exemption of Tax on Investments above Fair Market Value: Its objective is to promote seed-capital investment in Startups. Under Section 56(2) (viib) of the IT Act the Startups are entitled to get tax exemption when they are issuing shares which surpass the Fair Market Value.

xii) Annual startup fests (national & international): It is to stimulate the entire Startup ecosystem and also to provide them national and international platform to exhibit their work to the other Startups, investors and mentors. Keeping this in view, various initiatives were taken such as Meeting with a delegation of by Enterprise Singapore & TiE Singapore (2018), Meeting with Japanese Startups (JETRO) in 2018, Startup India Global Venture Capital Summit (2018), Startup Manthan @ Aero India (2019), meeting on Regulatory issues relating to Startups (2020) etc.

xiii) Launch of world-class Innovation Hubs under Atal Innovation Mission: Its objective is to create a base so as to develop an international standard innovation hub, Startup businesses etc mainly on technology driven areas. It makes a target of setting up of sector specific incubators including in Public Private Partnership Mode, 500 Tinkering Labs, extending

support to incubation facilities in existing incubators etc. This effort is in progress under the guidance of Niti Aayog. It is found that by February 2020 a total of 14,916 schools throughout the country were selected for Atal Tinkering Labs (ATLs) and out of this 4875 schools received RS. 12 lakhs each. The Government sanctioned an amount of Rs. 585 crore of grants-in-aid to ATLs.

- xiv) Set up of country-wide incubator network:** The basic purpose is to develop a framework for establishing incubators throughout the country in public private partnership so as to make the government funded incubators more professional. It is known that there is dearth of incubation facilities like access to market and networks, physical infrastructure, mentorship support etc. and these are required to be fixed and to do this private sector may be explored. Keeping all these in view, the Union Government launched Atal Innovation Mission (AIM) to set up new incubation centres to develop the sustained Startup businesses. The creation of these new centres make available the best infrastructure, impart training, access to seed capital, mentoring support etc. It is evident that by February 2020 AIM selected 86 incubators throughout the country to extend monetary assistance through grants in aid and also an amount of Rs. 142.77 crore was released to 59 incubators.
- xv) Innovation centers at National institute:** It is to achieve innovation through the expansion of incubation and Research and development efforts. It is reported that till March 2020, a total of 11 Technology Business Incubators (TBI) were approved and to execute it an amount of Rs. 42.2 crore have been sanctioned and out of that 20.02 crore was disbursed to TBIs. In addition, with the sincere effort of DST and MHRD already 15 Startup centres were approved for joint set up.
- xvi) Research parks to boost innovation:** It focuses on joint research and development efforts of academia and industry in order to excel innovation. To do so, DST and MHRD identified eight Research Parks to be constructed over a period of five years at seven IITs and IISC (Bangalore). It is found that by September 2019, an amount of Rs. 517 crore was sanctioned and a total of Rs. 250 crore was disbursed by the DST.
- xvii) Promote entrepreneurship in biotechnology:** Here, target is to promote bio-entrepreneurship and in this regard some of the steps initiated are: a) with the assistance of Bioincubators Nurturing Enterprises for Scaling Technologies (BioNEST), Biotechnology Research Assistance Council (BIRAC) extended support to 48 Bio-incubators across the

country and thus generated an incubation space of 5,23,449 sq.ft for fresh entrepreneurs; b) with the support of DBT, four Bio-clusters, viz, the System Medicine Cluster (West Bengal), NCR Biotech Science Cluster (Faridabad), Bangalore Life Sciences Cluster, Pune Bio-Cluster; c) setting up of Regional Centres like BIRAC Regional Innovation Centre, BIRAC Regional Entrepreneurship Centre, etc.

xviii) Innovation Focused Programmes for Students: It is designed with a view to generate interests of the students towards culture of innovation in Science and Technology. To do so, the Government decided to initiate programmes like Innovation core (for school kids), National Initiative for Developing and Harnessing Innovations and Uchhatar Avishkar Yojana (promoting standardized research for IIT students). The whole initiative is monitored and supervised by the DST and MHRD.

xix) Annual Incubator Grand Challenge: Here, purpose is to develop world class incubators in the country. It is very vital as incubators extend all possible help during the various phases of the journey of Startups. Therefore, it is pertinent to adopt good practices of the well established industries. Hence, a step has been initiated as 'Incubator Grand Challenge' for recognizing the incubators. It is found that under the Atal Innovation Mission already sixteen incubators were selected across the country to provide financial grant.

The aforesaid discussion reveals that Startup Ventures are growing gradually in India but it has a long way to. There are many challenges exist also to promote Startups business. Grant Thornton - leading organizations of independent assurance – made a study on the Start Up business challenges in India and found that factors like culture and awareness, sustainability issues, technology (infrastructure and cyber security), financial issues (operational finance, capital deficiencies / cash flow management), and regulatory issues (effective cash management, gap between burn rate revenue) are major challenges for the Startup Ventures (Grant Thornton, 2016). However, in the Post-Covid period the Union Government has taken up the issues religiously and a number of initiatives such as Mudra Yojana, Self Employment and Talent Utilization (SETU), E-Biz Portal, Royalty Tax, promoting investment by big Business Houses have been taken up to promote Startup Ventures (Babu & Sridevi, 2019). Besides, the Union Government is also encouraging States and Union Territories to undertake proactive steps with a view to fortify the Startup ecosystem within their respective jurisdiction. Besides, through digital platform, print and bootcamps the Government is making

efforts to boost the Startup eco system. Along with these, focus should also remain on education and access to skilled manpower which are regarded as essential component for the growth of Startups. The important part is that the efforts need to be sustained for some more years and this will definitely set the ground for self-reliant India.

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Problems and Challenges faced by the Mizoram State Election Commission

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Abstract

The contacts and collaboration of the people, candidates, political parties, and electoral machinery are critical to the success of our country's elections. The Mizoram State Election Commission has been constituted by the Government of Mizoram under of the Article 243 K ZA of the Constitution of India along with Sub-section (1) of the section 345 of the Mizoram Municipalities Act, 2007 to conduct elections to local bodies. This paper attempts to study a number of problems and challenges have been undertaken by the Mizoram State Election Commission in conducting elections to local bodies since its inception.

Keywords: Elections, free and fair elections, conduct, functions, electoral rolls, voters

In accordance with Section 345 of the Mizoram Municipalities Act of 2007 and Article 243 K ZA of the Indian Constitution, the Mizoram State Election Commission has been established to conduct general elections to local bodies such as village councils, local councils, Aizawl Municipal Corporation, the recently established Lunglei Municipal Council, the Mara Autonomous District Council, Lai Autonomous District Council, Chakma Autonomous District Council and Sinlung Hills Council. Despite not having the necessary tools, the State Election Commission has been successful in holding free and fair general elections for local bodies since its establishment in 2008. But the Commission is still facing some problems and challenges from various angles while performing its duties to ensure free and fair elections to local bodies in Mizoram. We can categorize the problems and challenges faced by the State Election Commission Mizoram as under:

Some of the problems faced by the Mizoram State Election Commission are:

(1) Problems on Infrastructure:

The State Election Commission, Mizoram started functioning on a rented building amounting Rs. 50,000/- per month as on 31st March, 2021 which continues in the same place till date. It is very important to have a separate office building for maintaining security. Its location also should be isolated from public area. The State government has taken initiatives by submitting Detailed Project Report (DPR) to the Ministry of Panchayati Raj for the construction of a separate building for the Commission at the allotted site at New Capital Complex, Aizawl. The isolation of the office building will provides a better chance to hold free and fair elections. There should also be enough space for organizing seminars and workshops regularly for those who are deployed in the State Election Commission for conducting elections to local bodies.

(2) Financial Problems:

In the present condition, the Commission receives funds allocated by the Finance Department of the State Government. But, the State Government could not provide sufficient funds for conducting elections to local bodies and other expenses. In comparison with the Election Commission of India on payment of honorarium and remunerations, the State Election Commission is not in a position to provide the exact rates approved by the Election Commission of India.

Due to financial constraints, the Commission is still facing some problems in organizing seminars, workshops and trainings etc. for the election officials as well as for the voters who are in the remote areas. The insufficiency funds allocated by the State Government create difficulties in the proper functioning of the Commission. Though the Commission is newly established under the Municipalities Act, 2007, it has somehow fulfilled the challenging tasks with a minimal staff, to ensure free and fair elections to the local bodies. In view of the present

situation, adequate financial assistance should be given for conducting smooth, free and fair elections to local bodies in the State of Mizoram.

(3) Personnel Problems:

The success and failure of the State Election Commission depends upon the qualities of its employees. The total sanctioned posts are not filled up till today; some posts are still lying vacant due to financial problems. Sometimes, the irregularities in their job may create personnel feeling like insecurity in job which may affect negatively his contributions to the department. In view of the present situation, the State government should fill up all the sanctioned posts through the Departmental Promotion Committee or Screening Committee which is already formed consist of the State Election Commissioner as Chairman, one member from Department of Personnel and Administrative reforms (DP&AR) and the Secretary of the State Election Commission as Secretary.

(4) Lack of awareness among the people or voters:

There is a general dearth of knowledge about election laws and regulations among the general public and voters. Everyone in India is required to utilise their right to vote in order to elect representatives to create the government. Before general elections, suitable instructions or knowledge should be instilled in the population through seminars and awareness campaigns in various locations. Knowledge of the rules and regulations will equip individuals to exercise their political rights by doing and not doing during the elections. The State Election Commission has prepared a model code of conduct for holding general elections to Village Councils, Local Councils, Aizawl Municipal Corporation, Lunglei Municipal Council, Three Autonomous District Councils - MADC, LADC, and CADC, and Sinlung Hills Council. The State Election Commission has given rules for politicians and the general public to follow in order to prevent money from being misused during elections.

(5) Problems on Coordination with the State Government and other agencies:

To ensure free and fair elections to local bodies in the State of Mizoram, there should be a good relationship between the State Election Commission with the State government and other agencies. While preparing the draft and final rolls for Village Councils, Local Councils, Aizawl Municipal Corporation, Lunglei Municipal Council, Autonomous District Councils and Sinlung Hills Councils, the State Election Commission and State government with other agencies should have direct contact with each other. So, the State Election Commission should perform its functions with other agencies like Young Mizo Association (YMA). The Central Young Mizo Association (CYMA) with its various branches serves as one of the key factors, playing an important role in preparation of electoral rolls. Thus, there should be a close relationship between the State Election Commission and State government with other agencies for getting updated, revised and corrected electoral rolls.

(6) Problems on Communication during polls:

The State Election Commission is having communication issues in rural locations owing to a lack of network coverage. The poor network makes it difficult to communicate the most recent voter turnout statistics between the headquarters and polling officials in outlying districts.

(7) Problems on water and electricity in polling stations:

The election officials who are deployed by the State Election Commission faces many problems in some places, due to bad supply of electricity and water at the polling stations in some places. Some of the government buildings which were used for polling stations were not well-equipped with electricity and water supply.

(8) Problems due to political pressure:

Some problems have arisen due to the pressure of politicians regarding declaration of the date of polls to local bodies and in the creation of new Village Councils and Local Councils. The Commission is also expected to keep up neutrality while appointing the election officials like Observers, District Election Officers (DEO), Electoral Registration Officer (ERO) and Asst. Electoral Registration Officer (AERO). As per the rules and regulations, the Commission is also expected to maintain independence of the Election Commission. The politicians also should not be allowed to be involved in some kind of activities while conducting elections to local bodies. It has been the observation by some that the functions of the State Election Commission as a constitutional body are gradually being exploited due to political pressure.

(9) Problems in filing nominations:

The State Election Commission has issued strict guidelines to prevent criminals from entering the filing of nominations. Some candidates lack a defined platform and action plans, and hence do not represent a credible alternative on the political scene. There are still far too many insignificant and frivolous candidates seeking nominations. In theory, it is correct to state that everyone should be given a chance, but in fact, this causes complications during polls.

(10) Problems on funding pattern:

As per the funding pattern in other States, all the funds needed for local body elections are distributed to the State Election Commission. District-wise allocation is made by the Commission on the basis of actual requirement worked out by the District Authorities. The Finance Department used to allocate funds directly for the conduct of elections are worked out by the departments or districts concerned and scrutinized under the close supervision of State Election Commission. The present system is still creating problems to ensure free and fair elections to local bodies.

(11) Problems on Reservation of Women Wards at Aizawl Municipal Corporation and Lunglei Municipal Council

Reservation of Seats for Women in six different Wards has been done by rotation system by draw of lots from the First General Elections to Aizawl Municipal Corporation and Lunglei Municipal Council. Some problems will arise, if rotation takes place during every election, e.g a person elected on the reserved seat does not get an opportunity of occupying the same seat for the second term. This proves to be disincentive for members to work sincerely for their constituencies. It is particularly disadvantages to women and fresh entrants in building up their capacity and experience as elected representatives.

The various challenges which are being faced by the Mizoram State Election Commission are: -

It is not easy to conduct elections successfully in a vast country like India. The Mizoram State Election Commission has been successfully conducted general elections to local bodies with facing some problems and challenges. The Commission should be well-equipped with highly capable, skilled managers, high budget, highly visible to conduct free and fair elections in Mizoram. Some of the challenges faced by the Mizoram State Election Commission during the election process in different places can be discussed as under:

(1) Increase in Number of Polling Stations:

In view of the population of Mizoram, there are many polling stations for the elections to local bodies as well as elections to Parliament and State Legislative Assembly. With the increase of voters, more polling stations, election machinery and security personnel are needed. With facing some problems in conducting elections, the Commission has conducted successfully general elections to local bodies in Mizoram.

(2) Difficulty in maintaining accurate Voters List:

The first and most pressing concern in India is the growing electoral population. The voters list is constantly updating due to the migration of voters from one location to another. They asked

that their names be transferred to their new address, which presents a significant issue for the Commission in maintaining an accurate voter list. When a voter dies, his or her name must be removed from the electoral rolls, and the electoral rolls must be corrected by the appropriate authorities. There are several examples involving the deletion or correction of voter lists in various districts of Mizoram. The Mizoram State Election Commission has maintained proper and accurate voter lists in this manner.

(3) Misuse of money and muscle power:

Elections have traditionally been a battle of money and brute strength. Checking for misuse of money and muscular force during elections is one of the Commission's most difficult jobs. Sometimes voters are physically prevented from participating in the ace-democratic activity, and people's sentiments are used for electoral purposes. Unfortunately, black money has been playing a growing role in elections and political politics. Money power has been a crucial influence in political parties' ability to undertake propaganda and canvassing in the month or so preceding the actual election, as well as motivate voters. Despite the difficulties encountered by the Commission during the polls, general elections for local entities in Mizoram were held.

(4) Carrying out Peaceful Elections in Sensitive Areas:

The Mizoram State Election Commission is facing a big challenge to conduct free, fair and peaceful elections in different places like sensitive and hyper-sensitive areas throughout the State. It needs to go in the deepest regions with to conduct elections. Election officials made arrangements to provide additional security in sensitive and hyper-sensitive polling stations in different parts Mizoram. All-important arrangements were made by the Commission to conduct elections peacefully and successfully in different places of sensitive and hyper-sensitive areas.

(5) Paid Media or Misuse of Media by Political Parties during Elections:

The media has played an important role in protecting people's democratic rights through educating and informing voters about their voting responsibilities. However, its ability to sway public opinion has also promoted its evident abuse by parties and candidates who worked with willing editors and media owners to promote bought news. Today, the major

challenge faced by the Commission is to conduct of free and fair elections across the State of Mizoram.

With facing some problems stated above while performing its duties, the State Election Commission had conducted successfully General Elections to Local Bodies several times since its inception in, 2008.

To overcome the above problems and challenges, there should be a good relationship between the State governments and various functionaries. The success and failure of the Commission also depends upon the efficiency of the election officials with their supporting staff. To ensure free, fair and impartial manners, The State Election Commission has been playing an active role to ensure free, fair and impartial manners in Mizoram.

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Compendiums of General Elections to

Village Councils, Local Councils, Aizawl Municipal Corporation (formerly Council), Autonomous District Councils and Sinlung Hills Council

The Protestant Culture and the impact of Contemporary Mizo Socio-Economic Behaviour: Special reference to Max Webber theory of Protestant Ethics

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***Abstract:** A religion establishes bonds between members of a community, facilitates cooperation and communicates common norms, and introduces mechanisms to ensure that good behavior is enforced. The Mizo social system is based on a tradition of trusteeship, truthfulness, and integrity. Historically, the Mizo religion is similar to other tribal ethnic religions that also practice ritual sacrifices and ceremonies. Religious beliefs and practices are tightly intertwined in their social lives. The introduction of British rule in Mizoram had a significant impact on the lives of the Mizo people. The British administration contributed positively to the Mizo people by introducing a modern approach to Mizo society and paving the way for the arrival of Christian missionaries. Meanwhile, Max Weber (1864-1920), a German sociologist and administrative thinker, believed that Protestantism precipitated social change. Therefore, this paper attempts to highlight the historical transition of Mizo Society from traditional society to modern civilized society and it will analyze the validation of Max Weber Protestantism ethics on the influence of early protestant missionaries in Mizoram.*

Key Words: Missionaries, Protestant, Traditional, Society, Religion, Socio-Economy.

Introduction

The role of religion is to shape people's values, which have a direct impact on how they act and how their societies operate. Human decision action and attitude should always be used to explain all social phenomena and the function of all social institutions. Social capital and culture are strongly related to religion. A religion establishes bonds between members of a community, facilitates cooperation and communicates common norms, and introduces mechanisms to ensure that good behavior is enforced. There is a fundamental characteristic that unites all forms of religions: They stipulate rules of behavior or practices that constrain their followers to different degrees. The first trade-off is that religious practices entail time and resources that are unavailable for production due to their demands. The second implication is that they could directly affect productivity, such as by limiting social interaction with nonbelievers or imposing dietary restrictions. The third implication is that they may shape beliefs and values that affect economic decisions. This paper is an attempt to analyze the relevance of the Protestant Ethics advocated by Webber in the eradication of the traditional system and the rise of the contemporary system in the Mizo community.

The Mizo social system is based on a tradition of trusteeship, truthfulness, and integrity. Society was centered around the village, but constant feuds and wars with the neighboring village compelled them to build a large settlement. The traditional Mizo village would typically be situated on a hill with a good view of the surroundings as well as a good position for monitoring the activities of the enemies (B. Lalthangliana). A general pattern of social organization and culture was maintained in each village, though it differed in its structural structure from that of other villages (C. Nunthara, 1996, p.64). States were self-governing, self-contained, and responsible for their economics. A new forest hillside was selected every year for cultivation by the village within its territory. Every family in the village had a share of this cultivation site, and the same hillside would rarely be cultivated for some years between farming cycles. Since farming has been shifting every year, the forest area in the village has been exhausted, so the entire village moved to another location. This indicates a semi-nomadic way of life for the Mizo people. It generally worked well and ensured primitive community requisites in an independent and self-determining way. However, this non-nomadic lifestyle did not support the development of a large and complex society (Andrew H. Vanlaldika, 2013, p. 8). Until the year 1890, the village settlement had occupied its territory for not more than three or four years. With their practice of Jhuming cultivation, the Mizos have a culture that is intrinsically woven. Activities that revolve around the Jhum operation and their festival are all related to agricultural operations in some way. Festivals are associated with the various stages of their changing cultivation. Until the arrival of the British, each village in Mizoram used to be its own unit governed by a chief joined by a council of elders and priests. Decisions were typically made by consensus by this council, which met in the chief's house. Strong warriors influenced the decision-making of the chief and his council to a considerable extent. Though British India abolished Mizoram's chieftainship in 1955, the old village council formed the basis for the organization of local democracy.

Traditional Mizo Beliefs System

In the Mizo language, the word religion is called "sakhua", which is a combination of two words, "sa" and "khua". "Sa" is the progenitor and creator of tribe, clan, or race; "khua" is the protector of human beings (James Dokhuma, 1992, p.4). Thus, Sakhua was the family or clan god. Traditionally, Mizo males adopted their family religion. It was considered that women did not have their own sakhua; it was her parents' or husband's sakhua that determined her welfare and existence. Children followed the sakhua of their fathers. The man might choose to embrace the sakhua of another clan after performing a certain ceremony, but he had to sever all ties to his relatives or clans after this. Historically, the Mizo religion is similar to other tribal ethnic religions that also practice ritual sacrifices and ceremonies. Religious beliefs and practices are tightly intertwined in their social lives. As per their old religious beliefs, the Mizo believe in one omnipotent, omnipresent, and supreme being. This being is known as Pu Vana or Pathian

and he created the entire universe. He is a good God who never harms humans because he is benevolent and compassionate. Sacrifices were therefore offered to him not to appease but to invoke blessing, grace, and favor from him (Andrew H. Vanlaldika, p.10). In the Mizo society, there was a strong sense of community, which drove them to prioritize their community's needs over their own. Ultimately the Mizo identified himself or herself with the community and the village community became their own identity (Lawmsanga, 2010, p.45). Consequently, a number of large religious sacrifices were made every year in order to appease spirits, protect against beasts, and bless crop cultivation.

There was a strong belief in the existence of life after death among the Mizos. Early Mizo society believed that dead people had two different places to go to after they died. One was called the village of the dead or Mithi Khua, which was a dull, shadowy place with everything on a much lesser scale than in the present world, and the other was called the paradise, where they would stay forever enjoying all the good things there for free. Actions in this world greatly determine the soul's status after death. A large majority of people went to the village of death and a small group of selected people, such as those who performed a series of costly feasts, young children who died in infancy, and virgins. As a result, only the well-off and rich were entitled to go to paradise and the poor to die in the village of death. Consequently, the traditional beliefs system of the Mizo religion was materialistic in nature rather than encouraging people to carry out good deeds during their lifetimes.

Concept and Origin of Protestantism

During the early 16th century in northern Europe, Protestantism arose as a reaction against medieval Roman Catholic doctrines and practices. In Christianity, Protestantism occupied a prominent position along with Roman Catholicism and Eastern Orthodoxy. The movement spread throughout the world after a series of European religious wars in the 16th and 17th centuries, especially in the 19th century. In every part of the world where Protestantism has gained a foothold, it has impacted the social, economic, political, and cultural life of the region (E. Clifford Nelson, Britannica.com). The name Protestant first appeared at the Diet of Speyer in 1529, when the Roman Catholic emperor of Germany, Charles V, rescinded the provision of the Diet of Speyer in 1526 that had allowed each ruler to choose whether to administer the Edict of Worms (which banned Martin Luther's writings and declared him a heretic and an enemy of the state). 14 German cities and six Lutheran princes read a protest against the decision on April 19, 1529. They said the majority decision was not binding on them since they were not a part of it and that if forced to choose, they must obey God. Both the general counsel of the entire church and the synod of the German nation were invoked. They became known to their opponents as Protestants, a label that eventually became applied to all those who followed the Reformation's tenets, especially those living outside Germany.

Weber Theory of Protestant Ethics

Max Weber (1864-1920), a German sociologist and administrative thinker, believed that Protestantism precipitated the social change. Weber observed that, in countries such as the Netherlands, England, Scotland, and Germany, the entrepreneurial leaders and owners of capital, as well as the higher grade of skilled workers were overwhelmingly Protestant (Weber, 1930, p. 3). By reversing the traditional anti-materialistic Christian values of poverty, he claims the Protestant work ethic influenced capitalism. In Weber's view, certain kinds of Protestantism motivate believers to work hard, be successful, and not waste their profits on frivolous items. As a result, material wealth was no longer seen as a sign of sin, but as a sign of God's favor.

Max Weber (1904) posited that Protestant values of hard work and savings were more likely than Catholic values to be conducive to capitalism in Europe of his time. Through a study of Calvinism, he demonstrated that Protestant values helped shape capitalism and the modern world order. In Catholicism, Weber observed that emphasis is placed on community, while in Protestantism, it is placed on individual achievement. Among Weber's best-known works is "The Protestant Ethic and the Spirit of Capitalism", published in 1904. He noted that the leaders and owners of capital, the skilled laborers, and most technically and commercially trained personnel in modern industrial societies were overwhelmingly Protestant. In addition to this, he discussed the uneven development of capitalism in Europe, in particular how capitalism developed first in places where Protestants were a majority. In contrast to traditional Catholic teaching that poverty was a virtue and work merely a means for maintaining oneself and one's community, the Protestant sects began to see hard, continuous work as a spiritual end in itself. Hard work was first, and foremost, an ascetic technique of worldly renunciation and defense against temptations and distractions: the unclean life, sexual temptations, and religious doubts. In addition, Protestants believed that God's disposition toward the individual was predetermined and that traditional Christian practices, such as confessions, penances, and buying indulgences, could never influence God's disposition toward the person. However, each person's chosen profession was a "calling" granted by God, and to receive good fortune in one's chosen occupation was the only indication of God's favor or acknowledgment in this world. Thus, accumulating wealth and succeeding in the material realm through hard work and prudent spending were regarded as signs of grace. In Weber's view, the ethic, or way of life, that evolved around these beliefs created the conditions for both an industrious and disciplined workforce as well as the accumulation of capital.

According to Weber, the development of capital follows an idealistic explanation, as opposed to Marx's historical materialist theory. Rather than the concrete organization and class struggles of the economic structure, it is an element of cultural belief that leads to social transformation. Weber's work, in fact, can be seen as building on Marx's ideas and as resonating with broader discussions of rationalization. Strangely, the West has modernized and developed modern science, industry, and democracy while the Orient, the Indian subcontinent, and the Middle East traditionally have been technologically, scientifically, and culture-wise more advanced than the West during many centuries? Weber argued that the modern forms of society developed in the West because of the process of rationalization: the general tendency of modern

institutions and most areas of life to be transformed by the application of an instrument like rational bureaucratic organization, calculation, and technical reason, and the overcoming of “magical” thinking. With the removal of impediments to rationalization, organizations and institutions restructured based on maximum efficiency and specialization, and older, traditional (inefficient) types of organizations were gradually eliminated. A major irony of the Protestant ethic was the fact that the rationalization of capitalist business practices and labor unions eventually undermined its religious goals.

The Early Protestant Christian Missionaries in Mizoram and Socio-Economic Change

The introduction of British rule in Mizoram had a significant impact on the lives of the Mizo people. The British administration contributed positively to the Mizo people by introducing a modern approach to Mizo society and paving the way for the arrival of Christian missionaries. William Williams, a Welsh missionary who worked in the Khasi Hills, was the first missionary to set foot in Mizoram. The Mizo people intrigued him after he saw a number of Mizo leaders in the British jail in Sylhet. In March 1891, he and his friends from different backgrounds arrived in Mizoram. Williams wrote the Welsh Mission's Home Board after he returned to Khasi Hills, in an appeal to start work in Mizoram. In response to the appeal and with the recommendation of the Working Committee, the assembly of June, 1892 resolved to make Lushai Hills (Mizoram) the field for missionary operations. In the aftermath of William Williams' sudden death in 1892, the Mission Board was unable to immediately begin mission work in Mizoram because of difficulties obtaining another missionary as well as financial restraints. In 1893, the Arthington Aborigines Mission took advantage of the end of the government's prohibition to make their way to Mizoram without being aware of the Welsh Mission Board's plans. J. Herbert Lorrain and Frederick W. Savidge were sent to the Lushai Hills as missionaries. They arrived at Aizawl, Mizoram on the 4th of January, 1894 after traveling through Silchar. In contrast with other white soldiers, these men arrived unarmed and with their own baggage, as they found no coolies to carry their baggage for them. Col. G.H. Lock, who was the superintendent of the Lushai Hills, helped them select a site for their house. In the Lushai Hills, they were rather brief as Mr. Arthington strongly recommended that after a few fellow believers were gathered in a tribe, the missionaries should head to unreached regions (Donna Storm, 1991, p.30). In order to learn the Mizo language before they left for another country, they pleaded for Welsh missionaries to be sent immediately.

The request of J.H Lorrain and F.W. Savidge was answered by the Welsh Calvinistic Mission which sent its first missionary D.E. Jones, who arrived on 31st August 1897. Lorrain and Savidge had sown the seeds of the Mizo transformation within four years of ministry (11th January, 1894 - 31st December, 1897). To begin with, they used the Roman alphabet to translate the Mizo language into writing. Secondly, on 1st April, 1894, they established the first formal school in Mizoram; thirdly, they began translating Luke, John, and Acts into Mizo; fourthly, they had seven Christian songs translated from English and composed by themselves and finally, the first Mizo Primer was completed on 22nd October, 1895 (B. Lalthangliana, 2003, p. 491-492). In December of 1898, another Welsh missionary, Edwin Rowlands, went to

Mizoram to help D.E. Jones. In their different manners and abilities, they balanced each other's deficiencies and improved each other's performance (Lloyd, p. 31). Within a short period of time, the two missionaries gained the trust of the Mizo people, who started calling them "zosap," which means "white people of Mizo descent." The British officers were supporting the mission work at the time, and although the natives wanted the officers and their sepoy to leave, they welcomed the missionaries and their shops. Accordingly, there was mutual trust and acceptance among the Mizo regarding the works of Christian missionaries.

The traditional Mizo society had indigenous methods of educating and instructing its young before the advent of modern education brought in by foreign missionaries. Folktales and proverbs were vital components of indigenous education. They transferred knowledge and values to future generations. In traditional Mizo society, every village and cluster of villages has a dormitory for bachelors called the Zawlbuk. By using the Zawlbuk, young boys could be formed into responsible adults who could be educated in social norms and ways of life, thereby ensuring a healthy and peaceful social environment (V. Lalengkimi, 2018, p.1) At the start of Christian missionary activities in Mizoram, Zawlbuk were extensively used for teaching and preaching.

Abolition of Traditional Social Institution

In the Mizo society, members of the new elites including missionaries, teachers, and other church workers, as well as government servants saw the need to update and update the Mizo traditional ways of life, and thus abolish the zawlbuk institution. Additionally, 2000 Lushai Labour Corps members went to France during World War I and returned enlightened and changed in their outlook. They also supported the abolition of Zawlbuk. The Mizo people were introduced to the new economy because these people brought money with them. One of the reasons for the end of the zawlbuk was the introduction of the monetary wealth system (M. Kipgen, 1997, p. 151). In Mizo society, the abolition of zawlbuk can therefore be attributed to modernization based on Christianity. Introducing formal education by the government and Christian missions may have also contributed to the abolition of the zawlbuk. J.M. Lloyd also agrees with the introduction of education as the primary reason for abolishing the zawlbuk (Lloyd, p.278).

Transformation of Economic Activities

During Colonial times, jhumming was a major part of the Mizo economy. As the backbone of the society, it was the sole source of survival, and around this activity were entwined their customs, cultures, measurements of time, quantity, and distance (Sailo 2006: 58). The Mizo of the indigenous society did not have any knowledge of modern trade. The Bengali and Chakma traders used to collect rubber and barter it for salt. As the colonial period began, the Mizo people's attitude toward whites was pessimistic. The two pioneering missionaries found no help in building their houses or in any other activity. As a result, the Superintendent ordered that all shopkeepers do not sell salt without permission from the missionaries. Then, only when the

Mizo's thought that the two missionaries were powerful to control even shops, they were able to find Mizo people to help them in their work (V. Hawla, 1980, p.17). The missionaries can then interact with the native people's economic activities from the beginning of their arrival in Mizoram. Developing bazaars in the border areas ignited the idea of trade in the minds of the Mizo. A Bengali trader in Bepari Bazar near Sairang was the first trader after the British invasion in 1872. The two well-known trade markets were Bepari bazaar in the north and Kassalong in the south on the Chittagong border. The traders were welcomed by the Mizoram people as friends as they supplied them with sulphur, gunpowder, and flint-glass which were important to the Mizoram armaments. Capt. T.H. Lewin encouraged the establishment of trade marts in the foothills of Mizoram after 1874. Thus, several of these establishments were established in the state. The popular trade marts or bazaars in the north were - (1) Tipaimukh bazaar at the confluence of Barak and Tuipui or Tuivai river; (2) Sonai bazaar or Lushai hat on the Tuirial or Sonai river; (3) Changsil formerly known as Bepari bazaar on the Tlawng or Dhaleswari river. At the recommendation of Capt. T.H. Lewin, who was the Deputy Commissioner of the Chittagong Hill Tracts at the time, an additional bazaar was set up at Demagiri or Tlabung in 1873. There were only 2 shops in Lunglei in 1914. To collect household taxes, the colonial state encouraged people to stop bartering and to switch to monetary exchange. By taking advantage of the cash economy, the Mizo was able to explore new trade routes in Kachin. There were only 91 shops in Mizoram in 1922. However, within a short span of time, the Mizo people witness a significant improvement in their economic system. With the patronage and encouragement of western protestant missionaries a trade profession and other means of honest and truthful income activities rather than relying only on jhumming was popularised. Using mass education and printing, Protestant missionaries converted people, and other religious groups copied their methods to minimize conversions. The churches helped a mass movement, fought slavery and forced labor, and supported indigenous land rights. Demonstration, printing, civil society, and colonial reforms carried out by protestant missionaries helped Mizo society achieve economic growth and democracy (Woodberry, 2016).

The protestant missionaries greatly affect economic decision-making by establishing social standards and shaping individual personalities. They cultivated weber's theory of Protestantism ethic such as the spirit of modern development, hardworking behavior, and material grace from God. Thus, Christian preaching after post-colonial Mizoram naturally and efficiently cultivates the human capital necessary for a thriving economy. With similar views of weber's ideology on the influence of Protestantism in economic development, the protestant first settlement location in Mizoram such as Aizawl and Lunglei were the most developed area in Mizoram today. The early protestant missionaries have brought three important economic faced in the Mizo society, firstly, it encourages competition among market participants, secondly, it encourages the government to honor and defend property rights, peace, and stability, and it helps the Mizo people enlightenment in the socio-economic field so that they can channel the force of competition, property rights, peace and stability for nurturing and sharing (Anthony Davies and Anthony Davies, 2004, p. 41).

Present Status of Mizoram Economy Based on Economics and Statistic Report 2020-2021

Max Weber's theory of Protestantism ethics has so far proved to be true when we look at the economic conditions of Mizoram despite twenty years of insurgency (1966-1986) which halted all the economic development of the state. The church and its social capital who also held an important position in the business as well as government institutions played a very important role in the development of the State.

State industries enjoy a unique location advantage. As a border state between Myanmar and Bangladesh, Mizoram is a major gateway to Southeast Asian countries for foreign trade. Over the last decade, trade facilitation has improved as road, rail, and air connections have improved and trade routes have been established with neighboring countries. Mizoram has 3,267 square kilometers of bamboo forests. There is an estimated growing stock of 25.26 million metric tonnes (MMT) of 35 varieties of bamboo in the state. Natural resources can be exploited commercially in this region for export-oriented industries of immense potential. The climatic conditions in the state provide a conducive breeding ground for the commercial exploitation of all kinds of silkworms. Sericulture remains one of the state's key industries. 104 metric tonnes of raw silk were produced in Mizoram in 2019-20.

It is possible to generate hydropower in the state of Mizoram in the amount of 4,500 megawatts (MW). By April 2021, Mizoram's installed power-generation capacity was 207.45 MW, which included hydropower (97.94 MW), thermal power (71.5 MW), and renewable energy sources (38.0 MW). Mizoram has a highly literate workforce with a literacy rate of 91.33%. The Mizo workforce has an advantage because of their English proficiency. Trade facilitation has improved significantly over the last decade through improved rail, road, and air connectivity, as well as improved trade routes with neighboring countries. In Mizoram, the cumulative inflow of Foreign Direct Investment (FDI) was US\$ 116 million between April 2000 and March 2019 and US\$ 6 million during H1FY20, per the Department for Promotion of Industry and Internal Trade (DPIIT).

A budget of Rs. 70 million (US\$ 0.95 million) was allocated to implement the 'National Bamboo Mission in Mizoram in the Financial Year 2021. The bamboo, sericulture, tourism, agro-products, and agro-processing sectors of the economy are supported in part by natural resources, climate conditions, and other incentives within the state. In 2019, to promote brotherhood among Mizos across the globe, the State Government allocated Rs. 1 crore (US\$ 0.14 million) to organize unity festivals. Total horticulture production in Mizoram was 638.95 thousand metric tonnes as per 3rd advance estimates 2019-20. In FY20, the state produced 344.91 thousand tonnes of fruits under an area of 63.77 thousand hectares. Similarly, 101.49 thousand tonnes of spices were produced in the state under an area of 28.22 thousand hectares in the Financial Year 2020.

Fish farming can be conducted in 24000 hectares of Mizoram. Only 5,477 hectares out of this were developed as ponds and tanks until 2018-19. As of this year, state fisheries produced 7,230 MT. Known for its rolling hills, rivers that cut through them, and lakes interspersed throughout, Mizoram is a tourist's paradise. According to the state's Tourism Bureau, 249 foreign tourists visited in 2019 and 1,53,762 domestic tourists visited the state. Under the Swadesh Darshan scheme, the Union Minister of State for Tourism, Mr. Prahlad Singh Patel, is set to inaugurate the 'Thenzawl Golf Resort' project in Mizoram in August 2020.

Conclusion

All economic agents are human. Workers are human, firms are owned, managed, and staffed by a human. Financial institutions are funded by humans, managed by humans, and invested in humans. Thus, human dignity played a very important role in the success of socio-economic advancement. The important contribution of Christianity in Mizo society is a formalized structure in which humans help one another connect with God. Meanwhile, missionaries were an important factor in promoting economic change. Despite the negative stereotypes about missionaries, they have effectively improved health, education, economic development, and political representation in Mizoram.

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Resistance, Revolution and Partition:

A Brief Note on the Chakmas during Colonial Period

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The East India Company annexed Chittagong Hill Tracts with a sole intension to collect revenue from the hills in the shape of cotton. The Chittagong Hill Tracts was designated as a Regulation District. The Chakma Raja paid to the Company a tribute to purchase the privileges of free-trade between the inhabitants of the hills and the plain's men. However, the Company did not interfere in the internal administration of the hills till 1859ⁱ. But, very soon dispute arose between the Chakma Raja and the East India Company due to the following grounds.

Firstly, after acquiring *Dewani*, the East India Company mistakenly demanded land revenue in the form of raw cotton from the Chakma Raja. Here the East India Company misinterpreted the *Kapas Mahal* tribute which the Chakma Raja paid to the Mughal not as land revenue but as tribute for enjoying free trade. Suniti Bhushan writes, "The payment of Kapas Mahl was thus not the acknowledgement of submission to the Mughal ruler as the English writers would have us believe but a voluntary contribution for trade privilege. Therefore, Mr. Hutchinson's view that the Kapas Mahl was a tax payable to the East India Company has no ground"ⁱⁱ.

Another reason for conflict was the exploitation of natural resources of Chakma territory by the East India Companyⁱⁱⁱ. Chittagong Hill Tracts has a vast rich forest where different species of trees of great economic value were grown and these trees were cut indiscriminately by the British without the consent of the Chakma Raja. Besides, the East India Company entered inside the Chakma territory and killed elephants, collected the thatched grass, etc. The exploitation of natural resources by the British resented the Chakma Raja and as a result conflict arose between the two when the later protested.

The immediate cause of the conflict was the encroachment on the Chakma territory by the British^{iv}. Rangunia has both plain and hilly areas belong to the Chakma Raja under his Dewan Ranu Khan. However, Warren Hastings after assuming office in 1772 gave up the policy of non-interference and incorporated the adjoining Rangunia in to the Regulation District of Chittagong which was placed under the direct control of the District Collector. The Chakmas in the plain areas of Rangunia took shelter in the nearby hills due to the fear of possible assault by the British troops. On the other hand, the East India Company invited Bengalis and settled them on the evacuated lands. The leading Bengali Zaminders were encouraged to take possession of the plains land of Rangunia whom pattas were issued. The forcible occupation of Rangunia was clear cut violation of non-interference by the British. This enraged the

Chakmas and as a result they organized groups of Palwans (fighting corpse) to thwart British occupation and to punish the Bengali Zaminders and British officials.

The gradual occupation of Chakma territory by the British authorities incited the Chakmas to overthrow the British rule from the occupied territory of Rangunia. Their defying activities led to the outbreak of resistance against the British. The leadership in the resistance fight was taken by the Rajas like Sher Daulat Khan, Jan Baksh Khan and members of their nobility like Dewan Ranu Khan, Dewan Konno Khan, Bulob, Choori and Toothang^v.

Sher Jabbar Khan was succeeded by his son Sher Daulat Khan in 1765. In 1777, he stopped payment of tribute to the East-India Company and defied the authority of the Company's rule in the hills^{vi}. He ordered his Chief Dewan, Ronu Khan to plunder the plains people. In a letter to Warren Hastings in 1777, the Chief of Chittagong writes, "a mountaineer named Ronu Khan who pays the company a small revenue on their cotton firm, since my being here, either through ill usage from the revenue farmers, or from a disposition of revolt, for some months past committed great violence on the company's landlords, by extracting various taxes and imposing several claims on them, with no grounds of authority or legal demands"^{vii}. Ronu Khan also with the help of Kukis who live in the interior parts of the hills, revolted against the authority of the Company^{viii}. In 1777, the East-India Company sent Captain Ellerker to punish and subdue the rebellion of the Kukis and the Chakmas^{ix}. Subsequently, one more expedition was sent into the hills in 1780 but could not succeed in crushing the revolt of the Chakmas^x.

In 1782, Jan Bux Khan succeeded his father as the Raja of the hills. He also followed the policy of his father and abstains from paying tribute to the Company and his Chief Dewan Ranu Khan is still rebellious. He prohibited the plainsmen entering into the hills for cutting trees and to collect other forest products. As a result, the company sent another expedition in 1782 against the Chakma Raja but of little success. In 1784, Government wrote to Mr. Irwin, the Chief of Chittagong, desiring to have his opinion fully, whether, by lenient measures, the inhabitants of the hills might be induced to become peaceful subjects and cultivators of the lowlands^{xi}. Ultimately in 1785, when every measure failed to subdue the Chakmas, the Government stopped the supplies of necessary items from the plains and also prohibited the hill men visiting the plain. This has forced Jan Bux Khan to come into an agreement with the Company particularly with Warren Hastings at Fort William, Calcutta. It was agreed to pay 500 mounds of cotton annually to the Company^{xii} and in return the Company shall allow the existence of free-trade with the hills. He was succeeded by Tabbar Khan and Jabbar Khan in 1800 and 1802 respectively.

In 1812, Dharam Bux Khan succeeded Jabbar Khan as the Raja of *jhum Bonga* with his capital at Rajnagar and continued till his death in 1832^{xiii}. Still the Company did not interfere in the internal administration of the hills. In 1829, Mr. Halhed, the Commissioner states, 'the hill tribes were not British subjects but merely tributaries and we recognized no right on our part to interfere with their internal arrangement. The near neighbourhood of a powerful and

stable Government naturally brought the Chief by degree under control and every leading chief paid to the Chittagong collector a certain tribute or yearly gifts^{xiv}. Dharam Bux Khan married to Kalabi who later popularly known as Rani Kalindi. Later he also married to Atakbi and Haribi^{xv}.

Rani Kalindi, the Regnant Chakma Queen (1844-1873):

After the death of the Raja, there was quarrel among the wives and nobles of Dharam Bux Khan for succession. In the meantime, Rani Kalindi requested the Government for her succession as Rajaship and the owner of the property of her late husband. However, Shuklal Dewan was appointed a managing trustee under Court of Ward till the matter was resolve^{xvi}. Ultimately, in 1844, the succession of Rani Kalindi was recognized by the Civil Court^{xvii}. She was an able and efficient woman and administered the territory with utmost diligently as the regnant but also stood in defiance of the British Government. Her period witnessed a remarkable development both socially and politically. In 1856, she embraced Theravada sect of Hinayani School of Buddhism^{xviii} abandoning *Lorism* (a Tantric Buddhism) of Mahayani School. Further, in 1856, she became the sole owner over the property and Chakma clan^{xix}. During her long 40 years of rule, Rani always stood against the British and avoided meeting with British Officials. She tried to defy the British rule and sometime hatched conspiracy against the British officials. However, she helped the Government by arresting and delivering the sepoys who mutinied at Chittagong in 1857. In this regards, R.H. Hutchinson writes, 'In 1857, the Kalendee Rani delivered up some of the sepoys of the native regiment that mutinied at Chittagong and had taken themselves to the hills to avoid retribution, otherwise for forty years she proved a thorn in the side of the Government. She was exceedingly able woman having surrounded herself with Bengalee lawyers from Chittagong. She exercised a very great influence over her tribe and was generally feared'^{xx}.

Rani Kalindi faced stiff opposition from the men of rank in her community particularly from Nilo Chandra Dewan and other. Nilo Chandra openly revolted against her and ultimately with the help of Kookies (Kukis) she crushed the rebellion^{xxi}. On the other hand, the British Government trying to curtail the powers of the Chakma Raja and trying to interfere in the internal administration. In 1847, 1848, 1859 and 1860, the Kukis committed murderous outrage on the British subjects in Chittagong Hill Tracts and Tripura. This has prompted the British Government to adopt some measures for protecting the British subjects against the aggression of the Kukis^{xxii}. Besides, after the revolt of 1857, the British Crown took over the charge of administration from the East-India Company. This has resulted a tremendous change in the administration of Chittagong Hill Tracts during the reign of Rani Kalindi.

In 1860, an Act XXII was promulgated and on 1st August, 1860, the hill tracts were removed from the Regulation District and a Superintendent was appointed^{xxiii} with its headquarter at Rangamati and the hills were known as the Chittagong Hill Tracts^{xxiv}. In 1870, the Chittagong Hill Tracts was divided into three circles, 1. Chakma Circle, 2. Bohmong Circle and 3. Mong Circle^{xxv}. The Chakma Circle at the central part of tracts headed by Chakma Chief,

the Bohmong Circle located in the southern part headed by Bohmong Chief and the Mong Circle in the northern part headed by a Mong Chief^{xxxvi}. Again the Circles have been divided into many Mauzas in place of Taluks, headed by Headmen/Roaja instead of Talukder/Dewans who were elected by the people through suffrage. The appointment of Headmen has been confirmed by the Chiefs. They were responsible for maintaining law and order, collect taxes, protect the forest areas and work for socio-economic development of the people. They must assist the Deputy Commissioner in the administration and carry out its order^{xxxvii}. The introduction of the Circle system greatly reduced the power of the Chakma Raja and also reduced his territory into a mere circle. In 1867, the official designation of the officer-in-charge of Chittagong Hill Tracts has been changed from Superintendent to Deputy Commissioner. Thus, Rani Kalindi was the last independent ruler in Chittagong Hill Tracts. During Chin-Lushai expedition in 1871-72, Rani entrusted Prince Harish Chandra to render legal and loyal services to the British Government by supplying coolies and other necessary assistance and as a result, Lord Northbrook presented him a gold watch and a chain of £100/- worth and conferred upon him the title of 'Rai Bahadur'^{xxxviii}.

Rani Kalindi was succeeded by Harish Chandra in 1873. He was compelled to leave Rajnagar and live among his subjects at Rangamati by the Government^{xxxix}. He was succeeded by his son raja Bhuban Mohan Roy as the Chakma Chief in 1897. He reintroduced Taluk system and divided his circle into 9 Taluks headed by Dewans which again sub-divided into many Mauzas headed by Headmen^{xxx}. After annexation of Lushai hills in 1891, the boundary of Chittagong Hill Tracts was revised and as a result, a strip on the east including Demagiri with a population of 1500 was transferred to the Lushai hills^{xxxi}.

In 1900, a new system of administration has been introduced by the British Government through promulgating the Chittagong Hill Tracts Regulation. According to the provision of Regulation I, no person other than a Chakma, Magh or a member of a hilly tribe indigenous to Chittagong, the Lushai Hills, the Arakan Hills or the state of Tripura shall enter or reside within Chittagong unless he is in possession of a permit granted by the Deputy Commissioner at his discretion^{xxxii}. This clearly shows that the Regulation aims to protect the tribal indigenous people from economic exploitation by non-indigenous and to protect, preserve their socio-cultural and political institution. Further, under the said Regulation, the Chittagong Hill Tracts formed into a District and the officer-in-charge was designated as Superintendent^{xxxiii}. The three Circles have also been retained and each circle has been divided into Taluks headed by Dewans, each Taluk again divided into Mauzas headed by Headmen and each Mauzas consisted of many villages headed by Karbaris^{xxxiv}. Further, the Chittagong Hill Tracts Regulation was amended in 1920 and accordingly the Superintendent was replaced by a Deputy Commissioner as the officer-in-charge of tracts. The Dewan office together with Taluk system was abolished and in its place, the Headmen office was recognized as the head of the Mauzas^{xxxv}. In 1921, the Chittagong Hill Tracts was declared as the 'Backward Tract' and the Governor-in-Council was the sole authority in the area^{xxxvi}.

Raja Nalinakka Roy succeeded his father as the chief of the Chakmas in 1935. He was the last Chief before partition of India. He was died in 1951 and succeeded by his son Raja Tridip toy in 1953. He was succeeded by his son Raja Devasish Roy in 1977^{xxxvii}. During the reign of Raja Nalinakka Roy, the British Government passed the Government of India Act, 1935 and accordingly the tracts was declared as totally 'Excluded Area'^{xxxviii}. Subsequently, the Chittagong Hill Tracts Regulation was amended in 1937 and according to the provision, the direct charge of administration was taken away from the Raja by the Government. Now the Chiefs were to form an 'Advisory Council to the Deputy Commissioner'^{xxxix}. Thus the power of the Circle Chiefs greatly reduced and they were the mere adviser to the Government.

Formation of Associations and Political Parties:

After the First World War political consciousness grew gradually among the Chakmas. The Chittagong Hill Tracts Regulation of 1900 and its subsequent amendments did not laid any provision for popular representation in the affairs of hills. The Deputy Commissioner was the supreme authority who manages the affairs of tracts with the help of the autocrat Chiefs in the Circles, the Headmen in the Mauzas and the Karbaris in the villages. The Government created a typical hereditary aristocracy or privilege class in the hills who were all self-centered and guided by self interest. These typical aristocrats never paid attention to the general well being of the people and were mere puppets at the hand of the Deputy Commissioner. The general masses kept aloof in the political sphere of tracts. Thus the unfavorable internal management of Chittagong Hill Tracts and the political condition outside of Chittagong Hill Tracts aroused the intelligent and educated elite of the tracts. Ultimately, the sentiment of the people found expression through forming many associations and political parties.

The Chakma elite felt that there was dangerous threat to their social, cultural and religious lives under the alien rule. Thus, the first ever association known as 'Chakma Juba Samiti' was formed in 1915 by Rajmohan Dewan^{xl}. In 1928, another organization known as 'Chakma Juba Sangha' was formed by Ghanasyam Dewan^{xli}. These organizations were purely non-political and carried out various social welfare activities and striped for the protection of their indigenous heritage.

Chittagong Hill tracts People Association (Parbatya Chattagram Jana Samiti- PCJS):

The PCJS was the first ever political organization formed in 1920 by Kamini Mohan Dewan^{xlii} and this was the beginning of political activities in the hills in the fashion of similar development taking placed in other parts of the country. The Parbatya Chattagram Jana Samiti activists mostly students actively participated in the Indian national movement. During the Swadeshi Movement which was known as 'Bilati Barjan Movement' in Chittagong Hill Tracts, the Parbatya Chattagram Jana Samiti workers burned the foreign goods in Khagrachari, Dighinala, Burighat, etc. singing 'Bharat Mata Ki Jai' and 'Bande Mataram'^{xliii}. Sneha Kumar Chakma, one of the ring leader and a veteran freedom fighter under the Samiti in Chittagong

Hill Tracts writes about an incident, “in days when a finest piece of Manchester Dhoti cost a Rupee and a packet of 10 of Ogden’s Polo Cigarettes cost only two or three annas in the deepest interior, a couple of lakhs of Rupees worth of foreign goods turned into ashes at Khagrachari”^{xliv}. The other ring leaders of the Bilati Bharjan movement were Khagendra Lal Dewan, Ghanasyam Dewan, etc.

During the subsequent movements, the Chakma leaders in Chittagong Hill Tracts followed Gandhian method of non-violence. However, the national leaders paid a very less interest in the hills and as a result, the people lost faith in non-violence method. They rather preferred arm revolt for achieving freedom of India. Sneha Kumar Chakma greatly inspired by Subash Chandra Bose when he met him at the Jatra Mohan Sen Hall at Chittagong^{xlv}. Besides, the Samiti leaders secretly meeting with the leaders of Anushilan Samiti like Charu Bikash Dutta, Arabinda Ghose and Barin Ghose^{xlvi} and as a result, they greatly influenced on revolutionary method of movement. The movement under Parbatya Chattagram Jana Samiti in Chittagong Hill Tracts was carried out from 1933 onwards under the leadership of Kamini Mohan Dewan as the President and Sneha Kumar Chakma as the General Secretary.

Partition of India and the Chakmas:

After the Second World War, it was decided by the Congress and the Muslim league to partition India and thereby to give the Muslim a homeland ‘Pakistan’. Accordingly, in July, 1945, Lord Wavell convened a Conference at Shimla to accord the Interim Government of India and Pakistan. As partition of India became inevitable, Sneha Kumar Chakma rushed to Shimla to attend in Wavell Conference and met the Congress high Command whom he submitted a memorandum. He held discussion with Pandit Jawaharlal Nehru and Maulana Abul Kalam Azad who assured that there is no question of Chittagong Hill Tracts being allotted to Pakistan^{xlvii}. On 15th February, 1947, the Parbatya Chattagram Jana Samiti submitted a memorandum to the Interim Government of India suggesting the future constitutional position of CHT under Indian Union and demanding a representation from Chittagong Hill Tracts in the Advisory Committee of the Constituent Assembly^{xlviii}. Accordingly, Sneha Kumar Chakma was co-opted as member of the All India Excluded Areas Sub-Committee of the Constituent Assembly in 1947^{xlix}. Since the time when partition of India agreed upon, it seems that the fate of Chittagong Hill Tracts has already been decided to award to Pakistan. Therefore, in 1946, the Tribal Chiefs formed ‘The Hillman Association’ and proposed a princely state status for Chittagong Hill Tracts at par with neighbouring Tripura, Koochbihar and Khasia and with which they proposed a confederation to be under the administrative control of the Central government of India^l. Further, the Parbatya Chattagram Jana Samiti under the leadership of Sneha Kumar Chakma formed an Action Committee with Pratul Chandra Dewan as the Chairman and Ghanasyam Dewan as the Field Commander in May, 1947^{li} when all their efforts failed to include Chittagong Hill Tracts in India.

On 30th June, 1947, the Bengal Boundary commission was constituted with Sir Cyril Radcliffe as the Chairman^{lii}. Immediately, Sneha Kumar Chakma submitted a memorandum to

the Bengal Boundary Commission on 14th July, 1947 requesting its Chairman for inclusion of the tracts with India^{liii}. The Bengal Boundary Commission held hearing on 16th July, 1947 onwards without its Chairman, Sir Cyril Radcliffe and on 19th July, the Chittagong Hill Tracts issue has been discussed for 91 minutes and ultimately Chittagong Hill Tracts went in favour of Pakistan^{liv}. It is apprehensive that the Congress and the Hindu Mahasabha did not spoke even a single word on Chittagong Hill Tracts. The matter has been brought to the notice of Pandit Nehru and Sardar Vallabhbhai Patel by Sneha kumar Chakma where Nehru said any award against weight of local opinion and terms of reference or without any referendum to ascertain the will of the people concerned must should be construed a collusive or partisan award and will have to be repudiated^{lv}. On 12 August, 1947 Radcliffe submitted its report to the Viceroy where he included Chittagong Hill Tracts to Pakistan. Fearing the disastrous effect, Mountbatten decided not to make the report public as his adviser felt that the Congress Party would never accept the award of Chittagong Hill Tracts to Pakistan^{lvi}.

In the meantime, Sneha Kumar Chakma came back to Rangamati to declare India's independence or to resist if it happens otherwise on 14th August, 1947. On 15th August, 1947, India and Pakistan celebrated their independence without knowing their actual boundaries. The Chakmas too celebrated the same. In the midnight between 14th and 15th August, Sneha Kumar approached Deputy Commissioner Bunglow at Rangamti with 10,000 supporters^{lvii}. They held discussion with Col. G.L. Hyde, the Deputy Commissioner and sought permission to hoist tri-colour flag. On 15th August, 1947, Sneha Kumar Chakma hoisted the Indian National Flag at the sunrise publicly and officially and the Deputy Commissioner also unfurled the Indian National flag at his office^{lviii}.

However, the Indian national leaders came to know that the tracts has been awarded to Pakistan on the ground that the whole economic life of the hills depends upon East Bengal and it would be disastrous for the people themselves to be cut off from East Bengal^{lix}. Thus a meeting was convened on 16th August, 1947 at Government House, New Delhi to discuss about the disputed territories in Bengal and Punjab where the leaders like Mountbatten, Pandit Nehru, Mr. Liaquat Ali Khan, Sardar Vallabhbhai Patel, Fuzlur Rahman, Sardar Baldev Singh, Mohammad Ali, V.P. Menon, Lt. Col. V.F. Erakine Crum were attended^{lx}. In the meeting Pandit Nehru said, "He had never considered that the allocation of the Chittagong Hill Tracts to East Bengal was possible under the term of reference of the Boundary Commission. These tracts were an excluded area, and were not represented in the Bengal Council. The population of Chittagong Hill Tracts was 97% Buddhist and Hindu. There was not the least doubt that the people themselves would prefer to form part of India. On religious and cultural grounds, the tracts should part of India. Sir Cyril Radcliffe had no business to touch them"^{lxi}. There was debate on Chittagong Hill Tracts issue in the meeting and Mountbatten suggested that the two Governments might agree on an exchange of territory whereby the Chittagong Hill Tracts would go to India and some predominantly Muslim area which has been allocated by the Commission to India would go to Pakistan^{lxii}. Pandit Nehru further said nothing except that the action shall be taken after consultation with lawyers. But later on also, Pandit Nehru did

nothing tangible and as a result Chittagong Hill Tracts continued to remain with Pakistan till today.

In the evening on 17th August, 1947, the Radcliffe award has announced on the All India Radio. Now it was publicly known that Chittagong Hill Tracts ceded to Pakistan and not India^{lxiii}. On 19th August, 1947, the Action Committee of Parbatya Chattagram Jana Samiti under the leadership of Sneha Kumar Chakma called an emergency meeting at the Deputy Commissioner residence at Rangamti where the Chakma Raja, Kamini Mohan Dewan and other leaders were attended. The meeting resolved the following^{lxiv}:

1. The people of Chittagong Hill Tracts shall not abide the Radcliffe ward.
2. Resistance squads be immediately set up with indigenous weapons.
3. Sneha Kumar Chakma shall immediately set out in quest for arms and support from India.

On the evening of the same day, Sneha kumar Chakma left for India accompanied by seven body guards under the command of Capt. Girish Dewan to avoid arrest and to seek help and support from Indian leaders^{lxv}. In the meantime, the Pakistani army marched to Rangamti, pulled down the Indian flag and hoisted the Pakistani flag and launched a brutal crackdown against the Chakmas who were considered anti-nationals^{lxvi}. After reaching India, Sneha Kumar Chakma met many Indian leaders and lobbying them for the cause of Chittagong Hill Tracts but failed in getting any help and political supports. He met Pandit Nehru who shouted at Chakma, "Do you propose to bring India again under foreign rule^{lxvii}? Mr. Chakma returned to Calcutta with broken heart and trying to tape the other resources but failed as the Indian leaders paid no interest in Chittagong Hill Tracts problem. Thus the cry of the people of Chittagong Hill Tracts since the very beginning felt on the deaf years of the Indian leaders. The tracts permanently went to Pakistan and this faulty partition and the subsequent blunders committed by the Indian leaders led to the unending suffering of the Chakmas and other tribes in Chittagong Hill Tracts and other parts of India.

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