SETTING OF THE STUDY : AN OVERVIEW OF MIZO SOCIETY

The Mizos primarily inhabit the present Union Territory of Mizoram. It is from this original settlement that they have migrated to numerous other parts of the country. For a proper understanding of the present problem a brief historical outline of the land and people of the area will not be out of place here.

Mizoram is the new name given to the mountainous region earlier known as the Lushai Hills and subsequently as the Mizo District of Assam. The Union Territory of Mizoram is situated in the extreme eastern corner of India. It has international borders on its three sides - the east and south are bounded by Burma, and west by Bangladesh. About 70 per cent of the Territory's boundary faces Bangladesh and Burma. It is situated between 20°20' to 24°27'N (Lat) and 92°20' to 93°29'E (Long).

Mizoram has an area of 21,087 square kilometres and has mostly a hilly terrain; the ranges have an average height of 900 metres and run in north-south direction interspersed by deep gorges in which the rivers flow from the high hills in the north to the Bay of Bengal in the south. There are innumerable rivers, streams, brooks and water-falls which flow to the brim in the monsoon. The evergreen
forests, the fauna and the moderate climate have made the territory idyllic. Important rivers are the Tiawng, the Sonai, and the Tulfável, which drain the northern portion of the country and eventually fall into the Baráck. The southern hills are drained by Kolodine in the east, with its tributaries, the Mat, Tuichang, and Tiau, while the Karna-phuli at the mouth of which stands Chittagong, with its tributaries, the Tuichang, Kau, De, Phairuang, and Tuillanpú from the western drainage system.

The valleys are feverish and unhealthy and during the rains the climate even in the lower hills is moist and enervating; in the higher ridges, it is fairly cool and pleasant even in the hottest season of the year. The whole Union Territory is influenced by South-West Monsoon. The southern part receives more rainfall, 360cm annually, than the northern part which has 208cm average annually. The temperature varies from 20.3°C to 29.8°C during summer. A study to ascertain the carrying capacity of land under shifting cultivation was undertaken by the Anthropological Survey of India in 1962-63. Bose (1971:17) gives a brief account of this in these words,

"About 11 square miles of land in the Mizo District of Assam... were subjected to detailed study... The soil in the Mizo Hills results from the disintegration of friable tertiary rocks of sedimentary origin... note was taken only of the variation in rainfall. This is about 130 inches in the Mizo Hills, in Mampui, for instance, there is abundance of land, while in Sairep it is in short supply."
It has been reported by Bose that as the land which can actually be put under slash and burn cultivation is small and forest thin, the inhabitants of Sairep supplement their earnings by working as labourers in road buildings.

The Mizos have recorded history only since the last decade of the nineteenth century when the area inhabited by them, earlier called the Lushai Hills was formed into two administrative units under the British rule. From various old references it appears that some Mongoloid or Tibeto-Burma tribes migrated to the Lushai Hills in the eastern corner of India long back and the process of migration continued till the end of the nineteenth century. Various tribes came to these hills from the east pushing the former inhabitants of the hills and the plains in the west and the north. The Lushai, the principal tribe among the present Mizos, came to this territory in the eighteenth and the beginning of the nineteenth centuries.

The group of people who call themselves Mizos now mainly live in the Union territory of Mizoram. As per the constitutional provision they have been designated as Scheduled Tribes. Mizos means 'Hill People' or 'Highlanders'. Here 'Mi' means 'Men', 'Zo' means 'Hill Region', and 'Ram' means 'Land'. Mizoram thus means the land of the highlanders. The Mizos are of mongoloid stock. They were living in relative isolation till the British annexed the area in 1890 and their cultural tradition
even now is distinctly different from the plains people of the neighbouring areas. The tribes living in the south Manipur are culturally nearer to them. Though historical experiences of the people living outside Mizoram are slightly different, yet the people of these areas often express that they are culturally tied together because of common cultural and societal denominators and similarity of the hazy mythical past. Before the annexation of the region by the British, numerous ethnic groups came in contact through war and migration. However, the Christianity and political activities are other major forces which have influenced the ethnic groups of the region to come nearer to each other (Goswami, 1979).

Where the Mizos originally came from is a matter of conjectural history. But it is a fact that they have entered from the direction of Burma in the hordes either voluntarily or being driven into the northeastern part of the territory. The dielctal (Census 1961, Part II-C (ii)) and structural similarities (Goswami, 1960) speak of the possibility of their belonging to a common pool of ethnic groups or origin from a common ancestral stock. There is a common tradition that the Mizos living in Mizoram and in Churachanpur area of Manipur have come out a cave in the earth. The details regarding who came first or last, or how they came out of the cave, are the treasured oral tradition of the ethnic groups.

In the old report of 1888, we get a hazy picture of the
situation of that period as summarised by Reid (1941). He states,

"The villages of the inhabitants of the tract are, as a rule, situated on the higher hills. The people form a mingling of clans, speaking so far as I know, dialect of some language, who are known to us by various names - Kookis, Lushais, Pals, Shendus, Chin, etc.."

The earlier reports speak of the presence of innumerable clans and its subdivisions in the territory (Reid, 1942). The word clan, lineage, subdivision, etc., were loosely used in the old reports. It, however, meant one thing that there were diversities among the people of the territory. The reports also point that a fission of people which formerly had a separate corporate existence, and the surviving members, living for a long time among other group of people, eventually were absorbed by the latter (Goswami, 1979).

It may be noted that as early as 1912 Shakespeare wrote that,

"the term Lushai as we now understand it covers a great many clans. In most cases the dialects of the minor clans have been entirely forgotten. During the Census of 1901 an unsuccessful attempt was made to get a complete list of the clans, families and branches. The causes of its failure were the ignorance of the people themselves as to what clan or family they belonged to and the tendency to claim to be true Lushai."

It may be noted that the British used the word Lushai to designate most of the people living in the Lushai Hills; the word Lushai meant
an ethnic group only. The word 'Mizo' however, is a neutral word and therefore, acceptable to the people. The Mizos, after the annexation of the territory by the British have attained linguistic and territorial integrity and a sense of cultural homogeneity.

Before the annexation of the district by the British the Mizo villages were ruled by hereditary chiefs largely belonging to the Sailo lineage of Thangur clan of the Lushai Tribe. In spite of the fact that the Lushais practise ultimogeniture, the chieftainship used to be inherited by the eldest son. This was introduced by the British to check the increasing number of chiefs. There were also chiefs belonging to a few other clans. Each chief had his own territory which was defined by the British after annexation, where he was supreme. He was a leader in war, as well as administrator of the village. The chief allowed his people to cultivate his land (land settlement for the chiefs was introduced in 1898) for which he used to receive tax in kind. He had some other privileges also which the people living in his territory used to comply. These privileges were reinforced by the British by recognising the tradition. However, any body dissatisfied with the way any chief behaved had the liberty to leave the village (Shakespeare, 1912).

Though the chief's power were like those of a dictator, it is said that he rarely behaved like that. He had a council of advisers. Advisers were called Upas, but their number varied from village to
village. The Upas were appointed by the chief and could be dismissed by him. The other village officers were blacksmiths (thirndeng), the priest (Puithlism), the village crier (Tiangau) and the agricultural experts (Ramhuals). Just before the abolition of the chieftainship in the Mizo District, the Zalenship used to be auctioned. After the selection of the land for cultivation by these two privileged categories of families (Ramhuals and Zalets): others used to choose land for their cultivation. The Lushai Hills District Jhumming Regulation 1954 ushered in a series of changes in selecting a site which led to discarding the privilege given to Ramhuals and Zalets. As a matter of fact upto 1957 the families of the officials of the village councils used to get the same priority for choosing sites. But now even this had been totally discarded.

After the independence under the Sixth Schedule of the Constitution of India, the Lushai Hills District got the status of an autonomous district. The Mizo District Council was thus inaugurated on 25 April 1952 with executive and legislative powers for managing the affairs of the tribes such as customs, manners, education, etc. An Autonomous Regional Council was similarly inaugurated on 23 April 1953 in the south of the erstwhile district called 'Pawi-Lakher Regional Council' with almost similar powers. This allowed the tribal people of the Lushai Hills district to exercise autonomy. Henceforth, the rights of taking fathang or attribute of Rs.2/- or at least two tins of paddy was acquired by the then Government of Assam paying compen-
sation to the chiefs under the Lushai Hills District Acquisition of Chief's Rights Act, 1954. After acquisition of these rights, the administration of the land was transferred to the District Council to enable it to levy and collect land revenue and land tax.

Let us now examine some of the major aspects of the Mizo social organisation. Monogamy is the usual practice. The Mizo chieftains in the past used to keep more than one woman but the practice has now slowly gone into decay. The Christian movement is the cause of this change. The Mizo Church never allows its members to keep more than one woman and the person who does will find his name struck off from the register of the Church members. Abolition of the chief system has given more impetus in enforcing the rigidity of the custom of keeping only one woman (Goswami, 1979).

The Mizos have liberal views on matrimony. A young man is not hampered in his choice by any taboo of prohibited degrees, nor is his choice confined to any particular family or clan. In fact, he can practically marry any woman he chooses except his closed relatives. In this way, boys and girls are given wide latitude in their marital association. Marriages are normally arranged through negotiations. When a man wants to get married, he must first of all approach the girl's parents and settle with them about their daughter's price and other things. Here the marriage agreement must be put in writing,
a copy must be given to each party. Bride price is always reckoned in terms of Sial, (a semidomestic animal highly valued by Mizos). The bride price varies according to the family of the bride. The bride price is always divided among the relatives of the bride to strengthen the bonds of relationship.

The bonds of matrimony are sometimes loose and easily slipped off. If a couple disagrees they simply separate. The man denounces all claim to any portion of her price which he may have paid, unless the woman agrees to its being partially returned. There is no objection to a widow remarriage. If a woman has children and there is any property it is socially considered proper for her to remain unmarried and look after her children and their interests. Marriages today among the Mizos are mainly solemnised according to the Christian rites. However, incidence of love-matches is increasing among the younger people. Coming to the question of inheritance, the general rule is for the youngest son to inherit, but occasionally the eldest also claim a share.

Before the occupation of their land by the British the Mizos were animists. Practically all divisions of the Mizo believe in a spirit called Pathian, who is supposed to be the creator of everything and is a beneficient being, but has little concern with men. Far more important to the average man are the numerous Huai, or demons, who inhabit every stream, mountain, forests, caves, rocks etc., and to whom every
illness and misfortune is attributed. They also believed naturally in the existence of one supreme God, a god of all humanity and goodness; but their spiritual repose was disturbed by spirits of evils known as Ramhuai, who had to be propitiated perpetually, so that Khunyang, the spirit of kindness and magnanimity, could bring comforts. It was the Ramhuai who brought illness or injuries to humanity and who punished the breakers of oaths.

In the past, the Mizos also believed that the Ramhuai were not visible entities and, consequently, were not even killable. The Puithiam (Sorcerer) is supposed to know what demon is causing the trouble and what form of sacrifice will appease him, and a Mizo's whole life is spent in this way in propitiating these spirits. In addition to these spirits, there is another. Each clan has a special spirit presiding over its destinies. The spirit is known as Sakhu, and all sacrifices to him have to be performed by a Puithiam (Sorcerer) of the clan and only members of the family can be present. The Mizos, in the past also believed in a spirit-world beyond the grave, which is known as Mitt Khua, i.e. dead man's village. But on the far side of the Mitt Khua runs Pial river, beyond which lies Pialral, an abode of bliss. Access to this is not obtained by the life of virtue while on earth, but the due performance of sacrifices and killing of men and certain animals.

The Mizos are a close-knit homogeneous society with no
class distinction and no discrimination on grounds of sex. The Mizo's code of ethics moved around *Tlawmngaihna*, an untranslatable term meaning the obligation on the part of everyone to be hospitable, kind, brave, unselfish, and helpful to others. *Tlawmngaihna* to a Mizo stands for that compelling moral force which finds expression in self-sacrifice for the service of others. It is the core of their philosophy of life. In war or peace, in dealing with individuals or in the midst of a crowd it was this spirit of *Tlawmngaihna* which guided their thoughts and actions.

Prior to 1894, in this way, the Mizos believed in various spirits, and their whole life was spent in performing a series of sacrifices to appease these spirits by way of propitiation. However, now the situation has completely changed after the spread of Christianity.

In Lushai Hills the Church laid the foundation for the spread of education which further influenced occupational orientation and mobility of the people. Further it influenced the pattern of interest articulation as education creates an awareness of the need for governmental action in building a new and better life. It also influenced the course of the operation of social custom and changed the people's orientation. Thus the church in this area served as a modernising instrument.

The Christian missionaries started their work in the Lushai
Hills by setting up primary schools. In fact primary education was started by the missionaries for the spread of Christianity. The administrative reports show the tremendous progress made by the missionaries. The Administration Report of 1896-97 said,

"Messers Savidge and Lorrain, the pioneer missionaries have been in these hills since the Spring of 1893 and have been wonderfully successful in introducing education. These two missionaries have done most valuable work. They are about to produce a Hand Book and Dictionary of the Lushai language which is badly needed."

In 1897 a school was opened for the first time in Aizawl in which 68 boys were enrolled. Next year three government primary schools were started. During the year 27 young chiefs and selected men from villages were put through a course of instruction in the government school in Aizawl. In 1903 the Chief Commissioner of Assam decided that the government schools for the Lushais should be handed over to the missions. From that year onwards till the taking over of the schools by the Government of Assam and subsequently by the District Council, missions were the official agencies of education among the Lushais for about 50 years.

The missionaries were working as the honorary Inspectors of Schools in the district. With the spread of primary and middle education it was realised that practical education in agriculture and vocation would be more befitting the requirements of the Lushais. Savidge,
honorary Inspector of Schools, Lunglei, wrote in 1916:

"The Lushais are keen on education and the progress made during the year has been satisfactory. It is important, however, to remember that when we have educated sufficient boys to fill the Government posts available, there will be little for educated youths to do unless their education has been such as to enable them to develop agriculture and other resources of the district. I think the educational authorities of the district realise this."

In fact not much of importance was ever given to vocational education. The widespread primary and middle level education ultimately brought a big chunk of the young people away from agricultural pursuits. Mc Call (1949) traced the origin of a new class, the intelligentsia, to the spread of Christianity. The mission employed local people as salaried church executives and school teachers in the villages. In none of these villages the government maintained any salaried staff. Thus a new class of educated Lushais came up under the sponsorship of the missionaries. At that time Christianity meant medical care, education, English language and a richer material life. The education policy generated a feeling that the education and Christianity were the only means to salaried jobs which would bring freedom from the drudgery, toil and uncertainty of cultivation. The educated Christians became affluent and their children got higher education. Thus a new privileged class came up. This new class flourished because of their economic emancipation through salaried jobs, profession, trade and commerce.
With the coming of the English people as Missionary, Mizoram received, as stated above, the light of education and Christianity which exerted much influence on the traditional life of the people. Many changes have since taken place in the social and religious life and practices of the people. The traditional Mizo religion has now gone into eternal oblivion. The people no longer believe in it and so it is practised nowhere. The impact of Christianity is such that the whole of Mizo population is now Christian. Originally, the North Lushai Hills was under the Welsh Presbyterian Church and the South Lushai Baptist Mission. There are now many Christian denominations in Mizoram to name a few, Roman Catholic, Salvation Army Corps, United Pentecostal Church, Seventh Day Adventist etc.

The traditional religion of the Mizos was that of animism as indicated earlier. They offered all that they had just to get peace with god or spirits. But all these primitive religious practices have since been discarded and forgotten as the Mizos have been enchanted by new religion, Christianity. The Mizos embraced their new found faith with so much dedication and submission that their entire social life and thought processes have been altogether transformed to an extent which is amazing. The Mizo society today, whether in town or in the remote villages is to a great extent influenced and guided by the Christian Church organisation directly or indirectly and the sense of value of the Mizos have also undergone drastic change. Long
continued feasts for showing bravery or to get heavenly bliss under their primitive religion were not obviously prescribed for all. To get cured by performing magical rites from diseases, ailments and other depressions also depended upon the economic condition of an individual and his family. The past religious beliefs and practices were based on awe and fear than on reverence and regard for the spirits. Actually for the Christian Mizos, Christianity simplified all this. Then the Christian concept of marriage and family were new to the Mizos in the past, and so Christianity faced resistance from these institutions and changes in these institutions were not so drastic as it was in the field of religion. Christianity again emphasised on equality, which again motivated them to adopt the Christian religion. Even ordinary people today find that the Christians and especially the Church dignitaries have special authority within their respective fields.

The Missionary who came to Mizoram not only spread Christianity but have also started a number of educational institutions. They gave free education to the first Christians. The first Christians were further responsible for bringing changes in the Mizo society at large. Schools were opened even in the remote villages and first educated people had greater access to the government authority and employment. They realised that education could give them more gainful employment than the traditional jhumming cultivation. So formal education changed
their outlook and worked as a potent instrument for alienation from their traditional way of life.

Gradually with the increase and popularity of education, some scholarships were also given for theological and other trainings which further created channels for new employment in both the Government and Mission offices (During the assistance received from the Missionaries, the emphasis on following Christianity was always pressed upon the non-Christian Mizo). Mission workers received salary for their services and the non-Christian Mizo found that for raising one's status, sacrifices, festivals or propitiation were not necessary. By becoming an earnest Christian and taking the key position in the Church as well and if possible by taking salaried mission jobs one could raise his status and make oneself powerful. Hence, it is implied that the motivation both for leadership and for money making were there, though the internal liking and impetus for religious work, of course, were present in most of the workers.

The British annexed the area by their superior power and tactics and the Mizo held that the whites had superior and different religion. When the Christian Missionaries came to Mizoram, it was natural for the people to identify the British with the Christianity. So, many people very often confused Missionaries with the administra-
tors and hence the acceptance of the Christianity meant identification with the British administration. Local people were employed to popularise gospel in each village. The emphasis on education was just to develop the working knowledge of reading Bible, Hymns etc. But in any case Christianity gave them incentive for education.

The other impact of education and religion is the abolition of traditional organisation of the youth called Zawlubuk. With the introduction of educational and religious institutions in Mizoram, it was felt unnecessary to have Zawlubuk (Bachelors' dormitory) and the roles it played in society could also be taken up by such schools and the Church. Another impact has been the adoption of western ways of life by the Mizo people. Forgetting and giving up their own cultural ways of life, in dress, dancing and food habits, they have now adopted western culture.

Moreover, the political movements, modernisation and urbanisation also affected the life of the Mizo people. The advancement of modern science and technology did not reach Mizoram as it did to other parts of India. But its influence was being felt from the time the administration was taken over by the British. With the emergence of education and religious institutions, administration worked properly. It opened health centres, arranged better communications, and started other developmental works. The result of all these was that the people
devalued and disregarded their traditions and culture in all aspects of life and turned to the western culture. Political movement was started by forming various political parties. Chieftainship has been abolished and replaced by the modern political elites. They have been instruments of their alienation from the traditional life styles and practices.

Mizoram Today

The newly established Union Territory of Mizoram is a political unit almost at par with the other federating units of the Indian Union. Mizoram now has a full-fledged elected legislature and a responsible popular government. Now the administration in Mizoram, unlike the past, is an instrument of social and economic development and hence its guidelines have been reframed. The political powers are in the hands of elected representatives.

According to the latest Census reports of 1981, the total population of the Union Territory of Mizoram is 4,87,774. This population figure signifies a considerable growth in the decade 1971-1981. During the ten year period a net addition of 1,55,384 has taken place in the Territory's population. The Territory's population of 4,87,774 is distributed amongst the three Districts as under, Aizawl - 3,40,766, Lunglei - 82,589, Chhimtuipui - 64,419. It may be interesting to note that the population of Aizawl town alone constitutes 15.57 per cent of the entire population.
The growth rate of the three districts during 1971-81 decade is as follows - 48.73 per cent for Aizawl District, 32.91 for Lunglei and 56.57 for Chhimtuipui. These three districts were created after Mizoram attained the status of Union Territory in 1972.

The significant aspect of the rising population during the 1971-81 decade is the high rate of urbanisation in the Territory. In 1971, there were altogether 37,759 people living in towns which then accounted for about 11.36 per cent of the total population. In 1981, the number of urban dwellers has gone up to 1,22,765 accounting for 25.17 per cent of the total population. The increase in the urban population is on account of two factors -

Firstly, the leading towns of Aizawl and Lunglei maintained their high rate of growth, having become the Capital and District Headquarters respectively and secondly, four places which were rural localities hitherto have now been considered as non-statutory towns in 1981 Census because of certain demographic tests like size and density of population, types of occupation of male workers, availability of civic amenities etc. These are Kolasib, Champhai, which have become Sub-Divisional Headquarters; Serchhip, a Block Development Headquarters and Saiha, District Headquarters. In Mizoram we have no urban agglomerations although the concept was introduced in the 1981 Census also as was
The sex ratio of this Territory continued to favour males in the 1981 Census just as it was the case in 1971. We have now 936 females for every 1000 males in the Territory. The district level position is also consistent. In Aizawl district, there are 932 females for every 1000 males. In Lunglei district, there are 943 females for every 1000 males and this figure is 948 in Chhimtuipui district. The sex ratio is an indication of the employment situation in any particular area. Axiomatically, there is a migration of labour force from the low employment areas to the high employment areas. Thus, an area having sex ratio favouring males in supposed to have better employment market than an area having a sex ratio favouring females.

The density of population in the Territory jumped up from 16 in 1971 to 23 in 1981. Amongst the districts Aizawl has recorded a density of 27 while Lunglei and Chhimtuipui have recorded densities of 18 and 16 respectively. Urban population is highly concentrated in the two towns of Aizawl and Lunglei having 11.55 per cent of the total population.

There has been an increase in the literacy percentage from 53.79 to 59.50 in the 1981 Census. In fact, 6% of every 100 males in
the Territory are now literate while this ratio is 53 in the case of females. Aizawl district has the higher rate of literacy being 64.22 per cent compared to that of Lunglei and Chhimtuipui which are 57.38 per cent and 37.26 per cent respectively.

Most of the areas of Mizoram are hilly and under forest, very little land is under cultivation. Out of the total geographical area of 21.09 lakhs hectares, the net sown area is 70,300 hectares. The total area which gets some irrigation from different sources is 8,000 hectares only. Rice is the main crop followed by various horticultural crops and plantation crops. Maize is another cereal crop next to rice which is being grown in some area. During 1981-82, wheat has been grown successfully with a very good yield in some pockets of Mizoram. Other crops like sesame, ginger, pulse, chillies, tobacco, banana, pineapple, potato, and plantation crops like coffee, tea, rubber are only secondary crops.

Agriculture is the main occupation of the people of Mizoram. Shifting cultivation is still the principal method of cultivation which has been in vogue for decades. A plot of land is cleared of all its vegetation, then the dry leaves and trees trunks are burnt. Over the ashes of these forests seeds are sown. For the next year's cultivation they again move to the other side of the hills cutting down the forests and
burn them again. The jhumming greatly destroys the forest resources and fertility of the soil apart from the merciless destruction of forests and valuable natural resources and loss and depletion of soil fertility. Moreover, the region is not properly exploited, thereby the land cannot support the masses. Agriculture in Mizoram is seasonal but natural calamities like drought, heavy rains, storms etc. frequently damage cultivation. Forests cover about 37 per cent of the area, and some important forest products are timber, bamboo and agar.

The Union Territory of Mizoram can broadly be termed as industrially extreme backward area. Because of the hilly terrain, development has not so far been achieved in the field of industries. On account of the lack of infrastructure technical know-how, skilled workers, entrepreneurs etc. greater stress was made towards the development of tiny, village and cottage industries, for example, handloom, handicraft, knitting, tailoring, carpentry, blacksmithy, etc. However, efforts are being made to the extent of meeting domestic need of artisans to organise the skilled workers into co-operative sectors.

A small shift in the programmes and policies is being made during the Sixth Five Year Plan i.e. 1981-85. For the Sixth Five Year Plan allocation of Rupees 58 lakhs was made for large and medium scale industries and 400 lakhs for village and small industries. In the
large and medium scale industries it is proposed to set up a Tissue Paper Mill, Ginger Oil, and Oleoresin plant and a plywood factory. In the field of mineral exploration a cell headed by a Geologist was started from the Rolling Plan year, i.e. 1978-79. Under this scheme a survey of Mizoam hills is being conducted. The reports indicates that there is a chance of getting coal, lime, natural gas and oil. The various promotional measures for setting up of small industries are also being pursued vigorously.

The Statistical Handbook published in 1981 recorded that there are as many as 26 registered small scale and cottage industries in Aizawl District. They are - tailoring, candle making, shoe repairing, furniture workshop, printing press, chow making, knitting, blacksmithy, tyre retreading, watch repairing, bakery, ice cream, motor workshop, radio repairing, fruit preservation, metal works, weaving, cycle and petromax repair, biscuit factory, tinsmithy, X-Ray Clinic, hotel, salt extraction, chalk making, electrical repairing. A Dairy Plant was established at Zemabawk (2 Kms from Aizawl Town), since then a good dairy milk has been made available to the town people. Again, a number of Cattle Breeding Farms, Poultry Farms and Piggery Farms have been set up in different places like Selesih, Lungpher, Saiha, Lunglei, Kolosib, Thingdawl etc.

Communication system is extremely poor in Mizoram. The
nearest rail head is Silchar, which is about 180 Kms from Aizawl town. There is no other Airfield except Tuirial Airfield which is about 15 Kms from the Capital. The Statistical Handbook published in 1981 recorded that there are 1,136.32 Kms black topped road, and 228 Kms Gravel Road under the Border Road Task Force within the Territory. Surface road is the only link with the rest of the country. A network of roadways is spread over the territory providing necessary communication facilities for movement of people from one place to another.

Some notable and significant progress has been made in the field of education since Mizoram became a Union Territory in 1972. Mizoram, however, received the benefits of State Plan only for the last two years of the fourth Plan and the five year period of the Fifth Plan. During the recent years several Middle and High Schools have been taken over by the Government and a good number of Schools have been brought under the deficit system of grants. Many new schools were opened and the existing schools strengthened and expanded. The intake capacity of the Teacher's Training Institutes at Aizawl and Lunglei has also been doubled from 1982-1983. The progress made over the recent years can be seen from the following facts.

In 1979-80 the number of educational institutions in Mizoram were, 518 Primary Schools, 234 Middle Schools, 116 High Schools, 5 Colleges, 4 Teachers' Training Institutes including one Institute for
training of Hindi Teachers. There are now 803 Primary Schools, 360 Middle Schools, (including 65 un-aided middle schools), and 141 High Schools (including Theological College). The intake capacity of the Teachers Training Institutes has been increased and an institute for training of Hindi teachers has also been opened to facilitate training of teachers for High Schools. Besides these, under the Directorate of Education separate wings were opened for promotion of Science Education, Physical Education, Youth Welfare, and Scouts and Guides activities, Educational Statistics, Scholarships, Adult Education, Library, Museum and Tribal Research Institute. The Annual Schemes 1982-83 have been finalised within the approved outlay of Rs.165.00 lakhs with the break up of Rs.145.20 lakhs for General Education, Rs.6.50 lakhs for Art and Culture and Rs.13.30 lakhs for Technical Educations.

Out of the total population, only 2,09,088 persons (41.21%) constitute the working force of main workers (at least 183 days in a year). Of this force of main workers 44,941 persons (72%) are engaged in cultivation, 5,316 persons (1.56%) are working as agricultural labourers; only 2,580 (1.28%) are engaged as main workers in household industry. It is, thus, clearly established that the deployment of manpower in the industrial sector is next to nil. Out of the remaining workers (48,331), about 18,000 are employed as Government servants (Annual Plan 1983-84, Department of Labour and Employment, Government of Mizoram). Thus, only about 30,000 persons are working in non-classified sectors and are available for developmental activities of all the sectors of
the entire plan. Many of these are, undoubtedly untrained, unskilled and not highly qualified. Thus, there is an acute shortage of the required level of manpower for all developmental activities. Thus, one of the main inputs of industrial development, namely trained manpower, is woefully and acutely short in supply in Mizoram. This is further aggravated by factors such as continuing disturbance due to insurgency and inner-line regulations due to which persons from outside Mizoram cannot freely enter to take up employment in the territory.

To cope with the ever increasing number of unemployed persons especially the educated unemployed youth and to explore avenues for employment and self employment, Directorate of Labour & Employment has been created in April, 1980 to administer the Employment Exchanges and implement development schemes like Apprenticeship Training, Craftsman Training and labour welfare.

In realisation of the recommendations of the Mathew Commission and important role the Employment Service in every state and Union Territory in the country is expected to play during the Sixth Five Year plan period, District Man Power Planning and Employment Generation Councils have been set up all over the country including Mizoram. The Employment Officers are Members in the Councils. They are entrusted with the task of an integrated approach in which the job seekers are placed in wage-paid as also self employment avenues in addition
to their normal duties. The Sixth Five Year Plan, therefore, proposed to revamp the Employment Exchanges by suitable upgradation and expansion of Employment Service, wherever necessary.

The tentative Sixth Five Year Plan outlay in respect of Labour and Employment Department in Mizoram, based on the recommendations of the Planning Commission stands at Rs.13.00 lakhs. Of this the outlay approved for 1980-81 was Rs.2.10 lakhs which was fully utilised and Rs.2.82 lakhs for 1981-82 which at the time of formulation of 1982-83 Plan was in the process of full utilisation. The Annual Plan outlay for 1982-83 is fixed at Rs.3.50 lakhs the notable feature being the provision for opening four Sub-Divisional Employment Exchanges, namely at Kolosib, Champhai, Lawngtlai and Chawngte and introduction of two trades namely (1) Cutting and Tailoring and (2) Stenography in the Industrial Training Institute (I.T.I.), Aizawl besides continuing the existing Plan programmes. The ongoing programmes are:

a) **Apprenticeship Training**: apprentices are trained every year in clerical trade and 30 trainees are enrolled every year.

b) **Craftsman Training**: Introduction of additional trades is being undertaken such as Stenography, Cutting and Tailoring etc. This institute is the backbone of industrial development in the Territory and is part and parcel of Department of Labour & Employment. The contribution of the products of this Institute is noticeable in almost all Departments where technical skilled
man power are badly required. Welders, Electricians, Wireman, Fitter and Motor Mechanic are its products.

It is evident that Government employment is a major source of livelihood in Mizoram today. In absence of industrial development educated people are going for government jobs in a large number. The Table below gives the current figures of the government employees in the Union Territory of Mizoram. In the Table while A and B categories include gazetted officers, C and D constitute non-gazetted employees.

<table>
<thead>
<tr>
<th>Year</th>
<th>Number of employees in various Groups</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>A</td>
<td>B</td>
</tr>
<tr>
<td>1981</td>
<td>283</td>
<td>722</td>
</tr>
<tr>
<td>1982</td>
<td>357</td>
<td>815</td>
</tr>
<tr>
<td>Differences</td>
<td>74</td>
<td>93</td>
</tr>
<tr>
<td>Percentage Increase</td>
<td>26.15</td>
<td>12.88</td>
</tr>
</tbody>
</table>

Sources: Census of Government Employees in Mizoram 1982
A"« llOsqKm
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Class II

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