CHAPTER I

Introduction
Statement of the Problem

The Reangs are one of the most colourful tribes of north eastern region. The population is not numerous and it is mainly concentrated in two states of Mizoram and Tripura. A Reang calls himself the Bru. Though they are known as the Reangs to the outside world, they like themselves to be addressed as the Bru tribe and use this name when they assert their political and cultural rights. In their collective entity, they are an ethnic group who speak a distinct dialect and share a culture which sustained them for centuries.

The Reangs are recognized as a Scheduled tribe in Mizoram. They are economically and educationally backward and their primary occupation is shifting cultivation (jhum cultivation). They claimed that their population in Mizoram is about 85,000. There is a wide variance between the official records and their claim. It is due to the absence of valid documents in their possessions and the Government insists on such documents. They are concentrated in 75 villages in Aizwal district. A part of the Aizwal district is now made a separate district, called Mamit. They also live in some villages of Lunglei and Chimtuipui districts of Mizoram. The Reangs are the followers of the indigenous faith, animistic in nature and they have accepted some traits of Hinduism. Now half of them have embraced Christianity. The dominant religion in the state is the Christianity
and the people living in this area are overtly or covertly accept the principal religion followed by the majority people. The religion has both positive and negative effects on the culture of the minor group who accept it without much reservation but in the socio-political fall out on the smaller tribes deserves attention and an attempt would be made in the successive chapters to analyse the effects of it.

The Mizos are the majority tribe and the politics and cultures of the state reflect the presence of the dominant ethnic group in the area. With the receipt of the political empowerment in the form of a state for themselves as a result of the long struggle they carried on, their superior position is quite established. It is therefore, natural that the minor group living in the area has doubts about their status in the comity of tribes in the state.

When a group concentrates all political powers in their hands, the executive part of the government is backed by the ruling elite who have both political and economic decision making powers. In this atmosphere, many NGOs are formed in the state who are very close to the ruling elite and enjoy benefits out of such associations. They back the political interests of the ruling group. These NGOs with young and zealous memberships are active in different fields of activities. They are the very eager defenders of their own tribal
interests. In their enthusiasm to assert their own rights, they try to impose their will on the minor groups.

The Reangs are ethnically different from the Mizo group of tribes and they often face such unenviable situations when they negotiate with the Government for minor political and economic demands. The dominant student organizations in Mizoram are threatening the Reangs and they are demanding that the Reangs should conform to the general cultural and religious standards followed in the state. One of their demand is the change of names for the Reang children conforming to the Mizo style. It is not uncommon that in such a situation, the minor groups organize themselves with an aim to oppose social and economic oppression by forming their own associations.

These associations have some political ambitions which are covertly preserved under some cultural titles. The social and economic interests are discussed under the banner of cultural associations. The ethnic factor helps to bring in cohesion in a movement to oppose social and economic oppression. There is a clear sign of ethnicisation of social and economic problems faced by a small group of people.

Accordingly, the Reangs formed some associations to protect and promote their ethnic identity, language and culture. But it is a
difficult task for these associations to fulfil the social and economic interests and protect their cultural identity without having a political platform of their own. A cultural association is not the zone of conflict but when a political platform is demanded, a conflict situation develops.

To build such a platform, the elders amongst the Reangs used the ethnic factor to assert and integrate themselves. In the north east, the ethnic upsurges generally follow a common pattern. The initial movements often turn violent, then after long negotiations, the group settles for an autonomous institution for themselves.

The Reangs raised the demand for an Autonomous District Council under the provision of the 6th Schedule of the Constitution of India in 1997 on the pattern of Chakma, Lai and Mara Autonomous District Council in Mizoram. This infuriated a chauvinistic section of the dominant group and a situation of uncertainty was created which made the stay in the state difficult for the Reangs.

A strong political view in Mizoram disfavouring any further autonomy granted to the smaller ethnic groups emerged and they consider such concession as a threat to unity and integrity of the greater Mizo polity in the state. It is known to all that a bigger fish always eats the smaller ones in a pond and it happens in case of the
Reangs of Mizoram. When the demands of the Reangs were raised through their different organizational wings, these were opposed by the ruling groups in Mizoram. As soon as the demands of the Reangs were made openly, there started ethnic strife between the two tribes.

A large number of the Reangs were uprooted from their villages and they were deprived of their means of livelihood. The bulk of the population could not withstand the fury of attacks conducted by some militant groups backed by the dominant political power in the state and the Reangs faced the real ordeal and their experiences in the ordeal turned nightmarish. There were systematic raids to the Reang villages and the cases of burning and arsons were reported. The ordinary villagers hardly had any defence against such organized attacks. Whatever protective forces they raised were inadequate and they decided to quit the villages.

The result of such ethnic strife is the exodus of a large number of Reangs from the state and a good number of them took shelter in the Hailakandi District of Assam and the Kanchanpur Sub-Division of Tripura in the year 1997. The Reangs in desperation raised the standard of revolt invoking their ethnic rights which the majority Mizos interpreted as an ‘undesirable encroachment’ upon their political hegemony.¹
Review of Related Literature

There are only a few books which contain the historical records, socio-economic and political conditions of the Reangs as a distinct tribe. The present study contains the ethnic problems of the Reangs in the state of Mizoram and it is the tale of their sufferings, social and economic and the resultant exodus from their own habitats. The problem of ethnicity and related displacement of the Reangs are similar to the plight of other people facing identical circumstances.

It is often seen that the tribal people are displaced due to lack of both security and socio-economic opportunities for long decades. The situation comes when they try to unite themselves focusing on their own ethnic identity to protect their social and economic interests. A number of studies have been made on the problems of displaced persons. The information has greatly increased the investigator's insight into the problem.

"The Chakmas - Life and Struggle" by S.P. Talukdar\textsuperscript{2} is an important work which studies the religious oppression of the Chakmas by the Pakistani authorities. The Chakmas lived in great strength in the Chittagong Hill Tracts of Bangladesh for centuries, more or less undisturbed by the external forces. But after the independence, Chittagong Hill Tract was transferred to the then East
Pakistan. In the Chittagong Hill Tracts, the 98 percent of the population were then non-Muslims. The population was entirely tribal and the territory enjoyed an exclusive status. After some decades (when it became a part of East Pakistan), the territory faced a real challenge from the unabated entry of the Bengali Muslims in the tract throwing it into the vortex of demographic imbalance. The simple minded tribal people felt threatened in their own homelands. The organized group of insurgents appeared in the hills and the clashes with the Government forces became very common. The Government of Pakistan, without considering their genuine demands, branded them ‘pro-Indians’ fighting against the state of Pakistan and started persecuting them. The special status of CHT was abolished by an amendment to the constitution and the hills were made open to the settlement by any people. The resultant power struggle threw thousands of Chakmas out of their habitats and 40,000 took shelter in the Indian state of Tripura leaving their ‘hearth and homes’ behind. Ethnically, the Chakmas belong to the Mongoloid racial stock. Islamisation with political power at their hand started to influence the Mongoloid people who were Buddhists by faith and many tribesmen were animists traditionally. Moreover, the Pakistani Government started to erect barrage over the river
Karnaphuli. The Chakmas lived on the banks of the river in peace but the barrage construction uprooted large number of them.

Besides this ethnic displacement of the Chakmas, the book presents a detailed description of the various facets of the life of the Chakmas, their origin, historical past, educational and cultural status and socio economic conditions. The book also studies the history of the Chakmas mostly inhabiting the eastern parts of our country, the states of Tripura, Assam, Arunachal Pradesh and Mizoram as also the Chittagong Hill Tract in Bangladesh and Arakan in Myanmar.

The author expressed that when Bangladesh came into existence in 1971, the condition of the tribals of Chittagong worsened. The Chakmas formed the Parbatya Chattagram Jana Somity (J.S.S.). In 1972, a meeting was held between a delegation of hill peoples’ leaders and Sheikh Mujibur Rahman, the first president of Bangladesh. The delegation was led by the Chakma member of the Parliament, Manabendra Narayan Larma and it included around 12 people from the Chittagong Hill Tract and they submitted a memorandum to the president. The memorandum sought autonomy for the Chittagong with its own legislature, retention of the regulation of 1900 and a ban on influx of non hills peoples. But their demands were rejected by the government. The new constitution did
not include any provision on the Chittagong. Huge numbers of Bengali settlers were coming into the Hill Tract.

After the assassination of Mujibur Rahman in 1975, the condition of Chakmas became desperate and it was visibly critical. Three full fledged cantonments, one school of jungle warfare and about 60,000 police and army forces were deployed by the government in the Hill Tract. The tribals living in the CHT were tortured and many people were killed. Their religious and social rights were curtailed, the Buddhist temples were demolished, monks were tortured and they were forced to perform namaz. As a result, thousands of tribesmen had to take refuge in India.

In this book, the author described another displacement which happened since May, 1986 in which about 70,000 tribal people of different origins left their place (CHT) and took shelter in the state of Tripura and Mizoram due to ethnic conflict with the Bengali Muslims. The people who entered Mizoram had returned home but 56,000 among them stayed in the six different camps of south Tripura. The majority of them were the Chakmas and the others were Marma, Tripuris, Bourem, Lushai, Murung, Pankhu, Khumi, Khijang and Chak. In Bangladesh, there was a continuous problem of the Bengali immigration into the Hill Tract often sponsored by the official forces. The final repatriation of the Chittagong Hill Tract
refugees took place in May, 1997. But many Chakmas preferred to stay in Tripura.

Rupak Debnath wrote a book “Ethnographic study of Tanchangya of CHT, CADC, Sittwe and South Tripura”. This book is on the Tanchangya tribe, closely related to the Chakmas who inhabit Mizoram, CHT and Arakan. There is an interesting reference of the Bru tribe in the book. He mentioned “Brus identify a place called Maini-tlang as their early habitat. Tlang is Kuki Chin for hill, the place so named refers to the upper reaches of the Maini river in the Khagrachhari Hill District (CHT). One tradition (Hutchinson 1909:36) also points to Riang settlements further south on the hills overlooking the Matamuri. In 1798, Buchanan was told that the Reang, whose language is different from that of the Tippera..... live near Oodapour (Udaipur), upon the banks of the Gomooty (Gomati) and the Moory (Muhuri) rivers (Van Schendel 1992:126).”

Debnath tried to bring out the movements of many consanguineous tribes living in the areas who now live in several countries, India, Bangladesh and Myanmar. The Chakmas obtained an Autonomous District Council in Mizoram. Sittwe is the new name for Akyab in Arakan, Myanmar. The study indicated that the Reangs were the remnants of the early flow of the tribal migrations
in CHT. Their ethnic origin and the dialect they speak now do not tally. Now they speak a tongue linked to Kok Borok.

“Human Rights and Refugees – Problems, Laws and Practices” by Manik Chakraborty is another scholarly work and it covers the story of displacement of the different groups of people from one region to another. In this book, we find the displacement of the Tamils of Sri Lanka. The Tamils are ethnically different from the majority Sinhalese in Sri Lanka. Thousands of the Tamils took refuge in India in 1983. Four years prior to the 1987 Indo-Sri Lanka Accord, an estimated 1,35,000 Sri Lankan Tamils took refuge in India. During the period between August 1989 to February 1991, nearly 1, 22,000 Tamil refugees sought shelter in various camps in India.

The Sinhalese are the major population in Sri Lanka as the group constitutes the 74 percent of the total population of the state and the Tamils are the minor group as it comprises 18.5 percent of the population. Ethnically, the two groups are separate from each other. They differ in language, culture and religion. The Tamils belong to the Dravidian origin. After the independence of Sri Lanka, the majority Sinhala people with the political empowerment at their hand, thought that the island was their own and considered the Tamils as outsiders or interlopers. The oppression of the minorities ran full course and the state declared the Buddhism as the state
religion and Sinhala as the sole official language in Sri Lanka. The Tamils protested against the decision of the Government in several times but the Government was insensitive towards the demands of the minorities. Many ethnic clashes occurred which took the toll of many lives. There was a clear sign of the Sinhala assertion in Sri Lanka previously known as Ceylon. The minority Tamils felt aggrieved and cornered in the newly independent country. The grievances among the Tamils were articulated through many Tamil groups. A section of the aggrieved people among the Tamils formed a militant outfit to fight for their cause and it was well-known as the Liberation Tigers of the Tamil Elam (LTTE). The Sri Lankan armed forces annihilated the LTTE in April, 2009 after the protracted and deadly warfare which lasted for nearly two decades. This was one of the longest ethnic wars in the history which initially defied any solution. It was one of the worst of its kind in the whole world.

The independence came to this island country on February 4, 1948. Earlier, it was a British Colony. The British always kept Ceylon (Sri Lanka) as a separate colony, not attached to the Indian Empire. After the independence, the oppression and torture became so high that the Tamils left their own territory and took shelter in India from 1981 which gathered momentum in 1983. At that critical juncture, the Government of India took many initiatives to solve the Tamil
ethnic problem in Sri Lanka. Indira Gandhi, the then Indian Prime
Minister deputed G. Parthasarathi to visit Sri Lanka in order to offer
India’s good offices in seeking a solution to the problem. Rajiv
Gandhi became the Prime Minister of India in November, 1984 and
several steps were taken by him to solve the problem.

An Accord was signed by Rajiv Gandhi, the then Indian Prime
Minister and Jayawardene, the then Sri Lankan President on July 29,
1987 with an aim to end the conflict. Under this Agreement, the
Indian security forces were sent to Sri Lanka in order to bring peace
to the region and also to settle the ethnic problem afflicting the
Island state. India accepted 25,885 refugees between December, 1987

A booklet namely “Atrocities On Reang Scheduled Tribes of
Mizoram” (position up to March 1998),\textsuperscript{5} studied the sufferings and
problems of the Reangs of Mizoram. The Reangs are facing a severe
threat to their own cultural identity in the state. The book recorded
the number of Reang villages and religious places which were burnt
down by some miscreants during the period of extreme turmoils in
the year 1997. The booklet offers a researcher much information of
the travails faced by the Reangs.

“Nationality Question, Security and Development in North
East India” edited by A.B. Dev\textsuperscript{6} is a compilation work which studies
the different causes for ethnic assertion. It mainly covers the nationality crisis in the area and stresses that the problem of ethnicity could be solved if the dominant ethnic groups recognize the identity of the people who are linguistically and ethnically minor in the state.

In this book, an article was written by Sanjib Baruah titled “Citizens and Denizens: Ethnic Homelands and the Crisis of Displacement in North East India” which chronicled the displacements of different tribes of North East India (Paites, Kuki and Nagas displaced in Manipur, Reangs displaced in Mizoram, Bengali and various Tripuri tribes displaced in Tripura and Chakmas displaced in Arunachal Pradesh). A brief analysis of this article is discussed below.

There is a close relationship between ethnicised politics and displacement. When we study the displacement of the Reangs of Mizoram, the various other displacements also appear to us. The writer studied the problems of the Reangs in a brief way. He analysed the displacement of the Reangs in Mizoram and their demand of an Autonomous District Council for them in the state. “But the Mizo people see their (Bru people’s) demand of homeland as a conspiracy to split up Mizoram. The Reangs cited the example of the Chakmas who have an autonomous council of their own and
it is functioning effectively. The Reangs with a population of about 85,000 can also be granted the similar facilities and instead of weakening the Mizo polity, it will strengthen the state, they argue.\(^7\)

The author also dealt with the Bodos of the Brahmaputra valley who started a movement for the separate state of Bodoland on a vast stretch of lands in the western part of the Brahmaputra valley which kept the state disturbed for several decades. The Bodos have a history of their own and they had a kingdom in the valley.

The Bodos have a population of 1.1 million which comprises of 11.5 percent population of the state living in the north bank of the state. The apprehension that there was a widespread displacements of tribal people occurred in the tribal areas of Assam after the independence and the unrests in the tribal belts were triggered by the state of haplessness of the tribal people living in those areas.

Any study of the Bodo habitations in the Brahmaputra valley will show that the Bodo populations though substantial in the area are not concentrated in a single block. The Bodo territory, during the colonial rule, did not get the advantage of the excluded or the partially excluded areas like the tribes in the hill areas. They were not treated in the same manner as the Karbis who lived mostly in the territories in Nowgong district, Sibsagar district, the United Khasi and the Jaintia Hills before the independence. The forest lands were
the protectors of the tribal interests which, after the independence, were slowly being cleared increasing the tribal helplessness.

The tribals, slowly got estranged from its single concentration. The tea gardens in the area took away larger tracts of lands. The Bodo militancy continued for more than two decades and a political settlement was sought resulting in the accord between the Governments (Centre and the State) and the Bodos. The Bodoland Territorial Council emerged with wide autonomy granted to them. Incidentally, the most fertile tracts in the north bank came under the control of the Council. The Bodo upsurge in the north bank is a notable ethnicity based movement in the recent decades.8

"Blisters on their Feet - Tales of Internally Displaced Persons in India’s North East" edited by Samir Kumar Das9 is another compilation work which studies different types of displacements in India’s north east. This book comprises articles of different scholars which they have presented in the proceedings of four workshops organized by the Indian Council of Social Science Research (ICSSR-NERC) in many places of India’s North East.

In this book, an article was written by Biswajit Chakraborty titled “The Displaced Santhals of Western Assam” which studies the displacement of the Santhals in different historical periods. Originally, they lived in the Santhal Parganas of the present state of
Jharkhand. The first displacement of the Santhals took place when they revolted against the British. The British took a policy to weaken their strength and there was a dispersal of a large number of Santhals from their lands. They were sent to different places namely Mauritius and West Indies. In 1890, a section of them were settled in an area demarcated for them around the river Sankosh in the north bank of the river Brahmaputra. In the agency area, 43 revenue villages were created for the habitation of Santhal population.

Some revenue villages created having the Santhal population fall under the jurisdiction of West Bengal state. In the north bank of the river Brahmaputra, the Santhal population remained substantial. The villages which fall under the jurisdiction of Assam were declared as a tribal belt by the Government of Assam in 1977. The Gossaingaon Community Development Block falls within this belt. Due to the increase of the population, it was very difficult for the Santhals to accommodate themselves in this area. They started to encroach on the nearby forest areas for shelter. But the problem arises when the Government notified these areas as reserve forest area. As a result, large numbers of Santhals were evicted and took shelter in the different camps of Kokrajhar, Bongaigaon and Dhubri districts. In the camps, their sense of insecurity persisted due to the
continuous intimidations from some organized opposing groups in the Bodoland territories.

"A Study of Religious Identity Among the Bru of Mizoram" by Vanlaltlani is an extensive work which studies the religious identity of the Brus (Reangs). The writer with her long experiences in the theological discourses among the small ethnic groups in the north east deals with the Reang problem in details. In this book, she reviewed the conscious and sometimes, unconscious efforts of the Mizo Christians in course of their evangelical work to subsume the identities of smaller communities into their own ethnicity. They do not mind letting minority ethnic community members to leave their state. Though the Mizo churches through their evangelical activities, try to unify the members of Reang community, it does not happen always. The religion is not a uniting factor holding ethnic community members together, it is proved by the events in the hills of the north east. The study reveals that the conversion did not take place easily among the Reangs as it only came through the evangelical activities of the Mizo missionaries. The Reangs maintained an 'under dog' feeling for themselves in comparison to the Mizos.

A number of newspapers, national, regional and local in different publications also focus the problems of the Reangs in
various relief camps of Kanchanpur sub-division of Tripura. But the newspapers report give us different statistics on the refugees presence in Tripura. The divergence of opinions expressed in newspapers might invite confusions and the real state of the Reang refugees can only be assessed by the inspection on the spot.

But all the authorities agree on one point that the Reang problem do exist and it should be solved within a reasonable time. The problem is ethno-political and concerns a vital question in our polity, the right of the minority to live in a state with their rights preserved. The people who are displaced temporarily suffer from a mental trauma and in absence of a security, they live in a vacuum which made their lives unbearable.

On November 28 and 29, 2008, the Times of India reported that a part of the refugees stranded in the relief camps in North Tripura were allowed to vote in the Assembly election in Mizoram in the same year. The numbers of eligible voters were 8,061. These voters were spread over 10 assembly constituencies of the state and could exercise their voting rights through only postal ballots. The report stated that the 90 percent of the voters were illiterates. One interesting information is that these voters could influence the election results in many constituencies. The names of the candidates with symbols were printed on the ballot papers as the illiterate
voters in the camps were not familiar with the names of the candidates. The TOI report stated that, after the lapse of 10 years, the refugees had no idea of the current politics in the state and therefore, they could exercise their rights without examining the merits of the candidates. The report included information on the dark edges of the election campaigns ‘amidst the polls, money has also flown into the area. Lakhs of rupees are being pumped into the camps to buy the voters’. A regular phenomenon in other states of the country found resonance in the Mizoram election and the camp dwellers got the taste of it.

The newspaper stated the support of the BJP President, Rajnath Singh to the Reangs claim of autonomy. He came to Kanchanpur on November 16, 2007 and saw for himself the plight of the refugees in the camps. On November 23, Congress leader B.K Handique’s promised panacea for the Reangs. Handique’s poll campaign was followed by that of M.N.F candidate, H. Lalhuia who was a candidate for the Hachek constituency. He made a whirlwind tour of the six camps with 30 vehicles in this entourage. These election campaigns were quite a difficult situation for the district administration and police of North Tripura. The campaigns raised more confusions than the solutions. It remained a part of electioneering only.
“Powerful Mizo bodies are reportedly upset over the promises made by the campaigners. They fear it might lead to law and order problems. Some Reang leaders are cashing on the poll process. Secretary of Bru Displaced People’s Forum, Elvis Chorkhy campaigned for the BJP and shared dais with Rajnath Singh on November 16. On November 23, he was with Handique and asked people to vote for Congress.”

Objectives of the Study

The main objectives of this study are to find out –

1) how a group of people use the ethnic factor in their assertion when they are not allowed to enjoy their democratic rights by the forces opposed to them.

2) how ethnicity becomes one of the important factors in the conflict between different groups of people which results in the displacement of a large section of people belonging to a minor ethnic group in the state and,

3) to ascertain the position of a small ethnic tribal group in a heterogeneous tribal societies and to pin point the reasons for ethnic displacement.
Scope of the Study

In order to understand the actual relationship between the Mizos and the Reangs and the position of the displaced Reangs of Tripura, the study is limited to the states of Assam, Mizoram and Tripura only. These states share common borders.

Hypothesis

No area, more or less wide, is homogeneous in population and different groups of people live there. In a state, where many ethnic groups live, the political aspirations are nurtured by the groups to fulfil their socio-economic interests and safeguard ethnic identities. In absence of a rational solution through mutual accommodation of such aspirations, the ethnic clashes become a reality often leading to displacement of a hapless ethnic group.

A small ethnic group, not in the centre stage of power, tends to organize politically to defend their rights, often going into armed struggle.

Methodology

The study is mainly an empirical one. The data required for the study are collected from a series of interviews of the affected people with the help of a schedule. The technique adopted for selecting the respondent is the convenience sampling. A total
number of 300 Reangs are interviewed in the Naisingpara camp of Kanchanpur sub-division of Tripura. The affected people gave great amount of information on the theme. Besides the personal investigations and interviews undertaken, the archival records like Government documents, reports, books, journals and newspapers are also consulted as the secondary sources of data for this purpose.

**Organisation of the thesis**

The study is organized into seven (7) chapters.

1. **Introduction:** It deals with the statement of the problem with an extensive study of the related literature on the subject. The chapter also discusses the methodology, objectives and hypothesis of the study.

2. **Types of Displacement - An Overview:** It examines the different types of displacements which occurred in many parts of the world with reference to the north eastern states of India. The definition of refugees and internally displaced persons and the different reasons for displacement are also discussed here.

3. **A Brief Social Profile of the Reangs of Mizoram:** This chapter discusses the customary laws and practices of the Reangs of Mizoram.
4. **Ethnic Identities of the Reangs of Mizoram and Causes of their Ethnic Assertion**: This chapter deals with the meaning and concept of ethnicity and ethnic origin of the Reangs. The different factors, responsible for the rise of ethnic aspiration of a group of people with special reference to the Reangs of Mizoram are also discussed here. The chapter discusses in detail about the socio-economic and political conditions of the Reangs in the state of Mizoram and for this oppressive condition they demanded autonomy.

5. **Displacement of the Reangs of Mizoram**: This chapter deals mainly with the sufferings of the Reangs in detail when they demanded autonomy in Mizoram. They faced violent opposition in the wake of the autonomy demands made by them and a vast majority of them fled from their state and took shelter in Hailakandi district of Assam and Kanchanpur sub-division of Tripura in the year 1997. The chapter covers the condition of the Reang refugees in the Hailakandi district of Assam. The official and non-official responses in Mizoram on the displacement of the Reangs are also discussed here.
6. **Effects of the Crisis:** This chapter deals with the effects of the displacement on the Reangs of Mizoram. There are mainly two effects, the miserable condition in the relief camps of Tripura and the continuation of the stalemate situation where no political solution is anticipated. The chapter studies the plight of the people in the Naisingpara camp of Tripura. Some of them joined militant activities to achieve their goals. A detailed analysis is made here about the insurgent activities and the surrender of the insurgent group to the Government of Mizoram through an agreement which was signed between them. But the conditions to the agreement are not yet implemented.

7. **Conclusion:** It contains the findings of the study and some observations on the subject.

**Notes and References**


3. Rupak Debnath “Ethnographic Study of Tanchangya of CHT, Sittwe and South Tripura” (published by kreativmind, 60CC/3 Anupama Housing Complex, VIP Road, Kolkata 700052, 2008).


8. Ibid, p-34.


10. Dr. Vanlaltlani “A Study of Religious Identity Among the Bru of Mizoram” (published by Rev. Dr Asish Amos of Indian Society for Promoting Christian Knowledge (ISPCK) Post Box 1585, 1654, Madarsa Road, Kashmere Gate, Delhi 110006, 2007).


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