

CENSUS OF INDIA 1981

Part XC

SERIES - 31

MIZORAM

SURVEY REPORT ON VILLAGE

LOWER PANGZAWL

DIRECTORATE OF CENSUS OPERATIONS
MIZORAM

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FOREWORD

The Indian Census has a long tradition of providing population figures separately for rural and urban areas. There has been a growing need for such a dichotomous data especially after independence to formulate different policies and programmes for planned development especially in regard to rural areas. There has been, however, a dearth for data relating to the way of life of the rural masses for making cross-cultural and cross-regional comparisons to understand the imbalances in the level of socio-economic development achieved by the people living in Indian villages situated in different geographical areas. To bridge this gap a socio-economic survey of about 500 villages from different parts of country was taken up for study by the Census Organisation in connection with the 1961 Census.

By the time of 1971 Census, it was envisaged that the socio-economic life of the people especially of villages would show perceptible changes under the impact of Five Year Plans. It was, therefore, decided to undertake a re-study of some of the villages which had been surveyed in connection with the 1961 Census to understand the manner and direction in which the Indian villages are changing under the influence of different developmental inputs.

Although 78 villages were initially identified for the re-study, due to the certain constraints this project could not make much headway. Therefore, it was decided to continue these studies as adjunct to the 1981 Census. Besides, the re-study, a few new villages were selected to be studied for the first time especially from smaller States/Union Territories which have come up in recent years and where no villages had been studied in connection with the 1961 Census.

The new villages selected for the study were those which are situated either near to an urban centre or away from any urban centre or those which are located in an already identified dry belt area or in areas covered by Integrated Rural Development Programme and served by minor irrigation projects and rural electrification programme. Some of these criteria for the selection of villages for the study were adopted at the instance of the Planning Commission.

The research design, tools for data collection and formats for tabulation of data required for the conduct of the socio-economic survey of villages taken up in connection with the 1961 Census were framed by Dr. B.K. Roy Burman who was then heading Social Studies Division as Deputy Registrar General. These were suitably modified by his suc-

cessor Dr. N.G. Nag, to be employed for undertaking fresh village studies in connection with the 1981 Census. Dr. K.P. Ittaman, present Deputy Registrar General (Social Studies), extended necessary technical guidance to those Directorates of Census Operations which had undertaken the study of villages for the first time. I take this opportunity to congratulate all of them for organising these studies.

The work relating to the scrutiny of draft reports received from the Directorates of Census Operations and communication of comments thereon was undertaken by Shri M.K. Jain, Senior Research Officer, Social Studies Division under the guidance of Dr. K. P. Ittaman. Shri Jain was assisted in this task by Investigators Shri V.K. Jain and Smt. V.R. Khanna. I am thankful to all of them.

The present report relates to a study conducted by the Census Directorate Mizoram on the village Lower Pangzawl of Hnahthial C. D. Block in Lunglei district. I am grateful to Shri B. Satyanarayana, Deputy Director and his colleagues in the Directorate for the efforts taken by them for bringing out this report.

New Delhi
1st June, 1988

V. S. VERMA
Registrar General, India

PREFACE

Socio-economic surveys of various villages selected all over the country were taken up as ancillary studies at 1981 Census. These surveys were conducted by the Directorates of Census Operations under the technical advice of the Social Studies Division of the office of the Registrar General, India. In Mizoram, as part of 1981 Census, two villages for Re-study, one town study, one village study and one handicraft study were undertaken. The present study, viz., village study of Lower Pangzawl is one among the five studies listed above. In the matter of selection of village for this study, the criteria viz., the distance from urban centre, population size, predominant occupation and community, whether the village is electrified, is it in dry area, or in IRDP area, whether this has small irrigation facility etc., were examined.

Lower Pangzawl village is an electrified village under Hnahthial Community Development Block, in Lunglei District. This comes under IRDP area and has no irrigation facilities. Village schedule and Household Schedules were canvassed during the study covering 100 households.

The field study of Lower Pangzawl village was conducted by Shri Lalbuanga Sailo, Statistical Assistant and Shri Saithuama Sailo, Shri Saithanthuama and Shri Lalrosanga all computors during August to October 1987 under the guidance of the then Deputy Director of Census Operations, Shri Lalbiakthuama. The work of tabulation was undertaken by Shri Saithuama Sailo and Smt. K. Laldawngliani, both Computors.

The first draft of this report i.e., four chapters by Shri Lalhmingthanga, Statistical Assistant and one chapter by Shri Saithuama Sailo, Computor was prepared. The report was finalised by me and sent to Social Studies Division of the office of the Registrar General, India. Shri K.K. Kalra, Computor of R.G.'s office has prepared the cover design of this report.

I would like to express my gratitude to Shri V.S. Verma, I.A.S. the Registrar General, India whose encouragement has been responsible for early completion of this publication. I am grateful to Dr. K.P. Ittaman, Deputy Registrar General, India (SS) and Shri M.K. Jain, Senior Research Officer, Social Study Division for their valuable guidance and comments.

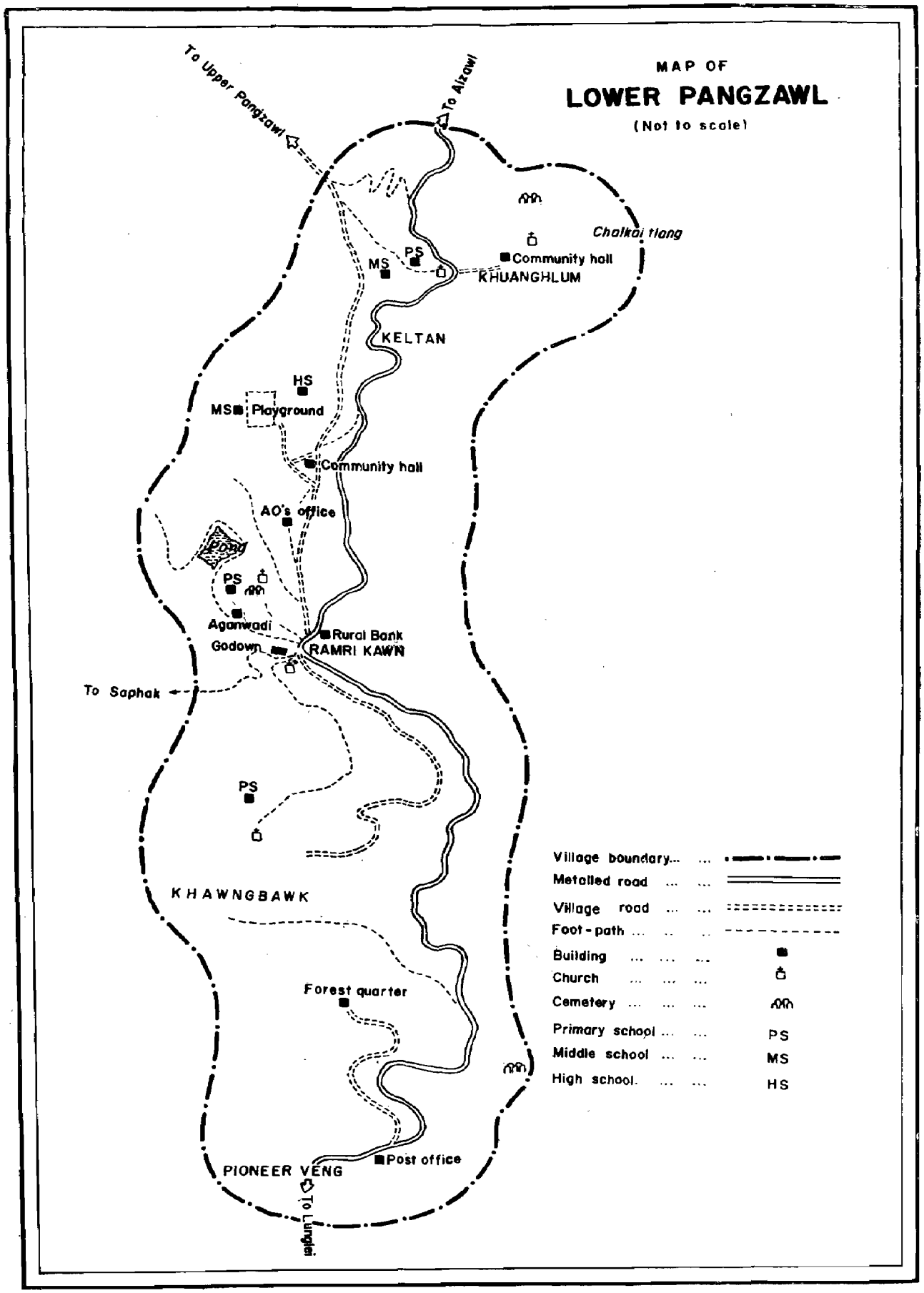
I wish to place on record my appreciation of the services all those who conducted the survey tabulated the data and prepared the first draft. I also wish to acknowledge the hard work put in by Smt. R. Lalnghakhleli, U.D.C. and Shri P.C. Zirthangmawia, L.D.C. who have typed the manuscript with great care.

Aizawl,
14th Sept., 1988

(B. SATYANARAYANA)
Dy. Director of Census Operations
Mizoram

VILLAGE AT A GLANCE – 1981 CENSUS

1	Population –	Total	1,621
		Male	814
		Female	807
2	Decennial growth rate of population (1971-1981)		45.84
3	Number of households		257
4	Number of occupied residential houses		257
5	Area		216 Sq. Kms.
6	Density of population per sq. km.		8 persons per sq. km.
7	Sex ratio (Number of females per 1000 males)		991
8	Literacy rate (percentage to total persons)		69.40%
9	Percentage of scheduled caste population to total population		N
10	Percentage of scheduled tribe population to total population		96.48%
11	Percentage to total population of		
	(i) main workers		42.94%
	(ii) marginal workers		4.13%
	(iii) Non-workers		52.93%
12	Crops : (i) main crops		paddy & maize
	(ii) cash crops		ginger, chillies and cotton
13	Forest products collected by the villagers		Firewood
14	Name and distance of		
	(i) State Headquarters		Aizawl - 161 kms.
	(ii) District Headquarters		Lunglei - 74 kms.
	(iii) (a) Sub-divisional hqrs.		Hnahthial - 22 kms.
	(b) Railway station		Silchar (Assam) 341 kms. from the village
	(c) Nearest town		Serchhip - 49 kms.
	(iv) Community Development Block, Police Station headquarters		Hnahthial
	(v) Nearest city with population more than 1,00,000		Silchar
15	Other facilities		
	(a) Medical		Health sub-centre (H.S.C.) is located in the village
	(b) Secondary education		Nil
	(c) All weather Bus road		Aizwal to Lunglei road
	(d) Banking		Rural Bank, Pangzawl
	(e) Lamps office		Nil
	(f) Telegraph facility		Nil
16	Postal facility		Branch post office at Pangzawl
	Hat and marketing		Nil


MAP OF
LOWER PANGZAWL
(Not to scale)
To Upper Pangzawl
To Aizawl
Chalkai tlang
PS
MS
Community hall
KHUANGHLUM
KELTAN
HS
MS
Playground
Community hall
AO's office
PS
Aganwadi
Godown
Rural Bank
RAMRI KAWN
To Saphak
PS
KHAWNGBAWK
Forest quarter
Post office
PIONEER VENG
To Lunglei
Village boundary... ...
Metalled road ... ...
Village road ... ...
Foot-path ... ...
Building ... ...
Church ... ...
Cemetery ... ...
Primary school ... ... PS
Middle school ... ... MS
High school. ... ... HS

CHAPTER – I

THE VILLAGE

Introducing the village

Lower Pangzawl is a tribal village located in Lunglei district under the Community Development Block of Hnahthial at 1981 Census with a population of 1621 housed in 257 residential houses. This village was part of Lungleh (now known as Lunglei) Police Station, which was one of the six police stations of the then Mizo district in Assam State at 1971 Census. This village at that time had a population of 2993 housed in 428 residential houses. The population of the village, with the exception of some immigrants, belongs to one tribe, namely the Mizo. The people here are fast giving up their old customs and gradually adopting the western mode of life. The people are hard working and most of them are cultivators practising jhum cultivation. Their staple food is rice. The development process suffered serious set-back due to large-scale political disturbances in 1966. But during this decade, the process of development has resumed gradually. This village was a grouping centre during the disturbed conditions that prevailed in Mizoram. Some neighbouring villages like Khuanghlum, Khawngbawk, Thiltlang, Hnahchang, Keltan and Lungmawi were grouped in this village for security reasons. In order to present the socio-economic situation that existed in the village a survey has been conducted during August to September 1987 covering 100 households.

Reasons for the selection of the village for study

As an ancillary to 1961 Census, number of villages throughout the country were selected to measure the static nature of the village and to examine the changing attitudes of the people. It was also to examine how fast the winds of change were blowing and from where. Some of the villages were re-surveyed in 1971 Census to further study the social structure and social changes.

The basis of selection of the villages was purposive to cover adequately geographical, occupational and ethnic diversity besides representing i) villages of medium size with multi-ethnic population and having variegated occupations though primarily dependent on agriculture, ii) having one dominant community and iii) primarily inhabited by a scheduled tribe. With these objectives, in view, Lower Pangzawl village was selected at 1981 Census and this study involved not only recording change during the decade but a study of the process of change.

Lower Pangzawl village typifies the economic and general backwardness of village in Lunglei district. In Mizoram state, people living in the southern places were more backward than those living in the northern places. It seems that rural development programmes in the State covered more on the northern parts than southern. As mentioned earlier this village was a grouping centre which consisted of mostly the people who came from other places. Pangzawl village (before grouping of villages) was located upward in the hills and this is now called as upper Pangzawl. The present village where the survey was conducted is known as Lower Pangzawl. Though lower and upper Pangzawl are different villages at 1981 Census, both the villages are covered by one village council. It may be recalled that during disturbed conditions that prevailed in Mizoram in 1966, the Government of Assam grouped some villages with a suitable village. (where villagers of some other villages were shifted to a particular village and that village was called 'Grouping Centre'). There were some problems faced by grouping centres in regard to the economic, social and political aspects. All these difficulties have gradually undermined the welfare of the villagers and Lower Pangzawl village is not different from any such grouping centres. The study of this village will therefore be of value in assessing the socio-economic structure and related matters concerning the people living in the villages in the district. As mentioned in the foregoing paragraph, this village being inhabited

mostly by the Mizo, a study of the village will throw some light on the social and cultural life of the Mizo people as well. Although the people of Lower Pangzawl have received from time to time various forms of financial aid from the government, the village being situated far off from the district headquarters, the people of the village have not been able to reap the full benefits of a continous and abundant assistance as is the case of the rural people of most other parts of the country.

At the 1981 Census, this village had 257 households with a population of 1621. Of this, 1564 persons belonged to Scheduled Tribe, (Mizo) while only 57 persons belonged to non-tribal communities. There was no Scheduled Caste population. At the time of village survey, all households were found to be of Mizo tribe only belonging to Christian religion and there were no households of other communities or religious groups in the village. Hence 100 households of Mizo tribe were selected at random for coverage in the study.

Location of the village with reference to important centres

Lunglei, the headquarters of the District to which this village belongs, is at a distance of about 74 Kms to the south of the village and Hnahthial, the Community Development Block headquarters is situated about 22 Km south of this village. Most of the important administrative centres are located at Lunglei, the district headquarters. There are a few administrative and welfare centres in Hnahthial like the Community Development Block headquarters, Health Centre, Primary Health Centre and Post Office. Lower Pangzawl village is under the administration of the local village council as well as an administrative officer and both these agencies are working together side by side for the local welfare. A Primary Health Sub-Centre and a Community Health Worker's Centre are located in this village. An important metalled road passes through this village connecting Aizawl and Lunglei and in regard to accessibility to the people of Lower Pangzawl, Lunglei town is however considered more important. Aizawl, the capital of the State is situated about 161 Km north of Pangzawl and Aizawl itself is about 180 Km from Silchar (Assam), the nearest railway station. So Lower Pangzawl lies nearly 341 Km away from the nearest railway station.

Commerce and industry

There are a few grocery shops in Lower Pangzawl village. In those shops all kinds of essential commodities are sold. The commodities are mainly brought from Aizawl, the State Capital and from Lunglei, the district headquarters by road communication. Other means of communication infrastructure hardly permits smooth trade and commerce on account of the fact that the travel by road is full of strains and hazards. The villager has to get most of the consumer goods including the staple food from outside because the village itself is not self-sufficient in food production. Occasionally the village would produce marketable surplus in fruits like oranges, pineapples and lemons.

The progress in the field of Industry in Lunglei district prior to the formation of Union Territory in the year 1972 was negligible. At that time the present Lunglei District was a sub-division only and an extension officer for industries was posted in each Community Development Block headquarters for promoting and extention of village and small industries in this area.

Inspite of this a little progress was made in the field of village and cottage industries development in this area. After Lunglei sub-division became a district, District Industries office was set-up at Lunglei there being only one such office at Aizawl prior to the birth of Union Territory in Mizoram. Since then, this department has been making all out efforts for the advancement and progress in the field of industrialisation in the district. The types of industries in the village are mainly of village and small industries, like Handicraft, Handloom, Knitting and Tailoring etc., that too in small and indigenous scale.The progress and development has been limited only to the extent of meeting the domestic needs of artisans and no systematic efforts were made to organise skilled workers into co-operative sectors. Hence, it is clear that small and cottage industries have yet to play a vital role in the districts's development.

The whole of Lunglei district is backward in the field of industry – so lower Pangzawl village has no progress in industry. The cottage industries available in the village are similar to other rural areas in the district. Only tailoring and knitting shops are available in lower Pangzawl. These shops are very few i.e.,only one each for tailoring and knitting is available in the village.

Physical aspects

Lying on the spur of a hill amidst the ranges which extended from north to south, the village commands a picturesque, if not attractive scenery. These ranges are occasionally divided by deep narrow gorges and precipitous hills. At the ford of these hills are small but challenging rivulets on their way towards the north. Most of houses are built on the road-side and houses are close to one another. Though some houses are located far from the main road, these are easily accessible. There are some houses which are located on the hill top far from this village and those houses belonged to another village usually known as upper Pangzawl. But upper Pangzawl and lower Pangzawl are separate villages at 1981 Census though there was only one village by name Pangzawl prior to 1981 Census.The climate of Lower Pangzawl is not much different from that of the rest of Mizoram. It is moderately cold and foggy in rainy season. From November to February the weather is cold and dry with some mist at night and in the morning. From the month of June, south-west monsoon carries much rain. The average annual rainfall during the year 1987 was 3178 mm while the maximum and minimum temperatures were 30°C and 4.4°C respectively. There were no droughts and floods which affected this village.

Flora and Fauna

Lower Pangzawl village is surrounded by forest comprising various species of flowers including orchids and rhododendron. The types of forests are tropical semi-evergreen and montane sub-tropical. Many big trees like **Khiang** (Chilauni) (Schima Wallichi), **Ngiau** (Champa, Michelia Champeca), **Char** (Terminalia myrio-corpa), **Zuang** (Duabanya sonnera tioides), **Hnahkiah** (Callicopra arborla), **Hmawng,** (Bannyan tree) and bamboo grooves are also found abundant in and around the village. Long before, the forests were thick and valuables, but due to the traditional practice of jhuming, large areas of forests are being gradually converted into barren lands.

Wild animals such as tiger, bear, monkey. deer and barking dear used to be numerously found around the sparesely populated villages, but they are not commonly found now. Animals like jackal, bisons etc., which were said to be common around the village earlier, are no longer to be seen. Wild dogs are common and frequently kill the cattle. Many species of birds also vanished because their animal counterparts were no longer found. Fish are also rarely available. Snakes are not very numerously in the village and most of the snakes are non-poisonous.

Area, households and population

The village covers an area of 216 Sq. Km of land according to the information received from Administrative Officer, Lower Pangzawl. This includes the area under cultivation, barren land, cultivable waste land and land under forests. The following table shows the population by sex and the density of population for the village. The population statistics of the village as shown in the table are according to the 1961, 1971 and 1981 Censuses.

TABLE I.1

Area, households and population by sex at 1961, 1971 and 1981 censuses

Census	Area in sq. km.	No. of house-holds	Population			Density	Average household
			P	M	F		
1	2	3	4	5	6	7	8
1961	–	41	249	121	128	–	6
1971	216	428	2993	1501	1492	14	6
1981	216	257	1621	814	807	8	5

From the above table it is seen that this village had a density of 14 persons per sq. km. at 1971 Census while has declined to 8 per sq. km. at 1981 Census. According to 1971 Census the number of households in the village was 428 with a population of 2993 while that at 1981 the population is 1621 persons housed in 257 houses. Before 1971 Census the nearby villages were grouped with this village for security reasons as disturbed conditions were prevailing in Mizoram and as such the population of this village that was returned at 1971 was high. But before the 1981 Census took place, some of villagers included in this village returned to their old villages to settle there again. So the population of 1981 Census became less than the population of 1971 Census. Accordingly total number of households decreased from 428 at 1971 Census to 257 at 1981 Census.

Residential pattern

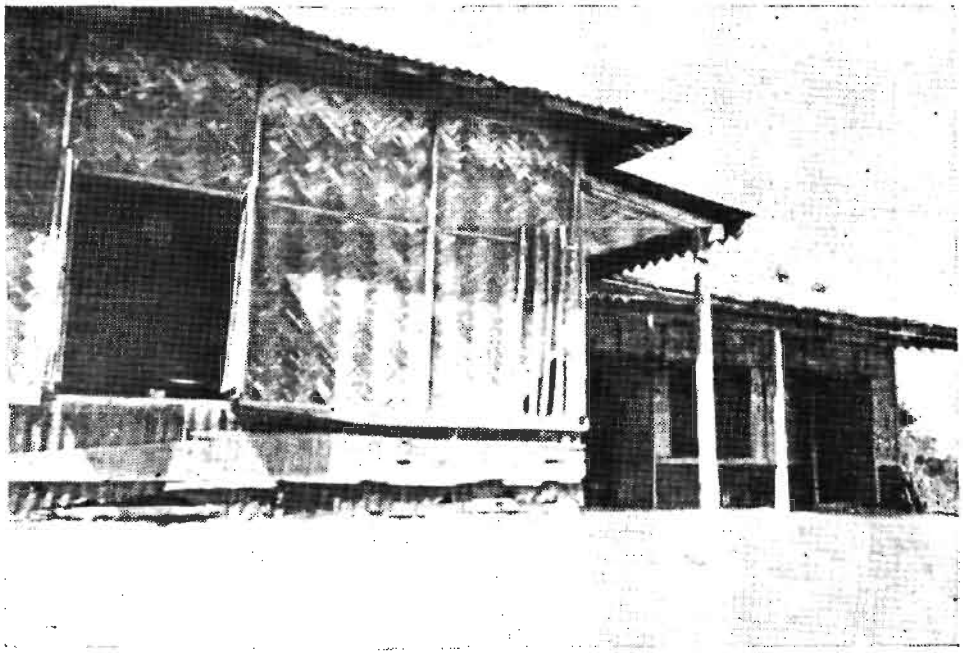
The village as has already been mentioned, is situated on either side of the Aizawl - Lunglei mettalled road and is not a compact one. Houses are built on both sides of this road. There are lanes and by-lanes from this road connecting with each other. To the north-east of the village are the Primary and middle schools. In the eastern side of the main village, the office of the Administrative Officer, Community hall and Churches are located, while the High School is located beside the community hall. The cemetery is located on the western part of the village. The village is divided into four localities, viz., Khuanghlum Veng, Ramri Kawn, Keltan, and Khawngbawk. In the village council, these localities have their representatives. As seen during the survey, the Village Council President is always elected from Ramri Kawn. Ramri Kawn is the main centre of the village and most of the grocery shops are located here.

Communication

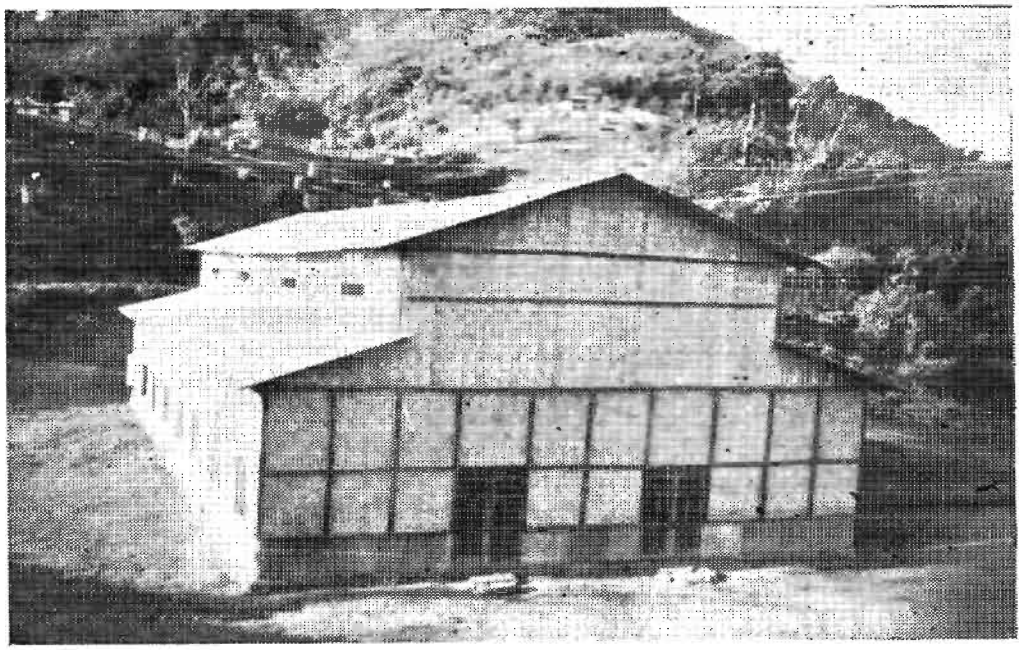
As has been stated earlier the village is situated on the Aizawl - Lunglei main road. The road which is metalled one enters the village from the north and continues towards the south to Lunglei town. A regular bus service runs daily between Aizawl and Lunglei as also between Lunglei and Aizawl. Branching from Aizawl - Lunglei road are many footpaths connecting different corners of the village. There is also a bus service operated daily from lower Pangzawl to Lunglei. This bus service starts from Lower Pangzawl in the morning and gets back again to the village on the same day.

Places of Worship

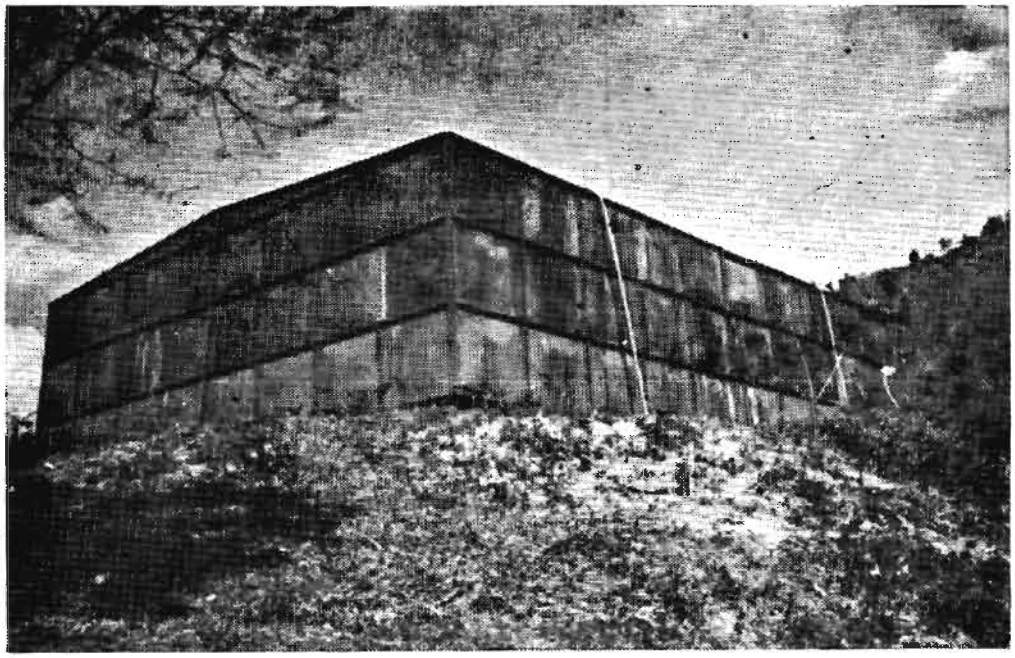
Being a hilly village structures are found on both the sides of the main road. There are altogether eleven church buildings of which five belong to the Mizoram 'Baptist' Church, and four to the 'United Penticostal' Church and the remaining two belong to Assembly of God' Church and 'Salvation Army' (one each). Among these buildings Pangzawl Baptist Church building is the oldest and was established in 1921.



The Oldest Primary School



Community Hall



Water Supply Tank

When it was established, the building was a 'Kucha' one and due to hard work put on by the church members, the 'Kucha' structure was transformed into Assam type building.

All the church buildings in this village of Assam type except Hnahchang Ramri Kawn United Penticostal Church. Only this building is found to be 'Kucha' at the time of survey. The principal deity of the churches is Jesus Christ (God). On every Sunday devotees gather at different churches to worship God. Generally when the worship service is going on, they sing songs, offer prayers, listen to the words of God and also collect the offerings from the devotees. In week days, generally on Wednesday and Saturday nights people attend the church for worship. All these church buildings are located on the eastern side of the village.

Educational facilities

There are four Primary Schools in this village and out of these four, one is owned by Baptist Mission and the remaining three are controlled by Mizoram Government. There are also two Government Middle Schools. One aided High School is also located at Ramri Kawn tlang. During the time of survey, the Community Hall was found to be under construction which is near the Office of the Administrative Officer.

Medical, postal and banking facilities

There are no sufficient medical, postal and banking facilities in the village. In the field of medicine, there is only one health sub-centre with one male and female worker assisted by one peon. In this centre single and ordinary medicines for temporary relief are available. This centre is open every day and the villagers are given such medicines free of cost. During the preceeding year, 2000 out-patients were treated. The different diseases treated for the out-door patients are as follows :

Malaria	–	500
Diarrhoea	–	600
Dysentery	–	200
Influenza	–	200
Measles	–	180
Peptic ulser	–	320

Postal

One branch Post Office is located in a Private building in this village since 1961. This post office is run by one Post Master and one Peon. This post office serves two other villages namely Phaileng and Lungmawi. The total value of sale proceeds of postal articles during 1966 was Rs. 1800/-. This post office received 3000 letters and telegrams and issued 1000 letters and telegrams. It received 100 money orders while 150 money orders were sent during the same period.

Bank

There is only one branch of Mizoram Rural Bank located in Pangzawl. There were 237 deposits during 1986. Out of these, 32 are fixed, 214 are saving and the remaining one is a current account. In future it is expected that the people of this village will have many benefits from this bank.

Source of water

There are two sources of water in this village, one is through spring (tuihna) situated at different places in the village and the other source is from stored water in a tank. But water from the spring is almost negligible during the dry season. However, some houses use water-drums of gigantic size made of

plain tin sheets in which rain water is stored and kept for use during scarcity periods. Besides this, Public Health Department has put up a big storage tank (tin) at Khuanghlum. In this tank, water is stored from Khuanghlum tuikhur (spring). From this tank, water is again supplied to different 'Vengs' (Streets) through pipes. Sixteen water points are arranged at different places from the storage tank. From these points the villagers can get water supply abundantly. During the dry as well as rainy seasons, water that is stored in the tank is distributed to the people.

Welfare and Administrative institutions

The village administration is in the hands of Administrative Officer and the Village Council and these two institutions work side by side for the welfare of the people in this village. The Village Council is responsible for enforcing law and order, providing house sites etc., while administrative officer is responsible for civil supplies, providing grants-in-aid for development etc. Besides these, there are some voluntary organisations like Y.M.A. (Young Mizo Association) and MHIP (Mizo Hmeichhe Insuihkhawn Pawl). These organisations also function actively for the welfare and development of the village.

Politics entered into the minds of the people in about 1946. The first political party known in the village was the Mizo Union, which could head the first two Village Councils for which elections were held in 1956 and 1959 respectively. The administration of each village was entrusted to the elected members of the village council. During the year 1955-1958 the following persons functioned as official village council (Panchayat):

Sl. No.	Name	Designation	Name of Political Party
(1)	Sapchhawna Hauhhum	President	Mizo Union
(2)	Sentlaia Renthlei	Vice President	Mizo Union
(3)	Sangkhuma Chhakchhuak	Secretary	Mizo Union
(4)	R. Tlaksawia Ralte	Member	United Mizo Freedom Organisation
(5)	Taichana Chhehlawn	Member	Mizo Union
(6)	Thanhranga Tlau	Member	Mizo Union

Most of the Village Council members were from the Mizo Union except Tlaksawia Ralte of UMFO which is also known as Eastern India Tribal union. After a few years later R. Tlaksawia Ralte was appointed as Sectional Assistant (S.A.) under Public Work Department. In place of R. Tlaksawia, Chhungkunga Paihte was appointed as the member of village council.

The village council is interested in the development of the village in all spheres. People also co-operate with them in all matters of administration and are satisfied with the work of the village council even today. The village council's term is fixed for a period of three years. After lapse of three years the village council members are elected again.

The village council was gradually fitted into the permanent set-up and with the help of the government some developmental activities were undertaken within the village.

Markets

The nearest market to the villagers is in Hnahthial, about 22 kilometres from the village. Here a weekly market is held every Tuesday, Thursday and Saturday. In this market there are some permanent shops selling clothes and other commodities like shoes, books, households utensils and food stuffs etc.

which are opened daily. However, the villagers prefer to go to Lunglei town for marketing because there is a daily bus service to Lunglei, the district headquarter. In addition to this most of the commodities they want to buy are much cheaper at Lunglei than at Hnahthial. As mentioned earlier the district headquarters is 78 km away from the village.

There are four grocery stores and one medical store in the village itself. These shops are run by the local people themselves. Essential commodities like sugar, mustard oil, 'dal' 'atta', flour, cooking pots and pans exercise books, pencils, pens etc. are sold in these shops. Different types of clothes and ready-made garments are also sold. There are three fair price shops, where mostly rice and sugar are supplied at Government fixed rates. The presence of Cooperative shops in the village also provide important service to the villagers.

History

This village is settled by its inhabitants since a very long time as responded by the interviewees during the survey. Even before the Sailo Chief ruled, there was a village here at lower Pangzawl. During the year 1700-1730 the Hmar clans occupied Pangzawl village. At that time the ancestors of Mizo clan did not enter Mizoram and they were staying beyond Tiau River. According to respondent, Hrangkhupa was the first ruler and leader of the village, but he was not a Sailo Chief. It is said that the village consisted of about 250-350 houses at a particular period.

There is no reliable historical record to show how and when this village was started, but as informed by the respondent the first settlement according to the folklore and legend is that the name of Pangzawl was christened by the aged men based on the two 'Pang' trees (in local name) found grown in the middle of the village. These 'Pang' trees were inter-twined and the area under the trees attracted the first inhabitants for settlements. The area covered by the big trees was large and even the young children could climb the trees and play. The early inhabitants of this village were supposed to have made their first settlement under the shade of the two 'Pang' trees and named the village after the trees, viz., Pangzawl meaning, the ground of a thorny spicies of (Bombax insigne) cotton trees. Even today we find large number of those trees found every where around the village.

Among the Sailo Chiefs, Vantawnga Sailo was the first Chief in the Village, he was the son of Khawsaia Sailo. During the period of 1872-1879 the village was supposed to have consisted of about 300-400 houses. At that time, there was a big village by name Darkhuang at a distance of 5 km on the southern side of Pangzawl village under the ruler of Vanhnuaichhana, Sailo Chief. So Lalnawna Sailo Chief, the son of Vanhnuaichhana set up a new village near the village Pangzawl. It is said that the new village consisted of few houses during the reign of Lalnawna. In between the two villages there were two streams namely, 'Darnam' stream and 'Baptism' stream. After a few years later Lalnawna Sailo Chief died and at village was shifted to Pangzawl.

The following are the most popular chiefs of Pangzawl village with their period of Chieftainship :

Year	Name of Chief	Chief's Father's name
1872-1879	Vantawnga Sailo	Khawsaia Sailo
1880-1905	Ronguauva Sailo	Vantawnga Sailo
1906-1928	Lalliani Sailo	Vantawnga Sailo
1929-1955	Thankunga Sailo	Ronguauva Sailo

Since then a lot of changes took place and the rights of chiefs were abolished in 1955. To comply with the desire of the people, coupled with the feelings of political conciousness, ownership of land in the village was vested with the Mizo District Council by the State Government of Assam vide provisions contained in the Assam Lushai hills (Aquisition of Chief's rights) Act of 1954.

As the village was progressing towards prosperity, disturbances broke out in Mizoram. The third Bihar Regiment burned down Pangzawl village on 11th March, 1966, and the villagers abandoned their homes and remained in the forest for a week in search of security for their lives. Arrangements for rehabilitation were made subsequently. Many villages were grouped with Pangzawl and security forces posted there. Pangzawl village was one of such grouping centres. In February 1967, this village was added with six villages, namely Khuanghlum, Khawngbawk, Thiltlang, Hnahchang, Keltan and Lungmawi lumped together. All the grouped villages were put under the Pangzawl village council.

Soon after the villages were grouped under Pangzawl village, one administrative officer was posted to help the village council to look after their welfare. When the life became peaceful and normal, some families from other villages who came to this village during grouping, returned to their respective villages thereby establishing 'Thlawhbawk' (Temporary villages). The government did not, however, recognise these 'Thlawhbawk' as permanent villages. The main reason of their returning to their old village boundaries was to have enough land for jhuming. If these families had to stay in Pangzawl itself, they had to go many miles to get suitable land for their jhum cultivation, and could not return on the same day after working in jhum and so they had to stay for a week or so in their jhum huts. If they returned to their own villages, they could get suitable Jhum land near their villages which was much convenient for them and this helped avoid deforestation.

The survey revealed that more than 50% households present now belonged to Pangzawl village proper and the rest are from other villages settled at Pangzawl largely due to grouping of villages. Besides this, there are some households who have migrated from different places not because of grouping of villages but for other reasons.

Culture

Majority of the population in the village belong to one tribe, namely the Mizo. The main culture of the village is Mizo culture. The people of the village have adopted western mode of life. Many of the present customs are mixture of old traditions and the western pattern of life. The people of the village have a feeling of oneness and men and women mix together rather freely.

There are some very good principles of self help and co-operation in the Mizo social customs. This moral code is known as **TLAWMNGAIHNA**. This encourages Mizo to be courteous, unselfish, courageous and industrious, always ready to help others. The Mizo are expected to contribute labour for the welfare of the Community and services are rendered to the people in distress as a social obligation. The villagers are now much westernised in dress and habits. They perform the traditional dances like **'Cherraw'** and **'Khuallam'**.

CHAPTER – II

THE PEOPLE AND THEIR MATERIAL EQUIPMENT

Ethnic composition

The Lushai or Mizo (Highlanders) as they are now called are of Mongolian origin and distinctly exhibit all the features and traits characteristic of that race. One of the legends, believed by majority of this tribe, states that a Chinese emperor, Chinlung, was the ancestor of the tribe. The decendants of Chinlung are thought to have moved to Tibet from the interior of China and in later year their children went on towards Burma finally settling in the regions of the Chindwin valley and the Manipur region. It may be true that this settlement was responsible for the naming of the tribe as Lusei. (For in Lushai language "Lusei" means long head). However, some maintain that 'Lusei' was the name of one of the decendants of Chinlung. Most of the names of many tribes and clans found in the district that were included under one name, Mizo were derived from their ancestors. The clan names are still retained in the nomenclature. Such tribes as Pawi, Chin, Paite, Hmar, Ralte, Lusei are the major tribes and still retain their own dialect while smaller tribes and clans such as Khiangte, Pautu, Chawngthu etc., which originally had their own dialect now speak the main Lusei dialect formerly known as Duhlian. But their Duhlian language is now known as Mizo language. 'Mizo' is the official language of all the land in which all literature is printed. Even in the southern most part of the state, where mainly 'Pawi' and 'Lakher' people are living, the 'Mizo' is the medium of instruction in Primary and Middle Schools. It is also said that when permanent settlement was made, some of the tribes occupied particular areas of the State. The 'Pawi' tribe occupied the south-east region, the 'Paite' tribe the North and East and the 'Hmar' and the 'Lusei' tribes occupied the central part. The Ralte tribe established themselves mostly in the area between the habitations of 'Hmar' and 'Lusei' tribes though they have been practically scattered all over. Many 'Chakma' people have come from Bangladesh and mainly settled in the south-west area of Mizoram. The 'Lakher' tribe as they called themselves 'Mara' are living in the southern-most part. As far as Lower Pangzawl is concerned, it is mainly inhabited by Mizo (Lusei tribe).

House type

The modern type of houses found in the village are built according to the style called Assam type. Corrugated iron sheets are used for roof, tiles for the walls and wooden planks for the floor. The location of the village is on the slopes of hills and as such the road running across the village separates the cluster of houses on the slopes. So houses situated on both side of the road are also built on the slopes and are supported by wooden posts of varied lengths so that the floor of the house is flat horizontally.

Though far from being traditional, some houses in the village located at upper parts of hills and in the area of Khawngbawk (part of the village) are purely of the Mizo style. These are also located on both sides the road as in the case of Assam type. Most of the houses are built on the slopes and are invariably supported by wooden posts of varied lengths so that the house is balanced horizontally with the level of the road. Cross beams are fastened against these posts and over the beams long solid bamboos are laid. Bamboo matting is then laid over the bamboo frame which forms the floor of the house. In some houses wooden planks are used for floor. The walls of the house are also made up of bamboo matting fastened to the outer posts. The roof consists of solid as well as split bamboos frames covered with a thick thatch and some other kinds of leaves. Cane is generally used for tying the joints together and in some cases, iron nails are also used. In case where the floor of the house is much above the ground, a ladder made entirely of a piece of log is placed across the intervening space between the floor of the house and ground. The

Source : Census of India 1961
A village survey of Durtlang.

doors and windows are usually of bamboo matting and these are fastened against the wall. It may be noted that in some cases the floor, doors and windows are made of wooden planks while in others split bamboos are used instead.

Materials used for houses as revealed from the survey of 100 households of Lower Pangzawl village are illustrated below :

Materials used for wall :

Total houses	bamboo	tiles	timber	cement
100	76	21	2	1

Materials used for roof :

Total houses	thatch	leaves	alluminium sheet	C.G.I. sheet	cement concrete
100	43	1	1	52	3

Materials used for floor :

Total houses	timber	bamboo	mud	cement
100	82	14	1	3

Only nine houses have ceiling made of bamboo, tiles and plywood.

In most of the cases the interior of the house is a single rectangular structure. It is partitioned into a number of rooms according to the convenience by screens made of bamboo matting or with a cloth fixed to bamboo or wooden frame. In houses where both married and unmarried persons live together, separate sleeping apartments are made by partition as described above. The hearth is always at one corner of the house usually near the front door. It is made of clay and stones and is raised about 2-3 ft above the floor supported by many raised poles. Above the fire place is hung a bamboo frame which is kept suspended to keep various things used in cooking as dried chillies, dry fish, salt etc.

Usually the house has a front verandah where agricultural implements as well as firewood are kept. A shelter for fowls is also provided here with shelves for the fowls as well as basket to lay eggs. In some houses borns and jaws of animals are hung on the outer walls of the verandah.

Besides in most Mizo houses, there is an outer roomlike structure called **'Sumhmun'** which is important to mention. In this room a large wooden mortar **('Sum')** is placed. This place is principally used for husking or pounding of rice.

Dress and ornaments

At present the dress of both males and females is identical with the western style. (specially females are after the fashion of western dress.) No traditional dress of Mizo are used by the villagers. Shoes are also worn by almost all people from children to grown up. On special occasions or when attending church service a new and rather clean garments are used by them. Males put on shirts, pants and coats, while some who wear suit prefer to use neck-tie. Male children usually wear short pants, long pants and shirts. Generally all males use shoes as footwear.

Blouse and shirts are used by females, and generally, elderly women use cloth tied around their waists called **puan**. Frocks are also worn by female children. The **'puan'** is always wear over frocks or



A village—House with Walls of Bamboo and Thatched Roof

shirts and in some cases a kind of showls is covered over the shoulders. Almost all persons put on shoes while staying at home as well as while attending the church service as well as while working.

Women wear ornaments like bracelets (ngun) made of silver or gold, rings for fingers made of either gold or silver and these are purchased from the neaests market. The ornaments used by them are different from one another depending on their choice and taste. Males generally do not put on any ornaments. Rarely people use rings for fingers.

The following tables present different types of male and female dresses as found in Lower Pangzawl during the survey.

TABLE II.1

Dress of males by religion of head of household in Lower Pangzawl (1987 survey)

Religion of head of household	Number of adult persons (male)	Number of minor (male)	Number of households where adult males normally used			Number of households where minor males normally used	
			Shirt, long-pant and coat of western type	Suit with Neck-tie	Shoes	Short & long-pant, shirt	Shoes
1	2	3	4	5	6	7	8
Christian	194	106	170	20	150	100	100

TABLE II.2

Dress of females by religion of head of household in Lower Pangzawl

Religion of head of household	Number of adult persons (female)	Number of minor (female)	Number of households where adult females normally used				Number of households where minor females normally used	
			Blouse and shirt	(Puan) cloth	Puan (cloth with showl)	Shoes	Frocks	Shoes
1	2	3	4	5(a)	5(b)	6	7	8
Christian	189	107	189	189	105	102	107	85

Household goods

In most of the non-traditional houses the front room being generally reserved for guests and outsiders, is furnished with table, chairs, benches etc. On the walls are hung photographs, pictures and drawings. In modern type of houses, there are usually three separate rooms viz., bed room, sitting room and kitchen while in traditional styled houses, there are only two rooms, such as bed room and common room. In the kitchen, vessels **(bel)** made of aluminium as well as tin and bamboo pipes **(tuium)** for storing water, are kept in one corner opposite the hearth. In some houses bamboo pipes **(tuium)** which are used for storing water are available, but in some houses instead of **'tuium'**, drums made of tin are used for this purpose. At another corner of the kitchen or at the entrance of the kitchen a shelf is set up where plates,

cups and other utensils are kept. Wooden as well as steel boxes **(thingrem)** containing cloths, personal belongings etc., are placed in the bed room. In all the houses, aluminium and steel vessels are used for cooking purposes and vessels made of clay, stainless steel, and enamel are used for serving food. In ancient times, only clay was used for cooking and wooden tray was used for serving food. The utensils used in ancient times are replaced by modern utensils.

The following table indicates availability and usage of luxury and costly goods by this households.

TABLE II.3

Usage of luxury goods by the households surveyed in Lower Pangzawl

Luxury and costly items	No. of households possessing and by religion
1	2
None	17 Christian
Wrist watch	82 Christian
Table clock	3 Christian
Radio	12 Christian
Tape recorder	14 Christian
Sewing machine	46 Christian
Petromax	9 Christian
Cycle	6 Christian
Gun	2 Christian
Camera	9 Christian
Jeep	1 Christian
Scooter	1 Christian
TV/Video	1 Christian
Tractor	1 Christian

As seen above, good number of households possess luxury and useful/costly goods though they live in a remote rural set up.

Food and drink

Though rice is the staple food, the Mizo eat all kinds of cereals including wheat, millets and maize. Though 'atta' or flour is not a local product, it is procured from the nearest market, and the preparations made of it form and additional item during tea time. Millet is sometimes cooked and eaten by them but generally it is used for brewing beer when rice is in short supply. Maize is also eaten after being pounded and cooked.

Meal is usually taken three times a day but those who remain at home take tea during day time instead of meal. The workers in the field usually wrap up and carry a good quantity of mid-day meal in plantain leaves. Along with rice and vegetable sometimes meat is also carried. Vegetables include wild vegetables also whereas their most delicious meat is pork and beef. Dry fish is also their delicacy and this is stored for long in bamboo pipes. Chillis **(hmarcha)**, giner **(sawhthing)**, onion **(purun)** and salt **(chi)** are added to make curry more tasty and flavourous. Ghee, not unknown to them, is not a favourite. Instead, fats of cows and pigs are commonly used where it is usually kept and preserved in containers made of gourd. On feast days or very special occasions meat of various kinds such as beef, pork chicken, mutton are prepared and served.

To most of the villagers milk is not a favourite drink. They prefer to take tea and coffee without milk and even without sugar to enjoy fully the rich flavour of tea. They also drink a locally grown and processed tea which is quite strong. **'Zu'**, local rice beer is also available, and some people drink this local **'Zu'** (wine) though the devotee christians do not like to drink **'Zu'**. It is expected that any christian must not drink **'Zu'** whether it is locally made or any brewery product. Both men and women indulge in smoking. Tobacco is grown in their jhum fields and is very strong and has a good flavour. It is generally rolled in pieces of white paper before using this for smoking. Sometimes men use long bamboo pipes connected to bamboo bowls as smoking apparatus while women use pipes connected to bowls made of clay which look like miniature hookah. Only few people are habituated to smoke by bamboo pipes with bowls. Most of the people now are using tobacco rolled in paper for smoking.

Growth of population

Population increases when births exceed deaths. Such increase is called natural increase in growth of population. Population may also increase or decrease when there is migration into or out of it. Not many people migrate into the village from other places or leave the village and go to other places. In lower Pangzawl village, the population increase during 1961-1971 was much because, some neighbouring villages were grouped to this village for security reason. During that time, political disturbances were prevailing in Mizoram, as such many villages were grouped with a particular village and that was called a grouping Centre. Lower Pangzawl was one of such grouping centres. Before the 1981 Census most of the households who had come to this village had returned to their old villages to settle again. That being so, the population of this village that was returned at 1981 Census was found to be less than the population of 1971. During the former decade the population of this village has increased by 2744 persons while during the later decade the population has decreased by 1372 persons.

Table II.4 shows the population and its growth during 1961 to 1981 as per the censuses.

TABLE II.4

Decadal variation of population in Lower Pangzawl since 1961

Year	Total population			Decadal growth rate (+ or –)	Percentage variation
	Persons	Males	Females		
1	2	3	4	5	6
1961	249	121	128	–	–
1971	2,993	1,501	1,492	+ 2,744	+ 1102.00
1981	1,621	814	807	– 1,372	– 45.84

Sex composition

Sex composition is measured by computing sex-ratio which explains social conditions that prevailed over a period of time. Sex-ratio points out the imbalances in sex distribution and one can study the reasons for such imbalances. Sex-ratio is defined as number of females per 1000 males.

It is natural that people should expect that males and females are equal in numbers everywhere and at all times. The population figures show not only that males and females are unequal but also the magnitude of this inequality varies in different parts of the country. The following table gives the sex-ratio of lower Pangzawl village as per 1961, 1971 and 1981 censuses and based on the survey data.

TABLE II.5

Sex-ratio in Lower Pangzawl village as per 1961, 1971 and 1981 censuses and survey

Year	Males	Females	Sex-ratio
1	2	3	4
1961	121	128	1,058
1971	1,501	1,492	994
1981	814	807	991
Survey data	300	296	987

The sex-ratio at 1961 for Lower Pangzawl was 1058 indicating in favour of females. This means there were more females than males. There has been a slight decrease in the sex-ratio during 1971 and 1981 but more or less it looks balanced with sex-ratio around 991. As per the survey data also the sex-ratio is 987 which is more or less a balanced one and this sex-ratio is more than the sex-ratio of Mizoram (Rural) i.e. 951 and Lunglei (Rural) i.e. 892. Thus this shows that for this village the sex distribution has been more balanced since long.

Size and composition of households

In Lower Pangzawl village 100 households are selected for sample survey. As the survey data reveals that there are 596 persons including 300 males and 296 females. It is found that the average size of the household is 6.

The following table shows the distribution of households with reference to the number of members in the households.

TABLE II.6

Distribution of households by number of members

Size of family	Number of households
1	2
1	2
2	6
3	12
4	6
5	14
6 - 7	32
8 - 9	23
10 - 12	5
Total	100

The size of household varies widely in the village from single member to, 10 - 12 member households, the latter being the largest size recorded among the selected households. However only five households are having the largest size consisting of 10 or more members. But the households consisting 6-7 and 8-9 members are relatively larger in number followed by five member and three member households. There are 2 households of single member while there are 6 households each of 2 members

and 4 members in size. However, an average household contains 6 members. It is also clear that 40% of the households are sized upto 5 members while 60% of the households from 6+ members.

Age distribution

Age distribution reveals the structure of population and tells us how the population is dispersed in different age groups. When studied sex wise also it reveals the imbalances in sex composition in different age groups.

The following table sets out the age and sex distribution of population of Lower Pangzawl village as revealed at Survey during 1987.

TABLE II.7

Distribution of population by age and sex of Lower Pangzawl village in 1987 Survey

Age group	Population by sex with percentage to total		
	Persons	Males	Females
1	2	3	4
0 - 4	63 (10.57)	31 (10.33)	32 (10.81)
5 - 9	71 (11.92)	38 (12.67)	33 (11.15)
10 - 14	79 (13.26)	37 (12.33)	42 (14.19)
15 - 19	65 (10.91)	30 (10.00)	35 (11.82)
20 - 24	62 (10.40)	31 (10.33)	31 (10.47)
25 - 29	47 (7.88)	27 (9.00)	20 (6.76)
30 - 34	28 (4.70)	14 (4.67)	14 (4.73)
35 - 44	47 (7.88)	21 (7.00)	26 (8.78)
45 - 54	62 (10.40)	29 (9.67)	33 (11.15)
55 - 69	55 (9.23)	34 (11.33)	21 (7.10)
70 +	17 (2.85)	8 (2.67)	9 (3.04)
Total	596 (100.00)	300 (100.00)	296 (100.00)

As revealed from the table, 35.75% of the population of village is in the younger age group of 0 - 14 while 12.08% of the population is in the older age group 55+. These age groups can be taken as dependents and thus 47.83% of the population of this village is dependent while 52.17% of the population is in the working age group viz., 15 - 54. Thus it can be assumed that 52.17% of the population is approximately economically active. This indicates that almost for every working person there is a dependent. When we look at the age-sex distribution of the population of this village we notice male proportions are considerably higher than females in respect of age groups 5-9, 25-29 and 55-69 while female proportions are higher than males in regard to the age groups of 10-14, 15-19, 35-44 and 45-54.

However in the reproductive age group (for females) of 15-44, there are almost equal number of males and females as 123 and 126 respectively.

Marital status

The data on marital status reveals important demographic features of a population. In the study of Lower Pangzawl, information on marital status is collected. Marital status of the sample population has been collected in the following categories, viz.,

i) never married,
ii) married,
iii) widowed, and
iv) separate and divorced.

The following table gives distribution of sample population of Lower Pangzawl by marital status, age and sex.

TABLE II.8

Distribution of population by age, sex and marital status in Lower Pangzawl village at 1987

Age group	Never married			Married			Widowed			Divorce/Separate			Unspecified			Total		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
0 - 4	63	31	32	–	–	–	–	–	–	–	–	–	–	–	–	63	31	32
5 - 9	69	37	32	–	–	–	–	–	–	–	–	–	2	1	1	71	38	33
10 - 14	76	36	40	–	–	–	–	–	–	–	–	–	3	1	2	79	37	42
15 - 19	62	30	32	3	–	3	–	–	–	–	–	–	–	–	–	65	30	35
20 - 24	48	25	23	13	6	7	–	–	–	–	–	–	1	–	1	62	31	31
25 - 29	21	17	4	23	10	13	–	–	–	2	–	2	1	–	1	47	27	20
30 - 34	7	4	3	19	10	9	–	–	–	1	–	1	1	–	1	28	14	14
35 - 44	7	4	3	39	17	22	–	–	–	1	–	1	–	–	–	47	21	26
45 - 54	8	6	2	52	23	29	1	–	1	1	–	1	–	–	–	62	29	33
55 - 69	1	–	1	43	28	15	8	5	3	3	1	2	–	–	–	55	34	21
70 +	1	1	–	7	4	3	8	3	5	1	–	1	–	–	–	17	8	9
Total	363	191	172	199	98	101	17	8	9	9	1	8	8	2	6	596	300	296

From the above table it is seen that there are 363 persons including 191 males and 172 females who are never married. The percentage of never married persons to the total sample population is 60.90. In this category males are more than females by 19 members. Even in the age group of 55+ years there are still unmarried persons i.e. one male and one female. There are altogether 199 married persons in sample population comprising 98 males and 101 females, and the percentage of married in the total population is 33.30. It is noticed that there are some early marriages in the case of females as we find 3 females listed married in the age group of 15-19.

In case of widowed, we have 8 widowers and 9 widows and their population in the total forms 2.85%. There are only 9 persons in the marital status of divorced or separated as well as 8 persons of unspecified status and these people form 2.85% of the total population covered in the survey. The percentage of divorced or separated alone to the total sample population is 1.51. So we may conclude that divorce and separation are uncommon to the Lower Pangzawl people.

It is interesting to study the age at marriage of the ever married by sex to trace the trends and marriage patterns. The following table presents the ever married persons by age at first marriage and their present ages by age and sex as revealed in the sample study.

TABLE II.9

Ever married population by age at marriage as related to present age

Present age of married person	Average age at first marriage		Number of males married at the age							Number of females married at the age						
	Male	Female	Below 15	15-17	18-19	20-24	25-29	30-34	35 +	Below 15	15-17	18-19	20-24	25-29	30 34	35 +
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Upto 19	Nil	19.00	—	—	—	—	—	—	—	—	—	1	—	—	—	—
20 - 24	22.00	18.20	—	—	—	4	—	—	—	4	6	—	—	—	—	—
25 - 29	22.66	19.61	—	—	2	5	2	—	—	4	3	6	—	—	—	—
30 - 34	23.90	21.66	—	—	—	6	3	1	—	1	3	6	—	2	—	—
35 - 44	23.87	22.20	—	—	—	9	6	1	—	1	3	12	3	1	—	—
45 - 59	26.45	22.34	—	—	2	18	16	2	4	4	11	17	5	1	3	—
60 - 64	24.85	23.50	—	—	—	5	1	1	—	—	—	4	2	—	—	—
65 +	25.75	21.66	—	—	—	6	8	2	—	—	2	9	1	—	—	—
Total	24.85	21.66	—	—	4	53	36	7	4	14	28	55	11	4	3	—

There are few late marriages among both the sexes whose age at marriage has been between 30 and 34 years. On the whole the sample population revealed that the average age at marriage for males was 24.85 years while that for females 21.66 years.

Literacy

According to census definition literate is one who has the ability to read and write with understanding in any language. A person who can only read but cannot write, cannot be classified as literate. It is not necessary that a person who is literate should have received any formal education or should have passed any minimum educational standard. The children of above 4 years of age are classified as literates.

Data on literacy are interesting and they represent the measuring rod of culture and civilization of a place. The statistics relating to literates were collected in the field survey and tabulated in respect of Lower Pangzawl village. The following table gives total population, literate and literacy percentage by sex at three censuses beginning from 1961 for Lower Pangzawl as also from the survey data.

TABLE II.10

Distribution of population classified by literate and literacy percentage by sex at 1961, 1971 and 1981 censuses (for Lower Pangzawl) as well as based on survey data

Year	Total population			Literate			Literacy percentage		
	P	M	F	P	M	F	P	M	F
1	2	3	4	5	6	7	8	9	10
1961	249	121	128	97	60	37	38.96	49.59	28.91
1971	2993	1501	1492	1730	980	750	57.80	65.29	50.27
1981	1621	814	807	1125	594	531	69.40	72.97	65.80
Survey data 1987	596	300	296	476	248	228	79.87	82.67	77 03

It is noticed that there has been a steady improvement in the literacy percentage in respect of Lower Pangzawl. There was significant increase in the proportions of literate for both males and females at 1971 compared with 1961. Increase in female literacy is conspicuously larger than in males. During the decade of 1971-81 female literacy increased much more than male literacy. It is noticed that female literacy has advanced more rapidly than of males during 61-81.

In census, persons between 0-4 years are taken as illiterate, the same has been done in respect of the survey data. According to the survey there are 476 literates comprised of 248 males and 228 females. The percentage of literacy among sample population is 79.87 for total, broken up into 82.67% in case of males and 77.03% in respect of females. There are altogether, 120 persons illiterate among sample population including those in the age group of 0-4 years, forming only 20.13 per cent to total sample population. It is interesting to note that the sample population covered in the study is highly literate than the population of village at 1981 Census. This clearly indicates the spread of literacy more and more in the Mizo society with the progress of time.

The following table presents the distribution of population by age, sex and educational level of sample population.

TABLE II.11

Distribution of population classified by age, sex and educational levels

Educational level	Age and Sex															
	5 - 9		10-14		15-19		20-24		25-34		35-49		50 +		Total	
	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Illiterate	6	5	–	–	–	–	1	1	4	4	3	4	7	22	21	36
Literate without level	5	4	4	–	–	2	–	1	2	–	3	7	10	11	24	25
Below Primary	27	24	22	22	1	5	7	6	7	12	16	23	25	13	105	105
Primary	–	–	11	19	13	13	9	11	13	14	8	7	10	2	64	66
Middle	–	–	–	1	16	15	10	11	9	4	3	–	2	–	40	31
Matriculation/ Secondary	–	–	–	–	–	–	3	1	6	–	2	–	–	–	11	1
Higher Secondary, P.U.C., Intermediate	–	–	–	–	–	–	–	–	1	–	1	–	1	–	3	–
Graduate and above	–	–	–	–	–	–	1	–	–	–	–	–	–	–	1	–
Total	38	33	37	42	30	35	31	31	42	34	36	41	55	48	269	264

The table II.11 reveals that there are 310 persons comprising 105 each among males and females attaining below primary level. Among the literate persons, largest number fall in this educational level. There is only one male who attained graduate degree other than technical degree. This means that only one male person is having degree standard in the field of general education in Lower Pangzawl. Next to below primary level, 130 persons including 64 males and 66 females are found to have the level of Primary. There are only 3 males at the level of Higher Secondary, P.U.C. or intermediate. It is also seen from the table that at the lower educational levels more female are found while more male are found at the higher educational levels.

Looking at the data by age groups, there are only 13 persons who are illiterates below 25 years. Among the literate there are 264 persons in the age group of below 25 years. It may be stated that younger persons are more advanced in literacy than elderly persons.

Industrial classification of workers based on censuses

As mentioned earlier, most of the people in Lower Pangzawl village depend on cultivation for their livelihood. The following table presents the total population, working population and broad category of workers of Lower Pangzawl village as per 1961, 1971 and 1981 censuses.

Since cultivation has been the main occupation traditionally, more than 80 per cent of the working population were engaged in cultivation. In 1961 out of total 112 workers, 93 were cultivators and the other 19 were engaged as other workers. This shows that 83.03 per cent of workers were cultivators and 16.97 per cent were engaged as other workers. At 1971 Census out of 1426 workers 1350 were engaged in cultivation while 76 were engaged as other workers and only one person was engaged in household industry. This indicates that 94.67 per cent workers were cultivators and only 5.32 per cent of workers were returned as other workers.

At the 1981 Census, out of 696 working population, 571 were engaged in cultivation, 1 male as agricultural labourer, 41 persons depended on household industry and another 83 were engaged as other workers. From the above it is noticed that 82.04 per cent of the workers formed cultivators and 5.89 per cent formed household industry, while 11.93% accounted for participating as other workers. Only 0.14% of the workers are engaged in agricultural labour. Though the proportion of workers engaged in cultivation has been slightly on the lower side at 1961 and 1981 compared with 1971 the economy is still one of the agricultural based. There has been considerable concentration of work force as 'other workers' as well as those engaged in Household Industry' in 1981 when compared with 1971. Workers in household industry were conspiciously absent at 1961 Census.

TABLE II.12

No. of workers by sex classified by different occupations at 1961, 1971 and 1981 censuses

Year	Total population			Total main workers		Cultivator (i)		Agricultural labourer (ii)		H.H.I. (Manufacturing, processing, servicing and repair [V(a)]		Other workers (III, IV, V(b) and VI to IX)	
	P	M	F	M	F	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14
1961	249	121	128	59	53	41	52	–	–	–	–	18	1
				(48.76)	(41.41)	(69.49)*	(98.11)					(30.51)	(1.89)
1971	2,993	1,501	1,492	730	696	658	692	–	–	–	–	72	4
				(48.63)	(46.65)	(90.14)	(99.43)					(9.86)	(0.57)
1981	1,621	814	807	402	294	296	275	1	–	34	7	71	12
				(49.39)	(36.43)	(73.63)	(93.54)	(0.25)		(8.46)	(2.38)	(17.66)	(4.08)

* Percentages are given in the paranthesis.

Workers and non-workers

The entire population is usually divided broadly into those that are economically active and others that are not. The economically active persons are called workers and those who are considered as economically inactive are called non-workers. According to 1981 Census, work may be defined as participation in any economically productive activity. Such participation may be physical or mental in nature. Factory workers, cultivators, traders, office workers, agricultural labour, household industry employees are thus workers. Others who are not classed as workers include housewives, student, pensioners, etc.

As has been mentioned earlier 100 households were taken for sample study. In this survey, workers and non-workers are classified as per the definition of Census of 1981. The following table presents workers and non-workers by broad age group and sex for the survey data and for all ages at the village level for 61, 71 and 81 censuses.

TABLE II.13

Distribution of workers and non-workers by broad age-group and sex as per the survey and at 61, 71 and 81 censuses

Year	Age group	Total			Workers			Non-workers		
		Per-son	Male	Female	Per-son	Male	Female	Per-son	Male	Female
1	2	3	4	5	6	7	8	9	10	11
1987	All ages	596	300	296	282	151	131	314	149	165
survey	0 - 14	213	106	107	—	—	—	213	106	107
	15 - 59	339	168	171	261	135	126	78	33	45
	60 +	44	26	18	21	16	5	23	10	13
1961 Census	All ages (for the entire village)	249	121	128	112	59	53	137	62	75
1971 Census	All ages (for the entire village)	2993	1501	1492	1426	730	696	1567	771	796
1981 Census	All ages (for the entire village)	1621	814	807	763	430	333	858	384	474

It is seen from the above table that there are altogether 282 workers engaged in different jobs consisting of 151 males and 131 females. Among the workers largest component is found in the age group 15-59 which constitutes 92.55 per cent of total workers. Among non-workers there are 213 persons in the age group of 0-14 constituting 67.83 per cent of total non-workers. The distribution of workers and non-workers at 1961, 1971 and 1981 censuses shown in the table is self explanatory.

The following table gives number of workers and non-workers covered in the survey according to the type of activity :

TABLE II.14

Workers and non-workers classified by types of activity as found in the Survey

Workers/non-workers		Percentage to total workers in case of working activities or per cent to total non-workers in case of non-working categories
Type of activity	Number	
1	2	3
Workers		
Production & related workers (N.E.C.)	4	1.42
Cultivator	236	83.69
Carpenter	5	1.77
Business	8	2.84
Teacher	14	4.96
Chowkidar	1	N
Labourer	5	1.77
Forest guard	1	N
Gardener	2	0.71
Farming	2	0.71
Knitters	1	N
Pastor	1	N
Operating rice huller	1	N
Driver	1	N
Non-workers		
Full-time student	187	59.55
Household duties	35	11.15
Others	92	29.30

As is the case in rural Mizoram, we notice that majority of workers in sample households i.e., 236 persons are engaged in cultivation forming 83.69% to total workers. Next to this activity follow teachers, accounting for 4.96 per cent of total workers in sample population. Persons who are engaged in different

occupation other than the above two are very few. There are 187 full-time students among non-working persons. The students thus form the largest proportion of non-workers.

Migration trends

Trends in migration can be studied based on the information available from the place of birth statistics or from the data on last residence of the heads of households.

According to the survey data there are 56 migrant households and the rest 44 households are non-migrant. The following table presents migration status and place of birth of head of household by different sizes of households :

TABLE II.15

Distribution of Households classified by number of members and migration status and place of birth of head of households covered in the survey

Migration status and place of birth of head of household		Number of households having members				
		Single	2-5	6-10	11 & above	Total
	1	2	3	4	5	6
A.	Non-migrant (Born in the village)	1	13	30	–	44
B.	Migrant					
	I. Born outside the village in the same (C.D. Block Hnahthial)					
	(a) Rural	–	20	20	2	42
	(b) Urban	–	–	–	–	–
	II. Born within the same District, but outside the C.D. Block Hnahthial i.e. Lunglei					
	(a) Rural	1	3	5	–	9
	(b) Urban	–	1	1	–	2
	III. Born in other Districts of the State (Aizawl)					
	(a) Rural	–	1	2	–	3
	(b) Urban	–	–	–	–	–
	Total	2	38	58	2	100

Of the non-migrant households in the village 68.18% are of 6-10 member households. The remaining are small sized households.

Of the migrant households, 50% are of size 6-10 members and 44.64% are of size 2-5 members 1.78% are of single person. Only about 3.5% of the households have 11 + members.

75% of the migrant households have their heads of families born outside the village Lower Pangzawl but within the same community Development Block of Hnahthial. 20% of the heads of migrant households (16% from rural and 4% from urban) have their place of birth outside the Hnahthial Community Development Block i.e., at Lunglei Block. The remaining 5% of the migrant households have their heads of households hailing from Aizawl district of Mizoram, all from rural areas.

The following table illustrates the size of households covered during the survey by migrant status and by last place of residence.

TABLE II.16

Distribution of Households classified by number of members and by Migration status and Last residence of head of household

	Migration status and last residence of head of household	Number of households having members				
		Single	2-5	6-10	11 & above	Total
	1	2	3	4	5	6
A.	Non-migrant (Born in the village including these who does not have place of last residence)	1	13	30	–	44
B.	Migrant					
	I. Last residence outside the village but in the same C.D. Block, Hnahthial					
	Rural	–	21	20	2	43
	Urban	–	–	–	–	–
	II. Other Taluk of the District but outside Hnahthial C.D. Block i.e. Lunglei C.D. Block					
	Rural	1	3	5	–	9
	Urban	–	–	1	–	1
	III. Other District of the State, Aizawl district					
	Rural	–	1	2	–	3
	Urban	–	–	–	–	–
	Total	2	38	58	2	100

The situation in respect of status of migrant and non-migrants by place of last residence is almost similar to that by place of birth. There are 43 households out of 56 migrant households who had place of their last residence outside the village Lower Pangzawl and within the Community Development Block of Hnahthial while by place of birth there are 42 households.

The following table gives clear picture of the migrant households by duration of stay in the village. Out of 54 migrant households from rural areas 39 households have been staying in the village during 11-20 years while 8 households have been staying for more than 20 years. The remaining households continued to stay in the village for less than 10 years. There are only 2 households migrating to this village whose last place of residence has been in urban areas. Of these, 1 household has stayed for more than 11 years and the other household for more than 20 years in the village. The following table presents migration status of heads of households by size of families and duration of stay in the village.

TABLE II.17

Distribution of households classified by the number of members and migration status of the head of the household and last residence and duration of stay of any member of the household who has stayed the longest in the present residence

Number of members	Number of households where the migration status and place of last residence of head of the household and duration of stay of any member of the household who has stayed longest is												
	Non-migrant	Migrant											
		Last residence in rural area and duration of stay (year in present residence)						Last residence in urban area and duration of stay (year in present residence)					
		Less than 1 year	1-5 years	6-10 years	11-20 years	21 + years	Total	Less than 1 year	1-5 years	6-10 years	11-20 years	21 + years	Total
1	2	3	4	5	6	7	8	9	10	11	12	13	14
Single	1	–	–	–	–	1	1	–	–	–	–	–	–
2 - 5	13	–	–	1	22	1	24	–	–	–	–	1	1
6 - 10	30	–	5	1	15	6	27	–	–	–	–	1	1
11 and above	–	–	–	–	2	–	2	–	–	–	–	–	–
Total	44	–	5	2	39	8	54	–	–	–	–	2	2

Religion and Caste

Village population as a whole belong to Christianity and majority of the people belong to the Baptist church which was established in the village in 1921 as informed by the villagers. According to them, United Penticostal Church was established in 1956 and Assembly of God church was established in 1976. There are altogether four Baptist church-buildings in Lower Pangzawl village and also four United Penticostal Church buildings. The Assembly of God Church has only one building. The Baptist Church buildings are bigger than the other denominations. The roof of these buildings are covered with corrugated iron sheets and the walls are made of tiles and the floor is plastered with cement. In all cases there are doors and windows on all sides of the buildings. Benches and chairs are arranged for the church goers to sit. There is pulpit in all these churches for the preacher to deliver sermons.

The functions and activities of the Baptist Church as well as United Penticostal Church and Assembly of God Churches are familiar to the people. They have local church committee consisting of Chairman, Secretary, Treasurer and other committee members. The local church committee members are elected by the elder members of the church. All important matters relating to the church are discussed by the local church committee. The Baptist Church had its headquarter at Lunglei and the other two denominations have their headquarters at Aizawl. These different churches collect different kinds of offerings like, 'Pathianram', 'Ramthar', 'Tualchhung' etc. and out of these offerings 'Pathianram', and 'Ramthar' are given to their respective headquarters. For collecting the said offerings envelopes printed with three types of offerings are distributed to every household and in turn the households return the envelopes to the church with their offerings.

Generally three services are held on Sundays. Morning service is exclusively for Sunday schools. The children and the elder persons have separate service in Sunday school programme. In Sunday school, the Bible is taught to the church members of all ages by the elders and the aged members. This follows worship service in which a sermon is preached by any older church members or a church leader. The last service is held in the evening at about 7.00 p.m., and is conducted in the same manner as the second one. In all the church services, the Bible is read and the hymns from the Hymn book are sung. It may be noted that the Bible and the Hymn Book are written in Mizo language and for that matter preaching or sermon is initiated in their own language. As a practice, in all the services, voluntary contribution in cash is collected to meet the requirements of the church such as for repairs, construction and payment towards the Chowkidars' salary.

Beliefs and practices connected with birth

The relationship between the husband and the wife is warm and affectionate. The former will not allow his pregnant wife to do heavy jobs like drawing water, pounding rice, cutting fire-wood, etc. Instead she is allowed to attend to cooking, and other simple jobs which do not involve any physical strain to the body. This clearly indicates that Mizo men are conscious of the bad effects that might influence a pregnant woman after a heavy work. The husband or the relatives therefore do everything to provide comfort to her. She is all the more exempted from any work when the date of delivery is near as she await anxiously for the day to give birth.

When the time for delivery is near, women are usually taken to the nearest hospital to give birth to a child. Only few people could afford this arrangement, because, all people cannot meet the requirements especially the travelling expenses which are very high. Those who cannot afford to go to hospital conduct the delivery at home. As soon as the time for delivery is fast approaching, the relatives consisting of married females are summoned to her house to keep a watch on the pregnant lady. Also the woman attendant is engaged who is always an experienced one in conducting deliveries and will be on constant watch. All necessary things such as warm water, clothes etc. are kept in advance in the room. When the

child is born the navel is cut off by the attendant woman with a sharp knife. This attendant woman or 'dhai' is not paid for her services or given any gift for her labour. It is a practice in this society that the 'dhai' performs her duty as a voluntary service. It has become an accepted procedure to formally offer tea to those friends and relatives who come to see the mother and her child just after the birth.

Naming of the new born child is usually done after three to four days of birth. No ceremony is generally performed at the time of naming and this is usually done by the elderly persons in the household or relatives. The new born child is generally fed with mother's milk and after a few weeks the baby is carried on the back of the mother while she is doing household duties. The lactation period lasts for nine to ten months after which the child is fed with cooked rice. During the period of mother's feeding the child is also fed with boiled rice and water sometimes mixed with milk and little quantity of sugar and salt. Now-a-days some women feed their children with delicious baby foods like Cerelacs etc.

There is no pollution period observed before or after delivery in Mizo society. Women after delivery can attend to any work if her condition is fit. No other restriction is imposed by religious or other practices.

Marriage

Marriage among the Mizo is performed within the clans but exogamous as regards the family. Thus a boy can marry any woman outside his family. But his marriage is not strictly confined to any particular clan or family. Love marriage is the rule. The boy freely and openly courts the girl he loves. When everything is settled between the girl and the boy, the boy informs his parents that he likes to marry the girl that he loves. So the boy's parents send a mediator to the girl's parents. If the girl's parents agree to this mediation, the marriage is settled, and they fix a date and the marriage takes place. After settlement of necessary issues, they inform the local church secretary about the marriage and the secretary in turn puts up a notice on the notice board of the church. On the morning of the day fixed the marriage takes place in the church. The custom of paying bride price is no longer in vogue. At the marriage ceremony the bridegroom presents a ring made of gold to the bride as a token of love and affection. According to their belief the two newly weded are considered as a single entity since the ring binds them together. Only tea and bread are served to the friends and relatives who were invited to the ceremony. Then at the appointed time the bride and the bridegroom in their best dress accompanied by their friends and parents proceed to the church were the marriage is solemnised by the Pastor. The Pastor unites the bride and the groom in wedlock and conducts a brief service in which hymns are sung and prayers recited. Blessings are received by the bride and groom and the two are declared husband and wife. On this occasion the bride and groom receive many presents in cash and in kind. After this, on an appointed day a feast is arranged in which all friends and relatives take part. The bride and her party are invited for the feast two or three days after the marriage, in which all friends and relatives take part.

The custom is that the sons after getting married will leave their parents home and start a new life with their wives in a newly constructed home. This custom is not followed uniformly by all the households; sometimes newly weded persons stay with the parents for more than one year, while some others stay with their parents for only three to four months after marriage. When a married son is going to start a new life, parents render all necessary help. As far as the law of inheritance is concerned, the youngest son on getting married need not set up a separate house but has to bring his wife to his parents' home. The reason is that the youngest son who inherits his father's property has to look after the parents in their old age.

Divorce

Divorce (ma) is permitted in the Mizo society, but rarely it occurs. All the Mizo belong to the Christian religion and so religiously divorce is not allowed. When there is a serious problem between the couple, which could not be settled by themselves, they may like to get separated. But the church elders

try to settle the dispute by giving good advice to lead the life in a nice way and to offer prayers to God. More or less they always succeed. In case the elders fail, the couple then live separately. When separation takes place the children of the separated couple belong to the father. (on the other hand the husband can divorce, when wife committed adultery). Usually whether it is a divorce or separation, all the children born to the couple belong to the father. Mostly cases of divorce are settled among the couple only and the occurrence of divorce is very rare.

Re-marriage is also performed by the Pastor and the names of the partners are duly entered in the church register. As has been said above, the children from the divorced wife belong to the father, and after marriage they will be taken care of his second wife who generally looks after them as her own children. The same rule applies to a widow when she remarries. The children are allowed to stay with the widowed mother as long as the later does not remarry. But if she remarries, children go to their deceased father's relatives such as their grand parents or uncles.

Death

The death of a person is made known to the villagers by ringing of the church bells. Relatives and friends are intimated of a sad news and they at once assemble in the house of the bereaved family. The dead body may remain only one night. Generally, if a person died before noon (12.00 noon) the dead body is to be buried in a cemetery. When some relatives of the deceased are expected to come from far off places, the funeral is slightly postponed till the arrival of the relatives. Young men of the village go to the cemetery to dig the grave while the elder ones prepare the coffin. Tea is served to those who dig the grave, and prepare the coffin as well as to those who gathered to console the bereaved family. In the case of those who die in virginity, the grave is dug more deeper as an honour to the deceased. The burial ceremony is always held in the afternoon, and before the ceremony begins the dead body is put in the coffin. Meanwhile relatives and friends have a last glimpse of the corpse. The Pastor or the church elder then performs the funeral service. Bible is read, songs are sung and prayers are uttered. The coffin is then carried in procession to the grave-yard. For a person of some standing, especially church elder, the coffin is first taken to the church, where the service is held and after that it is taken to the cemetery. On arriving at the cemetery another service is also held, and then coffin is lowered gently and slowly to the bottom of the grave. 'Dust thou art to dust returnneth', so says the Bible, and friends and relatives throw some handful of earth into the grave as if bidding farewell to the grave as if bidding farewell to the departed soul. Before the dead body is buried relatives bring cloth to condole the death of the deceased, which are presented to the family of the deceased. Then the grave is filled-in with earth and is raised to six inches above the ground level. A wooden cross is tucked in the grave bearing the name of the deceased and his date of death, and the letter 'RIP' meaning 'Rest In Peace'. Some garlands of flowers are also laid over the grave. All this being done, the party then return home. For consoling the bereaved family, friends and relatives visit them regularly for a number of days and sing songs while young men stay during the nights also to be of help to the bereaved. Friends and relatives give contribution to the deceased family in order to provide comfort and cheer. The mourning period observed in case of death varies. Normally the mourning period observed is for three months. If the circumstances do not permit, a shorter period of mourning is observed as per convenience. In some cases they observe even one year's mourning period. After one or two years of death the members of the deceased family put up a memorial stone on the grave bearing the name of the deceased with his dates of birth, death and short story. At this time friends and relatives are invited who gather at the house and sing songs. Tea and food are also served in the occasion and with this deceased family feel that all they could do to the deceased have been performed.

CHAPTER – III

ECONOMY

Economic resources

Most of the people depend upon cultivation in this village and cultivating the land has been the main and traditional occupation of the people. Besides, livestock continue to be the economic asset of the people in the village, in addition to the forest produce which they freely use.

Forest

Around this village, there is forest and in this forest trees and bamboos are growing abundantly. From this forest the villagers get fire-wood and building materials such as timber, bamboo and thatch. The forest is not reserved, and as such people can freely take any forest products. The area figures under the forest that formed part of the village are not available with the authorities as these seem to have not been surveyed. However as appeared in 1971 Hand Book the area of the forest covered about 2,035.59 hectares. Similar information is not available from 1981 Census Hand Book.

Agricultural land

Agriculture is the primary means of livelihood of the people of Lower Pangzawl village and hence this traditional occupation continues to be the backbone of the economy of the village. According to 1981 Census, out of 696 working force in the village, 571 persons or 82.04 per cent are engaged in cultivation. Agricultural land of Lower Pangzawl village has been classified as wet and dry for rice cultivation. Total area of land available for dry cultivation is 404.69 hectares, while for wet cultivation it is only 24.28 hectares. Area not available for cultivation covered about 80.94 hectares which includes barren lands, cliffy lands etc. The agricultural produce, like paddy, maize, ginger, chillies, tobacco, pumpkin, mustard etc., are available from this village. Among these, paddy is the main product followed by maize and other products that are grown as subsidiary crops. Paddy is grown in most of the cultivable land while some of the vegetables like beans, squash, mustard, pumpkin etc., are grown in the balance of land available.

The practice of jhum or shifting cultivation which has been in practice from the past several decades, is continued to be practised and to some extent it is on the decline every decade. People have realised that shifting cultivation is primitive and unproductive and in certain respects it is dis-advantagous. Hence the Government of Mizoram is also making attempts to introduce better techniques and advanced methods of cultivation. Importance is being given to development of agriculture through terrace cultivation. The department of agriculture has given substantial subsidies to the persons who reclaim and convert suitable lands for wet rice cultivation in the village. The cultivators are also encouraged to adopt more permanent methods of cultivation in terrace, hillsides and in flat lands available in the village. During the survey it is found that some agricultural lands are used for growing horticulture also. In these places some fruits like orange, pineapple, lemon are grown. From the output only oranges are sold in the market.

Livestock

Like land, livestock formed another important economic asset for the villagers. The villagers keep cattle and other domestic animals near their premises. Livestock that are maintained are mainly for consumption by the households. 54 households reared fowls, 34 households pigs, 10 households reared cows and 8 households reared goats. Out of 54 households, 51 households are rearing fowls for domestic consumption and another 3 households reared fowls for sale locally. Mostly eggs and sometimes fowls also are sold. Among the households who reared pigs, 10 households use their pigs for domestic



A woman carrying fire wood

consumption and 24 households use them for sale at the local level. Out of 10 households 2 households reared cows for domestic consumption of milk and 8 households sell the milk locally. Eight households who reared goats used them only for domestic consumption of meat. At least once a week, households owing pigs sell pork to the villagers.

The following table indicates the different types of livestock and poultry reared by the sample households classified by purpose and method of feeding.

TABLE III.1

Description of livestock reared by sample households and the purpose for which kept

Description of Livestock & poultry	Number of households rearing	Purposes	Number of households rearing and following in respect of feeding the Traditional Practice
1	2	3	4
Fowl	54	Domestic consumption	51
		Sale locally	3
Piggery	34	Domestic consumption	10
		Sale locally	24
Cow	10	Domestic consumption	2
		Sale locally	8
Goat	8	Domestic consumption	8
		Sale locally	–

Economic activities and nature of changes

1. Livelihood class

The data on livelihood classes from the survey based are shown in the following table :

TABLE III.2

Distribution of workers by occupation as per the survey, 1987

Occupation by NCO		Workers		
		P	M	F
1		2	3	4
Merchants and shop-keepers				
Whole sale and retail trade	(40)	8	4	4
Production and related workers	(94)	4	4	–
Teachers	(15)	14	10	4
Labourers	(99)	5	4	1
Carpenters	(81)	5	5	–

(Contd.)

TABLE III.2 (Concld.)

1		2	3	4
Professional workers	(19)	1	1	–
Protective service workers	(57)	1	1	–
Food and Beverage processors operating				
Rice huller	(77)	1	1	–
Cultivators	(61)	236	117	119
Farm plantation, dairy etc.	(60)	4	2	2
Forestry workers	(66)	1	1	–
Transport equipment operators	(98)	1	1	–
Knitters	(75)	1	–	1
Total		282	151	131

Primary and subsidiary occupations

Majority of workers have subsidiary occupation in Lower Pangzawl village. Most people are having cultivation as primary occupation though it is not catering to their total requirements. Persons engaged in cultivation also involve themselves in subsidiary occupations as they find spare time after attending to cultivation. As revealed by survey data, there are 14 school teachers out of whom 5 are having cultivation as subsidiary occupation. Besides teaching they cultivate land and grow rice and vegetables. There are four persons engaged in handicraft works and all of them are engaged in cultivation as subsidiary occupation. Even those (13) engaged in business and carpentry as main occupations have subsidiary occupations and as many as 7 persons are engaged in cultivation as subsidiary occupation. There are 63 cultivators and out of them 45 are engaged in subsidiary occupations. The following table presents workers classified by primary and subsidiary occupations.

TABLE III.3

Distribution of workers classified by primary occupation as well as subsidiary occupations

Sl. No.	Primary occupation	No. of workers	Having subsidiary occupation				
			Cultivation	Selling Timber	Collecting fire-wood	Labour	Rearing cattle
1	2	3	4	5	6	7	8
1.	Cultivator	236	–	–	20	15	10
2.	Teacher	14	5	–	–	–	–
3.	Craftman (Handicraft)	4	4	–	–	–	–
4.	Business (Participation to related worker NEC)	8	2	1	–	–	1
5.	Carpenter	5	5	–	–	–	–
	Total	267	16	1	20	15	11

Note : 15 workers with occupations Labourers (5), Professional (1), Protective Service (7), Food and Beverage (1), Farm Plantation (4), Forestry (1), Transport (1) and Knitter (1) do not have any subsidiary occupation.

It may be noted that those persons whose primary occupation is other than cultivation are found engaged in cultivation as their subsidiary occupation which has been their traditional occupation. Most of them having primary occupation as cultivation are found attending to subsidiary occupations that are in a way closely related to cultivation; viz., rearing cattle doing as labourers etc. According to the informats, people are interested to change their primary occupation of cultivation, in order to have better livelihood.

Occupational mobility of the workers in Lower Pangzawl village as noticed during the study is presented in the following table.

TABLE III.4

Shift in occupations of heads of households (all Mizo, Christian) as reported during the survey

Previous occupation of the head of household prior to survey	Present occupation pursued by the head of household as per the survey	Total number of households where shift has been reported
1	2	3
Cultivation	Teacher	6
Vaccinator	Teacher	1
Cultivation	Business	3
– do –	Carpenter	4
– do –	Operating Rice huller	1
– do –	Pastor	1
– do –	Labourer	1
– do –	Craftman (Handicraft)	2
– do –	Chowkidar	1
		20

As seen from the above there has been occupational mobility among the cultivators who constitute more than three-fourths of households in rural Mizoram. Of the households covered 20 households have reported mobility in occupation as illustrated in the above table.

Description of different occupations

1) Agriculture :– trends and changes in farming practices :

Development of the agricultural land and desired increase in agricultural produce mostly depend on the type of farming practices adopted by the cultivators. So far as Lower Pangzawl village is concerned no major changes have been observed in the farming practices during the past decade. The traditional pattern of farming is continued in respect of paddy cultivation. Small holdings and the poor economic condition of the cultivators form the main draw-back to develop agriculture in this village. The practice of shifting cultivation is widely known in this village.

The following table shows the distribution of land (cultivation holdings) by nature of terrain and by size group of holdings.

TABLE III.5

Distribution of Land holdings owned by Nature of Terrain and by Size-group of Holding

Size-group of holding	Total number of households	Land by nature of terrain covered by the size group of holding			
		Total	Upland	Slope	Flat
1	2	3	4	5	6
Less than 1 Hectare	–	–	–	–	–
1 to 2.4 Hectare	11	20.00	–	9.00	11.00
2.5 to 4.9 Hectare	3	8.00	–	8.00	–
5 to 9 Hectare	2	10.00	–	10.00	–
Total	16	38.00	–	27.00	11.00

Out of 100 households covered only 16 households own land. All other households cultivate in jhum lands, allotted to them by the village council on rotation basis.

The table reveals that as much as 27 hectares out of 38 hectares of land is classified as sloppy land, and 11 hectares as flat land. There is no upland cultivation by those owning land. As many as 11 households possess sloppy as well as flat land, 5 households have only sloppy lands.

Nature of produce

Paddy and maize are the traditional crops and rice is the main staple food of the people which is grown by almost all the cultivators. Paddy and maize are grown on the hill sides on which the forests are cleared in the months of December and January every year and dried in the sun. These dried trees are generally burnt in the month of March and after this different crops are sown in the jhum. Paddy is sown depending on the on set of monsoon and normally towards the end of April and the operation lasts till the middle of May. Maize is harvested in the month of August and September while paddy is harvested in the later part of October and early part of November. However, vegetables like pumpkin, chillies, mustard etc., will be available from the month of August till the end of December.

After confirmation of U.T. Status for Mizoram in 1972, greater attention was paid to the development of agriculture in the village throughout the State. The agriculture department has been strengthened to achieve high productivity in wet and dry cultivation, thus lessening the damage of wasteful method of shifting cultivation and deforestation.

Tools and equipments

The main tools and equipments used in the agricultural operations are axe (locally called Hreipui), a large size knife (chempui), sickle (favah) and small hoe (tuthlawh). Today most of the cultivators use bill-hook (chemkawm) instead of small hoe.

In the initial stage of jhum cultivation on the hill sides, the jungle is cleared by using a 'dao' with a chipped, notched or gapped edge and axe. They cut down trees and bamboos, and leave them to dry in the sun. While clearing the jungle some trees are being left out to serves as boundary posts to differentiate the jhum land of one household from another. Normally, this should be done before the month of February. The burning of dried piles of wood and trees start in March and April. Some seeds are sown just after the burning of the jhum and dig the soil by using bill-hook or small hoe. (Small hoe and bill-hook are also used in weeding the jhum land). Weeding is done according to the nature of field. It is usually done in the months of April and May.

Harvesting of paddy begins at the end of October and continues till the middle of November. The stalks are cut with the help of sickle and they are piled together in sheaves which are left in the field to dry. The dried sheaves are collected from the field for the purpose of threshing corn. The ears of the corn are separated from the stalk by beating them with sticks. Clearing the husk and straw is done on a kind of platform so made for the purpose. A shed (thlam) is usually built in the jhum field for storing the paddy and other vegetables.

Technique

During the survey it was found that new techniques of cultivation have not yet been introduced in the village by the cultivators. The villagers still practise traditional method of cultivation called shifting or jhum cultivation. Otherwise there is no special technique adopted in agricultural operations.

The following table throws light on the manpower engaged in agricultural operations classified by religion and caste and size of holdings :–

TABLE III.6

Manpower engaged in agricultural operations classified by Religion and Caste/Tribe/Community and size of land cultivated

Religion and Caste/Tribe/ Community	Size of holding	Number of households cultivating land
1	2	3
Scheduled Tribe/Mizo	Less than 1 hectare	12
	1 – 2.4 hectare	57
	2.5 – 4.9 hectare	10
Total		79

Note : In all the households agricultural operations is carried out by family workers alone.

It is clearly seen from the above table that out of 79 households cultivating land, 12 households are having less than 1 hectare each. For operating their land the man-power engaged is from their family workers alone. 57 and 10 households cultivate lands between 2 to 2.4 hectare and 2.5 to 4.9 hectares respectively. Man-power engaged for agricultural operations in these cases is also from family workers alone.

Source of finance

There are no institutional sources of finance for agriculturist in the village. The rural branch of the Rural Bank has just started working and so far they have not provided any loans to cultivators. This was the position at the time of survey. Moreover the cultivators being small farmers do not approach for loans as they feel it enough to put in their hard work in jhum cultivation. Much of investment is not needed to meet the expenditure in connection with various operations involved in cultivation.

Hired labour

There is a distinct division of labour between men and his women folk and their habits are subordinate to the seasonal needs of cultivation. The form of cultivation as is already explained and known as jhuming, comprises various stages. This involves the cutting down of bamboo or tree jungle, its

burning, the sowing of seeds, weeding and eventual harvesting. Women figure prominently in all phases of cultivation and involve actively in the operations of sowing of seeds, seasonal weedings, and finally in harvesting. Every phase of cultivation has to be tackled by hand.

Thus it is noticed that they hardly employ any hired labour in their agricultural pursuits and hence no specific expenditure is incurred on any particular operations.

Utilisation and marketing of produce

As revealed from the study the villagers grow rice, maize, ginger, chillies, and vegetables like pumpkins, cabbage, onions, brinjal, cucumbers, creeper beans, arum etc. Most of the products grown are used for family consumption and only a small quantity is marketed. The following table throws light on the pattern of yield, consumption and marketing of the various produces by the 79 cultivating households of the 100 households studied.

TABLE III.7

Cropp production, Consumption and Marketing, classified by Religion and Caste/Tribe/Community as per the survey

Religion and Caste/ Tribe/ Community	Total number of house-holds	No. of house-holds having agricul-tural/ horticul-tural land	Crops cultivated	Number of house-holds cultiva-ting	Yield per cultivating household (in qtl.)	Consum-ption per cultivating household (in qtl.)	Marketing per cultiva-ting house-hold (in qtl.)
1	2	3	4	5	6	7	8
Christian	100	79	Paddy	76	12.5	11.9	0.6
(Mizo)			Maize	11	9.01	9.01	—
			Betel leaves	1	5.00	—	5.00
			Ginger	6	10.50	0.50	10.00
			Chillies	21	4.57	—	4.57
			Linseed	2	0.50	0.50	—
			Pineapple	1	10000.00 fruits	50.00	9950.00 fruits
			Orange	1	20000.00 fruits	100.00	19900.00 fruits
			Lemon	1	2000.00 fruits	50.00	1500.00 fruits

Of the 79 cultivating households, 76 grow paddy, 11 grow maize and 21 households grow chillies. Marketing of paddy and maize is almost negligible, while, most of the produce of ginger, chillies, and betel leaves are sold. Only one household is doing farming and producing pineapples, oranges and lemons.

Time of different activities connected with agriculture

Agricultural operation depends on monsoon. As stated earlier, the villager practises traditional method of cultivation. The cultivators clear the jungle trees and bamboo for their respective jhum from the later part of month of December and complete the same by the beginning of February. This timing of clearing of jungle trees is not uniform in all places of Mizoram. While some start clearing from December, it is taken up in the month of January in some other cases. Though clearing of forest trees is usually completed in the month of February, the dried piles of wood and straw are burnt generally in the month of March. Seeds are sown just after the burning of jhum. Paddy is the major crop which is usually sown in the later part of April and lasts till the middle of May. Soil is dug with the hoe (Tuthlawh) and the seeds are sown by dispersion.

Weeding is done from the month of May till the early part of September. Usually, the cultivator undertakes weeding the jhum more than three times during the season. In the month of November harvesting is done and sickle is used for harvesting paddy. The dried leaves are collected from the field for the purpose of threshing out the grain. A shed (Buh in or thlam) is built for keeping the paddy in the jhum field.

During the survey it was found that improved variety of paddy seeds have not been introduced and scientific methods of cultivation are yet to be adopted by the cultivators. The yield of paddy is just enough to meet the requirement of the farmers. Added to this, shortage of cultivable land is felt by the cultivators, because of increase in the number of cultivators.

Animal husbandry, fishing, forestry etc.

Animal husbandry including poultry rearing is common in the village and forms an important aspect of the village economy. For most of the households the practice of animal husbandry and poultry rearing is a subsidiary occupation. Milk is generally consumed by the owners. Domestic animals are kept not only for the table but as wealth. The livestock as found in the village surveyed consisted of 310 milch cattle (cows), 105 goats, 150 pigs and 1200 fowls (in Lower Pangzawl village). The following table lists out the different types of livestock, poultry etc., their number, average price for each, fodder used, nature of use and caste/tribe of those engaged in rearing.

TABLE III.8

Animal husbandry-types, number and nature of use and average price of each etc., as found in Lower Pangzawl village as a whole as per survey, 1987

Livestock (including drought and milch cattle, goat, sheep, etc. and poultry birds.)	Approximate number	Average price for each	Nature of use	Fodder use	Place of grasing or rearing and distance from the village
1	2	3	4	5	6
Livestock (cattle)	310 (90 H/H)	2000	for milk (partly for sale)	grass	No specific areas for grazing
Goats	105 (40 H/H)	250	for meat (domestic)	Weeds and grass	- do -
Pigs	150 (120 H/H)	1800	for sale	Rice, Maize cliff etc.	- do -
Poultry	1200 (250 H/H)	50	for meat and eggs (domestic and sale)	Rice, Maize etc.	Maintained in a separate shed

The above table presents the information for the village as a whole (for Mizo) and as revealed, there are 90 households rearing cattle (cows) 250 households possessing 1200 fowls, 120 households keeping 150 pigs and 40 households with 105 goats. The approximate price of a cow is Rs. 2000/-, for a goat it is Rs. 250/- while each pig and fowl are sold for Rs. 1800/- and Rs. 50/- respectively. Cows are mostly used for milk production and the bullocks are used for carrying agricultural produce. Livestock are allowed to roam at will during day and night. These are fed with jungle husk as well as vegetables mixed with husk and maize. Among the livestock fowls are kept in separate shed, though fowls are allowed to roam at will everywhere during the day time. At night they are mostly kept in the separate shed.

The most predominantly domesticated animals by majority of the households are fowls followed by cattle and pigs. Fowls and pigs are reared for the purpc.. of meat and are sold by the owners in the local market. The average price of a fowl is Rs. 60 while the price of pork and mutton are Rs. 25 and Rs. 20 per kg. respectively.

Fishing

There are only two small ponds in the village and a river also flows near the village at a distance of 3 kms. Fishing is hardly developed as an economic activity because availability of fishing ponds is very limited. Only two households own the ponds and could rear fish and these two ponds can produce only the requirements of the owners. During winter season some persons go for fishing in the river as a leisure time activity. (In short fishing is not an important economic activity of the village population.)

Village Industry

There are a few small-scale and household industries found in the village. During the survey four households were reported to have been engaged in the cottage industries such as soap making, bakery and carpentry. The following table presents type of products, number manufactured classified by religion and caste/tribe/community of head of household.

TABLE III.9

Household and small-scale industry by types of products classified by Religion and Caste/Tribe/Community of head of household

Type of product	Religion and caste/tribe/ community of head of household	No. of house-holds engaged	Number manufactured, type and price		
1	2	3	4		
Washing soap	Christian [Mizo (S.T.)]	1	500 soaps per annum		(Rs. 5.00 each)
Different types of articles in carpentry	- do -	2	1. Table	10	(Rs.300) each
			2. Chairs	20	(Rs. 50) each
			3. Stools	30	(Rs. 35) each
			4. Dressing table	9	(Rs.420) each
			5. Benches	35	(Rs. 50) each
			6. Window frame	37	(Rs. 70) each
			7. Wardrobe	5	(Rs.380) each
			8. Boxes	7	(Rs. 95) each
			9. Almirah	3	(Rs.470) each
Bakery	-do-	1	700 cakes of bread		(Rs.2.00) each

The quantity of soaps manufactured are mainly sold locally at Rs. 5/- per piece. Similarly most items of carpentry products are for the local use only. There is only one Bakery in the village and from this bakery 700 pieces of bread are produced in a year and the product is sold locally at Rs. 2/- per piece.

Tools and equipment

There are different types of tools and equipment used in by the three local cottage industries. The raw material used in these industries are purchased from the nearest market and from the sales depot of Industries Department. The following table gives the details of raw materials used, tools and equipment used, in different enterprises.

TABLE III.10

Household industries by type of products and type of raw material classified by source and use of tools and equipment (as per survey)

Type of product	Raw material used	Source	Tools and equipment
1	2	3	4
Soap	1. Caustic Soda 2. Peanut Oil 3. Barley	Purchased from sale depot of Industry Depot	Mixing apparatus, steel plate, one pair of tins
Bakery	1. Barley, Sugar, Baking powder, fire-wood	Purchased from the nearest market	Aluminium plate, Oven, long fork, knife
Different types of articles made in carpentry	Wood, plywood, Nail	Purchased locally	1. Plance 2. Bend-scale 3. Saw 4. Curve plan 5. Chisel 6. Viee 7. Scale 8. Scope plane 9. Bent 10. Level instrument 11. Tape 12. Hammer

There are no new techniques available to them. The owners of these enterprises did not undergo any training. They have learnt the methods by themselves by observation. In carpentry workshops, the local people place orders, explaining the design one likes, and accordingly the carpenter makes the kind of furniture ordered. The local people are fond of sources of new designs. Similarly, in bakery and in soap making establishments people visit and buy as much as they need. The products of these small industries are not sold in the market, but are made available at the place of manufacture. These industries are not seasonal and work throughout the year.

The other important professional activities in which workers were found engaged during the survey are blacksmithy, watch repairing and handicrafts (Bamboo and cane works). Making of agricultural tools and repairs to household utensils are mostly undertaken by the blacksmith and are managed by the members of the same household and his workshop is located inside the village near his own residential premises.

Besides the above, other important household and cottage industries include, knitting, weaving, tailoring etc. The industries department provides basic tools and implements to workers in different cottage industries on loan as well as on grant-in-aid basis.

Commerce

The channel for commerce and trade is mainly through Aizawl, the State Capital, by road communication. Other means of communication are not available to Lower Pangzawl village which is situated on the main road between Aizawl and Lunglei. There are small number of traders in the village

doing business and providing daily needs of the people. Trade and commerce has not gained much importance in this place being a rural pocket and the economy being mostly agricultural.

As stated earlier, jhum cultivation though predominent economic activity for the villagers, fails to provide even the basic annual requirements of the households and dye to this reason many of the households undertake collection of fire-wood, doing small labour works, growing of crops like chillies, ginger etc., as their subsidiary occupation. Besides this some households have established small cottage industries like blacksmithy, carpentry, knitting and tailoring. To earn the livelihood some households established small shops and their women-folk take up weaving and sewing as part time activity. There are different shops in the village including grocery stores, medical store and tea stalls. In these stores, materials of all kinds such as clothes, shoes, crokery, sweets, tea, books etc., are sold. There is no market complex as much in this village; daily requirements of vegetables are brought from their respective jhums. Meat is also sold in the village once in a week, generally on Saturdays.

The following table reveals the trade practices of some of the households surveyed.

TABLE III.11

Trade and commerce classified by Religion or Caste and by the No. of members undertaking the activity

Description of activity	Religion and No. of households	Number of households where activity is undertaken				
		Male only	Female only	Male & Female only	Children only	All categories
1	2	3	4	5	6	7
As pro-prietor	6 (Christians)	2	2	2	—	—

Of the 100 sample households covered in the village only 6 households are engaged in small trade, 4 in grocery stores, 1 in medical store and the other one in tea stall. All of them operate the business by family participation only. Four households live on selling forest produce.

The following table sets the educational levels of heads of households engaged in trade as found from sample study.

TABLE III.12

Educational levels of the heads of households engaged in small trade

Educational level of head of household	No. of households	No. of households engaged in trade and commerce by description		
		Grocery	Drug Store	Tea Stall
1	2	3	4	5
Below Primary	1	—	—	1
Primary	1	1	—	—
Middle	3	2	1	—
Graduate degree other than technical degree	1	1	—	—
Total	6	4	1	1

It is seen from the table III.2 that out of the total (6) heads of household engaged in small trade, 4 are engaged in Grocery Stores, and these four heads of households have different educational levels from

primary to graduation level. Other traders engaged in drug store and tea stall have attained middle and below primary levels respectively.

The commodities sold in these store are mainly collected from Aizawl and Lunglei by road communication. All the commodities in the stores are stocked within the respective shop itself. There is no barter system and all the transactions are only by cash.

Indebtness and trends of changes

As stated earlier, the main occupation of the residents of Lower Pangzawl village is jhum cultivation which hardly meets their basic annual requirements and hence most of the families depend on subsidiary occupations, like collecting and selling firewood, labour, small household industry etc. Most of the households manage their affairs without going in for loans. To take up such subsidiary occupations like trade, and household industry the certain households require to take loans from any source. In such circumstances some of the households go in for debts.

The following table reveals the number of households in debt classified by occupation of head of household and purpose for which they are indebted. Among 100 selected households, 7 households are in debts. Among 7 households, one household is in debts in the range of Rs. 2001 to Rs. 5000/- and other six households are in debts of more than Rs. 5000/-.

Out of these households, one has taken loan for running the soap making industry works, one household for piggery, two households for purchasing cattle, another 2 households for improving agriculture and one household for the purpose of purchasing raw materials required in bakery works.

TABLE III.13

Number of households in debt classified by occupation of head of households, purpose

Occupation of head of household	Number of households	No. of households indebted(in Rs.)				No. of households in debt for				
		Upto 1000	1000-2000	2001-5000	5000 and above	Soap making industry	Piggery	Purchasing cattle	Agriculture	Purchasing raw material for bakery
1	2	3	4	5	6	7	8	9	10	11
Cultivator	5	—	—	1	4	—	1	1	2	1
Teacher	1	—	—	—	1	—	—	1	—	—
Business	1	—	—	—	1	1	—	—	—	—
Total	7	—	—	1	6	1	1	2	2	1

The following table shows household classified by source of finance, with terms and conditions for different types of loans. The total number of loanees as recorded in the survey are seven, and out of them two have taken loan from State Bank of India, Hnahthial Branch, 3 households have taken from Rural Bank and one household each has taken loan from Animal Husbandry Department and Khadi and Village Industry Board. Three households have taken loan on surety and 4 households on mortgaging their house sites. All the loanees have taken loan in cash. There is no money lender in this village.

TABLE III.14

Households Indebted classified by source, Terms and Conditions

Source	Number of households taken loan (in Rs.)		No. of households who have taken loan at the interest of				No. of house-holds who have taken loan on terms & conditions	No. of house-holds who have taken loan on	
	2001–5000	5000+	10%	11%	8%	5%	Cash	Surety	Mortgage
1	2	3	4	5	6	7	8	9	10
1. State Bank of India	–	2	2	–	–	–	2	–	2
2. Rural Bank	1	2	–	3	–	–	3	1	2
3. A.H. & Vety	–	1	–	–	1	–	1	1	–
4. K.V.I. Boards	–	1	–	–	–	1	1	1	–
Total	1	6	2	3	1	1	7	3	4

Income

Agriculture is the backbone of the village economy and as such agriculture activities or the main source of income for the villagers. In order to study the different sources of income of the households of village all the selected 100 households were asked to disclose their source of income. The data obtained through such enquiry are presented in the following table.

TABLE III.15

Distribution of households with reference to average annual income in different income groups and by various sources (as per survey)

Income group	Total No. of house-holds	Cultivation		Service		Production and related workers (n.e.c.)		Carpentry	
		No. of house-holds	Aver-age in-come	No. of house-holds	Aver-age income	No. of house-holds	Average income	No. of house-holds	Average income
1	2	3	4	5	6	7	8	9	10
Nil	1	–	–	–	–	–	–	–	–
1201-2400	4	1	1,400	–	–	1	2,150	–	–
2401-6000	23	22	3,583	–	–	1	5,350	–	–
6001 and above	72	49	14,074	10	29,367	1	7,700	4	42,462
Total	100	72	10,693	10	29,367	3	5,066	4	42,462

Labour		Business		Rice Mill		Farming		Selling forest produce	
No. of house-holds	Average income	No. of house-holds	Average income	No. of house-holds	Average income	No. of house-holds	Average income	No. of house-holds	Average income
11	12	13	14	15	16	17	18	19	20
–	–	–	–	–	–	–	–	–	–
–	–	–	–	–	–	–	–	2	1,970
–	–	–	–	–	–	–	–	–	–
2	8,700	4	70,275	1	12,600	1	38,200	–	–
2	8,700	4	70,275	1	12,600	1	38,200	2	1,970

The above table reveals the distribution of the households by average annual income by source. The average annual income is the lowest of Rs. 1970 among 2 households who depend on miscellaneous sources like collecting fire-wood and other forest produce selling. These two households have no definite source of income. Sometimes they also get money from relatives. Among the 100 selected households 72 households received an annual income of more than Rs. 6000. There are 23 households who get an annual income between 2401-6000, and 4 households who get an annual income less than Rs. 2000/-.

Among 100 selected households 72 households had income from cultivation and 10 households received income from services. The households who had income from services include teachers, chowkidars and Pastor, who received monthly salaries from different establishments. Three households had their income from handicrafts and four from carpentry works. Two households received income

through labour, four households from business and one household received income from maintaining a rice buller. One household received income from farming, where he grew different cash crops like mustard, ginger, chillies, etc., and two households got income by selling few forest produce.

It may be pointed out that out of the 100 selected households one household is classified as without income, because, this household is a single member household and had no income. The householder is a female, who can neither read nor write. At the time of survey, she was 59 years old, and remained unmarried. She depended wholly on her kin and co-villagers, hence her income is considered as nil. Her house is in poor shape and no valuable assets are available. Only pots made of clay and aluminium plate are found for cooking and eating food.

Expenditure

The following table shows the distribution of households by income group and nature of expenditure. It reveals how and for what purposes the income was utilised by the selected households.

TABLE III.16

Distribution of households by Income Group and nature of Expenditure

Income group	Number of house-holds	Food in respect of total expenditure (Pulses, animal protein, vegetable oils etc.)			Drink in respect of total expenditure
		Upto 25%	26-50%	51+	Upto 25%
1	2	3	4	5	6
Upto 1200	–	–	–	–	–
1201-2400	4	1	2	1	4
2401-6000	23	13	10	–	26
6001 and above	72	38	34	–	71
Total	99	52	46	1	98

Income group	Fuel and Light in respect of total expenditure	Clothes in respect of total expenditure	Travel in respect of total expenditure	Recreation in respect of total expenditure	Education in respect of total expenditure
	Upto 25%	Upto 25%	Upto 25%	Upto 25%	Upto 25%
1	7	8	9	10	11
Upto 1200	–	–	–	–	–
1201-2400	4	4	1	–	1
2401-6000	23	23	11	1	19
6001 and above	71	71	45	12	58
Total	98	98	57	13	78

(Contd.)

TABLE III.16 (Concld.)

Income group	Medical in respect of total expenditure		Construction & Improvement of building expenditure	Mixed Labour in respect of total expenditure	Tax cess etc. in respect of total expenditure	Purchase of assets in respect of total expenditure	Purchase for production in respect of total expenditure	Remarks
	Upto 25%	26-50%	Upto 25%	Upto 25%	Upto 25%	Upto 25%	Upto 25%	
1	12	13	14	15	16	17	18	19
Upto 1200	–	–	–	–	–	–	–	One single member household wholly depend on relatives and co-villagers.
1201-2400	2	–	–	–	–	–	–	
2401-6000	23	–	2	–	–	–	6	
6001 and above	67	2	12	1	5	4	10	
Total	92	2	14	1	5	4	16	

Table III.16 reveals that major section of the households with annual income of Rs. 6001 + are able to spend considerable proportion of the total expenditure on items like food, fuel, and light, clothing, education and medicine. The households composed of 25% of the total households covered in the study, whose annual income is between Rs. 1200-6000/- are unable to spend considerable proportion of their income to pursue basic needs. In general most of the households in the sample are unable to spend much to procure assets or to improve the existing assets.

CHAPTER – IV

SOCIAL AND CULTURAL LIFE

Family structure

The family is usually of simple type consisting of husband, and wife, with their unmarried sons and daughters. Among the households covered in the survey, there are only two single-member households. All the households belong to the Mizo Community who speak Mizo language. Youngest son is the inheritor of the property and stays along with his parents. On the other hand, the youngest son has legal right to inherit his father's properties and is supposed to look after his parents till their death. But in some cases the married son so long as he has not been able to set up a house of his own, stays with his parents together with his wife and children if any and also along with his unmarried brothers and sisters. In few cases there may be more than one married sons who live together with their wives and children in their paternal home. There are also some cases where father dies when children are quite young. In such cases, the widow is allowed to keep the children as long as she remains without remarriage. Even after her first son gets married, he has to remain in his ancestral home together with his wife in order to look after his mother and his younger brothers and sisters.

There are four types of families such as nuclear, supplemented nuclear, subnuclear and single-person household. The types of family is defined as follows :

Nuclear family : a couple with or without unmarried children.

Supplemented nuclear family : a nuclear family plus one or more unmarried, separated or divorced or widowed relatives of the parents, other than their unmarried children.

Subnuclear family : a fragment of a former nuclear family. Typical examples are the widow with unmarried children, or the widower with unmarried children, or siblings - whether unmarried, or widowed, separated, or divorced - living together.

Single person : Person living alone in a separate house.

TABLE IV.1

Types of families by caste/tribe/community covered by the households survey

Caste/tribe/ community	Total No. of house-holds	Types of families live in the household				
		Nuclear	Supple-mented Nuclear	Sub-nuclear	Single person	Others
1	2	3	4	5	6	7
Any Mizo (Lushai tribe)	100	60	24	14	2	–

Table IV.1 reveals the types of families by caste or tribe covered by the households that were interviewed in the survey. One hundred households were covered having 596 members comprised of 300 males and 296 females. There are four different types of households found in survey such as nuclear families, supplemented nuclear families, sub-nuclear families and single member families. Among these types, nuclear families are the largest with 60 out of 100 households, where as there are only two single member households. Supplemented nuclear and sub-nuclear families account for 24 and 14 respectively.

Table IV.2 reveals the distribution of households classified by age of head of the household and number of members in the household. It is found that there are 5 households in the sample having more than ten members in the family. While there are 23 households having eight to nine members. 82% of the households are headed by persons of age 40 + years. The Mizo society is a well-knit organisation and the members of each household of both sex are united and live with a spirit of co-operation. In the family, the father or head of the household is the sole authority in the family and all other members perform their assigned duties. Mother also plays an important role next to father, and she is respected as the mistress of the house. Men and women enjoy equal status in the families of the Mizo society.

TABLE IV.2

Distribution of households classified by number of members and age of head of household

Age of head of household	Number of households having members								Total No. of households
	Single	2	3	4	5	6-7	8-9	10-12	
1	2	3	4	5	6	7	8	9	10
Below 20	–	–	–	–	–	–	–	–	–
20-29	–	–	–	2	–	1	–	–	3
30-39	–	2	1	–	4	5	2	1	15
40-49	–	2	3	–	4	8	8	–	25
50-59	2	2	3	2	3	11	8	3	34
60 and above	–	–	5	2	3	7	5	1	23
Total	2	6	12	6	14	32	23	5	100

As has been mentioned earlier, the youngest son inherits the property as such he is the only one among his brothers and sisters who is to look after his parents in their old age and also his brothers (in case if the elder brothers remain unmarried by chance) and sisters so long as they remain unmarried and stay in their parent's house. Generally the elder sons after marriage have to leave their parents house and establish their own houses. According to Mizo custom, the youngest son inherits the immoveable property of his parents. Other moveable properties like valuable clothes, money, agricultural implements etc., are divided equally among all sons. Daughters share their mother's property such as her clothes, ornaments etc. In exceptional cases property such as land, house, etc. is divided among the married sons who are to leave their parents house after their marriage though the largest share is kept for the youngest son. And the share which the youngest son will get virtually belongs to the father untill such time as the youngest son marries. If a person dies without having a male issue his property will be passed on to the widow or her daughters to inherit the property. But if the widow re-marries, the daughters will leave her and go to their father's nearest relatives and the widow has to part with her deceased husband's property. There are again exceptional cases where the father can make choice during his life time from amongst his sons or daughters as to who would inherit the property after his death.

Leisure and Recreation

Both young and old in men and women enjoy their pastime in different ways though they have limited leisure time. Mizo people being a hard working group spend most of their time in their jhum fields. Usually the cultivators go out to their jhum in the morning and work the whole day and return home in the evening. During the survey it was observed that nearly the whole of adult population of Lower Pangzawl village were engaged in shifting of jhum cultivation. Generally the jhums are not far and will be about 2-3 kms from the village. Therefore, most of the people have little time to spare for leisure or recreation as they have to go early and return late from field work. After the fields have been harvested and the work completed, their attention is diverted to hunting, fishing, trapping etc. Hunting is performed either in a group or by a few choosen friends or sometimes alone. Guns are used in hunting. Sometimes traps are also used for the purpose. Besides hunting, fishing is also performed by both men and women. In fishing, the use of rod is not in vogue, but the common practice is the use of traps. Traps are made of split bamboos which look like a net. The catch is generally divided among the members of the party and sometimes when fishing is arranged as a picnic, the catch is cooked and eaten by the river side.

There are only few in the village life who can afford to have interesting programmes of recreation. The rest spend their free time in one way or the other like gardening, fishing, hunting, reading, playing, etc. The favourite game played by younger girls in **'Inkhualtelem'** (the name of children's game in which they play as if they are grown up people). One traditional game locally known as **'Inkawibah'** is still very popular to the young girls. **'Kawi'** is a large bean-like seed of a creeper and is about 1.5 or 2 inches in length and round in shape. With these seeds the girls play the game mentioned above. The folk dances are also popular. But these folk dances are usually performed as an activity of leisure or recreation. The popular folk dances are **'Khuallam'**, **'Cheraw'** and **'Chheihlam'**.

Boys usually spend their time in the afternoon in playing football, hockey and volleyball. Hockey is a very popular game among the Mizo and even boys aged between 8 to 12 years play hockey. Another popular game is badminton. However, due to lack of facility of indoor stadium they have no alternative but to play badminton in the open air.

People observe Sundays to attend to church services. As such, the popular leisure time is Sunday. Most people keep themselves busy in religious activities on that day. Some who are not religious minded enjoy indoor games like, playing cards, carrom board, chess etc., on Sundays while some others enjoy gossiping or discussing their jhum affairs.

The other leisure time the people really enjoy in the early night. After taking evening meal youngmen enjoy their leisure tiime by courting girls. While a number of boys are sitting around a girl in her house, she should not make any sign by which the boys may understand whom she loved. Otherwise no other boy except her lover would pay a visit to her. This will adversely affect her position in society because the character of a girl is, traditionally, assessed on the basis of the number of courtiers she has.

The girls hardly go out of their house in the night without escorts. At night the elder people also like together in a house, and spend their leisure time in gossiping. Their main topics, are their jhum affairs, hunting and the discussion about the brave men of the past. Local politics is also one of their hot topics on such sessions.

During the leisure time the girls usually help their mothers in fetching firewood, or water, as well as in cooking. The boys usually stay at home doing nothing much. But during the dry season the boys help the girls in drawing water as a leisure time activity. Also the young ones read cyclostyled matter and cheap books narrating the daring stories of western cowboys, westerns Pomantic stories, etc. The following table shows the leisure time activities of workers by different occupations classified by age and sex as revealed during survey.

TABLE IV.3

Leisure time activity of workers classified by Religion, occupation, age and sex

Religion	Occupation	Description of leisure time activity	Age and sex											
			20 - 24			25 - 34			35 - 44			45 - 59		
			P	M	F	P	M	F	P	M	F	P	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Christian	Cultivator	Home affairs	–	–	–	–	–	–	2	1	1	3	3	–
		Household duty	1	–	1	2	–	2	1	–	1	5	–	5
		Playing football	1	1	–	2	2	–	–	–	–	–	–	–
		Hunting	1	1	–	–	–	–	1	1	–	5	5	–
		Reading	1	1	–	3	3	–	–	–	–	1	1	–
		Fishing	–	–	–	1	1	–	1	1	–	2	2	–
		Gardening	–	–	–	–	–	–	2	2	–	–	–	–
		Trapping	1	1	–	–	–	–	–	–	–	–	–	–
	Teacher	Reading	–	–	–	1	1	–	–	–	–	2	2	–
		Gardening	–	–	–	1	–	1	1	1	–	–	–	–
		Fishing	–	–	–	1	1	–	–	–	–	–	–	–
		Playing*	–	–	–	1	1	–	–	–	–	–	–	–
	Carpenter	Trapping for Crabs	–	–	–	–	–	–	–	–	–	1	1	–
	Gardener	Reading	–	–	–	1	1	–	–	–	–	–	–	–
	Forest Guard	Playing	–	–	–	–	–	–	1	1	–	–	–	–
	Business	Hunting	–	–	–	–	–	–	–	–	–	1	1	–
		Total	5	4	1	13	10	3	9	7	2	20	15	5

Note : i) There is one labourer aged between 15-19 whose leisure time activity is hunting.

ii) There is one cultivator aged 60+ whose leisure activity is gardening.

Religious institutions in the village

Christianity is not a new faith to the people of the village. In nineteenth century the British missionaries came to Mizoram and preached the Gospel. The Mizo are religious minded and no one is found among them who has not enrolled his/her name in any one of the churches. As such in Lower Pangzawl village, the villagers who belong to different denominations such as Baptist church, United Penticostal church, Assembly of God church and Salvation Hall. The biggest and the most popular among them is the Baptist church.

There are five Baptist church buildings in different localities namely, Lower Pangzawl, Khawngbawk, Khuanghlum, Keltan and Ramrikawn. The United Penticostal Church has buildings at Lower Pangzawl, Khawngbawk, Ramrikawn and Khuanghlum localities. There is one 'Assembly of God' Church building that was established in 1976. Besides these, there is one church building namely Pangzawl Salvation Hall located in Ramrikawn locality. In all cases there is an entrance on both sides of the building. Benches with back rests are arranged in the churches for devotees to sit on. In the front a pulpit is made for the preacher to deliver sermons.

The Baptist Churches of Lower Pangzawl village have good quarters for the Pastor, with C.I. Sheet roofing and wooden floor. There is a separate kitchen building adjacent to the main building. The Salvation Hall also has a quarter for the commanding officer with C.I. Sheet roofing. The 'Assembly of God' Church and the United Penticostal Churches do not have quarter for Pastor because there is no Pastor for these churches.

Management and control of churches

i) Baptist Church

The administration and management of the Baptist Church is under the supervision of an ordained Pastor with the assistance of local church committee. The Church committee is an executive body which is composed of a Chairman, vice-Chairman, Secretary, Assistant Secretary, Treasurer, Assistant Treasurer and Committee members. These are the highest officials concerning the local church. The term of a committee is fixed for a period of one year. The local church committee usually sits once every month to chalk out the church programme. It decides and settles all important matters connected with the Church relating to administration, individual cases concerning suspension of defaulters of the Church rules, ordinances, etc. The churches of Lower Pangzawl village now have one Pastor and ordained elders. Selected elders can perform weddings, if pastor is out of station.

Sunday school is a basic foundation of the church every where and its importance lies in the heart of the church. Every Sunday noon the school is conducted for adults and children separately. There are three groups in Sunday school such as adult, senior and children departments. A course of study is made from the Bible which is taught by the Sunday 'Sikul' (School) teachers in different departments. The syllabus is made for one year and there is a Superintendent to supervise the Sunday school. The term of Superintendent is usually for one year. Moreover, the collection of offerings made on every Sunday is managed by each department. This collection is an important source of income of the local church.

To become a full member in the church one should complete the sacramental course at the age of thirteen to fourteen. The sacramental course is taught to the teenage group by selected elders of the church. After completion of this course, oral or written examination is conducted and a reception is given to the members who have passed the examination and then their names are enrolled as full members in the register for life.

There are two important bodies within the church known as the 'Thalai Kristian Pawl' and the 'Kohhran Hmeichhia'. Generally the members of 'Thalai Kristian Pawl' are between the age of fourteen and

fourty years of both sexes. The T.K.P. elects its executive committee every year consisting of a leader, Assistant Leader, Secretary, Assistant Secretary, Treasurer and Financial Secretary. The executive committee appoints some more members to assist them. The Thalai Kristian Pawl conducts its own special services in the church once in a week and its leader, other office bearers or other active members deliver sermon or speech in such services. Sometimes the committee organises youth fellowship and spiritual camping, and raises fund for the construction or repairing of the church building with the consent of the church committee. Moreover, a special prayer service is conducted on every Sunday after church service. Offering is collected in every service and monthly contribution is also received from every member. These form the main sources of income of the 'Thalai Kristian Pawl'.

'Kohhran Hmeichhia' is basically a woman organisation and has its office bearers and committee members for a term of one year. They conduct their own service in the church for one year. The most important function of this wing is to collect **'Buhtham'** (setting aside handful of rice from every meal before the house wife starts cooking) at the end of each month from every family of the church. This is the main source of income of the wing.

ii) Penticostal church

The functions and activities of the Penticostal Church are more or less similar to those of the Baptist church. The church has an executive committee consisting of the Church elders Secretary, Treasurer, and the Assistant Treasurer. The Penticostal church also has a higher authority similar to the headquarter of the Baptist church. Lunglei is the sub-headquarter of the Penticostal church of Lower Pangzawl village. Hence all matters relating to the church are settled by the Church Board Committee itself. Services are also held on Sunday, Saturday night, and Wednesday night and in the same manner as in the case of Baptist church. With the exception of the Bible, the Hymn Book is different from that of the Baptist church, although the language is Mizo. Contribution in kind or cash is collected in a similar manner as is done by the Baptist church.

iii) Salvation Army & Assembly of God churches

The Lower Pangzawl Salvation Army and Assembly of God churches conduct the proceedings in the same pattern as held by the Baptist Church and Penticostal church. The Salvation Army has a Commanding Officer as its the church leader. The Salvation Army has corps council unlike the Baptist church. All matters relating to the Salvation Army are settled by the corps council itself. The Salvation Army has its Divisional Headquarter located at Lunglei town. Aizawl is the Regional Headquarter of the Salvation Army in the whole of Mizoram.

The Assembly of God church also has a church committee like the one which the Baptist church has. There are five main services during one week, such as at Wednesday night, at Saturday night, on Sunday morning, noon and night services as in the case of Baptist church. Church committee settles all matters concerning the finances, buildings etc.

Sources of finance for the churches

Regarding financial matters the Baptist church has a financial committee which decides all financial involvements and complications. Generally the financial committee meets once in a month to examine the financial position with reference to the current year. Besides this committee, there is another important committee known as Building committee. Like the above committee, building committee has its own office bearers for a term of one year. The committee members are appointed by the office bearers forming the active members of the church for a period of one year. All the building matters are its concern. This examines the need for repairing works, extension of the church buildings, etc.

Usually there are four main types of contributions collected such as **'Pathian ram'**, **'Ramthim'**, **'Buhtham'** and **'Tualchhung'**. Sometimes contributions received at the special Sunday service are also included in the above list. All these are pooled together at the end of every month. A collection of **'Thlaithar thawhlawm'** is also made during July to August every year. People bring with them their vegetables or edible fruits like, cucumber, water melon, pumpkin etc., in the church, which are sold and the receipts added to the church fund. A special offering in the name of the new born child in honour of 'Jesus Christ' is made on christmas day i.e., on 25 December every year. New year gift or offering is also made on the first day of January every year. This is also added to the income of the church. The 'Kohhran Hmeichhia' has an important duty regarding financial matters like, **'Buhtham'** and **'Thingfak'**. The amount recovered from the sale proceeds of 'Buhtham' is submitted to the local church committee. Sometimes the **'Kohhran hmeichhia'** of Lower Pangzawl village organises collection of firewood in front of their respective churches and every women brings a piece of firewood and keeps it in a place. The firewood thus collected is sold and the proceeds are added to the source of income of the church.

Like the Baptist church, the United Penticostal Church and Assembly of God churches have financial committee to examine the financial matters. The financial committee decides all financial involvements and complications. It has to solve all financial problems faced by the local church committees. The financial committee has its office bearers and committee members for a term of one year. Usually the financial committee meets once or twice in a month to review the plan of action of the church during the current year.

The main source of income for the church is from contributions such as **'Buhtham'**, **'Ramthar'**, **'Rinna thutiam'**, etc. (local). Sometimes contribution is also collected from the members of the church and included in the income as is done in the case of the Baptist church. Penticostal church and Assembly of God church have **'Kohhran Hmeichhia'** and its office bearers and committee members are selected for a term of one year. The most important activities of **'Kohhran hmeichhia'** is the collection of **'Buhtham'** at the end of each month from every family of the church. This is the main sources of income of these churches. Contributions in cash or kind are also collected.

As was done in the Baptist church, the salvation army has corps Secretary and Treasurer. The corps Secretary and corps Treasurer are the highest authority for spending the church money. This church was established recently and membership is small. There is a commanding officer who is the head of the church. The main sources of income is **'lehkhaip'** (envelope containing some contribution). Sometimes, selected persons of the church visit each household to collect small amount of money which is called 'self denial'. This money is usually spent for motherless babies. As there are few members, the income as well as expenditure is not so high. The Lower Pangzawl Salvation Army has Divisional Headquarter at Lunglei town. A portion of the money received is remitted to Divisional Headquarter.

Festivals in the village

Most of the people of Lower Pangzawl village are dependent on shifting of jhum cultivation. The daily routine of villagers is centred round their jhum. They slash down the jungle, burn the trunks and leaves and cultivate the land. They keep busy throughout the year. All their other activities resolve round this jhum operation and their festivals are connected with such agricultural operations.

'Mim kut' maize festival is usually celebrated with great fun-fare by drinking rice-beer, singing and dancing and feasting. Samples of the years harvests are consecrated to the departed souls of the community.

'Chapchar Kut' is another festival celebrated. Sometimes in March, after completion of their most arduous task of jhum operation i.e., jungle clearing. This spring festival is celebrated with great eclat.

'Pawl kut' is a festival connected with harvesting operations and is celebrated during December to January after the completion of harvest. It is perhaps the most rejoicing occasion for the people with plenty of grains in the barn after their hard labour throughout the year. As this is the most happy time people celebrate this festival on a ground scale.

Two christian-home festivals 'Christmas' and 'New year' are the most popular festivals now observed in the whole of Mizoram. The former is held on the 25th each year commemorating the birth of Jesus Christ. According to Christian calender the Ist January is the new year day and is also celebrated with enthusiasm. Source of entertainment is social gathering. Both christmas and new year celebrations are devoted to worship services followed by community feast. The celebration lasts for two to three days in both cases. Christmas and 'new year' are the most popular festivals now observed in Lower Pangzawl village. 'Chapchar Kut', 'Mim Kut' and 'Pawl Kut' are purely traditional festivals of the Mizo which have almost lost their value among the present generations, because the Mizo have been transformed into christianity enmass.

The Mizo are fast giving up their old customs and adopting the new mode of life which is greatly influenced by the western culture: Many of their present customs are mixtures of their old traditions and western pattern of life. Music is a passion for the Mizo and the young boys and girls take to the western music actively and with commendable skill. The fascinating hills and lakes of Mizo land literally pulsate and resound with the rhythms of the youth and the twang of guiters everywhere.

Village organisation with reference to occupations and income

During the survey people of different age groups have been interviewed and interrogated for the information about associations and voluntary organisations at Pangzawl village. It is a practice that people generally join one association or the other. These associations are generally of social and cultural in nature. The important associations and voluntary organisations that function from Lower Pangzawl village are the following :

Y.M.A. (Young Mizo Association)

The Young Mizo Association (Y.M.A.) is a non-political, social welfare, cultural and non-official organisation which was started on the 15th June 1935 in Mizoram. This Association was established in 1972 at Lower Pangzawl village. The Pangzawl Y.M.A. group has the largest number of members in comparison with other associations in the village. The association has its central office at Aizawl, the Capital of Mizoram state. Its sub-headquarters is located at Lunglei town which co-ordinates with the lower units and functions under the central Young Mizo Association. The aims of this wing include useful occupation of spare time, all round development of Mizoram and to promote good christian life. Lower Pangzawl village Y.M.A: group has branches at Khawngbawk, Ramrikawn, Keltan, Khuanghlum and Pangzawl localities. It has large membership of very active people. During the survey this association had 468 members. Any person who has attained the age of adelescense and who accepts the principles and commitments of the association is eligible to be a member. Membership fee of Re. 1/- shall be paid to the branch in which a member enlists. All members must pay annual fee of Re. 1/- to the respective branches. Non payment of annual fee for three consecutive years may entitle dismissal from the association. Applications for such membership should be made to the central Y.M.A. through the respective branches and groups.

Commitments of the members of Y.M.A.

i) Members of this Association should, at all times, endeavour to maintain the traditional character of deligence, courtesy courage and **'Tlawmngaihna'**.

ii) Members of the Association should abstain themselves from liquor and other intoxicatives and cultivate a healthy attitude to dispose drunkards.

iii) Members should be loyal citizens and cultivate good civic sense.

iv) Members are to promote peaceful and harmonious co-existence with all other communities while abstaining from undesirable mode of life.

v) Members are to be industrious in any kinds of employment, trade or callings and earnestly engage themselves in such occupations with zeal without making distinctions.

vi) Corruption is an enemy to our community and all members should be free from corruption. They should learn to despise a corrupted person.

vii) Theft is low and despicable and all members must be free from such lives.

viii) **'Tlawmngaihna'** is the game of Mizo life from early days and members should cultivate this beautiful trait in their lives.

ix) Man cannot exist alone and members should aim at peaceful co-existence with other at all times.

x) Practices and habits eventually become our nature and it is therefore essential that all members should endeavour to be pure in thoughts, words and deeds.

Equally useful local organisation is the 'Thalai Pawl' and like Young Mizo Association this has performed yeoman service to the people and always maintained a good social discipline. The T.K.P., which is the youth group on the religious front has been very helpful in building a christian virtue and character among the young ones. Mobilisation of human resources in the village for social services and activities is also much helped by Young Mizo Association which is the largest in the village. It has equipments like 8 dozens of tea cups with trays, six pieces 'Dekchi' (a large vessel for cooking) six Petromax lights, one set of public audience system etc. In times of sorrow and happiness these equipments are utilised for public use.

Organisations of social service like Y.M.A. and T.K.P. need a special mention. People generously contribute their services to the needs of the village. The initiations are generally taken by president/leader of voluntary organisation of Young Mizo Association. It is a social obligation on the part of every able bodied person to render voluntary help whenever needed. The poor and the disabled persons or families are being well cared for and given help whenever necessary. The voluntary services rendered as a community include helping the poor, constructions of public urinals, and forming village/street roads and paths. The public water points, graveyards, etc., are also maintained through voluntary services.

The main sources of income of this Association is voluntary works and contributions. Members of Young Mizo Association frequently render voluntary services and also engage themselves as daily wage labourers for augmenting financial earnings from private individuals or government institutions. Sometimes cash or kind are collected from every member of the household and this collection is added to the income. Moreover there is income from annual fee and membership fee. As explained, Y.M.A. is the most popular and most active association in the village. The Y.M.A. group of Pangzawl village observe and celebrate 15th June every year as the Y.M.A. day which is an important occasion in the whole of Mizoram.

In addition to Y.M.A., Village Defence Party (V.D.P.) was established two years back. The V.D.P. has performed yeoman service to the people and maintains a good social discipline. Cases of theft and robbery are not altogether absent. Petty theft cases and minor robbery were reported and the Village Defence Party was very active to trace the culprit. A culprit, when apprehended was beaten and made to

promise never to commit the same again. In a more complex case, a culprit was handed over to the police. Unless compelled by circumstances, the Village Defence Party always settled the matters and even detained the culprit for a day or two. But now the Village Defence Party, is not functioning due to the active involvement by Young Mizo Association.

Mizo Hmeichhe Insuihkhawm Pawl (M.H.I.P.)

Mizoram women welfare organisation was established in 1976 at Pangzawl village and its headquarters office is at Aizawl. During the survey Lower Pangzawl M.H.I.P. (Mizo Hmeichhe Insuihkhawm Pawl) Branch had about 120 members. Any female who attained 14 years of age and above may become a member by paying 50 paise as membership fee. The aims and objectives of this organisation are to unify all the Mizo women and fight for their rightful status in the society. It also emphasises inculcation of sense of duty in the household works and general welfare activities. Such equipments which are as listed below have been purchased or procured by grants and are kept by the organisation for the use of village and for training purposes by individual women as well : (a) Sewing machines (3 nos) (b) Knitting machines (4 nos) and (c) Craft equipments. Presently Lower Pangzawl Mizo Hmeichhe Insuihkhawn Pawl (MHIP) branch has a craft centre located here and many women joined the training in tailoring.

Pangzawl MHIP (Mizo Hmeichhe Insuihkhawm Pawl) was established under the guidance and management of social welfare department. This organisation received grant from headquarter annually. This is the main sources of income for this organisation. Sometimes members of MHIP render voluntary services and also engage themselves on daily wages (as labourers) in the works relating the government or Private individuals. Besides these, under the scheme of 'trysem' (training for rural youth in self employment) the organisation got some income.

As regards village cleanliness, the members of local Young Mizo Association render useful service by cleaning village streets, footpaths, etc. They also constructed a good number of public urinals along the main roads. However these public urinal sheds which are made of bamboo and other local wood, are bound to collapse after a year or so. If the government extended help to the voluntary organisations in terms of financial aid, the latter could have constructed such sheds which are durable. MHIP and Young Mizo Association function with good co-operation in the village. Sometimes MHIP also joins with the Young Mizo Association, and 'Thalai Kristian Pawl' in meetings to discuss matters relating to the betterment of the village.

Reform measures introduced by Government and other Agencies

Lower Pangzawl village is situated only about 22 kilometres from the Hnahthial Community Development Block. The activities taken up by the Block concerning this village include repairing or constructing the roads and offering help to the cultivators and in animal husbandry etc. During the survey it was found that there is no Hospital in the village. The presence of a Health sub-centre in the village provides immense advantages to the villagers. The villagers realise the needs and the value of medical facilities and respond to the measures offered by the sub-health centre.

There has been a Health Sub-centre in the village since 1967. During the survey it was noticed that the health sub-centre had one staff-nurse as health supervisor, one health-worker and one grade IV staff. Valuable services rendered by the staff are fully acknowledged by the villagers who felt there should be more staff to augment the work. According to the record book maintained, 2000 cases of out-patients had been treated in the health sub-centre during 1987. Large number of out-patients treated in the village were those suffering from malaria, dysentery, influenza, peptic ulcer, diarrhoea and measles. To render more useful service to the people of Lower Pangzawl village and its neighbouring villages, at least one qualified doctor is essential. At present the nearest doctor from the village is at Hnahthial, which is about 22 kilometres away. Under such circumstances the people very often buy medicines on their own

prescriptions from the nearest medical store. This practice results in wastage of money and complications in illness. Further it is desirable to make arrangement at least for a mobile medical service at frequent intervals.

Though the national malaria eradication programme units have done their duty well, ensuring total absence of malaria is still very far. Most of the people use mosquito nets while sleeping.

Family Planning

There is no family planning centre exclusively for the village and no mobile unit from the headquarter visits this place. When asked whether they know family planning methods, the answer is affirmative in all cases. But the number of children they have in their families does not agree with their answer. Usually the marital age among male members vary from 20 years to 35 years and that of the female from 18-25 years. It is high time that the family planning programme be propagated to the people to limit the family size.

Health sub-centre situated at Lower Pangzawl village renders family welfare measures. The people avail the facilities from the nearest family planning centres located at Lunglei Civil Hospital and Serkawn Hospital.

The following table provides information regarding awareness of family planning measures by the interviewees during the survey.

TABLE IV.4

Knowledge about Family Planning measures as related to education, religion and caste/tribe of informant

Religion and caste/ tribe of informant	Educational status	Total number of persons interviewed	Number aware of	
			Possibility of prevention of birth	Family planning measures
1	2	3	4	5
Christian	Illiterate	10	8	8
Any Mizo (Lushai)	Literate upto Matric	107	100	100
Tribe	Matric and above	3	3	3
	Total	120	111	111

Altogether 120 persons interviewed were married and out of 120 interviewees, 5 are below 20 years, 20 are between 20-29, 45 are between 30-39, 35 are between the age group of 40-49 and 15 are 50 + years. All the persons interviewed were of Mizo community who belong to Christianity. Among the 120 informants 111 know about the possibility of prevention of birth through family planning measures. Of the 120 persons interviewed 107 are literate upto matric and 3 persons have studied matric and above.

The following table provides information on the awareness and practices of family planning measures by the interviewees.

TABLE IV.5

Knowledge about practice of Family Planning measures

Religion and caste/tribe of Informant	Educational status	Total number	Number, any of whose kins practising			Number whose non-kin known persons practising	
			Tubectomy	Copper T	Vasectomy	Tubectomy	Copper T
1	2	3	4	5	6	7	8
Christian	Illiterate	10	6	–	–	3	–
Any Mizo (Lushai) Tribe	Literate upto Matric	107	51	1	1	23	1
	Matric and above	3	2	–	–	2	–
	Total	120	59	1	1	28	1

One hundred and twenty persons were interviewed to assess the knowledge and practices of family planning measures. As noticed from the table, all the 120 persons interviewed are aware of Family Planning measures and are from Mizo Scheduled Tribe following christianity.

Regarding the family planning practices of the kins of those interviewed, we find there are 59 persons who have undergone tubectomy operation, 1 female has been practising Copper 'T' method of contraception, and 1 male has undergone vasectomy. The family planning methods used by non-kin and known persons connected with the interviewed reveals that 28 females have taken to permanent method of sterilization like tubectomy while 1 female has accepted Copper 'T'.

The following table throws light on the preferences in combination of sons and daughters as desirable by the married informants interviewed during the survey.

TABLE IV.6

Desirable number of Sons and Daughters as reported by married persons classified by religion and caste/tribe/community and education

Religion and caste/tribe/ community	Educational status	Total number	Number reporting desirable number to be										
			Nil	One son	One daughter	S.1 + D.1	S.2 + D.1	S.3 + D.2	Any number	Others			
										S.2 + D.2	S.2 + D.3	S.3 + D.3	S.2 + D.4
1	2	3	4	5	6	7	8	9	10	11	12	13	14
Christian	Illiterate	10	—	1	—	1	—	—	2	—	—	—	—
Any Mizo (Lushai)	Literate upto Matric	107	7	9	5	5	3	4	16	6	2	2	1
Tribe	Matric and above	3	2	1	—	—	—	1	1	—	—	—	—
	Total	120	9	11	5	6	3	5	19	6	2	2	1

S = Son, D = Daughter

The 57.5 per cent of the informants have indicated their preferences regarding the desirable number of children a couple should have. The remaining persons among the interviewed did not indicate their preference on the number of children. They consider the children to be the gift of God.

The preferences indicated do not show any particular pattern. Good number of informants (19) have indicated that any number in the combination of sons and daughters is acceptable to them and these persons from 15.8% of the total married persons interviewed.

The following table gives the reasons as illustrated by the married interviewees by educational levels for preferring certain number of children as desirable.

TABLE IV.7

Reason for considering a number of children as desirable as reported by persons classified by religion and caste/tribe and education

Religion and caste/ tribe	Educational status	Total number	Number reporting as desirable children numbering for and reasons										
			Nil	One son they can be brought up without difficulty	One daughter one to have more children	S.1 + D.1 they can be brought up without much difficulty	S.2 + D.1 love to have more children	Any number this is not in once had children one gift of God	S.2 + D.2 they can be brought up without much difficulty	S.3 + D.2 to get better income	S.2 + D.3 love to have more children	S.3 + D.3 to get better income and support	S.2 + D.4 to get better income and support
1	2	3	4	5	6	7	8	9	10	11	12	13	14
Christian	Illiterate	10	—	1	—	1	—	2	—	—	—	—	—
Mizo (Lushai)	Literate upto Matric	107	7	9	5	5	3	16	6	4	2	2	1
Tribe	Matric and above	3	2	1	—	—	—	1	—	1	—	—	—
	Total	120	9	11	5	6	3	19	6	5	2	2	1

The reasons for preferring each of the combinations of children are clear from the table. The reason given for having a small number of children are that it is convenient to bring them up without much difficulty and that it is in tune with the policy of the government to have a small family norm. The reason put forth for having more children is that they help their parents to earn more money and that they are the gift of God.

The following table provides information regarding the family planning practices of males and females by age and by religion/caste/tribe.

TABLE IV.8

Practices of family planning measures by religion, caste/tribe and age and sex

Religion and caste/tribe	Age group	Number of males adopting vasectomy	Number of females adopting	
			Tubectomy	Loop
1	2	3	4	5
Christian Mizo (Lushai) Tribe	below 20	–	–	–
	20-29	–	5	–
	30-39	1	7	–
	40-49	1	9	1
	50+	2	9	–
	Total	4	30	1

As many as 120 persons have given response to the question regarding family planning practices concerning them and their wives. These persons are Mizo (Scheduled Tribe) following christianity. There are only 4 males in the age group of 30+ who have undergone vasectomy operation and these persons seem to have studied upto matric. Also there are 30 females who have undergone tubectomy and these females are in the age group of 20+. Temporary methods like loop is practised by alone female who is in the age group of 40-49.

As observed in the field, the informants are feeling shy to answer the delicate issues regarding the practices of family planning and hence it was not possible to get more information regarding the practices. Out of 120 interviewed, 111 persons are aware of the need of family planning but there are only few persons who have really adopted family planning measures.

It is heartening to note that Mizo society is free from bad practices like dowry and untouchability, and hence people live in great harmony.

CHAPTER – V

CONCLUSION

Lower Pangzawl village with a population of 1621 at 1981 Census, is the fifth biggest village in Hnahthial Community Development Block in Lunglei district of Mizoram. The present Lunglei district is the former Lunglei sub-division (excluding Pawi-Lakher Region now Chhimtuipui district) converted into district with effect from the date on which Mizo district attained Union Territory status on January 21, 1972, by virtue of the North Eastern Area (Reorganisation) Act 1971 (Act No. 81 of 1971) with a new name of 'Mizoram'. This village is located at a distance of 74 Km from Lunglei town on its southern side along the Lunglei - Aizawl main road. It is surrounded by steep hills on the western side, extending towards the south. The main road of Aizawl - Lunglei passes through this village with houses built on both sides of the road.

The eastern side of the village too is full of steep hills with deep slopes where plants bearing fruits like oranges, pineapple, lemons etc., are grown in abundance. Very few houses are built in this direction.

The survey reveals that there is a regular bus service run by the State Transport Department connecting the village to Lunglei town. In addition to this one private bus operates between Lower Pangzawl village and Lunglei town which starts from the village in the morning and returns to the village on the same day. Villagers have social contact with urban elite and also with the neighbouring villagers. As a matter of fact, new ways of outlook of life have crept into the society and made them ready to absorb whichever is good and ignore that they do not like. This change is not only inevitable but also desirable. A slow but continously increasing urban outlook is apparent in the way of life persued by the people. The visits by urban people to the village and the villagers visiting urban areas is common now. One can see some changes in occupational patterns of the villagers though most of them are cultivators. Some villagers depend for their livelihood on business, carpentry services, farming etc. Along the main road four grocery shops, two carpenter workshops, two medical stores, one tea stall were seen functioning during the survey. The shops and stalls are mainly manned by women folk. Most of these shops provide subsidiary occupation, in addition to the main occupation as cultivation. Tools and implements used are found to be similar to those used decades back.

The survey highlights that there are four Primary Schools, two Middle Schools and one High School situated in Lower Pangzawl village. The literacy rate of 69.40% for the village at 1981 Census clearly reflects the presence of educational institutions. Villagers availed further educational facilities from a distance of 22 km at Hnahthial. For college and post-graduate education younger generation go to Lunglei and Aizawl, while in some cases these facilities of higher education are availed from outside Mizoram State. Thus Lower Pangzawl village is marching ahead with an accelerated pace for progress of education.

Most of the villagers are Mizo (Scheduled Tribe) following Christian religion. However, with the passage of time and expansion of education most of the sub-tribes like Ralte, Chawngthu, and Pawi, now assimilated with the Duhlian (Mizo) language which has established itself as the lingua france for the whole of Mizoram. The people of the village live together in great harmony and with the deep feeling of belongingness. Egalitarianism continues to be the significant characteristic of the village people and the evils of untouchability and class conciousness between the rich and the poor etc., are completely absent.

The sustaining forces for the same are maintained vigorously through their local and social customs of community feasts, and hospitable intermingling. The people are polite and consider it shameful to speak unkind words to anybody. It was, however, found during the survey that, the voluntary social organisation like Y.M.A. (Young Mizo Association) and MHIP (Mizo Hmeichhe Insuihkhawm Pawl) were deeply concerned with frequent impolite behaviour of some of the teenagers. In fact it was noted that these organisations would often put up a notice at prominent places decraying the unsocial or even anti-social ways of some of the youths to project their disapproval of such activities in the village. With the improvement of education and high percentage of literacy in the village, the Mizo are concerned towards maintenance of good picture of their distinctive life.

The main source of drinking water is from rivers and streams. Public Health Engineering (PHE) Department has erected a storage tank made of corrugated iron sheets in the village. Water is taken from a distant place and stored in this tank and then distributed to important points, mainly along the main road. In addition to this during rainy season people store rain water in big containers made of tin and use it for drinking. But during dry season many water points go dry and severe scarcity of drinking water is a common feature in the village. The village is electrified since 1983, and power is supplied through Serchhip town sub-division station.

At the 1961 Census this village had a population of 249, housed in 41 households whereas at 1971 Census there were 2993 persons living in 428 households. As per 1981 Census as many as 1621 persons are recorded living in 257 households. Decadal growth rate recorded during 1961-71 was 1102.00 per cent while the population decreased by 45.84% during 1971-1981. There was an abnormal growth rate during 1961-1971 while there was a decrease in population during 1971-1981. It may be noted here that after 1961 and before 1971 there were serious political disturbances in Mizoram. Many villages were grouped together in one village known as grouping centre. Pangzawl village was one of the grouped centres and many households from villages like Khuanghlum, Lungmawi, Keltan etc., were shifted to Pangzawl as a part of grouping centre in view of security reasons and hence high decadal growth rate was noticed during 1961-1971. The negative growth rate recorded during 1971-1981 was due to the return of the population to their respective villages before 1981 Census with the establishment of peace in the region.

Prior to proselytism into Christianity, the Mizo like other primitive people of the world, were animists. They had superstitious belief in numerous evil disposed demons and perpetual religious propitiations were offered to appease the evil spirits. Christianity in which they have now enrolled themselves, brought with it certain changes. This change not only put away their tribal religion which required worship and propitiation to many Gods and Goddesses but also made them to believe and adopt the new faith. The Church was established and it stands as the symbol of faith and unity. Life is now secure, free from superstitions and ignorance.

APPENDIX – I

Glossary of words used in the Report

In Mizo		**In English**
Buhtham	–	handful of rice saved by any Mizo housewife to offer to church
Cherraw	–	Bamboo dance
Chheihlam	–	a type of folk dance of Mizo
Inkawibah	–	A game played with the help of seeds of large beans by girls
Inkhualtelem	–	Name of Children's game
Khuallam	–	A type of folk dance of Mizo
Kohhran hmeichhia	–	Church women
M.H.I.P.	–	Mizo women welfare organisation
Pang	–	A thorny species of (Bombax insique) Cotton trees
Pathian ram	–	offerings made to Kingdom of God
Ramthim	–	offerings made for missionary fund
Rinna thutiam	–	Faith promise
Thlaithar thawhlawm	–	offering of the first fruit
Thlangra	–	a Lushai sieve
Thlawhbawk	–	hamlet
Tlawmngaihna	–	Selfless service to people
Tualchhung	–	offerings made for local church fund

APPENDIX II
HOUSEHOLD TABLES BASED ON SURVEY DATA

TABLE—1

Distribution of households classified by distance of place of birth of head of household

	Other village/urban area in the same taluk within distance of			Same district but other taluk Lunglei		Other district of the state—district-I Aizawl		
Same village	Less than 5 Kms.	5—9 Kms.	10+ Kms.	Within 10 Kms.	10+Kms.	Within distance of 20 Kms.	20+Kms.	Total
1	2	3	4	5	6	7	8	9
44	4	10	28	...	11	...	3	100

TABLE—2

Distribution of households classified by religion and caste/tribe/community and mother-tongue of head of household

Religion	Caste/tribe/community ST/Mizo	Number of households where mother-tongue of head of household is Language Mizo	Total
1	2	3	4
Christianity	100	100	100
Total	100	100	100

TABLE—3

Number of persons by religion, caste/tribe who are studying/not studying in educational institutions

Religion, caste/tribe	Age group	Total		Number studying		Number not studying	
		M	F	M	F	M	F
1	2	3	4	5	6	7	8
Christian	5— 9	38	33	37	29	1	4
Mizo (S.T.)	10—14	37	42	36	41	1	1
	15—19	30	35	20	16	10	19
	20—24	31	31	6	2	25	29
	25+	133	123	...	...	133	123
	Total	269	264	99	88	170	176

TABLE—4

Distribution of students by course/level/class and age

Course/level/class	Age group (Quartile division)					
	5—9		10—14		15—19	
	M	F	M	F	M	F
1	2	3	4	5	6	7
(e.g.K.G./Pre-Primary)	37	29	26	22	...	1
Primary	...	...	10	17	6	4
Middle	...	...	...	2	14	11
Secondary/Matriculation	...	...	...	...	...	...
Higher secondary/Intermediate/Pre-university	...	...	...	...	...	...
Graduate and above	...	...	...	...	...	...
Total	37	29	36	41	20	16

Age group (Quartile division)				Number of students		
20—24		25+				
M	F	M	F	P	M	F
8	9	10	11	12	13	14
...	...	...	...	115	63	52
1	...	...	...	38	17	21
3	2	...	...	32	17	15
1	...	...	...	1	1	...
...	...	...	...	...	...	...
1	...	...	...	1	1	...
6	2	...	...	187	99	88

TABLE—5

Distribution of workers and non-workers classified by sex, caste/tribe/community and broad age group

Caste/tribe/community	All ages						0—14					
	Workers			Non-workers			Workers			Non-workers		
	T	M	F	T	M	F	T	M	F	T	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13
ST/Mizo	282	151	131	314	149	165	...	...	...	213	106	107

15 - 59						60+					
Workers			Non-workers			Workers			Non-workers		
T	M	F	T	M	F	T	M	F	T	M	F
14	15	16	17	18	19	20	21	22	23	24	25
261	135	126	78	33	45	21	16	5	23	10	13

TABLE

Distribution of workers and non-workers by migration status

Migration status with reference to last residence	All ages						0—14					
	Workers			Non-workers			Workers			Non-workers		
	T	M	F	T	M	F	T	M	F	T	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13
A. Non-migrant	135	67	68	245	118	127	...	...	...	188	93	95
B. Migrant												
I. Last residence outside the village but in the same Taluk												
Rural	132	73	59	50	19	31	...	...	...	20	8	12
Urban	4	2	2	5	3	2	...	...	...	2	2	...
II. Other Taluk of the District Lunglei C.D. Block												
Rural	8	8	...	6	2	4	...	...	...	1	1	...
Urban	2	1	1	4	4	...	...	...	...	...	...	...
III. Other District of the state District—I-Aizawl												
Rural	1	...	1	2	1	1	...	...	...	...	...	...
Urban	...	...	...	2	2	...	...	...	...	2	2	...
Total	282	151	131	314	149	165	...	...	...	213	106	107

—6

with reference to last residence, broad age-groups and sex

15—59						60+					
Workers			Non-workers			Workers			Non-workers		
T	M	F	T	M	F	T	M	F	T	M	F
14	15	16	17	18	19	20	21	22	23	24	25
128	63	65	48	21	27	7	4	3	9	4	5
121	64	57	21	7	14	11	9	2	9	4	5
4	2	2	3	1	2	...	...	...	...	...	...
6	6	...	2	...	2	2	2	...	3	1	2
1	...	1	4	4	...	1	1	...	...	..	...
1	...	1	...	...	...	...	...	...	2	1	1
...	...	...	...	...	...	...	...	...	...	...	...
261	135	126	78	33	45	21	16	5	23	10	13

TABLE—7

Travel index of persons, males and females of the village classified by religion and caste/tribe/community (add up maximum distance travelled by all persons, males and females aged 5 and above and divide by the number of persons of the same sex aged 5 and above to determine the travel index)

Religion and caste/tribe/community	Travel index		
	P	M	F
1	2	3	4
Christianity ST/Mizo	(158.06)	(211.11)	(105.42)

TABLE—8

Travel index of persons, males and females classified by occupation

Occupation (Describe occupation as per NCO—2 digit)	Persons			Travel index		
	T	M	F	T	M	F
1	2	3	4	5	6	7
Production and related workers, n.e.c. (94	4	4	...	105	105	...
Cultivator (61)	236	117	119	167.32	204.44	130.82
Carpenter (81)	5	5	...	363	363	...
Business (40)	8	4	4	798	1296	300
Teacher (15)	14	10	4	1001.43	1354.2	119.5
Chowkidar (57)	1	1	...	150	150	...
Labourer (99)	5	4	1	127	137.5	85
Forestry workers (66)	1	1	...	150	150	...
Other farm workers (65)	2	1	1	150	150	150
Farm plantation diary, etc, (60)	2	1	1	200	200	200
Knitters P.W. (n,e.c.) (75)	1	...	1	150	...	150
Pastor (19)	1	1	...	500	500	...
Operating rice huller (77)	1	1	...	500	500	...
Transport equipment operators (98)	1	1	...	200	200	...
Total	282	151	131	4,561.75	5,310.14	1,135.32

TABLE—9

Occupation and distance from place of work

Occupation (Describe the occupation as per NCO—2-digit)	Number of workers whose place of work (Kms.)						
	Less than 1	1—2	3—5	6—10	11—15	16—25	26+
1	2	3	4	5	6	7	8
Production and related worker, n.e.c. (94)	4	...	...	...	...	...	...
Cultivator (61)	...	...	202	34	...	...	...
Carpenter (81)	5	...	...	...	...	...	...
Business (40)	8	...	...	...	...	...	...
Teacher (15)	14	...	...	...	...	...	...
Chowkidar (57)	1	...	...	...	...	...	...
Labourer (99)	5	...	...	...	...	...	...
Forestry workers (66)	1	...	...	...	...	...	...
Gardener/other farm workers (65)	...	2	...	...	...	...	...
Farm plantation diary, etc. (75)	...	2	...	...	...	...	...
Knitters P.W. (n.e.c.) (75)	1	...	...	...	...	...	...
Transport equipment operators (98)	...	...	...	...	...	...	1
Pastor (19)	1	...	...	...	...	...	...
Operating rice huller (77)	1	...	...	...	...	...	...
Total	41	4	202	34	...	...	1

TABLE—10

Occupation and mode of transport to place of work and time taken to reach

Occupation (Describe occupation as per NCO—2 digit)	Transport to place of work and time taken to reach							
	Mode-1 on Foot				Mode-2 by Jeep			
	30 Mns. or less	31 Mns. —1 hour	1 hour— 1½ hours	More than 1½ hours	30 Mns. or less	31 Mns. —1 hour	1 hour— 1½ hours	More than 1½ hours
1	2	3	4	5	6	7	8	9
Production and related workers, n.e.c. (94)	4	...	...	...	...	...	...	...
Cultivator (61)	...	122	80	34	...	...	...	...
Carpenter (81)	5	...	...	...	...	...	...	...
Business (40)	8	...	...	...	...	...	...	...
Teacher (15)	14	...	...	...	...	...	...	...
Chowkidar (57)	1	...	...	...	...	...	...	...
Labourer (99)	5	...	...	...	...	...	...	...
Forestry workers (66)	1	...	...	...	...	...	...	...
Other farm workers (65)	...	...	2	...	...	...	...	...
Knitters (75)	1	...	...	...	...	...	...	...
Pastor (19)	1	...	...	...	...	...	...	...
Transport equipment operators (98)	...	...	...	...	...	...	...	1
Operating rice huller (77)	1	...	...	...	...	...	...	...
Farm plantation diary, etc. (62)	...	...	2	...	...	...	...	...
Total	41	122	84	34	...	...	...	1

TABLE—11

Households classified by number of members, number of rooms occupied and religion and caste/tribe/community of head of household

Religion and caste/tribe/community of head of household	Total no. of house-holds studied	Total no. of members		Total no. of rooms	Households with one room		
		M	F		No. of house-holds	No. of members	
						M	F
1	2	3	4	5	6	7	8
Christian/Mizo/(ST)	100	300	296	240	16	46	39

Households with two rooms			Households with three rooms		
No. of house-holds	No. of members		No. of house-holds	No. of members	
	M	F		M	F
9	10	11	12	13	14
43	115	119	32	105	102

Households with four rooms			Households with five rooms		
No. of house-holds	No. of members		No. of house-holds	No. of members	
	M	F		M	F
15	16	17	18	19	20
5	18	23	2	7	7

Households with six rooms			Households with seven rooms		
No. of house-holds	No. of members		No. of house-holds	No. of members	
	M	F		M	F
21	22	23	24	25	26
1	3	4	1	6	2

Note : Columns 21—23 include figures of households which have no regular rooms.

TABLE—12

Availability of amenities classified by occupation of head of household

Occupation of head of household	Amenities and availability											
	Kitchen availability	No. of house-holds	Bath-room availa-bility	No. of house-holds	Lavatory availa-bility	No. of house-holds	Source of drink-ing water availa-bility	No. of house-holds	Water for washing availa-bility	No. of house-holds	Electric current availa-bility	No. of house-holds
1	2	3	4	5	6	7	8	9	10	11	12	13
Cultivator	(a) Not having	3	(a)	12	(a)	...	(a)	...	(a)	...	(a)	55
	(b) Having separately	60	(b)	50	(b)	63	(b)	1	(b)	1	(b)	8
	(c) Shares with other households	...	(c)	1	(c)	...	(c)	62	(c)	62	(c)	...
Teacher	(a) Not having	...	(a)	1	(a)	...	(a)	...	(a)	...	(a)	...
	(b) Having separately	8	(b)	7	(b)	8	(b)	...	(b)	...	(b)	8
	(c) Shares with other households	...	(c)	...	(c)	...	(c)	8	(c)	8	(c)	...
Business	(a) Not having	...	(a)	...	(a)	...	(a)	...	(a)	...	(a)	2
	(b) Having separately	4	(b)	4	(b)	4	(b)	1	(b)	...	(b)	...
	(c) Shares with other households	...	(c)	...	(c)	...	(c)	3	(c)	4	(c)	2
Labourer	(a) Not having	...	(a)	1	(a)	...	(a)	...	(a)	...	(a)	2
	(b) Having separately	2	(b)	1	(b)	2	(b)	...	(b)	...	(b)	...
	(c) Shares with other households	...	(c)	...	(c)	...	(c)	2	(c)	2	(c)	...
Production and related workers (n.e.c.)	(a) Not having	...	(a)	1	(a)	...	(a)	...	(a)	...	(a)	3
	(b) Having separately	3	(b)	2	(b)	3	(b)	...	(b)	...	(b)	...
	(c) Shares with other households	...	(c)	...	(c)	...	(c)	3	(c)	3	(c)	...

Carpenter	(a) Not having	...	(a)	...	(a)	...	(a)	...	(a)	...	(a)	3
	(b) Having separately	4	(b)	4	(b)	4	(b)	...	(b)	...	(b)	1
	(c) Shares with other households	...	(c)	...	(c)	...	(c)	4	(c)	4	(c)	...
Chowkidar	(a) Not having	...	(a)	...	(a)	...	(a)	...	(a)	...	(a)	1
	(b) Having separately	1	(b)	1	(b)	1	(b)	...	(b)	...	(b)	...
	(c) Shares with other households	...	(c)	...	(c)	...	(c)	1	(c)	1	(c)	...
Operating rice	(a) Not having	...	(a)	...	(a)	...	(a)	...	(a)	...	(a)	...
huller	(b) Having separately	1	(b)	1	(b)	1	(b)	...	(b)	...	(b)	1
	(c) Shares with other households	...	(c)	...	(c)	...	(c)	1	(c)	1	(c)	...
Farm plantation	(a) Not having	...	(a)	...	(a)	...	(a)	...	(a)	...	(a)	...
dairy etc.	(b) Having separately	1	(b)	1	(b)	1	(b)	...	(b)	...	(b)	1
	(c) Shares with other households	...	(c)	...	(c)	...	(c)	1	(c)	1	(c)	...
Pastor	(a) Not having	...	(a)	...	(a)	...	(a)	...	(a)	...	(a)	1
	(b) Having separately	1	(b)	1	(b)	1	(b)	...	(b)	...	(b)	...
	(c) Shares with other households	...	(c)	...	(c)	...	(c)	1	(c)	1	(c)	...
Non-worker	(a) Not having	...	(a)	...	(a)	...	(a)	...	(a)	...	(a)	...
	(b) Having separately	12	(b)	6	(b)	9	(b)	...	(b)	...	(b)	10
	(c) Shares with other households	...	(c)	6	(c)	3	(c)	12	(c)	12	(c)	2
Total	(a) Not having	3	(a)	15	(a)	...	(a)	...	(a)	...	(a)	67
	(b) Having separately	97	(b)	78	(b)	97	(b)	2	(b)	1	(b)	29
	(c) Shares with other households	...	(c)	7	(c)	3	(c)	98	(c)	99	(c)	4

TABLE—13

Existence of furniture classified by religion and caste/tribe/community and duration of present residence of head of household

Religion and caste/tribe/community of head of the household	Duration of present residence	Total number of households	Number of households having							
			Chair	Table	Diwan	Cot	Wardrobe	Bench	Stool	Box	Almirah
1	2	3	4	5	6	7	8	9	10	11	12
Christian/Mizo/(ST)	Less than 1 year	...	...	...	...	...	...	...	...	...	...
	1—4 years	2	...	1	1	2	...	2	1	1	...
	5+ years	98	62	79	18	98	3	78	17	29	1
	Total	100	62	80	19	100	3	80	18	30	1

TABLE—14

Use of light and fuel classified by religion and caste/tribe/community and migration status with reference to place of last residence of head of household

Religion and caste/tribe/community of head of household	Total No. of households	Migrant households				Non-migrant households			
		Number using		Number using		Number using		Number using	
		Fuel Wood	Fuel Kerosene oil	Light Kerosene oil	Light Electricity	Fuel Wood	Fuel Kerosene oil	Light Kerosene oil	Light Electricity
1	2	3	4	5	6	7	8	9	10
Christian/Mizo/(ST)	100	56	...	43	13	44	...	39	5

TABLE—15

Cause of death particulars of diagnosis & treatment and time of death (male) classified by religion, caste/tribe/community of head of the household

Religion and caste/tribe/ community of head of household	Number of death during less than 10 years where the deceased was male who died of					
	Malaria	Burnt injury	Fever	Typhoid fever	Dysentery	Immature birth
1	2	3	4	5	6	7
Christian/Mizo/(ST)	2	1	2	1	1	1

Number of death during 10+years					
Asthma	Beri-Beri	Malaria	Old age	Stomach ache	Fever
8	9	10	11	12	13
1	1	1	3	3	1

TABLE—16

Cause of death particulars of diagnosis & treatment and time of death (female) classified by religion, caste/tribe/community of head of the household

Religion and caste/tribe/ community of head of household	Number of death during less than 10 years where the deceased was females who died of						
	Fever	Infections deceases	Small pox	Typhoid fever	Malaria	Dysentery	Immature birth
1	2	3	4	5	6	7	8
Christian/Mizo/(ST)	3	1	1	1	1	1	1

Number of death during 10+years				
Old age	Fever	Asthma	Stomach ache	T.B.
9	10	11	12	13
4	1	3	2	1

TABLE—17

Expectation about occupation of son as related to occupation of informant classified by religion and caste/tribe of the head of the household

Occupation of informant (Describe occupation as per NCO—2 digit)	Number	Number expecting son to be in						
		Doctor	Engineer	Pastor	Govt. servant	Teacher	I.A.S.	College lecturer
1	2	3	4	5	6	7	8	9
Cultivator	25	12	8	1	2	3	...	...
Business	2	1	...	...	...	...	1	...
Teacher	2	2	...	...	...	...	...	...
Carpenter	2	1	...	...	...	...	...	1
Total	31	16	8	1	2	2	1	1