

UGC APPROVED JOURNAL

Vol. 22 No. 1

Rs. 30.00

ISSN : 0973 - 0095

July-September, 2020

DIALOGUE

www.asthabharati.org

QUARTERLY



A JOURNAL OF ASTHA BHARATI
NEW DELHI

9. Reinventing Democracies: Women's Quest for Space
Dr. Nabila Sadiq
10. Bru Accord: Political Settlement or Surrender to Religious Intolerance?
Deepika Singh
11. BCIM Economic Corridor: Connecting India's Northeast
Jajati K. Pattnaik
12. Using Folk Media in Development Communication – A Study in KBK Region of Odisha
Sourav Gupta
13. Odisha: Conflictual Federalism and Politics: Union and State in India
Dr. Satya Prakash Dash
14. The Women and Turkish Society: A Feminist Study of Orhan Pamuk's My Name is Red
Ms. Ila and Dr. Shruti Rawal

Bru Accord: Political Settlement or Surrender to Religious Intolerance?

Deepika Singh*

16th January 2020 marked an end to the long Bru crisis as the agreement was signed in the presence of Minister of Home Affairs Amit Shah, Chief Ministers of Tripura and Mizoram, Bru representatives and senior officials. This agreement is very significant for the reason it has put an end to the Bru Crisis. It has addressed every aspect of Bru migrants i.e. 34,000 Bru refugees will be settled in Tripura with Centre providing a package of around 600 crores for their settlement and all-round development.

This historical agreement is very inclusive in nature as it endeavors to settle Brus in every aspect of life giving them a dignified life. The provision of this historical agreement are as follows:

- 40X30 sq.ft of residential plots to each displaced Families,
- a fixed deposit of rupees 4 lakhs,
- aid of 5,000 cash per month for 2 years,
- Rupees 1.5 lakhs to build house and free rations for 2 years from the date of resettlement. To ascertain the numbers of those who will be settled, a fresh survey and physical Verification of Bru families living in relief camps would be carried out.

The agreement is part of continuous efforts being made by central government in assisting two state governments since 2010 for Bru rehabilitation. Till date Around 2,000 families have returned to Mizoram, while many desired to settled in Tripura due to apprehensions about their security in Mizoram.

* Deepika Singh, Assistant Professor (Political Science), Sri Venkateswara College, University of Delhi.

The agreement can be considered as watershed moment in bringing lasting peace and prosperity in the region, which is marked by ethnic strife and conflicts. It is being considered as a strong step as part of Centre's agenda of mainstreaming North-East Region and solving perpetual long drawn problems to achieve the motto of 'Sabka sath Sabka Vikas Sabka Vishwas'

II

The North-East of India is an extremely significant region given its geographical proximity to China, and Southeast Asia through Myanmar and Bangladesh. The endeavour is to provide the region a new space by logistical intensification i.e. expansion of railways, construction of roads, dams and highways. These logistical developments consequently are leading to an increased demand of labour. It has been surmised and been assumed that stability and peace would prevail in the region by monitoring and regulating population flows in nation. Stringent border patrolling measures to curb illegal migration was prioritized by the Government. However, the concept of migration in Northeast India is fraught with inherent contradictions. In a deprived region torn by ethnic clashes, armed insurgency, illegal infiltration, poor infrastructure and massive displacement, peace has remained either elusive or transient.

It is interesting to note here that migration, per se, was not initially viewed negatively in the Northeast. In fact, during the British era, labour migration from neighboring states was encouraged to keep both the tea and timber industries functional. The issue of migration only became a matter of security concern, when it was related to resource politics. For instance, the Bru/Reangs in Mizoram were repeatedly targeted by the Mizos as "outsiders despite possessing valid documents.

The Mizos affirm that Mizoram is for the Mizos and not for the Reangs. The Mizos, backed by the Church and the militant Mizo Students Association (Mizo Zir la i Pawl) have threatened the Bru/Reangs that they should conform to the general cultural and religious standards followed in the state. This situation has been going on since the state of Mizoram was formed in 1987. The Bru/ Reangs did not take kindly to these threats and formed their own associations to protect and promote their own ethnic identity, language and culture. In fact, an identity awareness has emerged in the minds of some youths of the Bru/ Reang community.