



# INTERNATIONAL JOURNAL OF CREATIVE RESEARCH THOUGHTS (IJCRT)

An International Open Access, Peer-reviewed, Refereed Journal

## POLITICAL EMPOWERMENT OF MIZO WOMEN: FROM PRIVATE TO PUBLIC SPHERE

Lalrindiki<sup>1</sup>, KV Reddy<sup>2</sup>

<sup>1</sup>Ph.D scholar, <sup>2</sup>Proffesor, Dept. of Political Science, Mizoram University

<sup>1</sup>Political Science,

<sup>1</sup>Mizoram University, Tanhril, Mizoram

**Abstract:** The conservative, patriarchal state of Mizoram, situated in the northeastern states of India, has a unique demographic profile, with a high percentage of female voters. The political transformation of Mizo women represents one of the most significant social changes in contemporary Mizoram. The recent state assembly election has witnessed a remarkable and significant transformation in its dynamic political landscape. Despite the high participation rate of female voters during elections, there is a continuous lack of adequacy in the representation and involvement of women in the political sphere. This paper explores the historical transition of Mizo women from household-centred roles to increasing participation in public and political life. Political empowerment is important for inclusive and equitable democracy. It is also crucial for understanding democratic practices prevail in the state. The study explores factors influencing the participation of women, and challenges limiting their political enhancement. The findings highlight the religious and communal interference in decision-making. In the end, the paper attempts to propose possible recommendations and strategies to empower political participation and representation of women.

**Index Terms** - Political Empowerment, Chieftainship, British missionaries, Mizo society, Zawlbuk

### I. INTRODUCTION

The political history of Mizo society has undergone significant transformation, evolving from a traditional chieftainship system to modern democratic institutions. Early Mizo society was largely peaceful and isolated, maintaining its own distinct customs, traditions, and way of life with minimal contact with other communities. The Mizos were self-sufficient and managed their internal affairs independently. Interaction with the outside world remained limited until 1826, when Mizo raids entered British territories, leading to periodic conflicts between the British administration and the Mizos. Mizo society has a strict patriarchal system, dominated by male supremacy. The society was organized under the chieftainship system, where village chiefs exercised both administrative and judicial authority. Unlike many patrilineal societies across India, Mizo women have historically enjoyed a significant degree of social autonomy and economic participation. However, as a male-centered society, the suppression of women was rooted in the customary law, which favored male inheritance of property and considered men as the primary decision-makers in both families and the community. The indigenous people have a simple style of living, where the social life revolved around the community.

The advent of British colonial administration in the late 19th century, followed by the work of Christian missionaries, brought profound changes to Mizo society. Missionary efforts led to widespread conversion to Christianity and the introduction of modern education, by abolishing Zawlbuk, the traditional institute and that become a cornerstone for social progress. By the mid-20th century, literacy levels among the Mizos had risen dramatically, laying the foundation for political awakening and modernization. The missionaries contributed significantly to social transformation, the growth of literacy, and the emergence of democratic awareness within Mizo society.

The society has undergone various significant social transformations over the years. The first phase of change was marked by the advent of British colonial rule, which introduced new administrative structures, educational systems, religious transformation and economic relationships that significantly altered traditional Mizo life. The second phase began in 1947 under the Independent Indian government and continues to the present day. With the abolition of chieftainship after Indian Independence, Mizoram transitioned into a more democratic and egalitarian system of governance. Today, Mizo society is one of the most literate and socially advanced in India, balancing traditional cultural values and modern aspirations. It continues to evolve dynamically, with increasing participation of women, youth, and civil society in shaping its future.

## II. HISTORICAL BACKGROUND OF MIZO WOMEN

The traditional Mizo society was predominantly patriarchal and patrilineal, the dominance of man began in a family, as all the responsibilities were imposed on them, and they were meant to fulfill all duties to make ends for the family. All the decisions were taken by them as well, which significantly made a home a ruling platform for men where all the other members were under his dictatorship. The dominance of a man was not limited to his family but extended throughout society, as men were considered the primary protectors and decision makers. Meanwhile, women were powerless in several aspects of their lives and lived under the control of men in society and even within the family. Women were expected to complete essential household tasks before dawn and apart from bearing primary responsibility for household management and childcare, they actively accompanied men to the *jhum* fields, where they actively participated in labor-intensive activities such as weeding and other cultivation work. After completing agricultural tasks, they collected vegetables and other edible resources for household consumption and carried food and other necessities for family members. In addition to their agricultural and domestic responsibilities, women were expected to be skilled in spinning, weaving, and mending garments, to produce and maintain clothing for the entire household. Through these diverse responsibilities, women made a substantial contribution to both household economy and agricultural production. Thus, Mizo women played a vital role in sustaining household livelihoods by engaging in poultry and pig rearing, cultivating vegetables for household consumption, collecting edible roots, fodder, and firewood from nearby forests, and practicing weaving and handloom production. The dual burden of domestic and agricultural responsibilities restricted women's opportunities for economic advancement and often resulted in their contributions being undervalued.

The upbringing of male and female children was influenced by the norms and values of society. Daughters were never permitted to take part in any decision-making or leadership roles within the village or family. They were tenderly brought up under the protection of their father or brother. Education of a girl has never been prioritized, as she was bound to learn agricultural activities and housekeeping from a very young age. Girls were expected to wake up early in the morning to make breakfast, clean the house, wash, fetch water from a distant place, and play as a helping hand for their mother. Girls had no time to rest, as they were obliged to entertain the young men who came to visit them. Courting a girl or '*Nula Rim*' by young Mizo men was a well-known custom and if a girl did not show good hospitality towards her guest, the young men had the right to '*Sawi*' i.e., to punish that girl by pulling down the house where the girl lives, and the girl family has no rights to complain against them.

In Contrast A young Mizo man was trained to live in *Zawlbuk*, a bachelor's dormitory owned by each village during those days. The unmarried youngsters gather in *Zawlbuk*, share their ideas, and train themselves to be *Pasaltha*. A brave Mizo man in society was rewarded as a '*Pasaltha*', which means a man with selflessness, brave and wise, and always ready to sacrifice his life for others. Meanwhile, girls were strictly prohibited from entering *Zawlbuk*, and if any of them ever entered *Zawlbuk* at all costs, then she would be identified as '*tlang sum*' means a common whore who could sleep around with every man. the distinction between man and woman can be traced back to the very early age of a child. Men were naturally brought up to be protectors and decision-makers, whereas women were brought up in a delicate way to be dependent on a male member, and they were taught to look after the family humbly and kindly. Doubtlessly, the strict patriarchal system can clearly be reflected in the primitive social life of the Mizos. Political institutions were largely absent in early Mizo society. At that time, society was dominated by male supremacy in all aspects. Even after the emergence of chieftainship, no woman was ever appointed as a chief. There has been no trace of a daughter directly inheriting chieftainship from their father so far. Only after the death of the reigning chief, women became rulers or chieftainesses, acting as regents. Studies have also shown that some women take over the power for their minor son until he qualifies to

become a chief himself. Mizo women were excluded from all political affairs and confined to domestic responsibilities. They were prohibited from making decisions within their families, and thus, participating in public decision-making was out of reach. Regarding the decision-making processes, male members were always superior than women. The political institution of the primitive Mizos, including the chief, his councils, and the elders, were solely administered by male members of the society. Involvement of women in political affairs was completely absent, with no political status.

### III. Administrative System of Pre-Mizo Society

In ancient Mizo days, society was divided into small villages with different clans, each with its own distinct rules and systems, and had their chiefs. The origin of chieftainship can be traced back to the period from 1540 to 1723 when the Mizo lived in the present-day Chin Hills area of Burma. The chief was the supreme authority in his territory. Everything within the village belonged to him, and people were under his jurisdiction. He was also the arbitrator and had the power to give the death penalty. Unlike kings or leaders of other regions, the Mizo chiefs were benevolent by nature. The people equally loved the chief and sought protection as their saviour in times of difficulties. Although the chief held sovereign power, he had to exercise his power cautiously, as the people had the freedom to choose their own chief. Furthermore, the strength and greatness of the chief was determined by the number of his people. If a leader appeared to be brutal or unjust, individuals could choose to leave and settle in a different village, resulting in weakening the chief and his domain by decreasing his following. Due to the relationship between the chief and his people, TH Lewin, the then Deputy Commissioner of Hill Tract, the British military officer, describes the ruling system of Mizos as “democracy tempted by despotism.”

The chief and his council carried out the administration of the village. The council included 'Upa' (elders) appointed by the chief. He has the freedom to appoint anyone of his will and dismiss them at any time without giving reasons. The chief and his council constituted the sole governing body of the village, and they also served as a judicial court by handling all matters brought before them, including both civil and criminal cases. During that time, there were no prisons in the village. Instead, offenders would pay a fine known as *Salam*. The minimum fine required would be a female pig, while a female mithun as a maximum fine. The most severe penalty was *ram*. Along with upas, other functional bodies such as, *tlanguau*, *thirdeing*, *ramhual*, *puithiam*, *zalen* and *khawchhiar*, were under the direct control of the chief and regulated various village affairs.

Another crucial mechanism for regulating the village was the *Zawlbuk*, the dormitory of bachelors. *Zawlbuk* was the only educational institution of its time. It trained and shaped young Mizo males to become responsible adults in society. The institution fostered Mizo norms and customs among the people and is considered the core of society. Here, young males were instructed to become '*Pasaltha*' brave men, while young women were prohibited from entering *Zawlbuk* and were prepared to become good housewives at home. The '*Valupa*' senior member of the institution maintained the functioning of *Zawlbuk* with the assistance of other senior members. Critical issues affecting the entire village were discussed among all members, and decisions were made based on majority votes.

The members of *Zawlbuk* served as the sole defense mechanism for the village chief. They acted as the protectors and watchdogs of the village against all kinds of raids and clashes that occurred. The traditional Mizo villages do not have any trained army or police force, nor do they possess any threatening armaments, unlike other regions during that period. Villages were peaceful and safe for the people. Whenever clashes arose between villages, society as a whole remained undisturbed. The chief would select a representative to fight on their behalf.

As mentioned before, the chief was the head of all functionaries. He led all activities that happened in his village with the help of his council. Even festivals or religious ceremonies were organized by his will. No activity was allowed without the chief's consent. The chief imposed various types of taxes on his people to ensure the persistence of the village, and he also relied on the taxes collected from the people to meet his own needs, as the chief was engaged in the welfare of the village.

At the beginning of the 18th century, *Sailo* clan emerged as the ruling clan and they gradually emerged as the only clan to rule in the entire Lushai hills till the advent of the British. Thus, society began to emerge with uniform customs and practices. Chieftainship became hereditary to maintain peace and to avoid the struggle for power among the people. As per the rules, the eldest son of the chief should succeed his father. Only in the case of the mental and physical unfitness of the eldest son, the succession should be moved to the next son. In the absence of the son, the sons of concubines or illegitimate sons (sawn) would be accepted as the successor. Daughters were never considered potential successors to the chief. No woman was ever appointed as a chief. On a matter of heredity, similar to the other regions, Mizo women have no

inheritance rights. However, after the death of the reigning chief, they became rulers or chieftainesses, acting as regents. Studies have also shown that some women take over the power for their minor son until he qualifies to become a chief himself. There has been no trace of a daughter directly inheriting chieftainship from their father so far. Similar to the other regions, Mizo women were excluded from all political affairs and confined to domestic responsibilities. They were prohibited from making decisions within their families, and thus, participating in public decision-making was out of reach. Regarding the decision-making processes, male members were always superior than women. The political institution of the primitive Mizos, including the chief, his councils, and the elders, was solely administered by male members of the society. Involvement of women in political affairs was completely absent, with no political status. The study of ancient Mizos reveals that ruling and decision-making were exclusively reserved for men in the society, while women were expected to comply with decisions made by male members, both within the family and in society.

#### IV. British annexation and abolition of chieftainship

Political transformation began after the intervention of the British government. The practice of raiding was the primary reason for the Mizos coming into contact with the British. The first recorded raid within the territory of the British was in 1826, in Cachar and Chittagong. From this period onwards, the Mizos continued to be a major concern for the British frontier. The non-stop disturbance by raiding and killing people in large numbers led to an expedition under Col. Lister in 1850, which was unsuccessful due to the bad weather. The Mizos were never scared of the British Raj and continued to carry out raids. In response, the government initiated a military expedition against the tribe. This event marked a significant expansion of British authority within the Mizo territory.

Even after the British established administrative control, they chose not to interfere deeply in the internal affairs of the people. Village chiefs continued to exercise full authority over local matters but were now accountable to the Superintendent. Since he was vested with extensive powers—particularly in matters of taxation and justice—the Superintendent also held the right to punish chiefs and their councils when necessary. Thus, following annexation, the Superintendent became the ultimate authority and the supreme law in the region. The authority of the chiefs began to decline gradually under colonial rule. The emergence of a large number of new chiefs which caused the rise of many small villages. This reduced the strength and importance of each chief.

Annexation by the British resulted in an increase in the number of chiefs, which caused disruption within the society. Following this, not only men but women rulers also came forth to protect their people and land. They have shown their fierceness against the British. Women were given the right to act as a ruler in place of her deceased husband, until any male member of the family is qualified to succeed. This practice continued until the abolition of Chieftainship in Mizoram after Independence.

The advent of colonial expansion in the Lushai Hills, witnessed drastic rise in the number of female chiefs, particularly widows. This development marked an important shift in the socio-cultural and political life of the region, as women began to assume positions of authority. Among many of them, *Ropuiliani* played a key role in fighting against British rule. *Ropuiliani* was the wife of the chief *Vandula*, who succeeded after his death. She, along with her son *Lalthuama*, resisted the British until the last moment. Even after the death of her sons, their wives *Darsuakpuui*, *Suaki* and *Sumkungi* succeeded their husband under the supervision *Ropuiliani*. The other important female figure was *Darbilhi*, she had a close relationship with the British and worked with them with mutual understanding. She was the daughter of *Zahuata*, village chief of *Thingsat*, and succeeded her husband at *Darzo*. *Darbilhi* was very popular among the people and the British. Although *Ropuiliani* and *Darbilhi* had different approaches, both played an important role in the history of the Mizo chieftainess. Other significant figures were the wife of *Lalngura*, the chief of *Sentlang*, *Lahlupuii*. *Pibuki*, a kind and wise ruler. *Vanhnuaithangi*, ruler of the village *Thilthek* with 200 houses and 180 fighting men with about 20 guns. Mizo women were never granted the right to become chief, but they had the opportunity, by chance, to act as ruler. Despite a few recorded numbers of chieftainesses, they had shown remarkable work in handling their reign. Despite a few recorded numbers of chieftainesses, they had shown remarkable work in handling their reign. Among all the rulers, *Lalnu Ropuiliani* stood up to be the most courageous personality in Mizoram to fight against British rule. Her revolutionary nature made the British government furious. They had even planned a conspiracy to deal with her. *Ropuiliani* disobeyed the foreign government till the last moment of her breath. She emerged as one of the most courageous people in Mizoram who fought British aggression. *Lalnu Ropuiliani* played a crucial role in influencing other chiefs to resist against the British and her courage acted as a symbol of

Mizo nationalism and anti-colonial resistance. Surrounding villages were also inspired by her actions, that spread a desire to protect Mizo autonomy. Her courageous action demonstrated the role of women in defending their land and culture against the British government and also proved the ability of women in the society.

## V. PARTICIPATION OF MIZO WOMEN IN PUBLIC AND POLITICAL LIFE

British intervention in Mizo society marked an important turning point in the gradual entry of women into public and political life. One of the most transformative developments during this period was the arrival of Christian missionaries, particularly the Welsh Presbyterian and Baptist missionaries, who introduced modern education and literacy. For the first time, girls were given access to formal education, which gradually broadened women's awareness beyond domestic responsibilities. Education became a powerful instrument for social mobility and laid the foundation for women's participation in public life. The spread of Christianity also contributed to changes in social attitudes towards women. Church organizations encouraged women's participation in collective activities.

British administrative policies further weakened the traditional authority of chiefs and introduced modern systems of governance and administration. The eventual abolition of chieftainship in 1954 marked a major political transformation in Mizoram, opening greater democratic space for common people, including women. As democratic institutions expanded, women increasingly became involved in education, social organizations, public administration, and later electoral politics. Thus, British intervention did not immediately create political equality for women, but it initiated the social and institutional changes that gradually enabled Mizo women to move from the private sphere of the household into the wider realm of public and political participation.

Later on, after the creation of The Mizo District Council, where 35 there were elected members including 10 chiefs and 25 commoners, with allotted 3 special seats for town dwellers and 2 for women. It was the first time In order to advance women's position, a group of women also founded the *Mizo Hmeichhe Tangrual Pawl* women's organization at the same time. Women in the Mizo community began to actively seek representation in the Council. After persistent advocacy, *Lalziki Sailo* emerged as a nominee for a position on the first Mizo District Council. women were officially included in political activity. Furthermore, *Maria Hmingliani*, the president of *Mizo Hmeichhe Tangrual Pawl*, was put forward to serve on the second Mizo District Council.

In the first General Election of Union Territory of Mizoram, two women candidates contested independently without joining any party but neither of them won any seats. However, in 1972, the Mizo Union nominated *Saptawni* as a Member of the Legislative Assembly during the formation of the first Ministry of the Union Territory. A significant breakthrough occurred in the 1978 General Election when *Thanmawii* was elected from the *Serchhip* Constituency, becoming the first woman to serve as an elected Member of the Legislative Assembly (MLA) in Mizoram. Subsequently, *K. Thansiami* became the second woman to be nominated to the Legislative Assembly by the Mizoram People's Conference (MPC) under the leadership of *Brig. T. Sailo*. During the Fourth General Election, *Rokungi* was again nominated as a candidate by the Congress Party.

Following the attainment of statehood on 20 February 1987, Mizoram entered a new phase of democratic governance. In the first State Legislative Assembly, *Lahlimpuii* became the first woman minister in the Government of Mizoram. Although women's representation in the Mizoram Legislative Assembly has remained relatively low, an increasing number of women have contested elections over the years, indicating gradual progress toward greater gender equality and political inclusion. Another notable development occurred in 2014 when *Vanlalawmpuii Chawngthu* of the Indian National Congress won the by-election and was subsequently appointed as a minister after a gap of 27 years and represented a significant step forward in strengthening women's political representation in the state.

In a historic turn of events during the 2023 elections, three women achieved a significant milestone by winning seats in the 40-member Legislative Assembly. Among them, *Baryl Vanneihsangi*, the youngest woman MLA, brought a wealth of experience from her background in media and education, representing the Zoram People's Movement (ZPM). *Lalrinpuii*, another member of ZPM, secured her election as part of a broader initiative aimed at enhancing female representation in Mizoram. *Prova Chakma*, hailing from the Mizo National Front (MNF), also emerged victorious, underscoring the increasing acceptance and support for women taking on pivotal roles in politics.

| Women Candidates in Mizoram General Elections |                          |
|-----------------------------------------------|--------------------------|
| Year                                          | No. of Female Candidates |
| 1972                                          | 4                        |
| 1987                                          | 1                        |
| 1979                                          | 3                        |
| 1984                                          | 1                        |
| 1987                                          | 4                        |
| 1989                                          | 4                        |
| 1993                                          | 3                        |
| 1998                                          | 10                       |
| 2003                                          | 7                        |
| 2008                                          | 9                        |
| 2013                                          | 6                        |
| 2018                                          | 18                       |
| 2023                                          | 16                       |

Source: Election Commission of India

The participation of Mizo women in the Aizawl Municipal Corporation (AMC) represents a significant development in the sphere of urban governance in Mizoram. The Mizoram Municipalities Act, 2007, and Article 243T of the Indian Constitution, mandates that not less than one-third of the total seats in every municipality be reserved for women. Within the AMC, which consists of 19 elected members, six seats are reserved for women. Since the first AMC election in 2010, women have consistently held these reserved seats. Notably, women's political participation has gone beyond the reservation framework. In the 2021 AMC election, two women successfully contested and won from general, unreserved wards—marking the first instance of women achieving electoral success outside of the reserved category. This reflects the gradual expansion of women's political presence and influence in Mizoram's urban governance. Across the four AMC elections held between 2010 and 2026, a total of twenty-nine women has been elected as councilors, underscoring the increasing role of women in decision-making processes at the municipal level. The 2026 election also witnessed women assuming key leadership positions, with R. Lalawmpuii elected as the Deputy Mayor and Christina Roluahpuii Sailo appointed as an Executive Corporator. Their appointments reflect the increasing participation of women not only in electoral politics but also in decision-making roles within urban local governance, indicating a positive trend towards gender-inclusive leadership in Mizoram.

## VI. VOTING AS A MEANS OF EMPOWERMENT

Universal franchise, the right of all adult citizens to vote in elections, was enshrined in the Constitution of India in 1950, granting voting rights to all adults aged 21 and above. This age limit was subsequently reduced to 18 years through the 61st Constitutional Amendment Act, 1988. Electoral empowerment goes beyond the formal right to vote; it encompasses the freedom of citizens to participate actively in politics, to contest elections, and to elect leaders of their choice. However, the level of political participation has not been uniformed across the country. Mizoram has been one of the leading states in terms of electoral participation, often recording some of the highest voter turnouts in the country. For instance, the 2018 Mizoram Legislative Assembly election witnessed a voter turnout of over 80%, significantly higher than the national average of around 67% in the 2019 Lok Sabha election.

## Mizoram Legislative Assembly Election

| Year   | Voter turnout |        |
|--------|---------------|--------|
| Sl.No. | Male          | Female |
| 1972   | 76.14         | 69.84  |
| 1978   | 67.82         | 58.67  |
| 1979   | 68.17         | 68.51  |
| 1984   | 74.32         | NA     |
| 1987   | 74.88         | 74.73  |
| 1989   | 81.82         | 80.77  |
| 1993   | 81.33         | 80.15  |
| 1998   | 76.42         | 76.22  |
| 2003   | 78.84         | 78.46  |
| 2008   | 78.77         | 81.24  |
| 2013   | 79.5          | 82.12  |
| 2018   | 78.91         | 81.09  |
| 2023   | 81.25         | 80.04  |

Source: Election Commission of India

Mizoram is among the few states where female voters outnumber male voters in the State election. It is notable that women account for over 51.22% of the electorate. Women are steadily approaching the staircase of gender equality. Although women voters outnumber men in Mizoram, the number of women elected remains very low. This shows that having more women voters does not automatically lead to greater representation of women in politics. Many women do not always vote for women candidates. Instead, they often vote based on political party, candidate popularity, family influence, or other personal preferences. As a result, many capable women candidates are unable to win elections. Therefore, in addition to increasing the number of women voters, there is a need to encourage public support for women candidates, raise political awareness, and provide equal opportunities for women to participate in and succeed in politics. Although women voters outnumber men in Mizoram, the number of women elected remains very low. This shows that many women do not always vote for women candidates. Instead, they often vote based on political party, candidate popularity, family influence, or other personal preferences. Besides the increasing number of women voters, the government must take the necessary measures to encourage public support for women candidates, provide equal opportunities for women to participate and succeed in politics, and enhance political awareness.

## VII. CONCLUSION

British intervention in Mizo society brought significant political and social transformation that gradually enabled women to enter public and political life. Before colonial rule, political authority was concentrated in the hands of hereditary chiefs, while women remained largely confined to domestic and agricultural roles with little participation in governance. The annexation of the Lushai Hills and the arrival of Christian missionaries introduced modern education, literacy, and new social institutions that transformed traditional Mizo society. Education for girls and participation in church and community organizations helped women gain social awareness, leadership experience, and greater visibility in public life. Furthermore, the weakening and eventual abolition of the chieftainship system in 1954 created democratic opportunities for common people, including women, to participate in administration and politics. Although gender equality was not achieved immediately, British rule and missionary influence laid the foundation for the political awakening and gradual empowerment of Mizo women in contemporary society. The introduction of democracy brought major reforms, enabling broader participation in governance. Women in Mizo society, though traditionally confined to domestic and community roles, began to assert their presence in the political arena with the emergence of organizations like the *Mizo Hmeichhe Tangrual* (formed in 1946), which sought to promote women's rights and welfare. Their involvement in electoral politics started with reserved seats in the District Council and gradually extended to active participation in state politics. Although women have been underrepresented in legislative and

ministerial positions, their increasing role in grassroots movements, civil society organizations, and elections has contributed significantly to shaping Mizo political life.

Compared to traditional Mizo society, the status of women has improved significantly over the years. Today, women have more freedom and opportunities beyond the household. They have better access to education, employment, and various economic opportunities, enabling them to become more financially independent. Political opportunities have also been enhanced, allowing them to participate in elections, leadership roles, and decision-making processes. Although challenges still remain, the overall position of women in Mizo society has improved considerably. Women need to support one another to improve the overall status of women in society. Collective support will not only strengthen women's participation in politics but also promote social, economic, and political progress for women as a whole.

Overall, the political development of Mizoram reflects both the struggle for self-determination and the growing empowerment of women. Women's participation, though still limited in numbers, represents a shift toward inclusivity and democratization in Mizo society.

## REFERENCES

- 1) Ramesh Singh.2021. Defining Economics. Indian Economy. McGraw Hill Education (India) Pvt. Ltd., Chennai.
- 2) H.G.Joshi (2022). Mizoram Past and Present, Religion and transformation. Krishan Mittal for Mittal Publications, New Delhi.
- 3) Harendra Sinha, B.Lalrinchhiani 2013. Women in Mizo Society, Mizo Women: From Victims to Reformers. Mittal Publication, New Delhi.
- 4) Ralte, Lalhmingliani. (2002). The Mizo Chief and his Administration Before 1890. Historical Journal Mizoram, <https://historicaljournalmizoram.in>
- 5) Paul, Debashish 2012. Religion and Political Empowerment: A study on the Impact of Christianity on the Empowerment of the Tribal Women of Mizoram. In Harendra Sinha, J. Zorema (Eds.), Empowerment of Women in North East India Socio-Economic Perspectives. New Delhi, Concept Publishing Company Pvt. Ltd.
- 6) Sangkima. Mizos: Society and Social Change (1890-1947). Spectrum publications, Guwahati Assam
- Forman, G. 2003. An extensive empirical study of feature selection metrics for text classification. J. Mach. Learn. Res. 3 (Mar. 2003), 1289-1305.
- 7) Ankita Dutta. 2020. How 83-Year-Old Ropuiliani Challenge British in Mizoram in 1892-93. Journal of My India My Glory, <https://www.myindiamyglory.com/2021/09/03/how-83-year-old-ropuiliani-challenged-british-in-mizoram-in>
- 8) B. Lalrinchhiani. (2012). Political Empowerment in Patriarchal Society: A Study in Mizoram. In Harendra Sinha & J. Zorema (Eds.), Empowerment of women in North East India: Socio-Economic Perspectives, New Delhi.
- 9) State Election Commission, Mizoram. <https://sec.mizoram.gov.in>
- 10) Lalngurliana Sailo, Mizo Polity and Chieftainship in the 18<sup>th</sup> Century, The falling Politics Crisis and Decline of States in Northeast India in the 18<sup>th</sup> Century . (Ziah that tur)
- 11) Phoibi Lalniropui Tuolor. (2025). Mizo women resistance against the British rule: with special reference to Ropuiliani. Journal of Humanities & Social Sciences. Volume-XIII (III), p., 190, <http://www.thecho.in>
- 12) Election Commission of India. (2019). *Statistical Report on General Elections*. <https://www.eci.gov.in>