

Forced Displacement, Religion, and (Re) Making Home: From the purview of Bru IDPs in Tripura

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With the ideal outcome of their protection rights and the process of creating a home in mind, this work seeks to identify and examine how religious identity is ingrained. Despite humanitarian efforts to avoid or minimize religion, the insecurity and discrimination experienced by the displaced Brus in their former home in the Mizoram state due to their Hindu religious identity are illustrative of the significance of religion in displacement. This paper persisted in its argument that even after suffering through 24 years of exile from Mizoram and living in relief camps in Tripura, it is sufficient to celebrate their "Bru Buisu" festival because it gives them a "sense of freedom." And which are also the primary motivators for refusing to go back and avoiding the process of being repatriated to Mizoram when the state governments started.

In this work, the ethnography method is primarily used to get insights the narratives and in-depth analyses of the conflict surrounding their contestation of religious identity and home-belonging. Along with these methods, focus group discussions (FGDs), in-depth interviews, and quasi-participant observation were also used. Besides, IDPs do not automatically qualify for UN assistance like refugees do, and no special arrangements are made for them, especially in India. The IDPs in North East India have largely been ignored, in contrast to the analogies, the concentrated attention, and the special rights provided to the IDPs of Kashmiri Pandits in India. With the prevalence of sub-nationalism and ethnic homeland movements throughout the region, the northeast India scene has been agitated with sensitive concerns about being overlooked since post-partition. Consequently, these change in mourning worries the northeast India scene, which has been enflamed with sensitive concerns about being overlooked since post-partition, with the prevalence of sub-nationalism and ethnic homeland movements across the region. Therefore, when formulating any strategies for rehabilitation and repatriation, policymakers need to give more thought to these religious identities in displacement.