International Conference on Burma/Myanmar Studies
Burma/Myanmar in Transition: Connectivity, Changes and Challenges
University Academic Service Centre (UNISERV), Chiang Mai University, Thailand, 24-25 July 2015

Ethnic Chin People Today: Livelihood, Migration, Internal Displacement and Exile

Kyin Lam Mang
Chiang Mai University

Introduction

Last summer, I met a young Chin exile who came back from Australia to Yangon. He said he returns home once a year to do development in his village in Tedim Township in northern Chin State. According to this young man, although he experienced challenges in Malaysia as an exile before he reached the safe third country, he has now graduated in Australia and got a good job. So he wants to help his native villagers for their livelihood security. Thus, he set up a women group of weavers in five villages nearby his village to resume traditional textile weaving. He initiated financial support to buy them 10 wooden frame looms and all the required materials for weaving. He added “We Chin people exiles today are now escape from poverty and I am planning to do development program in my region to end the poverty.” He continued, “Currently, vision of many exile Chin people today is supporting any kind of development in their native villages individually or collectively.”

In this paper, I will elaborate Chin people today should keep migrating out to escape from the multiple hardships in their native land so that not only for their better life but also they are able to support the remaining family by remittance and do development in their region as well.

Research Background

In order to prepare this paper I met a number of immigrants and exiles from northern and southwestern Chin State. I see livelihood insecurity and challenges on livelihood is the basic reasons to related to migration our and internal displacement in early periods.

I have also conducted a research project called “Understanding Myanmar Development” in 2012 to 2014 under supervision of RCSD. My research area was Sami Town in southwestern Myanmar and most of the information in this conference paper was taken from my main research paper. According to the research finding I have written a paper on the socio-economic and cultural changes especially in Sami, the area that Khami-Chin considers their natal land.
My own ethnic background is Siyin clans from Tedim Township in northern Chin State. Now I have been living in Yangon, Myanmar’s main commercial city for about 23 years. My professional career is dealing with traditional Chin textiles that are produced in Chin and Rakhine states and marketed in Yangon, mostly to tourist and international markets. I have been working with Khami weavers in southwestern Chin and northern Rakhine states for about thirteen years, and I have had opportunities to travel to the area from time to time, although not specifically to Sami (until I began this project). In my interactions with the Khami peoples, I progressively learned about their daily lives: their hardships and migration out of their natal land.

In this project, I have attempted to focus how the multiple causes of political, economic, cultural and ecological factors impact on the Khami people in Sami area. Since I did my research focuses on a particular people in a particular area, I believe this study can shed light on the complex, multi-causal ways that social and economic transformations and exile occur elsewhere in the developing world.

**Research Methodology**

I first visited the small town of Sami for preliminary research for one week in November 2012. I met some ten Khami elders including upland rice and cash crop farmers and I explained to them about my project. We had a remarkable discussion. With their encouragement, I chose six key informants. These key informants allowed me to interview them and also helped me find me some 30 other people involved in different livelihoods to interview on my next trip.

In order to get a clear picture about real life in Sami; I stayed in Sami for almost 2.5 months (from February 21 to May 30, 2013) on the second trip. Since then, I have returned a few times to meet my respondents to confirm my findings – in June 2013 and in March 2014.

During my days in Sami, I interviewed upland-rice and cash crop farmers, and non-farmers with different livelihood strategies. While most of my informants were ethnic Khami-Chin people (or from another Chin sub-group), I also interviewed some ethnic Rakhine people living in the “Zaydan” (“market row”) part of town, including some of the migrant merchants who play crucial role in the community. I interviewed: five upland rice growers; five cash crop growers; five upland rice and cash crop growers; five wage laborers; two school teachers, two religious ministers, one wood chopper. Among the non-Chin people, I interviewed a commercial-scale gamone grower and wholesaler, a boat builder, a store keeper, one teashop keeper, and a pig breeder.
I employed qualitative research methods: in-depth interviews and participant observation. In my interviews, I asked open-ended questions and collected life stories as case studies. I visited the farmers’ plots of farm land and made observations there. Occasionally, I got important clues to investigate further from some people meeting spontaneously in the teashop. Villagers would usually visit and talk with me in the evening when they were free from their farm work. I tried to get the information I needed from our free discussion. Sometimes I needed translation or interpretation by my research assistants because some elders could not speak Burmese well. Khami language is totally different from my mother tongue, Siyin dialect.

Geography

Chin State is located in western Myanmar and it has long been one of the most remote and the least developed state in the country. Chin State is bordered to Mizoram State (in India) in the northwest; the Chittagong hill tract of Bangladesh in the southwest; and it is locally bordered with Sagaing Region in the east and north east; Magwe Region in the east and south east; Rakhine State in the south (See Figures 1 and 2). The population of Chin State is very sparse, about 478,690 people according to the 2014 census and dispersed thinly in the southern Chin State and a bit denser in the north. The entire state is formed up with mountain ranges and most of the towns and villages are 5000-7000 feet above sea level. Poverty is endemic.¹

Historical Background of Migration of Ethnic Chin

The world history of humankind is full of the phenomena of migration, displacement and exile associated with multi-challenges. The migrations in the Asia during the first millennium were basically caused by divert reasons such as: in search of food, good pasture and fertile land; or it may probably be escape from the warfare or pandemic diseases. In addition, one more possibility was because of the strong weather in the north they had to keep moving the warmer southern wards year after year.

Based on those reasons of migration, a theory says some groups of proto-Chin assumed migration out of Tibet and occupied along the Chindwin river; in the basin between the Chindwin and Irrawaddy river while another groups around the Popa and Bagan during the first millennium C.E. Another theory argues that the progenitors of Chin people today originally

¹ According to a 2011 nation-wide survey of Integrated Household Living Conditions Assessment (IHLCA) conducted by Myanmar government and UN institutions, poverty incidence in Chin state is at 73 percent; and food poverty incidence at 25 percent of its population (UNDP, 2011).
migration out of southwestern China and initially settled down in the central Burma the same region mentioned above. Anyway, the point is that the ancestors of Chin people today in Chin State were not aborigine there at all and they were also immigrants from somewhere else in last 6 to 8 centuries ago. Likewise, it can be considered migration of the Chins today will be never end as long as they were stuck in the general hardship wherever they inhabit.

In the second millennium, the Chins started to distribute to the western mountain ranges. The first settlers in the northern Chin moved from upper Myanmar kept moving to reach the land called today Mizoram in India. The settlers in Mizoram at present are Mizo, Mar and Miram (Mara). When the first occupied land could not supply sufficient food to the growing population, they had to steadily extend their territories. Accordingly, the second dwellers in Northern Chin pushed southwards the late comers to reach western part of southern Chin-today and they became Zotung, Zophei, Lautu and Matu. Yet some were pushed to reach southern Chin State, northern and western Rakhine State to be formed up of today-Kumi, Khami and Mro.

An Alternative route was started from the Bagan and Popa area. Those groups initially displaced to the southern Chin area too. They are today-Muun, M’kaang, Dai and Uppu. From there, one group spread over the Rakhine State, Magwe and Bago Division. They were supposed to be forefather of today-Sho speaking diversity; splitting into six distinct groups: Asho, Kounsho, Chinpong (Uppu), Laitu (Doaitu), Lauktu (Ekkai) and Sumtu (Sunghtu).

Pre-Colonialism Context in Chin Hills (Prior to 1889)

Prior to British colonialization, in general, ethnic diversity in entire Chin State is differentiated by clanship. Every clan speaks different language or dialect. livelihood of Chin people were peasantry and warriors as well. The hill Chin raided occasionally the civilized low land to fill the gap of their properties. The Chins used to be headhunters and the warriors often celebrated war victory feast. Inter-tribal war always broke out everywhere in the Chin Hills resulted the people dispersed to every direction. Because of the uninterrupted war in the Chin Hills the dream of the Chin young men were self-sufficiency for their daily life first and to possess a flintlock musket for protection of their farm land from the beast and for resistance of the enemies. Not every people can own the flintlock musket yet and possessing such a weapon upgraded the owner’s status higher.

For the peasantry, yet the work is diverse upon their staple food: in general, maize in northern; and upland rice in the south by means of slash-and-burn cultivation. However, some area in northern Chin where the population was lesser, they can practice slash-and-burn cultivation of
rice and maize as well. But most area in the northern Chin population was denser and the soil quality became poorer and harder to meet carrying capacity. Fortunately, maize can be grown on a same soil every year without fallow and maize became the staple food in the northern Chin hill.

Southwestern Chin State

About 50 or 60 years before the conquests of Arakan by the British in 1826, one sub-group of Khami who lived further north bordered to Shandu country (today Shandu are called Mara) migrated southwards because of owing to frequent by the Shandu people. (Bennison, 1933, p. 249). The major inhabitants in the whole Paletwa Township in southwestern Chin State are diversity of Khumi or Khami, a sub-group of Chin national. The term Khumi and Khami are interchangeable. According to Bennison, they were originally hill dwellers at the sources of the Kaladan, the Pi Chaung and the Mi Chaung streams in the Hill Tracks. They were also fighting against each other. Sometimes they raided not only in the hills but occasionally in the lower country to south.

Further south and 'Araing' further north. Today the Awa Khami and south-western Khami are also called 'Mro'. They now formed a political party namely, 'Mro' alias 'Khami' party. Meanwhile, Sami region is called eastern Khumi region and their sub-groups are: Asang, Khenla, Khongtu, Lemi (Akelong), Likhy (Likhaeng), Niduen, Nisay, Rengsa (Namboi) (www.ethnologue.com); and migrant Chin nationals; Mara, Matu, Dai and non-Chin migrant settlers of merchants from Kyaukdaw, Rakhine State.

British Colonial Administration (1885-1948)

British occupied entire Burma after conquering 3 Anglo-Burman wars. The Rakhine and Tanintharyi coastal areas were annexed after the first Anglo-Burman war (1824-26); and Lower Burma by the second Anglo-Burman war (1852-56). The third Anglo-Burman war did not literally break out. The Burmese King Thipaw was overthrown by the British without any resistance. Only after occupying guerilla resistance took place in some area in proper Burma. By contrast, in 1888, when the British army tried to occupy the northern Chin Hills, the patriot Chin forcefully resisted and the final forte of Siallum fell under the British control in 1889, the whole Chin hill was occupied by the British Colonialist.

After fighting against with the British army seriously, the Chin warriors understood how different of the technology between the British’s weapons and theirs. That is why, after annexation by the British, the young Chin men from the insufficient area started to join the
British Police Force and Army earlier. Thus, a big change happened in the livelihood of the Chin young men from peasants and warriors to salary men of soldiers by joining British military. The main motivation to join the British Army was the good salary there was more than enough for their family survival without working as a peasant. Moreover, as a salary men their dream changed to own a big corrugated tin roof house. Nevertheless, they still kept their dream of having a flintlock musket to be used after their retirement for hunting and protecting their fields and for their status.

Furthermore, their children were able to access the formal education and join the government employee. And then the dream of a Chin man was changed again to be graduate and obtaining a higher office in the government departments. Accordingly, Life of northern Chin people was still easy and peaceful until 1960s. More and more children can go to school to finish their high school though young Chin women were generally not allowed to go to University yet. Until then, women were considered to take care of children, kitchen, farm and other housework such as spinning and weaving.

After the conclusion of the first Englo-Burman war (1824-26) Rakhine and Tanintharyi coastal regions were occupied by the colonial British from Burmese kingdom upon the Yandabo treaty. Under the colonial British rule, Paletwa Township today was called northern Arakan District (or) Arakan Hill Tracts (Brown G. E., 1960 Reprint). At that time, north-eastern and eastern Sami region were set as un-administered territory (Brown G. E., 1960 Reprint). (see figure 5). Later on, Khami hill peoples spread over every direction and today they are living by the creeks. Some remain in the mountain ranges (formerly un-administered territory) in Sami region; and some in northern Rakhine Region. Under the British rule, the whole Paletwa area and some part of Sami area are administered by British government. But from the north - to northeast - east to southeast, - to southeast of Sami were un-administered by British government because less of population and scattering of the peoples.

**Post colonialism: Parliamentary Regime (1948-1962)**

Under the Parliamentary Regime, the first generation of Chin soldiers who served in British army were able to continue their service into Burma army. However, most of them started to retire during the 1950s. And they settle down in the Kalaymyo and Tamu Townships called Kalay-Kabaw valley instead of settling back to their native land on the hills. Because of food insecurity, poor education facilities and healthcare services in Chin State, some Chin families from the hills also displaced to low land to join the ex-army relatives. Some started to grow wet
land rice there and they were in food security. For the government employees, father’s income was adequate for the survival of the whole family and for the expenses of education and healthcare of the children as well. According to our parents, the local currency was still strong enough and a Lower Division Clerk salary then was about 150 kyats and she or he could buy 1 tickle of gold with his or her one month salary. Today the market price of one tickle of gold is more or less for 700,000 kyats. We can figure out the value of local currency by that. The then family life was so good and peaceful in Chin government employee family in Chin State and in main land Burma as well.

But the political situation had been terribly worse in post-colonial period. The ruling Burmese political party had no vision for reunification of the nation. Even among their party members, the leaders could not under control the conflict and disintegration. Eventually, even among the ruling party of the majority Burmans and the ethnic minorities unnecessarily develop misunderstanding on practicing federalism in Burma. This situation sparked the ethnic groups to establish their arm revolution. Those phenomena were the major cause of political hardship experienced by the ethnic Chin nationalities in Burma for decades.

The First Military Regime (Burmese Socialist Program Party)
1962-1988

General Ne Win coupe in 1962 and ruled the country as military dictatorship for over 20 years. The CNC insisted that he did so to escape the nation from splitting into federal states. The worse thing he did under his power was all the private enterprises and missionary schools were nationalized. Those were the first step to decline the country economy and education. Moreover, in order to pretend to be a civilian administration, he and some of his army top leaders resigned from military service and created a single party so called Burma Socialist Program Party as a ruling party. And all the government employees must join that political party and other civilians were welcome as well. Accordingly, because of policy failure and mismanagement in governance, the economy of the country was steadily step back and the most developed country in south-east Asia at one time eventually reached the Least Development Country in the late 1980s.

The peasants in northern Chin State had many terrible challenges in those days. The most peasants grow maize on the same plot every year. Sometimes they have to eat only vegetables: sweet potato, pumpkin because of food insecurity. The soil quality was gradually decreasing and the maize their staple food was often in short supply. Furthermore, the government forced the peasants who grew upland rice by shifting cultivation to change their land to terrace
cultivation. The peasants spent a lot of their labor and time in making terraces. However, because of the wrong instruction all the top soil layer had gone. And the peasants were about to starvation. As a coping strategy some peasants worked in the India border as hard labor and filled their rice pot by purchasing rice from the low-land. Under the socialism, trading of grain from surplus area to shortage area was often forbidden occasionally and this was not a good solution at all for the long run. Eventually, northern Chin people who depend on rice transported from Kalaymyo, the adjacent low land started to migrate out for seeking land to grow wet rice.

Under the Socialist regime, livelihoods in the country became harder and harder every year. Job opportunity was less and less. Only the government institutions were the main source to get job for new graduates. The government was gradually unable to recruit its job vacant. There was a big demand of employee in many government departments. But the government failed to recruit the government institutions at all for years.

As a coping strategy some hill-Chin people graduates migration out to Mizoram State in India because lives became harder year after year and some young Chin men also displaced infamous Phakant Jade mine in Kachin State to seek jobs for survival.

During the socialist era, another worse things were job recruitment, promotion to a higher rank and transferring to a good position were manipulated by the high ranking officers who were responsible. They got advantage on them and who could not afford to fulfill the demand of those higher offices had no opportunities to get a job or promotion. Especially, the poor Chin people who could not buy their posting and promotion had to quit their job and seek the better job in India and Phakant as well.

In southwestern Chin State, by contrast, the situation was calm and peaceful until the socialist era. Most of the people in that area were never serving as soldiers in British or Burma Army at all. There are only a handful of graduate in the area and most of them are working in somewhere else as government employees. The farmers in the areas have cash crops such as, elephant foot yam and gamone, (kaempferia galangal Linn) for their regular income every year.

Because of the hardship during the Socialist era, people's outrage burst as nation-wide uprising started on 1988 August 8. So it was known as 8888 uprising in Myanmar. The military took power and started to rule the entire country in the late 1988 and the demonstration was over. And then, some University student demonstration leaders were detained by the military junta and some students had to flee to refugee camp nearby Thailand border. Afterwards, many exile students were accepted by the safe third country and some of them got opportunity to continue their education in the country they reached and got a good job later.

During the 1988 uprising, there were protests in many towns in Chin state. After the military regime took over, some Chin activists went to India, where they formed a new insurgent force, the Chin National Front (CNF), to fight the Tatmadaw (Myanmar military).

Callahan writes that Chin state experienced “steadily increasing day-to-day domination of the junta” (2007:39) through these years of direct military rule. Between 1990 and 2005, the number of armed force battalions in Chin State increased from one to ten, and the 5000 new Burman soldiers in the region “placed new pressures on an already weak economy” (ibid: 40). Myanmar authorities justified the expanded military presence as a response to the security threat posed by the CNF. However, as Callahan suggests, a more likely explanation is the junta’s desire to gain “access to natural resources, key border areas and evolving trade routes” in the area (ibid: 59, fn44).

In Sami, in southwestern Chin State, a military outpost was established in 1990, right next to the old police station (that had been established in the colonial era). The new military outpost housed about fifty Tatmadaw soldiers. There were many new challenges for people in the Sami area. Every key informant told me that in the period of military rule was a critical turning point for Khami people's livelihoods and their social and cultural reality. In this period, farmers’ incomes decreased and people often faced food insecurity. Moreover, under the junta, Khami people felt that they were being ruled by outsiders, something they had not experienced under the socialist administration.

One major hardship was that soldiers in the region imposed corvee (forced) labor, which meant that people had less time to work in their own fields. Villagers had to porter for the military (carrying ammunition and food) and cut trees for the military-owned timbering ventures. Moreover, every village tract in the area had to donate food to the military outpost: they had to donate chickens each month and a basket of chilis and ten baskets of sesame each year at harvest time.
In fact, both the CNF and the Tatmadaw put pressure on the villagers. The CNF charged taxes on each household, 5,000 kyats per year: so, for example, one village tract had to pay 250,000 kyats to 300,000 kyats. At the same time, Tatmadaw soldiers demanded the same amount that the villagers gave to the CNF. If villagers could not afford to pay because of a poor harvest, they could postpone payment to CNF but not to the Tatmadaw soldiers.

Village headmen had many difficulties. Previously, a village headman received a small salary from the BSPP government, but this ended after 1988. Yet when Tatmadaw soldiers patrolled through the hills, village headmen had to host them with food and alcohol, which was costly. Sometimes the soldiers accused the headmen of supporting the CNF, bullied and detained them.²

Thus, after 1988, under the second junta, political and religious hardship forced many Chins fled to India and Malaysia to seek safe and secured lives under the UNHCR and eventually reached safe third countries as exile. Now some remaining peasant families live on the remittance by their exile close relatives.

In fact, southern Chin people were in food security situation since pre-colonial period to 1988. Without question, after 1988 was difficult time in the Sami area. According to my experience, after democratic election in 1990, general commodity prices gradually rose up and it reached 30 times in the year 2000; and 300 times higher in 2010 than in the year 1990. The inflation terribly hit the government employees; and corruption in different level of government organization was born together with that high inflation. In that era rule of law was fading; and chaos was seen every aspect.

Because of the local commodity prices continued to rise, highland farmers found it difficult to meet their household needs. There was also corvee labor and bullying by soldiers to contend with. As a coping strategy, many people migrated out of the native land. On the one hand, hill people from various Chin sub-groups in the area came down into Sami proper to try to find wage-labor jobs. At the same time, some young people left the Sami area to try to make a living elsewhere. Some young men moved to Mizoram State, in India, where they could do wage-labor jobs or swidden-farming for Mizo or Mara people.³ Some went to Kachin State to work in

² In either 2006 or 2007, a group of headmen from the Sami area made a formal complaint to the Chairman of SPDC about bullying by the local Sami outpost officer. They reported that the officer had detained village headmen and demanded money for their release. Later, the outpost officer was fired and replaced.
³ Day laborers in India earn 200 rupee per day. In the 1990s, the exchange rate was good: 30 kyat to one rupee, however, in the late ’00s, the exchange rate dropped to 15 kyat per rupee. Consequently, many Khami laborers in India have returned home.
the infamous jade mines at Phakant, where working conditions are terrible and there are high rates of injection-drug use among laborers. Some Khami young people worked hard in Phakant in order to earn money to migrate further: they wanted to cross the border to Thailand or Malaysia.

The “push” factors encouraging out-migration were the rising local prices for commodities, soldiers’ bullying and also the mautam crisis that I will discuss in more detail later. There were also “pull” factors, namely the rapidly increasing value of the US dollar and other neighboring countries’ currencies relative to the declining Myanmar kyat. With both push and pull factors operating, Chin young people had many reasons to look elsewhere for better jobs and a better life. The migratory workers in Thailand and Malaysia were not recognized by the government and they had to work under the situation of a big discrimination, exploitation and sometime deadly hazards.

**Third Military Regime (Union Solidarity and Development Party)**

* (2010 – Present day)

Like a first military regime, the military top leaders resigned from the military services and formed up a political party together with some civilians. Thus, the third military regime became a technically elected democratic government according to the 2008 constitution. However the third military regime is much better than the earlier two military regime because they have to act as civilians democratic reform government. So, it can be considered as a soft form of military regime.

The third military regime has released a great deal of tensions between the opponents and its regime. A number of exile politicians and students activists were also welcome back home. The most significant task done by the democratic reform government for the migratory workers was having talk with the government of the neighboring countries and getting agreement to be legalized the migratory workers of Myanmar the poor workers in Thailand and Malaysia. Thus, a number of Chin people who are suffering political based hardships can go to Malaysia as migratory workers. Previously, they had to cross the border illegally and had to come across more terrible hazards than they experienced in the mother land. Now while working in Malaysia they can apply to their safe third country at UNHCR office there.

Because of the migration, displacement and exile there is a big labor shortage in everywhere all over in Myanmar. In the remote frontier states, including Chin State, the government raised the salary double as an incentive to younger generations. But it is good for the employees in service. In some areas graduates are directly appointed as school teachers for primary levels.
But for the whole country, the government could not create adequate new job opportunities yet and still difficult to get a good job in Myanmar. Eventually, the younger generations keep going to migration out of the country to reach the safe third country.

For the existing government employees the government also raised their salaries recently but for the lowest employees the increasing salaries are not high enough to be able to meet even the family basic biological needs because the commodity prices are getting higher and higher every day.

For the youth in Myanmar their future is still too blurry. There is no prospect for the graduates. There is more difficult for the youth non-educated to get a job in the country. So all the youth and mid lifer working forces have to cross the border to seek a job for their survival. Every day in the paper we heard about some young women became the victims of the human traffickers and sometimes they faced some other deadly hazards across the border every day.

When reviewing we can see every migration takes place to find a better life or escape from a hardship of existing situation. People stuck in any political hardship or political based economic hardship have to keep seeking a secure country to refuge in a temporary or permanent shelter. Here below are the summary of the paper on the push and pull factors motivated to Chin people today to migration out of the Chin State.

Push factors

1. **Food insecurity and Livelihood insecurity**
   For the peasants, because of low soil quality produces resulted the agricultural cultivation products became declining and it resulted food insecurity. Besides, the government mismanagement instruction to make terrace by force in the first military regime and prohibition of inter-states rice transportation resulted so many hills chin farmers push to adjacent low land to do wet land rice culti
   At the same time, for the government employee Chin people who could not afford to give bribery to get a new job or a good position or a promotion to higher rank may finally fled to Malaysia to seek a better life there.

2. **Political and social hardship**
   Political and social hardship include a lot of things such as, direct impact of bullying and land grab by the soldiers; and indirect impact of policy failure such as, the price of commodities too high to buy for the poor were main sources of people started to migrate out to the neighboring countries where the daily income meet their needs.
5. **Natural disaster**

One of the factor to push some Chin people out of their native land was “Mautam Crisis”. The term ‘mautam’ refers to ‘the dead of bamboo’ in Mizo language of India. The whole region suffered a ‘mautam’ crisis that affects one species of bamboo called *melocanna baccifera*. This is a cyclic ecological phenomenon. After fruiting the bamboo plants become dry and dead. Then the new plants of bamboo will grow from the seeds of the fruits. The cycle occurs every 48 years in the northeastern India states of Mizoram and Manipur; Bangladesh hill tracts; and Chin State of Myanmar, particularly Hakha, Thantlang, Falam, Paletwa and Matupi Townships, where covered by wild bamboo forest.

In the every cycle, black rats ate the bamboo fruits; and it resulted the multiplication of their population. Subsequently, massive group of rats traveled around the farm lands and destroyed the entire agricultural field. A widespread of famine occurred throughout the region. This phenomenon started from 2008 through 2010 in across the Chin State (Project Maje, 2008).

As a coping strategy, some converted to their lives from farmers to wage-labor and still stuck under the control of rich people in the country and all of my informants emphasize this event was a critical turning point in the economy of the region and it forced people to migration out of their native lands.

**Pull factor**

1. **Livelihood Security**

   For Chin people, India, Phakant Jade mine in Kachin State and Malaysia have a strong pull factors to migration out to get a job with fair salary for them. The point is that even they pay lower than their citizens exchanging rate gap is too high and they got enough earning to consume in the host country and to wire transfer to the remaining family in Chin State. As mentioned earlier, once the exiles can reach the safe third countries, they can support back to their family and native land to do development program as well.

2. **Decent Education**

   To get a decent education is a big dream for the youth today because only after finishing from a College or University which have good reputation. Therefore more
and more Chin younger generations have been trying to get scholarship or other opportunities to get in the decent education abroad.

3. **Good Healthcare System**

Some Chin people had to die of incurable disease or some Chin poor people had to die of curable disease but they could not afford the medical treatment in the country. Therefore, some Chin people who are facing political hardship in the native land tried to reach the safe third country not only to escape from the hardship in the country but also they expect the good healthcare services there in their destination.