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Prof. Zokaitluangi

Editor in Chief

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Professor, Department of Psychology, MZU

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Editorial

It is no doubt the importance of sciences (STEM; science, technology, engineering, and maths), have received the majority of investment and support from government, universities, etc., while the importance of social sciences should not be ignored. In such away, only few areas of social sciences such as the Law, business among the social science are given extremely important and necessary whilst the bigger areas of the social sciences are ignored. It is therefore, this journal trying to address this educational inequity, inequality and imbalances which has been provided by the research findings of the social scientists; as social sciences focus on the study of human behaviour at different levels at individual, societal, national and International levels.

In such a way, developed country realized the importance of social science, and utilise those social scientists at thinktanks and universities in order to have better understand the world and be better able to handle the defence and security challenges it faces every day. Social scientists are involved with solving many of the world's biggest issues, such as violent crime, alternative energy, and cyber security based on the research findings of the social scientist that included the consequences and antecedence of those issues. It is clear that social science is of immense importance to societies around the world, however there still is much work to be done to increase knowledge about the human being and its relation to environment. So as , the volume of this journal is contributing innovative findings which could be utilised for future researches and device for policy making on these topics- Ethnic Identity, Ethnic Discrimination, National integration, Anxiety, Depression, Social Change, Organizational Commitment, Ethical Decision Making, Colonial Impact of Education Mission, Man-made Disasters, Anger- Hostility, Somatic Symptom, Recidivism in North East India, Personal Networks , Life Skills Education , Civil Service Training , Mapping the idea of 'Mizo'

Zokaitluangi
Editor-in-Chief

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ANGER- HOSTILITY CORELATES TO SOMATIC SYMPTOM AND AMONG MIZO AND NON-MIZO ADULTS: A CORRELATIONAL STUDY

¹ Lalfakzuali, C

Abstract: *The present study was aimed to examine somatic symptoms and anger-hostility among culture group of Mizo and Non-Mizo. 300 samples were selected using multistage random sampling procedure to represent equal sample of culture (Mizo and Non-Mizo). For the purpose of the study, somatic symptom sub-scale and anger-hostility sub-scale from the Symptom Questionnaire were administered. Psychometric adequacy and parametric statistic assumptions were checked for the selected population. Pearson correlation and One-Way ANOVA were applied. Results indicated significant relationship between the variables and significant effect of culture on these variables.*

Keywords: *Somatic Symptoms, Anger-Hostility, Culture.*

Dr. C. Lalfakzuali, Department of Psychology, Mizoram University

Introduction: Culture is that complex whole which includes knowledge, belief, art, morals, law, custom and any other capabilities and habits acquired by man as a member of society. Culture is a central concept in anthropology, encompassing the range of phenomena that are transmitted through social learning in human societies. The word is used in a general sense as the evolved ability to categorize and represent experiences with symbols and to act imaginatively and creatively and is often thought to be unique to humans, although some other species have demonstrated similar, though less much less complex, abilities for social learning. It is also used to denote the complex networks of practices and accumulated knowledge and ideas that are transmitted through social interaction and exist in specific human groups, or cultures. Different cultures have different ways of expressing illness and suffering, the prevalence and form of this disorder will vary across cultural demographics. For some other cultures, it is more acceptable to express physical pain rather than psychological. Thus, this symptom may be an expression of psychological pain that has been confined due to stigmatization. Presentations may also take on different culture “idioms”, depending on ways of expressing suffering in that culture. Across the world there seems to be a connection between somatic complains and depressive symptoms. In medicine and medical anthropology, a culture-bound syndrome, culture-specific syndrome or folk illness is a combination of psychiatric and somatic symptoms that are considered to be a recognizable disease on within a specific society or culture.

Many psychiatric illnesses or symptoms are known to evolve in a socio-cultural context. Culture may not only affect the labelling of certain illnesses or symptoms but also affect people’s belief on the occurrence of a certain illness or symptom according

to their reaction pattern via modulation of sensitivity to a particular stressor as well as susceptibility to a particular organ (Tseng, 2001). Culture is closely related to the clinical history or the precipitants of a certain health problem. Accordingly, understanding the influence of culture on psychiatric disorders is critical to the biopsychosocial formulation and treatment planning for patients with such disorders.

Somatic psychology consists of both a theory and a therapeutic approach that sees the mind and body as interdependent rather than separate. Somatic psychology is aimed at working with conscious as well as unconscious processes, and provides a means for addressing issues that may be unresolved. Somatic symptoms disorder is characterized by persistent somatic (bodily) symptoms that cause significant distress or disruption in daily life. Symptoms are generally unrelated to any serious medical condition, however, they may be related at times. The individual's thoughts, feelings and behaviours surrounding these symptoms are a major factor. Whether the somatic complaints are medically explained or not, it is important to remember that the individual's suffering is real.

Somatization is defined as the 'conversion' of psychological pressure and overwhelming emotions into more acceptable physical symptoms (Gupta, 2006). The patient's need to somatize can be rechanneled into a discussion of psychological issues with a balanced somatopsychological orientation (Carlton, 2001). Somatic symptoms are a psychological defense against mental instability (Hurwitz, 2004). Mental distress in people's world is expressed through bodily distress (Seligman, Rosenhan, 1997). The psychological disorder which causes somatic reactions at the highest level is anxiety. The reason is the uncertainty about the source of anxiety experienced by the individual. The individual experiences restlessness, but the reason, in other words the source is unknown. Living in a way that something bad may happen at any moment causes the individual to take some precautions necessarily.

Some researchers have suggested that Asian populations tend to react to excessive stress with somatic symptoms, whereas Western populations tend to respond more with affective or depressive symptoms (Weiss et al., 2009; Carlton, 2001). In patients who have experienced Somatization Disorders for a long time, loss of social ability is at issue. If they acknowledge psychosocial problems, they usually deny vigorously their possible effects on their presenting physical symptoms, despite clear temporal relationships. Such patients frequently view psychological difficulties as weaknesses, and they often feel angry and blamed if they receive a psychiatric diagnosis (Stewart, 1990). Somatization disorder is far more prevalent in women than men. It does occur in men, however, and should be considered in the differential diagnosis of unexplained somatic complaints in men and usually starts in early adult life (Smith, 1990). Menstrual difficulties may be one of the earliest symptoms in women (APA, 2000).

Yen, Robins, and Lin (2000) conducted two studies in Chinese and Euro-American samples. Study 1 found that Chinese students seeking counseling reported considerably more somatic symptoms on questionnaire as compared with a Chinese student control group, which in turn reported more psychological symptoms. Study 2 found that a Chinese student sample reported significantly more Euro-American student samples, contrary to expectations. Kirmayer, Robbins, Dworkin, and Yaffe's (1993) study of somatization in a large Canadian primary care sample demonstrated that

somatic presentations of psychosocial distress are common in Western nonpsychiatric contexts.

Somatic symptoms were positively correlated with anger-hostility and were negatively correlated with feelings of friendliness; the correlation coefficients ranged from low to moderately high and were significant in most groups. Somatic symptoms tended to be associated more strongly with symptoms of anxiety and depression than with those of hostility. The associations of hypochondriacal fears and beliefs with hostility were inconsistent, varied between groups and with the concern measured. The findings do not support the view that anger or hostility are main or specific etiological factors either in somatization or in hypochondriacal fears or beliefs (Kellner et al., 1985)

Anger-Hostility is a personality construct having wide effects on society. Irritability and paranoia, which are part of the hostility construct, are major symptoms of many psychiatric diagnoses, such as depression and generalized anxiety disorder (Stringaris, Cohen, Pine, & Leibenluft, 2009). In addition, hate, suspiciousness and aggression in an individual have significant consequences on interpersonal relationships and the physical health of others, as well as the individual himself. Irritability is estimated to be prevalent among 3-20% among of children and adolescents (Stringaris, 2011), therefore affecting a considerable portion of the population. Hostility in its different forms is related to a wide array of social problems such as isolation (Vandervoort, 1999) and criminality (Soyka, Graz, Bottlender, Dirschedl, & Schoech, 2007), psychiatric symptoms such as substance abuse (Everson et al., 1997; Pulkki, Kivimäki, Elovainio, Viikari, & Keltikangas-Järvinen, 2003) and depression (Heponiemi et al., 2006), as well as somatic problems such as cardiovascular risk (Chida & Steptoe, 2009). In addition to personal suffering and feelings of insecurity, hostility places a large burden on healthcare and social affairs systems as a result of violence and somatic and psychiatric health problems. Thus the costs of hostility may be far greater than assumed. Studying the early roots of hostility and its consequences is important for early prevention and intervention efforts aimed at reducing hostility's adverse consequences. Identifying and tackling early-life factors that contribute to hostility may have public health significance and the present study was undertaken with this view in mind.

A study done by Warde (2016) evaluates that people share strong, symbolically significant, dislikes which function to demarcate cultural boundaries between antagonistic social groups in order to estimate the *prevalence* of cultural hostility. He found that expressed dislikes are probably not the primary indicator of meaningful social boundaries; evidence for overt generalized cultural hostility is relatively weak; even the best indicators of hostility suggest limited antagonism; class differences are evident, but more because cultural omnivorousness has become a principle of good taste than as an expression of condescension or resentment. Among Britain sample, indications of cultural hostility can be found, but they operate in a restricted manner, revolving around axes not only of class but also generation and gender.

The current view on the role of hostility in the etiology, onset, and prognosis of somatic diseases emerged in the 1970s, and since then the research has been extending rapidly. Some concepts, such as anger-in and anger-out, have been adopted from

previous Freudian psychosomatic theories, but the concept of hostility has mostly been based on empirical findings with no strong links to psychological ground theories.

The role of negative emotions in the transformation of psychological events into somatic disease is well-known. Of three major negative emotions, i.e. anger, fear, and depression, anger and depression have most convincingly been associated with physiological processes leading to somatic disease. Anger and hatred as obstacles to mental or somatic well-being have been mentioned already in the Old Testament as well as in ancient oriental philosophy and traditional Chinese medicine. The holistic approach suggesting a close mind-body interaction, usually attributed to the Freudian scientists of the 30s and 40s, was actually discovered in the ancient world and prevailed throughout Antiquity. During the Renaissance and the later rise of modern scientific medicine this approach, however, was lost, and only physical factors were seen as initiating physical diseases. In spite of this, some researchers at that time acknowledged the role of psychological factors in somatic disease. Recognizing negative emotions as contributors to somatic disease has usually been attributed to Freudian psychoanalysts. While, “the holistic approach” claimed that psychological conflicts that include negative emotions can trigger somatic processes leading to disease, the “specificity theory” suggested a link between specific conflict and certain diseases, so that by knowing the somatic symptom of the disease, one might identify the underlying mental problem or conflict. This theory was widely accepted at first, but has been strongly criticized later. The specificity theory in modern psychosomatics associated anger with heart disease for the first time. In the 1930s, Menninger and Menninger (1936) supposed that repressed aggressive tendencies might affect the heart, and Alexander (1939) suggested that the continuous suppression of rage may lead to a chronic elevation of blood pressure.

In modern western societies, analyses of physical aggression or hostility between partners and its consequences are associated with two opposing perspectives. One, originating from family interaction researchers, typically assesses the possibility that both men and women can be perpetrators and victims of such aggression. The other, informed by the view that women but not men are victims of partners’ physical aggression, typically assesses only female victims and male perpetrators. Where data from both sexes has been collected, it is clear that both men and women commit a range of acts of physical aggression against their partners (Archer, 2000a, 2002), at least in samples from developed western nations, such as the United States, the United Kingdom, and New Zealand. Although women are typically injured more frequently than men, a substantial proportion of those injured are men (Archer, 2000a).

Mizoram is one of the seven states in North East India. There are many immigrants who have migrated to Mizoram for several reasons, such as job, education, etc. The present study will try to assess somatic symptoms and hostility among the Mizo and Non-Mizo living in Mizoram. The present study aims at understanding the relationship between somatic symptoms and hostility and the cultural differences associated with these psychological variables.

Objectives

- 1) To examine the relationship of somatic symptom and anger-hostility among the sample.

- 2) To determine the effects of culture 'Mizo and Non-Mizo' on somatic symptom and anger-hostility among the sample.

Hypothesis

- 1) It is expected that there will be significant correlation between somatic symptom and anger- hostility among the sample.
- 2) It is expected that there will be significant effects of culture 'Mizo and Non-Mizo' on somatic symptom and anger-hostility among the sample.

Methodology

Sample: 300 Adult sample comprising of 150 Mizo and 150 Non- Mizo from Aizawl city served as participants following multi stage sampling procedure, their age ranges between 18 to 34 years. The sample selection procedure included demographic profiles constructed by the investigator, which included age, birth place, type of work, permanent address, work place, monthly income, caste, nationality, duration of stay in Mizoram, etc.

Design: The sample incorporates 150 Mizo and 150 Non-Mizo, with 150 participants under each of the main cell of the design, for the comparison of culture 'Mizo and Non-Mizo' on the dependent variables of somatic symptoms and anger-hostility from the Symptom Questionnaire by Kellner, R. (1987).

Psychological Tools: Symptom Questionnaire (Kellner, R., 1987)- The Symptom Questionnaire is a 92 item yes/no questionnaire. It consists of four sub-scales having equal number of items (17 items) measuring anxiety (ANX), depression (DEP), somatic concerns (SC), and anger-hostility (AH); but the present study employed only Depression subscale. Besides six (6) items that are antonyms of the symptoms (well-being sub-scales) contended, relaxed, friendly and somatic well-being respectively are included under each of the sub-scales to support the exhaustively search of behavioural array. The SQ is a revised version of the Symptom-Rating Test

Results and Discussion

Subject-wise scores on the specific items of the Somatic Symptom sub-scale and Anger-Hostility sub-scale of the Symptom Questionnaire (SQ) were analyzed and the results are as follows-

Table - 1: Mean, SD, SEM, Skewness, Kurtosis of the whole sample.

Culture	Stats	Somatic Symptom	Anger-Hostility
Mizo	Mean	32.76	31.02
	SD	4.06	4.72
	SEM	0.41	0.47
	Kurtosis	-0.66	-0.84
	Skewness	-0.14	0.13
Non-Mizo	Mean	37.95	36.78
	SD	5.51	4.79

	SEM	0.55	0.48
	Kurtosis	-0.21	-0.97
	Skewness	-0.71	-0.07

Descriptive statistics analysis (Table -1) shows differences of ‘culture’ (Mizo and Non- Mizo) on mean scores. Non - Mizo participant scored higher mean on Somatic Symptom (M=37.95) and Anger-Hostility (M=36.78). Skewness and Kurtosis results highlighted the normal distribution of the sample.

Table - 2: Reliability statistics (cronbach alpha, split-half), Levenes test of homogeneity of variance, Brown-Forsythe of the whole sample on the behavioural measures

Reliability			Homogeneity of Variance	
	Alpha	Split-half	Levene	Brown-forsythe
Somatic Symptom	.85	.76	.01	.00
Anger-Hostility	.86	.71	.92	.00

Reliability statistics (Table-2) using ‘Cronbach-Alpha’ and ‘Split-Half reliability’ shows reliability of Somatic Symptom sub-scale at .85 and .76 respectively. ‘Cronbach-Alpha’ and ‘Split-Half reliability’ reliability of Anger-Hostility sub-scale was found to be .86 and .71 respectively. This shows the applicability of the scale in the present population. The Levene’s Test of Homogeneity of Variances revealed insignificant results and Brown Forsythe shows significant result depicting the homogeneity of the sample.

Table - 3: Pearson Correlation of the whole sample on the behavioural measures

Pearson Correlation	
Variables	Anger-Hostility
Somatic Symptom	.50**

** Correlation is significant at the 0.01 level.

Table - 4: One-Way ANOVA of the whole sample on the behavioural measures

DV	IV	Sum of Squares	df	Mean Square	F	Sig.	Eta sq
Somatic Symptom	Culture	1346.80	1	1346.80	57.53	0.00	.47
Anger-Hostility		1658.88	1	1658.88	73.30	0.00	.52

The Pearson Correlation table (Table -3) revealed significant positive correlation between the variables hence depicting as somatic symptom increases, hostility increases and as they decrease, so does the other variable. The One-Way

ANOVA result (Table- 4) showed significant effect of culture on Somatic Symptom ($F=57.53$, $p<.05$, $\eta^2=.47$) and Anger-Hostility ($F=73.30$, $p<.05$, $\eta^2=.52$). The One-Way ANOVA result indicated significant mean variances among the two groups on the variable with effect size of 47% on Somatic Symptom and 52% on Anger-Hostility.

Conclusion

The data from this study illustrates the correlation of somatic symptom and anger-hostility among two distinct but interacting cultures, i.e., Mizo and non-Mizo. The results have proven our hypotheses set forth at the beginning of the study by demonstrating the positive relationship of somatic symptoms and anger-hostility. Moreover, mean variances were found among the groups 'Mizo and Non-Mizo' on the dependent variables. Significant effect of culture 'Mizo and Non-Mizo' on the dependent variables were observed. The findings of this research have been supported by other studies; Kellner et al. (1985) found that Somatic symptoms were positively correlated with anger-hostility. Tseng (2001) found cultural differences on the dependent variables.

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National integration, Anxiety and Depression among Mizo and Non-Mizo (Migrants) in Mizoram

Zokaitluangi

Abstract: *The present study examines culture differences and the relationship between national integration, anxiety and depression in a sample of 200 adults grouped into 100 Mizo and 100 Non-Mizo(Migrants) living in Mizoram, ranging in age from 20 to 35 years. Data was collected through the use of National Integration Scale, Beck Anxiety Inventory and Beck Depression Inventory-II. Psychometric adequacy and parametric statistic assumptions were checked for the selected population. Pearson correlation and One-Way ANOVA analysis were applied. The present study contributes to an emerging understanding of the relationship between culture, national integration, anxiety and depression. Implications of the present findings for future research are discussed.*

Keywords: *National Integration, Anxiety, Depression, Culture.*

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Introduction: Culture is broadly defined as a common heritage or set of beliefs, norms, and values (DHHS, 1999). It refers to the shared, and largely learned, attributes of a group of people. Anthropologists often describe culture as a system of shared meanings. It is the characteristics and knowledge of a particular group of people, defined by everything from language, religion, cuisine, social habits, music and arts. People who are placed, either by census categories or through self-identification, into the same racial or ethnic group are often assumed to share the same culture. Yet this assumption is an over-generalization because not all members grouped together in a given category will share the same culture. Many may identify with other social groups to which they feel a stronger cultural tie such as being Catholic, Texan, teenaged, or gay.

Culture is as applicable to any groups, such as the majority of Mizo living in Mizoram, as it is to racial and ethnic minorities living in the same place. As noted, the term "culture" is also applicable to the shared values, beliefs, and norms established in common social groupings, such as adults trained in the same profession or youth who belong to a gang. The phrase "cultural identity" refers to the culture with which someone identifies and to which he or she looks for standards of behaviour (Cooper & Denner, 1998). Given the variety of ways in which to define a cultural group, many people consider themselves to have multiple cultural identities.

A key aspect of any culture is that it is dynamic: Culture continually changes and is influenced both by people's beliefs and the demands of their environment (Lopez & Guarnaccia, 2000). Immigrants from different parts of the world arrive in the United States with their own culture but gradually begin to adapt. The term "acculturation" refers to the socialisation process by which minority groups gradually learn and adopt selective elements of the dominant culture. Yet that dominant culture is itself

transformed by its interaction with minority groups. And, to make matters more complex, the immigrant group may form its own culture, distinct from both its country of origin and the dominant culture. Acculturation is a common phenomenon in the experiences of immigrants as well as refugees, indigenous peoples, sojourners, international students, guest workers, and asylum seekers (Berry, 1997). It refers to the changes individuals undergo as they move from their society of origin to a society of settlement. The Chinatowns of major cities in the United States often exemplify the blending of Chinese traditions and an American context.

Some societies have been built by immigration over the centuries, and this process may be a continuing one, guided by a deliberate immigration policy. Murphy (1965) argued that societies that are supportive of cultural pluralism provide more positive settlement context for two reasons: they are less likely to enforce cultural change (assimilation) or exclusion (segregation and marginalization) on immigrants, and they are more likely to provide social support both from the institutions of the larger society (e.g., culturally sensitive health care and multicultural curricula in schools), and from the continuing and evolving ethnocultural communities that usually make up pluralistic societies. However, even where pluralism is accepted, there are well-known variations in the relative acceptance of the specific cultural, racial and religious groups. Those groups that are less well accepted often experience hostility, rejection and discrimination, one factor that is predictive of poor long-term adaptation.

After moving to a new culture, individuals meet many challenges new language, different customs and laws, distinct norms or social behaviour, etc. Facing such challenges often brings a certain amount of stress, known as acculturative stress. Research has shown that acculturative stress is an important factor in the mental health of immigrants, as it increases the risk for various psychological problems. Several variables are associated with the degree of acculturative stress. The greater the differences between the two cultures, the higher the level of anxiety and depression with corresponding lowered national integration. The reason for moving to the new culture is a significant factor, as is the degree of receptiveness of the host society. The process of acculturation and the psychological effects of acculturative stress on communities and on individuals have been increasingly recognised as affecting the majority population as well as the immigrant, indigenous, and other minority groups that together comprise the changing national integration. From this perspective, the acculturation process is conceptualised as progressive and dynamic, continuing over several generations. It involves acquisition and retention as well as relinquishing of values, thought patterns, and social behaviours of both majority and minority population groups as their interactions are modified by circumstances and over time. For behavioral shifts, the fewest behavioral changes result from the separation strategy, whereas more results from the assimilation strategy; integration involves the selective adoption of new behaviors from the larger society and retention of valued features of one's heritage culture; and marginalization is often associated with major heritage culture loss and the appearance of a number of dysfunctional and deviant behaviors. Integration for groups, as well as for the individuals who comprise those groups is both social and psychological phenomena. The outcome of acculturative stress is not a finite

end point, but rather a continuous process.

National integration is the feeling of togetherness or oneness towards one's own country irrespective of their individual differences with regard to religion, region, race, culture or caste. Mizoram is a multiracial and multilingual state. The population of Mizoram consisted of many clans and sub-clans as well migrants from the relative boundaries of the state. There is a need to preserve the national integration within the state. The feeling of oneness among the entire citizen is important for the overall stability and growth of the state. Since there are evident differences between the heritage culture and the migrants' culture, the process of acculturation adopted by the migrants plays an important role in integration within Mizoram

Anxiety is a state of psychic distress characterised by fear, apprehension, and physiological arousal. It is defined as a future-oriented state involving perceived uncontrollability and unpredictability over dangerous events or the person's emotional response to those events (Barlow, 2002). Hovey et al., (2002) found that Mexican migrants' farm workers who experience elevated acculturative stress are susceptible to the development of anxiety-related disorders and highlight the importance of establishing prevention and treatment services for migrant farm workers. Levecque et al., (2007) studied depression and generalised anxiety in the general population in Belgium and compared between native and immigrant groups. They found that depression and generalised anxiety are more prevalent in the immigrants, the population originating from Turkey and Moroccan than the population groups originating from within the European Union.

Depression is a mental state, organic or circumstantial, characterised by prolonged and disproportionate feelings of sadness, pessimism, helplessness, apathy, low self-esteem and despair. According to the cognitive theory of depression (Beck, 1987), depression is associated with pessimistic expectancies, a negative view of the future comprising one aspect of the negative cognitive trait. Hector M. Gonzalez (2001) studied the association between immigration and prevalence of depression in older Mexican Americans. The study found that Mexican Americans have a higher prevalence of depression than Non-Hispanic Caucasians and African Americans and are first to report the prevalence and risk of depression for older U. S born and immigrant Mexican Americans. The high prevalence of depression of the least acculturated group may be related to cultural barriers encountered by immigrants and less-accultured older Mexican Americans and to poorer health status.

Various explanations have been proposed for these variations in anxiety and depression rates. Certain cultures have family-oriented cultural values, which could be path-protective. For example, socioeconomic adversity and interpersonal and family problems were found to be major risk factors for depressive disorders in Pakistan, whereas supportive family and friends may protect against the development of these disorders (Mirza & Jenkins, 2004). Similar trends have been seen in south-Asian communities in England (Bhugra et al., 1999). Primary care research has shown that in the UK, people of south Asian origin are less likely to have their psychological difficulties (especially depression) identified (Gillam et al., 1980). Studies from the USA have also shown that primary care physicians are less likely to detect depression among African American and Hispanic patients than among Whites, especially if doctor and patient are of a different race (Leo et al., 1998;). In Australia too there are

substantial variations in the detection of depressive symptoms in GP patients depending on the ethnic background of patients, with Asian patients being particularly under-diagnosed (Comino et al., 2001). Cumulative stresses during times of transition, relocation, and a strong sense of personal uncertainty, anomie, and social isolation also tend to increase the risk of depression and anxiety (Kaplan & Marks, 1990). These factors frequently accompany resettlement and cultural minority status, heightening the risk of depressive symptoms. Acculturation can produce psychological distress and has been associated with mental health outcomes in inverse, direct, and curvilinear relationships. Few studies have considered the roles of culture and acculturation level on the ways depression is manifest. Research on acculturation and depression has found that less acculturated elderly Hispanic immigrants were more likely to be depressed than were their more acculturated counterparts (Haan and Hinton, 2001). Few small sample studies of Asian elders also reported that immigrants who were more acculturated to the host society tended to have better mental health status than those who were less acculturated. (Thompson, Murphy, & Gallagher-Thompson, 2001).

There are sufficient theoretical foundations and empirical findings of acculturation stress on psychological health for the basis of formulating the present study. Mizoram is a multiracial and multilingual state. There is a strict policy in Mizoram for all the immigrants to have an Inner Line Permit, which allows them to reside in this state. So, we can say that the dominant population may not be too liberal and open minded towards the minority population. In the absence or lack of national integration, acculturation stress has been linked to depression, anxiety, stress, etc. Minority populations often encounter such problems as they are usually the target of discrimination and negative attitudes. The present study will try to highlight the anxiety and depression of Mizo and Non-Mizo in correlation to national integration. Though there is ample evidence that acculturation stress has affected the integrity of the state, no researches have been done in this direction. So, the present study aims at understanding the psychological effects of acculturation to the majority population as well as the minority population. However, it is an exploratory research as it is to be the first endeavour and would satisfy an academic interest in providing a theoretical basis for suggesting further steps and improvement be made for national integration to the targeted population.

Objectives: The present study was designed to investigate the following objectives:

- 1) To examine group differences on national integration, anxiety and depression among the sample.
- 2) To examine the relationship of the behavioural measures of national integration, anxiety and depression among the sample.
- 3) To investigate independent and interaction effects of 'culture' on anxiety, depression and national integration among the sample.

Hypothesis: Based on the objectives, the following hypotheses were framed for the present study:

- 1) It is expected that there will be significant group differences on the level of national integration, anxiety and depression among the sample. Mizo is

expected to score higher on National Integration and Non-Mizo is expected to score higher on anxiety and depression.

- 2) It is expected that significant negative correlations will be seen between national integration and anxiety as well as national integration and depression. Significant positive correlation will be seen between anxiety and depression.
- 3) It is expected that there will be a significant effect of 'culture' on anxiety, depression and national integration among the sample.

Methodology

Sample: 200 adults comprising of 100 Mizo and 100 Non-Mizo (Migrants) served as participants following multi-stage sampling procedure, their age ranges between 20 to 35 years.

Design: The sample incorporates 100 Mizo and 100 Non-Mizo (migrants). These two groups have been grouped under 'culture' since we are comparing Mizo and Non-Mizo (migrants), both having different culture background. 100 participants were set under each of the main cells of the design, for the comparison of 'Mizo and Non-Mizo' on the dependent variables.

Psychological Tools: National Integration Scales: The National Integration Scales (NI) was constructed by the researcher for the purposed of the present study, and taking leads from the National Integrity Assessment of the Royal Government of Bhutan (2009). It contained 22 items and higher scores indicate higher national integrity.

- 1) **Beck Anxiety Inventory (BAI; Beck, & Steer, 1990)** - The BAI evaluates both physiological and cognitive symptoms of anxiety. The BAI consists of 21 items; each item is descriptive of a symptom of anxiety and is rated on a scale of 0 to 3. The highest possible score is 36. A score that is in the range of 0 to 7 reflects very low anxiety levels.
- 2) **Beck's Depression Inventory - II (BDI-II; Beck, Steer & Brown 1996):** The BDI-II is scored by summing the ratings for the 21 items. Each item is rated on a 4-point scale ranging from 0 to 3. Each of these items contains seven options rated, in order, 0, 1a, 1b, 2a, 2b, 3a, 3b, to differentiate between increases and decreases in behaviour or motivation. The higher the score, the greater the level of depression.

Statistical Analyses: Descriptive statistics such as Means, standard deviations and reliability were calculated. Pearson's Correlation was used to assess the relationship between the variables. One-Way ANOVA was also done to mean variances of the two groups.

Results and Discussion: Subject-wise scores on the specific items of the National Integration (NI), Beck Anxiety Inventory (BAI) and Beck Depression Inventory-II (BDI-II) were analysed. Descriptive statistics, internal consistency, item validity and correlation matrix of the scales of the behavioural measures for the whole sample are as follows-

Table- 1: Mean, SD, SEM, Skewness, Kurtosis of the whole sample.

Culture	Stats	NI	BAI	BDI
Mizo	Mean	26.63	36.64	36.17
	SD	9.11	3.91	4.20
	SEM	0.91	0.39	0.42
	Kurtosis	-0.63	-0.20	-0.40
	Skewness	-0.13	-0.18	-0.45
Non-Mizo	Mean	25.75	34.08	36.93
	SD	8.85	4.42	4.69
	SEM	0.89	0.44	0.47
	Kurtosis	-0.95	-0.75	-0.68
	Skewness	0.07	0.34	-0.01

Descriptive statistics analysis (Table-1) shows differences of ‘culture’ (Mizo and Non-Mizo) on mean scores. Mizo scored higher on National Integration (M=26.63) and Anxiety (M=36.64) whereas Non-Mizo scored higher mean on Depression (M=36.93). The results of Skewness and Kurtosis highlighted the normal distribution for the selected dependent variables.

Table-2: Reliability statistics (Cronbach alpha, split-half) of the whole sample on the behavioural measures

Reliability		
	Alpha	Split-half
NI	.92	.90
BAI	.76	.73
BDI-II	.79	.80

The psychometric adequacy of the psychological tools used was done, to confirm the trustworthiness of the selected scales for the target population, and the reliability proved the trustworthiness of the selected psychological scale for further analysis as. Reliability statistics (Table-2) using ‘Cronbach-Alpha’ and ‘Split-Half reliability’ shows the reliability of National Integration at .92 and .90 respectively. ‘Cronbach-Alpha’ and ‘Split-Half reliability’ reliability of Beck Anxiety Scale was found to be .76 and .73 respectively and for Beck Depression Inventory was .79 and .80 respectively.

Table-3: Pearson Correlation of the whole sample on the behavioural measures

Pearson Correlation			
Variables	NI	BAI	BDI-II
NI	1	-.31**	-.40**

BAI		1	.56**
BDI-II			1

** Correlation is significant at the 0.01 level.

The Pearson Correlation table (Table 3) revealed significant negative correlations between National Integration and Anxiety ($r = -.31$; $p < .01$), significant negative correlations between National Integration and Depression ($r = -.40$; $p < .01$) indicating that when national integration increases, anxiety and depression increases. A significant positive correlation was found between Anxiety and Depression ($r = .56$; $p < .01$) indicating that when anxiety increases, depression increases or the other way around. The Levene's Test of Homogeneity of Variances (Table-4) revealed insignificant results depicting the homogeneity of the sample.

Table-4: Levene's test of homogeneity of variance of the whole sample on the behavioural measures

Variables	Homogeneity of Variance
	Levene
NI	.95
BAI	.09
BDI-II	.24

Table- 5: One-Way ANOVA of the whole sample on the behavioural measures

DV	IV	Sum of Squares	df	Mean Square	F	Sig.	Eta sq
NI	Culture	38.72	1	38.72	0.48	0.49	.05
BAI		327.68	1	327.68	18.80	0.00	.29
BDI-II		28.88	1	28.88	1.46	0.23	.09

To find out the effects of culture on the dependent variables, one-way ANOVA was computed and the finding was presented (Table-5). The result showed a significant effect of 'culture' on anxiety but insignificant mean variances were seen among the other variables. The mean difference in the anxiety of the two culture groups was found to be statistically significant ($F=18.80$, $p < .05$, $\eta^2=.29$) indicating a significant variance in participants' Anxiety caused by Cultural differences.

Conclusion: The data from this study illustrate the national integration, anxiety and depression on two cultures, i.e, Mizo and Non-Mizo (migrants) living in Mizoram. The result indicated higher national integration and anxiety among the Mizo while Non-Mizo is higher on depression. Various explanations have been proposed for these variations in depression rates. Migration can cause psychological distress as a result of traumatic experiences prior to migration, separation from parents and friends, and difficulties adjusting to a new, alien environment (Bhugra, 2001). Significant relationships were also seen between national integration, anxiety and depression and significant effects of culture was observed on the dependent variables. Findings have been supported by studies done by Levecque et al., (2007) and Gonzalez (2001). The effects of acculturation add another dimension to the influence of cultural factors on the

development of mental illnesses including depression. Social stigma associated with mental illness in some cultures may play a role, although stigma levels in relation to depression may be changing in some ethnic groups due to acculturation (Fogel & Ford, 2005). Being the dominant culture, the Mizo participants may feel more comfortable; have a higher sense of belongingness, felt more secure, have higher integrative attitude and an ownership attitude for the context in which the study is being conducted, all these factors may play an important role in their higher mean score on national integration. However, their higher score on anxiety was unexpected but factors such as societal expectation, responsibility etc. could result in a higher score. Furthermore, Non-Mizo may feel dejected from the heritage culture; they may be threatened in some way or another which could result in their higher mean scores on depression. Such assumptions may be further examined for the conclusion.

Limitations: Although, it was designed to be the systematic and authentic research, the present study is not free from limitations. A possible limitation of the study is that the present study was conducted on adults only, which raise a number of methodological issues concerning the external validity of the findings for all age categories and all socio- economic status level.

Suggestions for further research: It would be worthwhile to test the present finding generalising to a different group of the same population and other population. Further extended studies by incorporating larger sample size and more repetitive measures of the psychological variables are desirable.

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Importance of Life Skills Education for Preventing Adolescents Risk Behavior

Abstract: *Adolescence is a transition period between childhood and adulthood and is one of the most dynamic periods of human development. During this period, a combination of biological, psychological and social forces influence in their development. Adolescents have frequent mood changes reflecting feelings of anger, sadness, happiness, fear, shame, guilt, and love. The life of adolescents are becoming miserable due to many reasons, they are becoming individuals who are less motivated, less confident and are engaging in antisocial activities and spoiling their valuable life. Generally, adolescents are vulnerable to peer pressure and a number of them are pushed into action without giving any thought to consequences. Many of them are found experimenting with smoking, alcohol, tobacco or drugs and also with sex for various reasons including the peer pressure. Adolescents need help and guidance in decision-making, problem-solving, critical thinking, developing interpersonal skills, self-awareness, empathy, coping with stress and managing emotions. Life skills training is an efficacious tool for empowering the youth to act responsibly, take initiative and take control. By developing life skills adolescents will translate knowledge, attitudes and values into healthy behaviour, such as acquiring the ability to reduce special health risks and adopt healthy behaviour that improve their lives in general.*

Keywords: *Adolescents, Life Skills Education, risk behaviour*

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Introduction: Adolescence is a challenging transitional period for many young people. They go through many changes in the physical, cognitive, emotional and social development of their life. Adolescence is the period of human growth and development that occurs after childhood and before adulthood, from ages 10 to 19 years. The process of adolescence is a period of preparation for adulthood during which time several key developmental experiences occur. Besides, physical and sexual maturation, these experiences include the movement toward social and economic independence, and development of identity, the acquisition of skills needed to carry out adult relationships and roles, and the capacity for abstract reasoning (WHO, 2013).

Adolescence is a concept encompassing physical and emotional stages of transition from childhood to adulthood. With the dramatic physical changes and development, adolescents worldwide find themselves in a situation characterised by an uncertain status and events might affect their concept of their own (Shipra Nagar, Shubhangna Sharma and Goldy Chopra, 2008).

Adolescents are a diverse group and are in varying situations of risk, status and environments. During adolescence, hormonal changes lead to onset of puberty, sudden and rapid physical growth and development of secondary sexual characteristics. Psychological and emotional changes like an assertion of self-identity and independence, sex drive, and attraction towards the opposite sex take place simultaneously. adolescents are often not aware of adolescent-friendly sources of care, which combined with their limited knowledge hinders their ability to make informed choices to protect and promote their own well-being. (Parida, Prasanta Kumar 2012)

World Health Organization (WHO) has defined life skills as, “*the abilities for adaptive and positive behaviour that enable individuals to deal effectively with the*

demands and challenges of everyday life". UNICEF defines life skills as, "*a behaviour change or behaviour development approach designed to address a balance of three areas: Knowledge, attitude and skills*". Life skills are those essential abilities that help to promote mental well-being and competence in young people as they face the realities of life. Life skills enable individuals to translate knowledge attitudes and values into actual abilities-i.e. what to do and how to do it. Life skills are abilities that enable individuals to behave in healthy ways, given the desire to do so and given the scope and opportunity to do so (Pooja Yadav and Naved Iqbal, 2009).

Life skills empower young people to take positive action to protect them and promote health and positive social relationships. It also entails being able to establish a productive interpersonal relationship with others (Aparna.N and Raakhee.A.S 2011). Core life skills play an essential part of adolescents which are the future of our country. Core Affective Life Skill has a positive relationship with Self-Concept of adolescents which means those who possess these essential skills are better confidence in all aspects (Khere, Sandhya and Khosla, Shivani, 2012).

Core Life skills: The analysis of the life skills suggests that there is a core set of skills that are at the heart of skills-based initiatives for the promotion of the health and well-being of children and adolescents. These are listed below:-

Decision making

Decision making helps us to deal constructively with decisions about our lives. This can have consequences for health if young people actively make decisions about their actions in relation to health by assessing the different options, and what effects different decisions may have.

Problem solving

Problem solving enables us to deal constructively with problems in our lives. Significant problems that are left unresolved can cause mental stress and give rise to accompanying physical strain.

Critical Thinking

Critical thinking is an ability to analyse information and experiences in an objective manner. Critical thinking can contribute to health by helping us to recognise and assess the factors that influence attitudes and behaviour, such as values, peer pressure, and the media.

Creative thinking

Creative thinking contributes to both decision making and problem-solving by enabling us to explore the available alternatives and various consequences of our actions or non-action. It helps us to look beyond our direct experience, and even if no problem is identified, or no decision is to be made, creative thinking can help us to respond adaptively and with flexibility to the situations of our daily lives.

Effective communication

Effective communication means that we are able to express ourselves, both verbally and non-verbally, in ways that are appropriate to our cultures and situations. This means being able to express opinions and desires, but also needs and fears. And it may mean being able to ask for advice and help in a time of need.

Interpersonal relationship skills

Interpersonal relationship skills help us to relate in positive ways with the

people we interact with. This may mean being able to make and keep friendly relationships, which can be of great importance to our mental and social well-being

Self-awareness

Self-awareness includes our recognition of ourselves, of our character, of our strengths and weaknesses, desire and dislikes. Developing self-awareness can help us to recognise when we are stressed or feel under pressure. It is also often a prerequisite for effective communication and interpersonal relations, as well as for developing empathy for others.

Empathy

Empathy is the ability to imagine what life is like for another person, even in a situation that we may not be familiar with. Empathy can help us to understand and accept others who may be very different from ourselves, which can improve social interactions, for example, in situations of ethnic or cultural diversity.

Coping with emotions

Coping with emotions involves recognising emotions in ourselves and others, being aware of how emotions influence behaviour and being able to respond to emotions appropriately. Intense emotions, like anger or sorrow, can have negative effects on our health if we do not react appropriately.

Coping with stress

Coping with stress is about recognising the sources of stress in our lives, recognising how this affects us, and acting in ways that help to control our levels of stress. This may mean that we take action to reduce the sources of stress, for example, by making changes to our physical environment or lifestyle. Or it may mean learning how to relax so that tensions created by unavoidable stress do not give rise to health problems.

Problems faced by youth: Adolescence is a transition period of development and adolescents are considered as the productive members of a society. Now a days the life of adolescents are becoming miserable due to many reasons, they are becoming individuals who are less motivated, less confident and are engaging in antisocial activities and spoiling their valuable life.

Adolescence is a time for excitement, growth and change. Sometimes adolescents divert their energy into more experimental activities such as smoking, drugs, fighting and breaking rules. An adolescent faces problems in certain areas of life which could lead to role diffusion or negative identity, mismatch abilities and desires. The internal stress and social expectations lead to moments of uncertainty, self-doubts and disappointment in them and as well as the society.

Adolescents have frequent mood changes reflecting feelings of anger, sadness, happiness, fear, shame, guilt, and love. Very often, they are unable to understand the emotional turmoil. They do not have a supportive environment in order to share their concerns with others. Adolescents need help and guidance in decision-making, problem-solving, critical thinking, developing interpersonal skills, self-awareness, empathy, coping with stress and managing emotions. Many adolescents do not receive life skills education within the homes, they are very vulnerable and need more extra care to fight and come up with their life.

What is Life Skills Education (LSE): Life skill education is a value added program which aims to provide students with strategies to make healthy choices that contribute to a meaningful life. Life skills education is based on the teaching of generic life skills and includes the practice of skills in relation to major health and social problems. In life skills education, children are actively involved in a dynamic teaching and learning the process. The methods used to facilitate this active involvement include working in small groups and pairs, brainstorming, role play, games and debates.

The main objective of life skill education is to enable the learner to develop a concept of oneself as a person of worth and dignity. Life skill education is a basic learning need for all individuals. Various skills like leadership, responsibility, communication, intellectual capacity, self-esteem, Interpersonal skill etc. extends its maximum level if it is practising effectively

A life skill teaching promotes the learning of abilities that contribute to positive health behaviour, positive interpersonal relationships, and mental well-being. Ideally, this learning should occur at a young age, before negative patterns of behaviour and interaction have become established.(WHO)

Importance of Life Skills Education : There are many factors which promote high-risk behaviour such as alcoholism, drug abuse and casual relationships such as boredom, rebellion, peer pressure and curiosity. The psychological push factors such as the inability to tackle emotional pain, conflicts, frustrations and anxieties about the future are often the driving force for high-risk behaviour. Life skills training is an efficacious tool for empowering the youth to act responsibly, take initiative and take control. It is based on the assumption that when young people are able to rise above emotional impasses arising from daily conflicts, entangled relationships and peer pressure, they are less likely to resort to anti-social or high-risk behaviours(CBSE)

Life Skills Education enables young people to handle stressful situations effectively without losing one's temper or becoming moody, learning to disagree politely with the use of appropriate words which are important for the development of self-esteem, positive attitudes, making a firm stand on values, beliefs and cultural differences. When an individual learns all the basic skills to cope with challenges individuals will feel more confident, motivated, and develop a positive attitude towards life, thus, make more mature and adult-like decision, starts taking responsibilities for their actions and in turn refrain from risk taking and risky behaviours and become more useful people for the next generation. (Nasheeda, A. 2008).

Developing life skills helps adolescents translate knowledge, attitudes and values into healthy behaviour, such as acquiring the ability to reduce special health risks and adopt healthy behaviour that improve their lives in general (such as planning ahead, career planning, decision-making, and forming positive relationships). It is through life skills that teenagers can fight these challenges and protect themselves from teenage pregnancy, STDs, HIV/AIDS, drug violence, sexual abuse, and many other health-related problems. Hopefully, developing life skills among adolescents will empower girls to avoid pregnancy until they reach physical and emotional maturity, develop in both boys and girls responsible and safe sexual behaviour, sensitivity and equity in gender relations, prepare boys and young men to be responsible fathers and friends, encourage adults, especially parents, to listen and respond to young people,

young people avoid risks and hardships and involve them in decisions that affect their lives.(Life skills module 7)

Effectiveness of Life Skills Education from Research: Botvin. J (1998) in his studies indicates that Life Skills education does generalise well to a number of problem behaviours like cigarette smoking, alcohol use, marijuana use, and some new evidence from a pilot study that indicates that it can reduce violence-related behaviours. Life Skill Training approach to drug abuse prevention reduces initial experimentation with tobacco, alcohol, and marijuana and can reduce the use of more serious levels of drug use including pack-a-day cigarette, smoking, polydrug use, and the use of illicit drugs.

Wei Liao, Jing-Mei Jiang, Bin Yang , Xin Zeng ,& Su-Su Liao(2010) in their study of how life-skills based HIV/AIDS Prevention Education changes the rural students of Primary School results shows that a four-hour life-skills-based HIV/AIDS prevention curriculum can improve students' HIV/AIDS knowledge and self-perceived level of life-skills in a short time even after controlling for other influencing factors.

Yadav, Pooja and Iqbal, Naved(2009) in their study also mention that Life skill training can specifically address the needs of children growing up in disadvantaged environments that lack opportunities to develop these skills. Life skills training do show positive results in bringing change in adolescent's attitude, thought and behaviour by providing a supportive environment for them.

Life skills lessened violent behaviour; increased pro -social behaviour and decreased negative, self-destructive behaviour; increased the ability to plan ahead and choose effective solutions to problems; improved self-image, self-awareness, social and emotional adjustment; increased acquisition of knowledge; improved classroom behaviour; gains in self-control and handling of interpersonal problems and coping with anxiety; and improved constructive conflict resolution with peers, impulse control and popularity.(UNODC 2007)

Conclusion: Adolescence is a transition period of development and adolescents are considered as the productive members of a society. Now a days the life of adolescents are becoming miserable due to many reasons, they are becoming individuals who are less motivated, less confident and are engaging in antisocial activities and spoiling their valuable life. Adolescents need help and guidance in decision-making, problem-solving, critical thinking, developing interpersonal skills, self-awareness, empathy, coping with stress and managing emotions. Life skills training is an efficacious tool for empowering the youth to act responsibly, take initiative and take control. When an individual learns all the basic skills to cope with challenges individuals will feel more confident, motivated, and develop a positive attitude towards life, thus, make more mature and adult-like decision, starts taking responsibilities for their actions and in turn refrain from risk taking and risky behaviours and become more useful people for the next generation. It is through life skills that teenagers can fight these challenges and protect themselves from teenage pregnancy, STDs, HIV/AIDS, drug violence, sexual abuse, and many other health-related problems. By developing life skills adolescents will translate knowledge, attitudes and values into healthy behaviour, such as acquiring the ability to reduce special health risks and adopt healthy behaviour that improve their lives in general.

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Abstract: This study aims at to give a clear picture of the impact of social change in the Mizo Society. The Mizo society is free and open society. There is no discrimination between man and women. The first phase of change has appeared in Mizo Society with the impact of Christian Mission towards the last part of 19th century. In addition to Christian mission, with the advent of British – Indian Government, the whole area of Mizo District has been subjugated to the British sway in 1898. Thus a large number of changes can be seen in Mizo society. However, the points of discussion in this paper would be concentrated into the following heads, namely, the social aspect, religious aspect, economic aspect and political aspect.

Keywords: *Social change, Christian Mission, British Indian Government, Warlike, Economic, Social, Politics, Religion.*

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Introduction: Change is the unchangeable law of nature. No society has ever been static and the socio-cultural change is a relative concept. Socially, economically, technologically and demographically, the society has passed through a number of phases. Even the Mizo society is no exception to this. This study aims at to give a clear picture of the impact of social change in the Mizo Society. To be specific, the points of discussion in this paper divide itself under the following heads, namely, the social aspect, religious aspect, economic aspect and political aspect. The scope of the paper is descriptive in nature relying on available secondary data.

The first phase of change has appeared in Mizo society with the impact of Christian Mission towards the last part of 19th century. Under the initiation of L H Lorrain and F W Savidge London Arthington Baptist Christian Mission has been established in Mizoram on 11 January 1894. As soon as the establishment of Baptist Christian Mission, with a view to being able to lead the people of Mizo society to Christianity, the Missionaries have opened a Mission school at Aizawl and reduced the Mizo language into writing. Then the Missionaries introduced the new educational system in the school and the main teaching method in the school has been based on Christian education. The introduction of the new educational system in the school has thus led to the adoption of a new way of life among the people of Mizo society.

In addition to the above, with the advent of British-India Government, the two Districts of Mizoram has been amalgamated into one District in 1898. Then the Mizo society had been added to the erstwhile Government of Assam for further administrative conveniences. The subjugation and amalgamation of Mizo society led to the emergence of the new political-administrative system. A series of changes have been appeared in Mizo society as a result of the emergence of the new political system.

Social Aspect: Basically, changes in regard to social aspect in Mizo society may be collected in large quantity for discussion. But only few item of changes in respect of customary practices would be put forward, such as custom in relating to warlike nature, custom relating to marriage and custom relating to death and burial.

(a) Change in warlike nature - In the olden days the people of Mizos were hardly and warlike. They always raided their neighbouring tribes and even fought amongst themselves. They used to fight and raid not for territorial annexation, but for social status and recognition as well as economic gain in terms of guns, gongs, cash as any other portable articles which could be found and then made off with them as fast as possible. The raiding also spelt glory for young warriors who longed for a chance to show their power and bravery.

However, with the introduction of a new administrative system by the British – India Government, the practice of head hunting and raiding to others have totally been abolished. In this regard, it is to be pointed out that British – India Government maintained law and order of Mizoram, imposed a restriction on the exercise of liberty of the people which stood against their raiding activities. Besides this, the Christian Missionaries, side by side, by way of preaching and teaching of Gospel had brought about a psychic change among the people of Mizo society which made them reluctant to include their indigenous practice of head hunting.

(b) Custom relating to marriage- Owing to the adoption of Christian faith and belief, the marriage system of the people of Mizo society has undergone a change in the form of compromise between the indigenous process and Christian method. The people of Mizos society in the olden days performed a marriage with a series of rites and ceremonies and offerings of sacrifices to both the evil and good spirits. But all these have been in disuse with the spread of Christianity among them. Now marriage is usually conducted in the Church by the Pastor helped by elders. Besides the practice of consuming intoxicating drink (zu) which was a common item in the celebration of marriage in the past has been abolished and in its place tea has been introduced in the Christian marriage. In the wedding dress too, change has taken place. Bridegrooms mostly wear suits, brides also in many cases used western dress.

(c) Custom relating to death and burial- Modifications have also occurred on the traditional custom of burying the dead among the people of Mizo society. This began since the Gospel came to this area. In the past, it was customary to burying the corpse near the house. But with the growth of religious consciousness in the line of Christianity, the old practice of bury the dead has been changed and modified with many additions and alteration. First, burial ground has been set up in every village or locality at a convenient place for all the people of locality or village to bury the dead. Secondly, the funeral ceremony is performed with a series of prayers based on Christian religion.

Religious aspect: Religion is deep-rooted in human nature and it is a very strong forces which controlled inner part of the human mind. The people of Mizo society were, therefore, superstitious and religious minded. They believed the existence of gods in rock, big tree, river, lake, etc. Their animistic faith and belief made them extremely superstitious. Their religious concept made room for the practice of bloody sacrifice. It also includes the performance of series of costly feasts for the benefit of the afterlife.

With the advent of Christianity in Mizo society, the superstitious minded and animistic belief of the people now disappeared. As such no animal has been given to the demon as part of the sacrifice. All the people are now Christianity in faith, in spite of giving an offering to the evil spirit, they used to preach the Gospel in various parts of the Globe.

Economic aspect: In fact, the economy of the people of Mizo society in the past was very simple and it was totally agrarian. Jhum was the only method of cultivation and the paddy was the principal crops in the jhum. Beside this, maize and other cash crops were grown too but in small measure. With all the product including the natural products, namely bamboo, tree, etc the people could meet their economic needs in those days.

With the adaptation of new economy policy, there has been development in all the field of the economy of Mizo society. The economy at present was largely limited to jhuming cultivation and it includes profession and trade, agriculture by the modern method, forest resource, fisheries, horticultural crops, small and medium scale industries.

Political aspect: The political system and the administration of Mizo society, in the olden days, was handled by the Chiefs. The Chiefs had elders to assist and advise them in the administration of their villages. The Chiefs and the Village officials are the main administrative body and their main function is to carry out the village administration efficiently for the welfare of the villagers.

As regards to judicial power, the Chiefs and the council of elders constituted the Village Court and decided all types of cases and disputes according to the customs to their village. Normally decision to cases made by the Chief was carried out and obeyed by the Villagers. The Chief and their elders were the highest Court of Justice.

In the post –Independent period, there were tremendous changes in the political set up of Mizo society. By the provision of Acquisition of Chief Right Act, 1954, the institution of chieftainship was altogether abolished with effect from 1th April 1955. As a result of the abolition of the institution of chieftainship, the affair of the village administration has been entrusted to the democratically elected village council, Hence all the administration, as well as judicial powers, were handled by the members of village council court.

An Overview

From the above discussion, a number of changes could be seen in large scale at every corner part of the Mizo society. These changes have brought many good results as well as bad results for the Mizo Society. In this way, it can be said that many items of the customary practices of Mizos are to be thrown away easily under the Christian

doctrine. It is, therefore, necessary and important to preserve the traditional norms, values, customary practices of the Mizo Society as far as practicable.

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Among High School Teachers in Mizoram

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Abstract: *The present study examines sex differences in organisational commitment and ethical decision making among a sample of 300 permanent Mizo High School Teachers (150 males and 150 females) following a multi-stage-random sampling procedure. Data was collected through the use of two self-report psychological measures Multidimensional Work Ethics Profile (MWEP) scale and Organizational Commitment Scale. Psychometric adequacy and parametric statistic assumptions were checked for the selected population. Pearson correlation and One-Way ANOVA was applied.*

Keywords: *Organizational Commitment, Ethical Decision, Sex.*

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Introduction: Mizoram literally means the ‘land of the hill people’ and the people of Mizoram are called ‘Mizo’. The majority of the population comprises ethnic tribes which are either culturally or linguistically linked, thus being fairly homogeneous, with some non-Mizo tribes and a few immigrants from neighbouring states and countries. Mizo society is close-knit, with a lot of awareness and involvement in community affairs. The primaeval Mizo religion was perhaps 300 years old and had Gods and spirits. The Mizo’s are now ardent followers of Christianity. This has also to a large extent influenced the work commitment and ethical decision making of the people. For the present study High school, Mizo teachers were selected as the sample as it comprises of the largest working population in an organised section in Mizoram.

Many studies have investigated the effects of organisational work on mental health and ethical decision making; these have focused mainly on first responders trained to handle traumatic events, such as rescue workers, firefighters, and police (Galea, 2005). The few studies focusing on public servants or company employees other than first responders were conducted among recovery workers such as construction workers, cleanup workers, and municipal workers (Gross, et al. 2006), transit workers responding to the 2001 World Trade Center attack (Ehring, et al. 2011) or recovery workers involved in later phases of the response to the 2005 Pakistani

earthquake. These studies indicated that the mental health and ethical decision making of the workers involved was affected by exposure to traumatic events in the course of their work (Cukor, et al. 2011) or the duration of the work engagement (Wisnivesky, et al. 2011), as well as by disaster-related damage experienced, such as losing family members or friends or household goods and property damage.

A number of studies have examined the impact of gender/sex on ethical decision-making and occupational commitment; the findings of this body of research do not provide consistent answers. Furthermore, very few of these studies have incorporated cross-cultural samples. These conflicting pressures on both men and women seem to be reflected in the small body of existing research that looks at gender and ethics behaviour and organisational commitment in specifically within public relations.

Ethical decision making - Ethical decision making refers to choosing the option that is determined to be the moral or legal “right” choice, even if the other alternative(s) are very attractive and even if you can “get away with” the less ethical choice. One avenue increasingly being pursued by researchers in their quest for a better understanding of ethical judgments and behaviour at work is that of religion (Kolodinsky et al., 2008). This avenue has much intuitive appeal is given ethics, in its barest sense, is a choice between right and wrong, and world religions, through the values and principles they espouse, seek to offer their adherents principles, values, norms, and beliefs (often documented in religious codes such as the Bible or Qur‘an) for making these choices (Parboteeah et al., 2008).

The theory of Protestant Work Ethic ideas developed by Max Weber suggest that we fulfil our duty to God by being diligent and hardworking because hard work contributes to the morals of the individual and to the health of society. A more contemporary approach to measuring work ethics was used by Miller et al. (2002), who constructed the Multidimensional Work Ethic Profile (MWEP). The MWEP is based on the notion that work ethic is not a single unitary construct, such as the Protestant Work Ethic. Instead, Miller et al.’s research show it to be a collection of attitudes and beliefs

affecting work behaviours, defined as “a commitment to the value and importance of hard work”. An individual espousing a high work ethic would place great value on hard work, autonomy, wise and efficient use of time, delay of gratification, and the intrinsic value of work.

While sex differences are found in ethical decision making, they are not consistent. For example, Grunig et al. (2000) report that: At least one study of public relations students suggests ethical differences based on respondents' gender. Wakefield (1993) found that 12 times as many female as male students recognised an overriding responsibility to society as a whole. Twice as many males as female students recognised specific responsibilities to the general public. Nearly twice as many women as men recognised specific responsibilities to publics directly affected by a situation. Nearly twice as many male as female students expressed a preference for situational ethics. From these data, Wakefield concluded, “For whatever reasons, men and women studying public relations look at ethics through Different -coloured glasses” (p. 4). (Grunig et al., 2000, p. 59)

Organizational Commitment – Organizational commitment has been defined as the degree to which a person identifies with and participates in the life of an organisation (Porter, Steers, Mowday, Boulian, 1974). Some of the main predictors of organisational commitment include a positive communication climate, meaningful relationships, a high level of trust (Varona, 2002), sex and education achievement, can also contribute to the level of organisational commitment (Barker, Rimler, Moreno, & Kaplan, 2004). Older and more educated males expressed more identification and participation in an organisation as their expression of commitment. On the other hand, younger, less educated females expressed their commitment with loyalty (passive) to an organisation resulting from a limited amount of outside job opportunities (Bar-Hayim & Berman, 1992).

In the context of educational institutions, the commitment has been operationalized as the overall satisfaction, sense of belonging, the impression of education quality, and willingness to remain at the institution (Strauss & Volkwein,

2004). According to Strauss and Volkwein (2004), the most important factors in commitment in this context are academic and social integration, academic growth and development, and amount of financial aid. Furthermore, an organisation that communications concern and interest for its members will have a stronger organisational commitment (Boshoff & Mels, 1995).

As a result of strong organisational support, members are more likely to develop a stronger attachment to the organisation and experience a lower desire to exit (Loi, Hang-yue, & Foley, 2006). Individuals who develop a psychological attachment to an organisation, and who internalise the characteristics and perspectives of an organisation, are said to possess organisational commitment.

The degree to which individuals feel comfortable and free to express their faith and religious identity at work such as wearing religious clothes, discussing religious affiliations, and practices would likely affect his/her satisfaction and well-being (Kolodinsky et al. 2008) because of helping others (Batson and Gray, 1981) and working more hours than nonreligious others (Snir and Harpaz, 2004). There is a positive relationship between religiosity and job satisfaction, and between religiosity and organizational commitment (Sikorska-Simmons, 2005), religious beliefs affected organizational commitment more than age or income (York, 1981), moderated the relationship between job stressors and job motivation, job satisfaction (Jamal and Badawi, 1993), organizational commitment and turnover motivation (Jamal and Badawi, 1993); stressors were more likely to have a negative effect on job attitudes when employees had low levels of religiosity. Religious people had higher job involvement (Knotts, 2003), working more hours than nonreligious others (Snir and Harpaz, 2004). Religious individuals score higher on work centrality that may predict the opposite (Harpaz, 1998).

Rosser (2004) found that minority faculty as a group had lower organisational commitment than White faculty. The few studies on gender differences in organisational commitment have also produced inconsistent findings. One study found no significant gender variation (Xu, 2008). There are also two studies in contrast that found women's tendency to have lower organisational commitment than men (Callister,

2006) and men's tendency to lower organisational commitment than women (Smart, 1990). Smart's study (1990) showed that among tenured faculty, women tended to have higher organisational commitment than men, but among non-tenured faculty, there was no significant gender difference.

Based on the relevant studies, the present study is designed to tap the inter-correlations of organisational commitment and ethical decision making among the high school teachers in Mizoram.

Although there can be many antecedents attributed to the cause of ethical behaviour in an organisation context, researchers look into the level of commitment of the workers in relation to ethical judgements. As such, it is appropriate to study the relationship between ethical judgements and organisational commitment among the teachers of Mizoram.

Keeping in view the importance of ethical decisions and organisational commitment on human behaviour and lack of conclusive studies relating to it, it was thought worthwhile to undertake the present study. The present study is designed to elucidate the differential effects of their variables of 'sex' in the present post among the workers of the organisation, and to provide more insightful reasoning on job commitment and ethical decision-making among high school Mizo teachers.

Objectives:

The study aimed to:

- 1) Explicate the correlation inferences between the behavioural measures of organisational commitment and ethical decision- making (dependent measures).
- 2) To examine gender differences in the behavioural measures of organisational commitment and ethical decision- making

Hypothesis: The following hypotheses are set forth for the study:

- (1) Significant differences would be observed in organisational commitment and ethical decision-making.

- (2) The expectation with regards to the interaction effects of 'sex' differences are exploratory in nature, but it is expected that there will be significant sex differences on the behavioural measures.

Methodology:

Sample: 300 permanent Mizo High School Teachers (150 male and 150 female) will be selected by following multi-stage-random sampling procedure to serve as participants for the study. High school Mizo teachers have been selected as the sample as it comprises of the largest working population in an organised section in Mizoram. The background information of the participants such as age, birth order, educational qualifications, employment status, duration of service, the family structure (nuclear and joint), size of the family, space and other facilities available to each member of the family shall be recorded, with the objective to obtain truly representative sample and to control confounding variables for study.

Design: The study incorporates one-way classifications of variables of 'sex' (female and male). Under each cell, an equal proportion of Mizo High School Teachers (run by the Government of Mizoram), who has been regularised in the present post and 150 teachers in each shall be included for Psychoactive evaluation of the behavioural measures for study.

To meet the objectives of the research scheme, as envisioned in the foregoing, a factorial design with the one-way classification of variables and correlation designs may be employed.

Psychological tools:

- 1) **Work Ethics:** The short version of the Multidimensional Work Ethics Profile (MWEP) scale (Lim, Woehr, You & Gorman, 2007) is based on Miller et al.'s (2002) original measurement of work ethic as a multidimensional inventory. The 35 items were established by Lim et al. through exploratory factor analysis to determine the best 5 items from each dimension that retained the unique characteristics of the original 65-item MWEP scale. The scale is divided into a total

work ethic measure and 7 individual work ethic dimensions, for which the individual 7 dimensions are each measured with 5 items. The 35-item Multidimensional Work Ethic Profile has an internal consistency value of $\alpha=.747$.

- 2) **Organizational Commitment Scale:** It assessed participants' commitment to their organisation using the 8-item Affective Commitment subscale from Allen and Meyer's (1990) organisational commitment measure. Respondents indicate the degree to which they agree or disagree on a seven-point scale, ranging from 1 (strongly disagree) to 7 (strongly agree). The inter-item consistency of the affective factor of the organisational commitment scale was acceptable at $\alpha = 0.71$.

Results and Discussion:

Table- 1: Descriptive analysis (mean, SD, SEM, Skewness, Kurtosis) of the whole sample on the behavioural measures

Sex	Stats	Ethical Decision-Making	Organizational commitment
Male	Mean	49.84	19.29
	SD	6.62	3.91
	SEM	0.52	0.31
	Kurtosis	-0.55	-1.04
	Skewness	0.07	0.20
Female	Mean	48.01	19.26
	SD	6.53	4.38
	SEM	0.52	0.35
	Kurtosis	-0.64	-0.29
	Skewness	0.15	0.41
Total	Mean	48.93	19.27
	SD	6.63	4.15
	SEM	0.37	0.23
	Kurtosis	-0.60	-0.56
	Skewness	0.11	0.32

Subject-wise scores on the specific items of the Ethical Decision Making (MWEP) and Organizational commitment (OCS) were analysed. Descriptive statistics analysis (Table 1) shows differences of the 'sex' (male and female) on mean scores. Male participant depicted higher mean scores on Ethical Decision Making (MWEP) (M=49.84) and Organizational commitment (OCS) (M=19.29). Skewness and Kurtosis results highlighted the normal distribution of the sample is within an acceptable range.

Table- 2: Reliability statistics (Cronbach alpha, split-half), Levene's test of homogeneity of variance, Brown-Forsythe of the whole sample on the behavioural measures

Reliability				
	Alpha	Split-half	Levene	Brown-Forsythe
Ethical Decision Making	.74	.72	.16	.00
Organizational commitment	.64	.59	.29	.00

Reliability statistics (Table 2) using ‘Cronbach-Alpha’ shows the reliability of Ethical Decision Making (MWEP) at .74. ‘Split-Half reliability’ also shows the reliability of Ethical Decision Making (MWEP) at .72 ‘Cronbach-Alpha’ reliability of Organizational commitment (OCS) was found to be .64. ‘Split-Half reliability’ also shows the reliability of Organizational commitment (OCS) at .59. This shows the applicability of the scale in the present population. The Levene’s Test of Homogeneity of Variances revealed insignificant results and Brown-Forsythe shows the significant result, allowing us parametric analysis.

Table 3: Pearson Correlation of the whole sample on the behavioural measures

Pearson Correlation	
Variables	Organizational commitment
Ethical Decision-Making	-.043

Table 4: One-Way ANOVA of the whole sample on the behavioural measures

DV	IV	Sum of Squares	df	Mean Square	F	Sig.	Eta so
Ethical Decision Making	sex	270.112	1	270.112	6.248	.013	03
Organizational commitment		.078	1	.078	.005	.946	02

The Pearson Correlation table (Table 3) revealed an insignificant negative

correlation between the variables hence depicting that there is no significant relationship between the behavioural measures among the sample. The One-Way ANOVA result (Table 4) showed a significant effect of sex on Ethical Decision Making (MWEP) ($F=6.248$, $p<.05$, $\eta^2=.03$) indicating significant mean variances among the two groups on the variable with an effect size of 03%.

Conclusion: The above results show that no significant relationship was found between organisation commitment and ethical decision making. However, the result showed sex differences on the behavioural measures of organisational commitment and ethical decision making wherein males are higher in both measures. This finding has been confirmed by other findings that there are studies in that found women's tendency to have lower organisational commitment than men (Callister, 2006). Gender differences in organisational commitment have produced inconsistent findings. One study found no significant gender variation (Xu, 2008) while some studies found women to be higher in organisational commitment than men (Smart, 1990). While a number of studies have examined the impact of gender/sex on ethical decision-making, the findings of this body of research do not provide consistent answers as well (Grunig et al., 2000).

Limitations Suggestions for further research: Although it was designed to be the systematic and authentic research, the present study is not free from limitations. A possible limitation of the study is that the present study was conducted on Mizo High School Teachers which could raise a number of methodological issues concerning the external validity of the findings for all age categories and all socio- economic status level. It would be worthwhile to test the present finding generalising to a different group of the same population and other population.

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ETHNIC IDENTITY IN RELATION TO PERCEIVED ETHNIC DISCRIMINATION

Abstract

This study aimed to elucidate the relationship between ethnic identity and perceived ethnic discrimination among non-resident Mizos in the metropolitan cities of Mumbai, Kolkata, Delhi, and Bangalore. The participants comprised of 200 (100 male and 100 female) non-resident Mizos from each of the said cities (200x4= 800). Results revealed a negative correlation between ethnic identity commitment and perceived ethnic discrimination indicating that the higher the strength of ethnic identity the lower the perception of ethnic discrimination. Results also revealed that a substantial proportion of variance in perceived ethnic discrimination was explained by the strength of ethnic identity. Significant gender differences were found where men significantly scored higher than women in social exclusion, stigmatisation, workplace discrimination, threat/ aggression, total ethnic discrimination and ethnic identity exploration. The results were discussed with regard to strengthening of ethnic identity in order to buffer perception of ethnic discrimination.

Keywords: Ethnic Identity, Perceived Ethnic Discrimination, Non- Resident Mizo, Social Exclusion, Stigmatization.

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INTRODUCTION: Ethnic identity is the awareness of a person's affiliation with a certain ethnic group (Tajfel, 1981). It can also be defined as recognising which ethnic group one belongs to by observing the language, customs and beliefs associated with that group and determining if one's own language, customs and beliefs correspond with those of that specific group. According to the American Heritage Dictionary (2000), ethnicity is ethnic quality or affiliation resulting from racial or cultural ties. It derives from the ancient Greek word *ethnos*, which refers to situations in which people lived and acted together (Jenkins, 1997). According to Rotheram & Phinney (1987), ethnic

identity refers to the “sense of belonging to an ethnic group and the part of one’s thinking, perceptions, feelings, and behaviour that is due to ethnic group membership”. Individuals that have strong ethnic identity have explored their options and committed to an ethnic identity (Ontai-Grzebiak & Raffaelli, 2004). Thus, they self-identify as members of the group, endorse positive evaluations of their group, feel good about their membership in the group, and engage in ethnic traditions. In contrast, individuals low on ethnic identity are said to have little ethnic interest, they endorse negative evaluations of the group and of their membership in the group, and lack knowledge of, commitment to, or involvement in their group (Phinney, 1991).

A **commitment**, or sense of belonging, is perhaps the most important component of ethnic identity. Attachment or affective commitment has been included as a key component of group identity (Ashmore *et al.* 2004). The term commitment has been used in both social psychology (e.g., Ellemers, Spears, & Doosje, 1999) and developmental psychology (e.g. Roberts *et al.*, 1999) to refer to a strong attachment and a personal investment in a group. **Exploration**, defined as seeking information and experiences relevant to one’s ethnicity, is essential to the process of ethnic identity formation. Exploration can involve a range of activities, such as reading and talking to people, learning cultural practices, and attending cultural events. Although exploration is most common in adolescence, it is an ongoing process that may continue over time, possibly throughout life (Phinney, 2006), depending on individual experiences. Exploration is important to the process, because, without it, one’s commitment may be less secure and more subject to change with new experiences.

As noted by Wong, Eccles and Sameroff (2003), studies on ethnic minorities’ mental health that have looked at the implications of positive ethnic or racial identification have shown that attachment to one’s ethnic group, or feeling a strong sense of connection to one’s ethnic group, is one dimension of ethnic identity that may play a key role in maintaining psychological health as well as in managing different forms of ethnic devaluation (Crocker, Luhtanen, Blaine, & Broadnax, 1994). It has been suggested that a secure **ethnic identity** may buffer the negative effects of and improve one’s ability to cope with a discriminatory environment (Miller, 1999; Sellers & Shelton, 2003). Studies in the US among successful students of Mexican heritage have

also referred to the pride in their culture and ethnicity as a factor that contributed to their academic achievement (Arellano & Padilla, 1996). White, African American and Asian American college students' awareness of ethnic discrimination was negatively related to their evaluation of their own ethnic group (Luhtanen & Crocker, 1992). Many other studies indicated that healthy identification with one's ethnic group can be a psychological buffer against prejudice and discrimination (e.g., Cross, 1991; Phinney, 1996; Sellers, Smith, Shelton, Rowley, & Chavous, 1998).

Ethnic discrimination has been defined as unfair treatment received because of one's ethnicity, where "ethnicity" refers to various groupings of individuals based on race or culture of origin (Contrada, Ashmore, Gary, Coups, Egeth, Sewell, Goyal, & Chasse, 2000; Contrada *et al* 2001). Racism, a construct that encompasses related terms such as ethnic discrimination and prejudice, has been defined as the "the beliefs, attitudes, institutional arrangements, and acts that tend to denigrate individuals or groups because of phenotypic characteristics or ethnic group affiliation" (Clark, Anderson, Clark, & Williams, 1999, p. 805). Prejudice reflects an attitudinal dimension that consists of negative or stigmatising beliefs about a particular group (Dovidio, Brigham, Johnson & Gaertner, 1996). Racism can exert influence at the intrapersonal, individual, institutional, and cultural levels (Jones, 1997; Williams & Mohammed, 2009; Jones, 2001). Interpersonal racism, defined as "directly perceived discriminatory interactions between individuals whether in their institutional roles or as public and private individuals" (Krieger, 1999, p. 301), encompasses various experiences ranging from stigmatization, social exclusion, or workplace discrimination to physical threat and aggression (Brondolo, Pencille & Contrada, 2009; Brondolo *et al.*, 2009b).

Defining and measuring discrimination is a complex and difficult issue because of the ambiguity and uncertainty surrounding the concept of discrimination. It is hard to establish discrimination in an objective manner; therefore the judgement of discrimination is usually based on subjective evaluations or perceptions (Major and Sawyer, 2009). As a subjective judgement, **perceived discrimination** refers to the perception of the level or the frequency of discriminatory treatments that groups or individuals have been exposed to. From the target's perspective, an attribution to discrimination includes two components (a) he/ she should decide the treatment he/she

encounters is related to his/ her social or group identity. (2) He/ she should decide the treatment he/ she face is undeserved and unfair. Perceived ethnic discrimination may encompass such variables as Social Exclusion, Stigmatization, Discrimination at Work/School, and Threat/Aggression (Brondolo *et al.*, 2009a; Contrada *et al.*, 2010).

There has been a relatively large population of migration from North East India to other mega cities of India in the last decade, pulled by the search for employment and better educational opportunities and pushed by the socio-political unrest in the region (Ramesh, 2012). Prejudice and discrimination are said to be universal problems (Myers, 2002). The migrants from North East India in the metropolitan cities of India too have reported racial discrimination in the forms of sexual harassment, physical assault, lewd remarks, harassment by landlords, non-payment of salaries by employers, suspension without proper notification and reasoning (NESC&H, 2011). Migration growth rate from 2008 to 2009 was 13.62% and at this rate, an approximate number of people migrated in 2010 was close to 100,000 populations, numbering total population over 414,850. Australia, New Zealand, South East Asian countries remain a preferred foreign destination for NE students for higher education (Assam Chronicle, 2011)

The migration from Mizoram to the metropolitan cities in India has also been on the rise. According to the estimate of the leaders of the Mizo welfare organisations in various cities in late 2015, there were over 1000 non-resident Mizos each in Delhi, Kolkata and Guwahati, more than 600 in Bangalore, more than 300 each in Mumbai, Chennai, Pune, Nagpur and Hyderabad. Majority of them were between the ages of 18 to 40 years, most of them were students (75% to 85% approximately) and the rest were employed (15% to 30% approximately) Most of these students were financially dependent on their parents, and those who work work in the private and public sectors, whereas only a few were government servants.

The Mizo people are fairly collectivistic in nature (Fente & Singh, 2008), which is apparent in the way they always organise Mizo welfare associations in all the cities where the Mizos migrate in search of better educational and employment opportunities. This reflects a strong bond with each other, a strong ethnic identification amongst the population. However, it is also observed that a few do not attend the Mizo welfare events and services. As ethnic identification is often found to buffer the effects of

perceived discrimination, the sample of Mizo population of students and workers in the metropolitan cities of Delhi, Mumbai, Bangalore and Kolkata (collectively referred to as **Non-resident Mizo** in this study) is apt for selection in order to study the role of ethnic identity on perceived ethnic discrimination, which is the main objective of the study.

METHODOLOGY:

Sample: *The sample comprised of 200 (100 male and 100 female) non-resident Mizos from each of the four cities of Mumbai, Kolkata, Delhi and Bangalore cities (200x4= 800), with their age ranging between 18 to 40 years (Mean age = 22.62). All participants identified themselves as Mizo and originally hailed from Mizoram. More than half of the participants were students (56.1%), and the rest were working. Duration of stay as a resident in the respective cities ranged from approximately 2 years to 23 years. Other extraneous variables like education, family type, welfare affiliation were more or less homogenously distributed across the samples.*

Psychological tools:

1. Revised Multigroup Ethnic Identity Measure (MEIM-R; Phinney and Ong, 2007): The MEIM- R is 6 items. Items 1, 4, and 5 assess exploration; Items 2, 3, and 6 assess commitment. The usual response options are on a 5-point scale, from strongly disagree(1) to strongly agree(5), with 3 as a neutral position. The score is calculated as the mean of items in each subscale (Exploration and Commitment) or of the scale as a whole.
2. Perceived Ethnic Discrimination Questionnaire – Community Version (PEDQ-CV; Brondolo, Kelly, Coakley, Gordon, Thompson, Levy, Cassells & Tobin, 2005): The PEDQ- CV is a 34-item measure assessing lifetime experiences of ethnic discrimination within a social or interpersonal context. Each Question in the scale begins with the phrase, “ Because of your race or ethnicity....” Followed by an item describing exposure to some form of mistreatment or difficulty. Each item is rated on a 5 point Likert-type scale, with a response of 1 indicating that the event never happened and a response of 5 indicating the event happened very often. The scale contains 4 subscales assessing different

dimensions of ethnic discrimination: social exclusion, stigmatisation, discrimination at work/ school, threat/ aggression.

Results and Discussions:

Keeping in view the theoretical and methodological concerns pertaining to psychometric adequacy of measurements of the theoretical constructs, (Witkin & Berry, 1975; Poortinga, 1997 etc.), (i) item-total coefficients of correlation, (ii) reliability coefficients (Cronbach's alpha), (iii) inter-scale relationships and (iv) the predictive validity of the test scores among the groups (non-resident Mizos in Mumbai, Kolkata, Delhi and Bangalore) were analyzed for each measure of the behavioural constructs for use in the study. Data screening indicated the tenability of the assumptions pertaining to the statistical methods to be used.

Results revealed substantial item-total coefficients of correlation for the sub-scales and full scale of Perceived Ethnic Discrimination (Exclusion, Stigmatization, Workplace discrimination, Threat/aggression and Lifetime exposure; PEDQ-CV), order of reliability coefficients ranging from Cronbach's alpha of .78 to .90 for Exclusion, .73 to .87 for Stigmatization, .66 to .83 for Workplace discrimination, .71 to .96 for Threat/aggression, .81 to .96 for full scale lifetime exposure. Inter-scale coefficients of correlation emerged to be significantly positive between all subscales of PEDQ- CV across all the groups ranging from a Pearson r of .42 to .92. Original studies by Brondolo *et al.* (2001) also showed that these scales had good reliability with Cronbach's alphas ranging from .75 to .95 and the subscales and full-scale were significantly interrelated with the correlations among the four subscales (exclusion, stigmatisation, workplace discrimination and threat aggression) ranging from .45 to .64.

For the ethnic identity scale (MEIM-R), results revealed substantial item-total coefficient of correlation for the sub-scales and full scale (Exploration, Commitment and Ethnic Identity total), an order of reliability coefficients ranging from a barely adequate Cronbach's alpha of .55 to .79 for Exploration subscale, .64 to .81 for Commitment, and .68 to .82 for the full scale MEIM-R. Inter-scale coefficient of correlation emerged to be significantly positive between all the scales of MEIM-R

(Pearson r of .33 to .90) across all the groups, conforming to the results found in various other studies on the MEIM-R scale (eg. Phinney & Ganey, 2010, Phinney & Ong, 2007; Yoon, 2011). Phinney & Ong (2007) also found the two subscales were separate but highly correlated to each other ($r = .74$), and recommended using a total score of ethnic identity as well as subscale scores. The Cronbach's alphas were .76 for search/exploration, .78 for affirmation/commitment, and .81 for the combined full scale.

Bivariate correlations (Table 1) between PEDQ-CV and MEIM-R revealed negative correlations between perceived ethnic discrimination and ethnic identity across all the groups with stronger negative correlations between ethnic identity commitment and the perceived ethnic discrimination scales. Specifically, Ethnic identity commitment was found to be significantly negatively correlated among Mumbai females ($r = -.24$ $p < 0.05$), Kolkata males ($r = -.28$ $p < 0.01$), and females ($r = -.54$ $p < 0.01$), Bangalore males ($r = -.22$ $p < 0.05$) and females ($r = -.27$ $p < 0.05$). There was also a trend of negative relationship between ethnic identity total and perceived ethnic discrimination among males and females. Relationship between ethnic identity total and perceived ethnic discrimination was found significant among Kolkata ($r = -.42$ $p < 0.01$) and Bangalore females ($r = -.25$ $p < 0.01$). These results generally indicated that the higher the ethnic identity commitment, the lower the perception of ethnic discrimination among these non-resident Mizos in these capital cities.

Torres, Yznaga, and Moore (2011) also found that ethnic identity commitment served as a buffer between covert discrimination and mental health. Mossakowski (2003), using data from a large epidemiological study of Filipino Americans ($N = 2,109$), found that ethnic identity significantly reduced the stress of lifetime racial discrimination on depressive symptoms. Using longitudinal data on a sample of Asian American, African American, and Latino high school students, Greene *et al.* (2006) specifically found that the affective component of ethnic identity (i.e., a strong sense of belonging to the ethnic group) buffered the negative effects of discrimination experienced by peers on self-esteem.

Studies have shown that positive attitudes about an individual's racial group are associated with better psychological functioning and minimise the negative impact of

discrimination on depression and anxiety (Bynum,Best,Barnes, & Burton, 2008; Sellers et al., 2006). Using other conceptualizations of ethnic identity, often defined as one's sense of belonging to an ethnic group, researchers have also found that this construct is related to increased well-being and fewer mental health problems, particularly among those who have experienced discrimination. Moreover, a lack of belonging to one's ethnic group is associated with being more likely to be at risk for negative adjustment (Yasui, Dorham, & Dishion, 2004). More specifically, an achieved ethnic identity or being connected to and having positive attitudes toward one's group, like racial identity, can provide access to a repertoire of strategies for managing discriminatory experiences (McMahon & Watts, 2002; Shelton *et al.*, 2005; Wong *et al.*, 2003).

Brittian, Kim, Armenta, Lee, Umaña-Taylor,Schwartz, Villalta, Zamboanga, Weisskirch, Juang, Castillo and Hudson (2015) also found that the relationship between perceived ethnic group discrimination and depressive symptoms was mediated by ethnic identity affirmation for Latino students, but not for Black students. Ethnic identity resolution was negatively and indirectly associated with depressive symptoms through ethnic identity affirmation for both Black and Latino students. Cheng and Kwan (2011) found that students who are younger, male, heterosexual, and who have greater perceived discrimination, lower other-group orientation, lower ethnic identity, and no counselling experience reported more self-stigma regarding seeking psychological help. Ikram, Snijder, Wit, Schene, Stronks, and Kunst (2016) found that ethnic identity, religion, and ethnic social network weakened the association between perceived ethnic discrimination and depressive symptoms, but the effects differed by an ethnic minority group.

Table - 1: Coefficients of correlations between ethnic identity and perceived ethnic discrimination across the groups

CITIES	GENDER	SCALES	PEDTOTAL
MUMBAI	MALE (N=100)	MEIMEX	.083
		MEIMCOM	-.090
		MEIMTOTAL	-.004
	FEMALE (N=100)	MEIMEX	-0.034
		MEIMCOM	-.238*
		MEIMTOTAL	-0.139
	MALE (N=	MEIMEX	.090
		MEIMCOM	-.280**

KOLKATA	100)	MEIMTOTAL	-.125
	FEMALE (N=100)	MEIMEX	-0.144
		MEIMCOM	-.539**
		MEIMTOTAL	-.421**
DELHI	MALE (N=100)?	MEIMEX	.174
		MEIMCOM	-.098
		MEIMTOTAL	.045
	FEMALE (N=100)	MEIMEX	.180
		MEIMCOM	.027
		MEIMTOTAL	.120
BANGALORE	MALE (N= 100)	MEIMEX	-.111
		MEIMCOM	-.215*
		MEIMTOTAL	-.193
	FEMALE (N= 100)	MEIMEX	-.153
		MEIMCOM	-.269**
		MEIMTOTAL	-.252*

Correlation is significant at the 0.01 level (2-tailed).**

Correlation is significant at the 0.05 level (2-tailed).*

Independent samples *t*-test (table 2) indicated significant gender effects. Non-significant Levene's statistics satisfied the assumption of equality of variance. Mean comparisons revealed there was a significant gender difference on ethnic identity exploration indicating that the ethnic identity exploration for a male was ($M = 8.70$, $SD = 1.76$) higher than female ($M = 8.35$, $SD = 1.74$). There was a non-significant gender difference on ethnic identity commitment and ethnic identity total. There was a significant gender differences on perceived lifetime exposure discrimination, indicating that males perceived lifetime exposure discrimination ($M = 2.00$, $SD = .57$) more than females ($M = 1.84$, $SD = .54$).

Table 2: Results of *t* Test of 'gender' on Ethnic Identity Exploration (MEMEX), Commitment (MEIMCOM), Total Ethnic Identity (MEIMTOTAL) and Perceived Ethnic Discrimination Total (PEDTOTAL)

	Levene's Test for Equality of Variances		t-test for Equality of Means		
	F	Sig.	t	df	Sig. (2-tailed)
MEIMEXP	.463	.496	2.753	792	.006

MEIMCOM	4.966	.026	-1.429	792	.153
MEIMTOTAL	1.488	.223	.821	792	.412
PEDTOTAL	1.096	.295	4.225	792	.000

The predictability of perceived discrimination from ethnic identity Exploration and Commitment separately was analysed by applying regression analyses for the four groups (Mumbai, Kolkata, Delhi and Bangalore). Results revealed that EI commitment could account for approximately 4.3% of-of the variance in perceived ethnic discrimination in not -resident Mumbai Mizos ($R^2 = 0.004$ for Step 1 Exploration; $\Delta^2=0.043$ for Step 2 Commitment ($ps < .05 < .01$), 19.2% among Kolkata group ($R^2 = 0.000$ for Step 1 Exploration; $\Delta^2=0.192$ for Step 2 Commitment ($ps < .01 < .01$), 2.3 % for the Delhi group ($R^2 = 0.031$ for Step 1 Exploration; $\Delta^2=0.023$ for Step 2 Commitment ($ps < .01 < .05$), and 4.7 % among the Bangalore group ($R^2 = 0.015$ for Step 1 Exploration; $\Delta^2=0.047$ for Step 2 Commitment ($ps < .01$). On the other hand, EI Exploration hardly explained any of the variances. The negative Beta(β) for EI Commitment on Perceived discrimination indicated that the higher the ethnic identity commitment the lower the perceived ethnic discrimination among the four non-resident Mizo participants in Mumbai, Kolkata, Delhi and Bangalore. With regard to EI Exploration, the significant positive Beta(β) indicated that perceived ethnic discrimination increase with an increase in EI Exploration among the said four groups.

Summary and Conclusion

This study aimed to elucidate the relationship between ethnic identity and perceived ethnic discrimination among non-resident Mizos in the metropolitan cities of Mumbai, Kolkata, Delhi, and Bangalore. The tools used in this study, Revised Multigroup Ethnic Identity Measure (MEIM-R; Phinney & Ong, 2007) and Perceived Ethnic Discrimination Questionnaire – Community Version (PEDQ-CV; Brondolo *et al.*, 2005) were found to be psychometrically sound for use in the population. Bivariate correlations between perceived ethnic discrimination and ethnic identity revealed significant negative correlations between ethnic identity and ethnic discrimination

across all the groups with stronger negative correlations between ethnic identity Commitment and the perceived ethnic discrimination scales. Specifically, Ethnic identity commitment was found to be significantly negatively correlated among Mumbai females, Kolkata males and females, Bangalore males and females.

Results also revealed that a substantial proportion of variance in perceived ethnic discrimination was explained by the strength of ethnic identity among the participants from the four cities - Mumbai, Kolkata, Delhi and Bangalore. It may be noted that ethnic identity exploration which is defined as seeking information and experiences relevant to one's ethnicity and is essential to the process of ethnic identity formation, is positively correlated with perception of ethnic discrimination. It was found that ethnic identity commitment or a sense of belonging which has been used in both social psychology (e.g., Ellemers, Spears, & Doosje, 1999) and developmental psychology (Roberts et al., 1999) to refer to a strong attachment and a personal investment in a group and not just ethnic identity exploration, appears to be essential for buffering perception of ethnic discrimination.

The results of this study generally confirmed to previous research findings that ethnic identity can buffer perception of ethnic discrimination (Brittian et al., 2015; Bynum et al., 2008; Sellers et al., 2006). This study also indicated that having the strong ethnic identity especially strong ethnic identity commitment, and not a simple exploration of one's ethnicity, but the commitment to it itself would contribute to the well-being and adjustment of people who migrated to other areas and may serve as a buffer against the perception of ethnic discrimination.

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Colonial Impact of Education Mission in *Mizo* Society

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Abstract: *Mizo* society experiences transformation due to the process of education. This article addresses the issue of proselytisation among the *Mizo* and how education acts as an agent of this transformation and most specifically the colonial impact of education mission in *Mizoram* Society is discussed. Accordingly, this paper divides itself into three parts: a) History of education in *Mizoram*, b) Colonial impact on the education mission and finally c) the paper concludes with an overview. The scope of the paper is descriptive in nature relying on available secondary data.

Keywords: Education, hegemony, modernity, proselytisation.

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Introduction: *Mizoram* society is in transition. It is people entered the twentieth century confining in areas of remote and obscure hilly tracts, practising an animistic faith, and completely unlettered. Today, modernisation, chiefly Christianity, urbanisation and political awakening has swept the lands of *Mizoram* and in recent decades, the forces of globalisation are all set to further transform the *Mizo* society. At such a historical juncture, it is important to understand the role of education to this process of change and the impact it has on the larger *Mizo* society. Accordingly, this paper divides itself into three parts: a) History of education in *Mizoram*, b) Colonial impact on the education mission and finally c) the paper concludes with an overview. The scope of the paper is descriptive in nature relying on available secondary data.

History of Education in *Mizoram*: In the traditional *Mizo* society, the family served as an agent of education by transmitting down customs, laws, legends etc. from generation to generation. Apart from this, there used to be a *Zawlbuk* (a men's dormitory) which was an organised social institution for young men where they got training from the elders and learned to be responsible members of the society. All the instructions in these two social institutions were verbal in nature (MBSE, 1999).

Modern (western) education was introduced in *Mizoram* for the first time by the Christian Missionaries who showed great enthusiasm for spreading literacy among the *Mizos*, besides converting them to Christianity. It should be noted that the colonial

missionaries took upon themselves the task of proselytising the *Mizos*. In order to read the Bible, they knew that literacy was needed and education was used as a convenient tool for proselytising the locals. For example, the introduction of the Commission III Report of the World Missionary Conference (1910) confessed that it considered education only as a means, either direct or indirect, to fulfil the great commission in Matthew to make disciples of all nations and to baptize them. Jonathan Ingleby (2000) also agreed that the main British supporters of the Indian mission saw the conversion of the heathen as the missionary primary task.

The British rule was established in the same year when the first Christian Missionary, Rev. W. Willaims visited Mizo Hills in 1891. F. W. Savidge and J. H. Lorrain of London Baptist Missionary came to Aizawl in January 1894. They, in the same year, developed *Mizo* alphabets. On 2nd April 1894, a small school was set up but had to be closed down as the missionaries were preoccupied with evangelical work. In the year 1898, Rev. D. E. Jones, who had come to Mizoram the year before, opened the first school (MBSE, 1999).

In 1904, the Chief Commissioner of Assam, Sir Bamfield Fuller visited Mizoram. He was so impressed with the performance of students of missionary schools in the first Lower Primary School examination of 1903 that he took the decision to hand over all the schools to the missionaries and to appoint an Honorary Inspector for looking after the schools. Since then on, the Mission authority established more primary schools in the villages with the approval of the superintendent of Lushai Hills (*ibid.*: 4). The following table gives a picture of history of school education in Mizoram

Table 1
History of School Education in Mizoram

Sl No	School Opening	Year
1	First Primary School	1894
2	At Aizawl	1898
3	At Rural Areas	1901
4	Opening of the First Upper Primary School	1907
5	Opening of the First High School	1944
6	Establishments of the First College	1958
7	First PSLC Examination	1903
8	First MSLC Examination	1909
9	First Matriculation Examination	1948

Source: Sarva Shiksha Abhiyan (SSA), Government of Mizoram.

The first High School was opened in 1944. The Headmaster in the High School was Rev. J. M. Lloyd who was assisted by most of the missionaries and their wives. Since 1972, the growth of institutions at the first and second level of education has been quite rapid. By 1986, more than 98 percent of the rural habitations had primary schools within the habitation (*ibid.*:5).

Colonial Impact on the Education Mission: The main focus in this section is to study religious conversion and how it further leads to personal and societal changes. According to R.S. Sugirtharajah (1997), religious conversion means a shift from one religion to another, but also more importantly, from one community to another. This means that it is a change of outlook and a change of orientation of views to the different focal point. In the case of *Mizo* society, it means leaving one's own cultural heritage and joining a Christian community whose style of worship and church structure following a western cultural patterns.

It is worth mentioning that the missionaries gave supremacy in the power of the western education and the universality of English literature. They were concerned only about proselytising the locals by disregarding certain 'customs and traditions' and branded it as uncivilised, barbaric and 'pagan' according to the Christian ideology (Hminga, 1987).

Now, it can understand that the primary object of the missionaries in Mizoram was to convert its people to Christianity. From their experience, the missionaries learned that mere religious preaching would not bear much fruit nor could it take a deep root in the mind of the *Mizos*. Unless they had education, the *Mizos* could not understand or appreciate the facts, evidence and doctrines of the scripture. This factor would always stand as an obstacle to winning them over to Christianity. It was necessary to start schools to educate the illiterate converts so that they could read the Bible, a qualification that was essential for all Christians (Lawmsanga, 2010).

C.L. Hminga (1987) in his book *Life and Witness* has argued strongly that the *Mizo* conversion to the Christian faith changed the physical appearance of the village,

the social life, the customary practices and belief of the *Mizo* people. It now seems clear from the experience of the *Mizos* that conversion provides the people for replacing the traditional source of power. This has had a far-reaching consequence in bringing societal changes. John Hughes Morris (1930) referring to the work of Presbyterian Church of Wales in Mizoram said, "The story of our work in Lushai Hills forever remain an inspiration to the Churches of Wales, and a clear demonstration of the saving and transforming and uplifting power of the gospel of Christ." Lal Dena (1988) in his book *Christian Missions and Colonialism* correctly notes with regard to Mizoram that, "...while conversion was essentially a religious issue, it encompassed the whole aspects of one's or community's life. Therefore, the missionary view about the process of conversion itself ultimately amounted to a whole theory of social change." The conversion of the *Mizos* has made a significant contribution to the transformation of the society.

From the beginning, it was only the children and relations of the wealthy that have access to education. This group included the mission workers and the salaried employees of the government. In this way, their children and relations enjoyed the advantages which otherwise were not easily available to the ordinary typical *Mizos*. This was because their resources were meagre. It was in this way that a kind of oligarchy or intelligentsia emerged which had no place in the indigenous society of the *Mizos* (Lawmsanga, 2010). McCall (1949, 1977) in his book *Lushai Chrysalis* states that education and Christianity were soon considered as a passport to salaried jobs and a welcome relief from the wearisome toil of hard work. The mission education brought about the creation of the privileged class. Black-coated occupations became synonymous with progress and Christianity led towards black-coats (*ibid.*: 250). Thus, according to McCall, a privileged class had been produced by the system of education with which the *Mizo* background had little in common. The majority of educational missionaries were enthusiastic and for them the teaching of the Bible and English language were inseparable and the language they speak puts them in touch with the basic truths that every religion grapples with (Pieres, 1980).

McCall (1949: 1977) states that the *Lushai* had no equipment on which to fall back for strength, except the traditions and stories of their grandfathers. But the

pillars of their strength had tumbled down with shame and humiliation before the British. One thematic connection between the agents of colonialism and proselytisation is the assertion that the *Mizos* were uncivilised, barbaric and pagan in their entire way of thinking and living. In order to civilise, the colonised must first be 'uncivilised' or 'primitive'; otherwise, the project of the civilising mission cannot be implemented.

The civilising process cannot take place as long as the colonised subjects remain proud of and attached to their cultural heritage and identity. In order to sever the subjects from their culture and to produce change and conversion, it is necessary to constantly inculcate in the mind of the colonised that their culture is evil, savage, irrational and deficient. So, the colonising of the mind precedes the dismantling of culture and traditional community and their values. For *Mizos*, colonising the mind has resulted in the disintegration of their traditional and moral virtues.

D. V. Kumar (2008) in his article 'Engaging with Modernity: Need for a Critical Negotiation' mentioned that modernisation is the main instrument through which massive changes can be initiated. Problems of poverty, disease, ignorance, poor infrastructural facilities can only be removed by undertaking the process of modernisation initiated in the west.

There are different ways of looking at modernity: as a philosophical idea, as a form of society and as an experience. As an idea, it represents a radical **rapture** with the past. It privileges progress, science, optimism and universality. As a society, it is characterised by a distinctive economic, political and social characteristics (*ibid.*: 241). As an experience, it is full of contradictions. On one hand, it promises many things: progress, advancement, removal of ignorance, power, joy etc. On another hand, it seeks to destroy everything that a particular society has and are known by them. It introduces an element of uncertainty, risk and confusion (*ibid.*: 243). In this paradigm, the *Mizo* engagement with modernity seems to fall within the realm as an experience.

An Overview: This paper goes on to argue that the advent of the British rule and the Christian missionaries inevitably transformed the religious, social, political and cultural life of the *Mizo* society in many ways. On the other hand, it also liberated the *Mizos* from injustice, social and cultural structures and oppression in various ways. As a

whole, the works of the British government and the Christian missionaries made constructive as well as destructive transformations and changes not only in physical appearances but also in psychological and intellectual areas. As a result, the *Mizos* started to develop the idea that all that is associated with *Mizo* traditional religion and culture was pagan, profane and secular and not fit for the newly converted *Mizo* Christians. This phenomenon can be seen as a hegemonic device employed by the west to push through their own agenda of neo-colonialism.

As a result, the *Mizos* abandoned their valuable social and cultural elements and regarded them as secular and worldly and even profane while western culture and traditions were automatically adopted as sacred, religious and pious. The colonial portrait has created in the mind of the *Mizos* a demeaning and negative view of their past and alienated them from it; consequently, generating the desire to forget and abandon the past because they perceive it as evil.

The colonial portrayal has distorted their image of who they were, who they are and who they ought to be. The prolonged colonial rule and its sustained stereotypes have profoundly affected and marred their attitudes, moral, religious and political concerns and psychological well-being. In other words, the *Mizo* traditions and culture were alienated among the *Mizos* and western culture and traditions were becoming naturalised. This is being celebrated as a panacea for all the evils afflicting societies in general in *Mizo* society. The *Mizos*, therefore, began to look with disgust at their traditional values through the glasses of their new European masters and this has even continued till today.

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Sociology of Recidivism in North East India: Exploring the Scope for Further Research

Mohanty, R. K

Abstract: *Recidivism is the tendency of relapsing into crimes by the criminals and a recidivist is a person who relapses into crime again and again. Various terms are used to describe recidivists as repeat offenders including habitual offenders, a serial killer and professional or career criminals. The recidivists tend to be a small but persistent minority with hard-core problems in terms of socialization. Offender recidivism stands out to be a complex puzzle requiring not only actionable solution but also meaningful explanation. Although there appears to be a stronger desire to combat the problem than to develop an overall understanding of it, there is a need to examine the parameters that nonetheless emerge from the state of the art literature. It is important to illuminate and update the epistemological and ontological dimensions of such human experience for further research. Accordingly, this paper captures literature and statistical data and consolidates itself under the following heads 1) Defining recidivism and related concepts 2) Recidivism in Indian Law 3) Sociological theoretical perspectives on Recidivism 4) Types of Recidivists and Characteristic Causes 5) Decadal Trends of recidivism in North East India between 2005 and 2014 and finally 6) the paper looks back and winds it up with preparing an agenda for research in North East India after locating the research gap. To that end, reliance is placed primarily on available books, papers published in journals, documents, research reports and Crime India Compendium 2005 to 2014 published annually by National Crime Records Bureau (NCRB, New Delhi) including publications of various other relevant organizations.*

Key Words: *Recidivism, Deviance, Crime Rate Research, North East India, Criminology*

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Introduction: Criminology borrows heavily from Sociology. Yet there are certain concepts in criminology which are uncommon in Sociology. Recidivism is one such concept requiring adequate conceptualization and appropriate contextualization. The phenomenon of criminal recidivism is subsumed under the sociology of deviance from the norms and values of society, being regarded as a specific form of it. Recidivism jeopardizes public safety and escalates expenditure on law enforcement and criminal justice. The growing prison population and high recidivism rates, result in enormous individual, social and economic costs. The research on the topic of recidivism is relatively scanty-especially when compared with the volume of research done on the factors leading to the initiation of criminal careers. The very few studies that have attempted carrying out such examination, have done so in passing without much attention to sociological theory, academic, policy and social considerations on offender recidivism (Ubah, 2005). The problem of recidivism is deeply rooted in the socio-economic, political, spatial and cultural reality of the context in which it occurs. The gravity of the problem leaves scope for research minds to deeply reflect on the problem and keeping in mind the circumstances of people relapsing to crime. The social importance of the topic lies in the need to analyze and understand the dynamics of relapse, a phenomenon that disrupts social order through the repeated transgression of

legal norms by offenders; stimulates the proliferation, among the population, of feelings of fear and insecurity as a result of the antisocial potential of recidivists; involves significant social costs in criminal justice administration.

To fulfil the need and to fill the gap, a sociological examination of offender recidivism is the focus of this paper with a view to identify the scope for further research in India with specific reference to North East States. An examination of these considerations may be too important and too costly to ignore today. Residivism research in India today is based largely on analysis of official data published annually by National Crime Records Bureau (NCRB, New Delhi). Nationwide and region wise comparative studies are very few in number, if not nil. Beyond official data rich studies on recidivism, something conceptual, methodological and theoretically substantive is to be given to those who will be leading the course of knowledge construction on sociological criminology in days ahead. With such thing happening, current research on the subject requires accumulation of a vast collection of empirical generalizations with the parallel development of integrated interdisciplinary explanatory tools. Offender recidivism stands out to be a complex puzzle requiring not only actionable solution but also meaningful explanation. Although there appears to be a stronger desire to combat the problem than to develop an overall understanding of it, there is a need to examine the parameters that nonetheless emerge from the state of the art literature. It is important to illuminate and update the epistemological and ontological dimensions of such human experience for further research. Accordingly, this paper captures literature and statistical data and consolidates itself under the following heads 1) Defining recidivism and kindred concepts 2) Recidivism in Indian Law 3) Sociological theoretical perspectives on Recidivism 4) Types of Recidivists and Characteristic Causes 5) Decadal Trends of recidivism in North East India between 2005 and 2014 and finally 6) the paper looks back and winds it up with preparing an agenda for research in North East India after locating the research gap. To that end, reliance is placed primarily on available books, papers published in journals, documents, research reports and Crime India Compendium 2005 to 2014 published annually by National Crime Records Bureau (NCRB, Government of India, New Delhi) including publications of various other relevant organizations.

Defining Recidivism and Kindred Concepts: Various terms are used to describe recidivists as repeat offenders including habitual offenders, a serial killer and professional or career criminals. Webster's dictionary defines the term recidivism as "the act of repeating an undesirable form of behavior when a similar form of behavior had negative consequences", in scientific language there are several ways of defining recidivism. Etymologically, recidivism, has been taken from Latin word *recidivus* meaning "recurring", from *re-* "back" + *cadō* "I fall") is the act of a person repeating an undesirable behavior after they have either experienced negative consequences of that behavior, or have been treated or trained to extinguish that behavior (wikipedia). Maltz defines recidivism in the context of criminal justice as "the return of an individual to a form of criminal conduct for which s/he was convicted and which assumably was corrected" (2001, p.1). National Crime Records Bureau (NCRB, New Delhi) defines recidivism as the tendency of relapsing into crimes by the criminals and a recidivist as a person who relapses into crime again and again. The recidivists tend to be a small but

persistent minority with hard-core problems in terms of socialization.

Recidivism is normally seen in the career patterns of criminals. It is commonly discerned that the earlier a person booked under the criminal justice system the greater are the chances that he will continue in it. Some are expert in breaking safes, in burglary and take pride in their behaviour. Such people, whether operating alone or in gangs, often tend to make crimes a career. No amount of punishment or correctional approach can wean them away from crime. Recidivism is also understood as the percentage of former prisoners who are rearrested.

The term recidivism is most frequently used in conjunction with substance abuse and criminal behavior. For example, scientific literature may refer to the recidivism of sexual offenders, meaning the frequency with which they are detected or apprehended committing additional sexual crimes after being released from prison for similar crimes. Statistics of recidivists are not often reliable as in many instances it is found that the same person keeps appearing in prison and other institutions (McKean and Byers, 2000). If to be counted as recidivism the re-offending requires voluntary disclosure or arrest and conviction, the real recidivism rate may differ substantially from reported rates. As another example, alcoholic recidivism might refer to the proportion of people who, after successful treatment, report having, or are determined to have, returned to the abuse of alcohol. A recidivist is also known by other names such as a habitual offender and a serial killer.

A habitual offender, on the other hand, is a person who has repeatedly committed the same crime. Various states and jurisdictions may have laws targeting habitual offenders, and specifically providing for enhanced or exemplary punishments or other sanctions. They are designed to counter criminal recidivism by physical incapacitation via imprisonment. The nature, scope and type of habitual offender statutes vary, but generally they apply when a person has been convicted a minimum of twice for various crimes. Some codes may differentiate between classes of crimes (for example, some codes only deal with violent crime) and the length of time between convictions. Usually the sentence is greatly enhanced; in some circumstances it may be substantially more than the maximum sentence for the crime. Habitual offender laws may provide for mandatory sentencing - in which a minimum sentence must be imposed, or may allow judicial discretion in allowing the court to determine a proper sentence. One example of a habitual offender statute is a provision requiring the revocation of a driver's license for a person convicted multiple times of driving under the drug influence. The practice of imposing longer prison sentences on repeat offenders than on first-time offenders who commit the same crime is not an innovation (Franklin E. Zimring, Gordon Hawkins, and Sam Kamin, 2001:4.). For example, New York has a 'persistent felony offender law that dates back to the late 19th century.

This Habitual Offender Law is not without criticisms. Various criticisms of Habitual Offender Laws include judicial discretion and lack of uniformity and incompatibility with the principles of fundamental and human rights. Habitual Offender laws, depending on their scope and discretionary room given to judges can lead to

persons being punished quite severely for relatively minor offenses. The discretionary nature of the laws means that they can be applied unevenly. In Australia laws relating to dangerous and Habitual offenders have been criticized as ignoring the principle of certainty in sentencing. Another major concern in Australia is the considerable disparity that exists in the requirements for dangerous offender status and in the available sentences for such offenders across jurisdictions. Age and offense requirements, indeterminate or fixed sentencing provisions, and review procedures are quite different from state to state.

Some unusual scenarios have arisen, particularly in California in the United States. —the state punishes shoplifting and similar crimes involving over \$500 in property as felony petty theft if the person who committed the crime has a prior conviction for any form of theft, including robbery or burglary (Hughes and Wilson, 2002). As a result, some defendants have been given sentences of 25 years to life in prison for such crimes as shoplifting golf clubs (Gary Ewing, previous strikes for burglary and robbery with a knife), nine videotapes (Leandro Andrade, received double sentence of 25 year-to-life for two counts of shoplifting), or, along with a violent assault, a slice of pepperoni pizza from a group of children (Jerry Dewayne Williams, four previous non-violent felonies, sentence later reduced to six years). The laws have been challenged on the basis of violating fundamental rights (Wikipedia). Similarly Indian Habitual Offenders Act 1952 has received several criticisms as a no better act than earlier Criminal tribes Act 1871, which has been discussed under the heading Indian Law below.

A serial killer is also interchangeably understood as a recidivist (Schechter, 2003). A serial killer is a person who murders three or more people over a period of less than thirty days, with a "cooling off" period between each murder, and whose motivation for killing is largely based on psychological gratification (Burkhalter Chmelir, Sandra, 2003). Often, a sexual element is involved with the killings. The murders may have been attempted or completed in a similar fashion and the victims may have had something in common; for example, occupation, race, appearance, sex, or age group. Serial killers are often confused with being mass murderers, who commit multiple murders at one time or spree killers, who commit murders in two or more locations with virtually no break in between. Coinage of the English term serial killer is commonly attributed to former FBI Special Agent Robert Ressler in the 1970s. The concept had been described earlier, e.g. by German police inspector Ernst Gennat coining the same term in 1930. Ann Rule (2004) postulates in her book 'Kiss Me, Kill Me' that the English-language credit for coining the term "serial killer" goes to LAPD (Los Angeles Police Department) detective Pierce Brooks, mastermind of the ViCAP system (Wikipedia). The Violent Criminal Apprehension Program (ViCAP) is a unit of the United States Federal Bureau of Investigation responsible for the analysis of serial violent and sexual crimes, organizationally situated within the Critical Incident Response Group's (CIRG) National Center for the Analysis of Violent Crime (NCAVC). Schechter, Harold (2003) in his book talks about "The Serial Killer Files: The Who, What, Where, How, and Why of the World's Most Terrifying Murderers".

Recidivism in Indian Law: The Criminal Tribes Act, 1871 was amended a number of times. After Independence, the leaders and social reformers paid attention to this

problem. In 1949, the Central government appointed a committee to study the utility of the existence of this law. The committee viewed that the act was against the spirit of the Indian Constitution. It recommended suitable steps to be taken for amelioration of the pitiable conditions of the Criminal Tribes rather than stigmatising them as criminals. As a result, the Criminal Tribes Act of 1871 was repealed in 1952 and the Habitual Offenders Act was enacted in its place. According to the Habitual Offenders Act, a habitual offender is one who has been a victim of subjective and objective influences and has manifested a set practice in crime, and also presents a danger to society in which she/he lives. The Habitual Offenders are usually hardened criminals whose major part of life has been spent in jails. It is because they commit offences at frequent intervals and are sent back to jail.

Several state legislators had passed special laws for regulating the conduct, restricting the movements; corrective training of habitual offenders. At about the same time, after the repealing of the Criminal Tribes Act 1952, a model bill on the habitual offenders was circulated by the central government. This Model Bill was meant to be a guideline for the States that desired to enact a law on the subject. Accordingly, there are similarities in the various State laws on habitual offenders. Some of the State Specific legislations are: Haryana, Restriction of Habitual Offenders Act (Punjab Act 5 of 1918), Tamil Nadu, Restriction of Habitual Offenders Act, 1948 (Madras Act of 1948), Delhi, (Madras) Restriction of Habitual Offenders Act, 1948 as extended to the Union Territory of Delhi. ; Punjab, Restriction of Habitual Offenders Act (Punjab Act 5 of 1918, supplemented by the Punjab Habitual Offenders (Control and Reform) Act, 1952, Rajasthan, Habitual Offenders Act, 1953, Gujarat, Habitual Offenders Act, 1959 (Bombay Act of 1959), Maharashtra, Habitual Offenders Act, 1959 (Bombay Act of 1959), Kerala Habitual Offenders Act, 1960, Karnataka, Habitual Offenders Act. 1961, Andhra Pradesh, Habitual Offenders Act, 1962, Orissa Habitual Offenders Act in 1952 and Goa Habitual Offenders Act 1976.

Section 75 Indian Penal Code (IPC) deals with persons with previous conviction and enhanced punishment for certain offences under Chapter XII or Chapter XVII after previous conviction of the said Code with imprisonment of either description for a term of three years or upwards, is again guilty of any offence punishable under either of those Chapters with like imprisonment for the like term, shall be subjected far-every such subsequent offence to imprisonment for life, or to imprisonment of either description for a term which may extend to ten years. However the previous sentence need not necessarily be in force when the subsequent offence is committed as per Supreme Court judgment (Pratap Vs. State of U.P., 1973, S.C.C. (Cri) 496: (1973) 3 see 690).

National Human Rights Commission, in February, 2000 recommended repeal of the 'Habitual Offenders Act 1952' (Radhakrishna, 2006). Later in March 2007, the UN's anti-discrimination body Committee on the Elimination of Racial Discrimination (CERD), noted that "the so-called denotified and nomadic which are listed for their alleged 'criminal tendencies' under the former Criminal Tribes Act (1871), continue to be stigmatized under the Habitual Offenders Act (1952) (art. 2 (1)), and asked India to repeal the Habitual Offenders Act (1952) and effectively rehabilitate the denotified and nomadic tribes. Since much of 'Habitual Offenders Act (1952)' is derived from the

earlier 'Criminal Tribes Act 1871', it doesn't show a marked departure in its intent, but gives the former notified tribes a new name i.e. Denotified tribes, hence the stigma continues so does the oppression, as the law is being denounced on two counts, first that "all human beings are born free and equal", and second that it negates a valuable principle of the criminal justice system – innocent until proven guilty.

In 2008, the National Commission for Denotified, Nomadic and Semi-Nomadic Tribes (NCDNSNT) of Ministry of Social Justice and Empowerment recommended that same reservations as available to Scheduled Castes and Scheduled Tribes be extended to around 11 crore people of denotified, nomadic or semi-nomadic tribes in India; the commission further recommended that the provisions of the Scheduled Caste and Scheduled Tribe (Prevention of Atrocities) Act, 1989 be applicable to these tribes as well. Today, many governmental and non-governmental bodies are involved in the betterment of these denotified tribes through various schemes and educational programs (Rao, 2008).

Theories of Recidivism Criminal recidivism and deviance are analyzed in terms of a multitude of theories that have developed several frameworks over time regarding their nature and nuances (Ubah, 2005; Cullen and Agnew, 2002; wikipedia). After a brief discussion on criminal recidivism and the allied concepts, this section briefly sketches out the theoretical models available in sociological literature on delinquency and criminal recidivism (anomie, behavioral, social control, culturalist, differential association, labeling, stigma, rational choice, the discontinuance, ecological- systemic and life course theories).

The anomie theory starts from the concept of "anomie", coined by Durkheim and subsequently adopted by Merton (1938, p.676), which postulates that both social conformity and non-conformity are individual responses to a particular type of social structure that provides identical ideals to its members, but often without making available equal means to achieve them. This discrepancy between ideals and means of realization can lead to violations of social norms. The term anomie describes precisely this failure of the regulatory framework, taking into account two variables: goals (ideals) towards which people consider it worthwhile to aspire and formal or accepted means to achieve goals. In their actions, individuals exhibit five types of adaptation models: conformity, innovation, ritualism, withdrawal and rebellion. For Merton, the deviant act is caused by anomie as it leads to infringement of admitted norms and the perpetuation of illegal forms of behavior. These reactions are due to the placement of individuals in certain types of structures and social organization which do not provide them with legitimate means to access the goals of society.

According to the behavioral theory, various forms of learning are the essence of human behavior (Goodwin, 1999). According to behavioral theory, the causes of antisocial acts are found in society, the environment being the main element that

contributes to the formation and development of criminal behavior. According to Goodwin, the personal characteristics of an individual are based on his/her past experiences of past and on their contemporary life, as a result of the socialization process that takes place inside the living environment. According to the behavioral theory, prisons are used as instruments of crime control, which increased in number recently.

Social control theory explains criminal behavior as being the result of a lack of internal control of the individual or the absence of articulated and effective mechanisms of external social control. The starting point of this theory was the book entitled *Causes of Delinquency*, by Travis Hirschi (1969, p.58 -59), having as central theme the link between individuals and society, which has four components: attachment to other members of society as affective ties; commitment to the common direction of action, involving investment of time and energy in order to live together in conformity; involvement in regular and conventional activities as a result of the commitment ; trust in legal and moral rules . Deviant acts appear attractive to individuals, but social ties stop most people to commit such acts. Deviance is understood as a result of intense exposure to social situations in which individuals develop certain behaviors to avoid the urge to conform to social norms.

According to the theory of subcultures, along with the dominant culture of a society there are certain subcultures of delinquent nature that have emerged as a form of protest to the norms and values of the dominant group. Each dominant group seeks, through the levers at its disposal, to establish rules, boundaries and prohibitions for certain social groups, which generates, among members belonging to different subcultures, feelings of anxiety, frustration and dissatisfaction. Deviance is analyzed in terms of individuals reporting that the originating culture is marginalized by the dominant culture that consolidates its power by transforming cultural norms in legal rules. The exponent of the culturalist theory is A. Cohen (1955, p.26) who considered crime as form of protest for groups and cultures marginalized by the dominant group. The reaction of these delinquent subcultures takes the form of illegal activities, which appear and are perpetuated in processes whereby members of those groups are involved in socialization.

The representative the differential association theory, Edwin Sutherland (1973), argues that understanding and explaining criminal behavior can be achieved taking into account the communication process that takes place within social groups, where each individual internalizes social norms and legal interpretation. The personality of an individual depends on the culture of origin, which leads to the idea that an individual's chances of becoming delinquent increase significantly if one comes into contact with

more criminals than non-criminals. Basically, delinquent behavior is learned through contacts between individuals and groups, by means of verbal and nonverbal communication.

In the context of the structuralist theory, the issue of criminal recidivism was strongly illustrated by Foucault (2005), who stated that "conditions encountered by inmates on release from prison fatally condemn them to relapse: because they are under police surveillance; because they stay under house arrest or restraint to reside; for they are allowed to leave jail only with a permit they must show everywhere they go, on which the conviction is mentioned. The conclusion is that "prisons indirectly produce offenders, leaving the family of the inmate in poverty; the same sentence that sent to jail the head of the family also forces the mother, daily, to the most abject poverty and makes children candidates to abandonment, and condemns the whole family to vagrancy and begging. Precisely for these factors crime threatens to multiply" (Foucault, 2005, p.339).

The labeling theory belongs to symbolic interactionism paradigm that focuses on social relations, looked at through the prism of social interactions that lead to the construction of symbolic identities because people act unceasingly and their actions will be permanently interpreted. Thus, social actors will assign certain meanings to actions, situations and symbols involved in the process of social interaction. For the representatives of symbolic interactionism deviance is considered a social construction through which some individuals come to be called criminals. Labeling is understood as being a form of "human interaction", a way of "social building of discrimination and differences in a derogatory way" (Gochman, 1982:169; Chiricos, 2007; Esmaili et.al. 2011).

The rational choice theory addresses the problem of recidivism in general and of deviance in particular, starting from the fact that a crime is the result of opting to commit that act. Arguments put forward by the rational choice model in the area of criminal recidivism are supported by Windzio (2006), who argued that the population consisting of delinquent adolescents (boys) seems to be heterogeneous and composed of different groups: on the one hand utilitarian actors who want to avoid suffering in future, and on the other hand very sensitive people, characterized by fear of other inmates. The latter behavior can be easily understood from the perspective of rational choice, yet they have the highest rate of recidivism.

One of the originators of the theory of discontinuance is considered Shadd Maruna, who published the work *Making Good: How Ex - Convicts Reform and Rebuild Their Lives*, including several narrative biographies of British convicts for crimes against property and crimes related to drug use and drug traffic. From the

chosen sample, Maruna (2001) identified two distinct groups: those who “persist” in committing crimes and those who “give up” committing antisocial acts. Although substantially all prisoners must equally face obstacles involved in the success of social reintegration, those who continue to commit crimes argue that their situation is due to unfavorable circumstances characterized by poverty, drug use, lack of job employment and educational opportunities, which determined them to feel they had no choice but to continue their deviant behavior. In contrast to this group, those who renounce the deviant behavior say they have done this because of a moral aspect of their character, which makes them avoid the influences that have corrupted and led them to a life of deviance (Cid.J, 2009). However, these individuals say they are overwhelmed by the individual crime cycle - prison, being motivated to change the course of life usually thanks to the benevolent intervention of a trustful person (Terry, 2001, p.227 -228).

The environmentalist - systemic theory was developed by Bronfenbrenner (1979) with the publication of the work entitled *The Ecology of Human Development*, which emphasizes the relationship between human beings and their environment, in the sense that human ecology designates how the surrounding environment (family, economic structures and political context) come to be regarded as part of the life course of individuals from childhood to adulthood. This theoretical model highlights the major role that environmental factors play in human development. The problem of crime has often been studied considering the environmentalist theory- systemic approaches that analyze the contexts in which prisoners are released or how these contexts may affect recidivism in general.

According to life course theory, crime causation is an evolutionary process that begins before birth and continues throughout an individual’s lifetime. In this way, individual factors interact with social factors, which determine the onset, length and end of a criminal career. The essence of this theory is the issue related to persistence or waiver of deviance. Some predict a continuation of deviance on a lifelong basis; others predict a continuation of deviant behavior only at some criminals, while giving up criminal behavior may be observed in the case of others (Cullen and Agnew, 2002).

Types of Recidivists: It is difficult to classify recidivists. But majority of recidivists can be classified in terms of personality (Zuckerman, 1991). Others are known through the cause associated with their behavior (Tica, 2014; Makarios, et.al, 2010).

1) The Inadequate Dependent Repeater: This category is probably the most frequent and numerous of all recidivists. He is frequently arrested for drunken and disorderly behaviour, vagrancy and other minor offences. It is not unusual for many of them to have accumulated more than 100 arrests and convictions on minor charges before reaching the age of 50. Many are alcoholics and some are "protected" by the police as good sources of information about more serious offences by others.

2) The Dyssocial or Sub-Cultural Repeater: This is usually a person engaged in a business where arrest is an occupational hazard. Moon-shiners come repeatedly to prisons for making intoxicant drinks upon which tax has not been paid. Prostitutes frequently have a series of arrests. Many people living in this pattern of crime have fewer arrests because they have been protected by the "Organization". Gambling, selling drugs, bootlegging and pimping are a few of the crimes in which these repeaters participate. They are called dyssocial and sub-cultural, because they get along well in their own group, providing goods and service the people will buy, but the practice violates the laws of larger society.

3) The Compulsive Recidivists: This category begins criminal activities early in life, remains with them throughout, committing the same crime over and over again. The progression begins with (1) the situation in life and in the prison with which the individual cannot cope, (2) failure to solve the *problem* after sincere and diligent effort, followed by, (3) replacement of realistic efforts by substitute, regressive behaviour, falling back on more immature solutions, (4) intensification of the original problem by failure of substitute methods, (5) repeatedly grasping for an answer - any answer - and, finally (6) the compulsive repetition of the one answer he has found, whether it works or not.

4) The Impulsive Recidivists: The impulsive recidivists may repeat a variety of crimes over and over again. This type tends to function in a manner characteristic of the psychopath, sociopath or anti-social personality disorder. He is impulsive without anxiety, and is willing to do anything without regard for others or for society. His anti-social and a social outlook permit him to commit property and bodily offences.

The recidivist is not able to learn by experience or to develop proper insight. It is obvious that they normally don't respond to a society's system of rewards and punishments. Sometimes correctional processes also go wrong especially in the case of juveniles. There are many types of treatment for different groups. To find out to which group a particular delinquent is to be attached, so that he may respond successfully, is often difficult. Often wrong people are put in wrong groups so that even a "good" youth caught up in the system has every chance that he will remain there.

5) Positive Recidivism: *Since the word effectively means 'continued rebellion against authority', the ethics and morals of recidivism are dependent on who defines 'undesirable behavior'. Positive examples of recidivism would include several notable individuals of the French Resistance, who continued exhibiting behavior not desired by the de facto rulers of France at the time, and many activists in the American civil rights movement (Arnold, 1965). To be counted as recidivism, the re-offending requires voluntary disclosure of arrest and conviction, so the real recidivism rate may differ substantially from reported rates. As another example, alcoholic recidivism might refer to the proportion of people who, after successful treatment, report having, or are determined to have, returned to the abuse of alcohol. Similarly the freedom fighters in India and Srilanka and Jehadis in Muslims are branded in academic circles as positive recidivists.*

Characteristic Causes: Where there is crime, there is a cause. Behind all crime there is a fundamental cause as to every individual or a collective cause. Socio-economic

disadvantage, poor educational attainment, family breakdown, marital problems, high unemployment, low family income, marginalization in the community, age of the offender, religion, caste, number of prior convictions, all feature generally in accounting for the high state of recidivism. Causes are to be viewed not in isolation, but in related interaction of different factors present in different cases (see Baumer, 1997; Bailey, 2009; Duwe & Kerschner, 2008). Some of the characteristic features as well as the causative factors are discussed below:

Past Experience: Recidivists are known for their past experiences in similar crime. An accused's history of convictions are called antecedents, known colloquially as "previous" in the UK and "priors" in the United States and Australia. Several studies have revealed that released rapists are arrested for another rape. Those who had served time for homicide are rearrested for homicide. Similarly those in prison for possessing or selling stolen property and those in custody for possessing, using, or selling illegal weapons are rearrested for same crime.

Social Misfit: One of the main reasons why they find themselves back in jail is because it is difficult for the individual to fit back in with 'normal' life. They have to reestablish ties with their family, return to high-risk places and secure formal identification; they often have a poor work history and now have a criminal record to deal with (Braithwaite, 1989). Many prisoners report being anxious about their release; they are excited about how their life will be different "this time" which does not always end up being the case.

The Pressures of Prisons: It has been seen that the earlier a person becomes involved in the criminal justice system, the longer he stays in it. Firstly, the emotional and social problems of the individual impede his successful adjustment to society. Secondly, the prison environment intensifies the problems, dichotomises the individual from social authority, and produces an institutionalized apathy and dependency that reduces the possibility of successful adjustment in free society (see Agnew, 2006).

Rejecting the Rejecters: Present society is characterized by a theoretical forced equality, where everybody is treated alike. The prisoners' problems are shared with other prisoners, because they have all been rejected by society. The prisoners, in turn, reject their rejecters.

Inmate Codes: Mutual loyalty, affection, respect and common standing in opposition to the forces of their rejecters result in what is commonly known as the "inmates' codes" (Anders, 2003). The inmates are united in their common opposition against their captors. A person who leaves the prison, experiences social rejection, finds support of other former inmates, often returns to his prison attitude, and continues his criminal career.

Technology: Sociologist Roger Roots (2004) has suggested that the increasing computerization and accessibility of criminal records is having a negative impact on recidivism rates as technology advances. Prior to the computer revolution, persons with criminal records were often able to relocate and start their lives over with clean slates in new communities. Former criminals rose to become some of America's greatest leaders

in law, industry, and politics. This possibility seems to be narrowing as criminal records become electronically stored and accessible.

Psychopathy: Criminal recidivism is highly correlated with psychopathy (Walters, 2004). The psychopath is defined by an uninhibited gratification in criminal, sexual, or aggressive impulses and the inability to learn from past mistakes. Psychopaths also have a markedly distorted sense of the potential consequences of their actions, not only for others, but also for themselves. They do not, for example, deeply recognize the risk of being caught, disbelieved or injured as a result of their behaviour. Individuals with this disorder gain satisfaction through their antisocial behavior and lack remorse for their actions (Hare, 1995). Findings indicate psychopathic prisoners have a 2.5 time higher probability of being released from jail than undiagnosed ones, even though they are more likely to recidivate. Punishment and behavior modification techniques do not improve the behavior of a psychopath. Psychopathic individuals have been regularly observed to become more cunning and better able to hide their behaviour. They are generally considered to be not only incurable but also untreatable (Harris, 2006).

Effect of Incarceration: The effect of incarceration on former prisoners has been a very common topic of discussion for many years. In most cases, it is believed that many prisoners will find themselves right back where they started, in jail (Drago et.al. 2011; Guerino et.al.2011; Hammett et.al. 2001). In the United States, 68% percent of males and 58% of females are rearrested, and 53% and 39% respectively are re-incarcerated as reported in 2003. In recent history, the rate of incarceration in the U.S. has increased dramatically, resulting in prisons being filled to capacity with bad conditions and environment for inmates. In many prisons, crime continues inside the prison walls. Gangs exist and flourish on the inside, often with many key tactical decisions being made by leaders who are in jail. Many other things need to be taken into consideration as well, such as the individual's circumstances before incarceration, the things that happened while they were incarcerated, and the period after they are released from prison, both immediate and long term.

Recidivism in North Eastern India: Northeast India is the eastern-most region of India. It is connected to East India via a narrow corridor squeezed between independent nations of Bhutan and Bangladesh. It comprises the contiguous Seven Sister States (Arunachal Pradesh, Assam, Manipur, Meghalaya, Mizoram, Nagaland, and Tripura), and the Himalayan state of Sikkim. Except for the Goalpara region of Assam, the rest did not become part of political India until the 19th century and later. The Brahmaputra valley area of Assam became a part of British India in 1824, with the hill regions annexed later. Sikkim was annexed to the Indian union through a referendum in 1975; it was recognized as part of Northeast India in the 1990s.

Northeast India is generally considered one of the most challenging regions of the country to govern. It has been the site of separatist movements among the tribal peoples, Northeast India constitutes about 8% of India's size; roughly three quarters the size of the state of Maharashtra. Its population is approximately 40 million (2011 census), 3.1% of the total Indian population; roughly equal to that of Odisha. Northeast India has over 220 ethnic groups and equal number of dialects. The hills states in the region like Arunachal Pradesh, Meghalaya, Mizoram and Nagaland are predominantly

inhabited by tribal people with a degree of diversity even within the tribal groups. The region's population results from ancient and continuous flows of migrations from Tibet, Indo-Gangetic India, the Himalayas, present Bangladesh and Myanmar.

Table 1
Population Distribution in the Northeast India States (2011 Census)

State	Population	Sex Ratio	Literacy %	Rural Population	Urban Population	Area (km ²)	Density (/km ²)
Arunachal	1,383,727	938	65.38	870,087	227,881	83,743	17
Assam	31,205,576	958	72.19	23,216,288	3,439,240	78,438	397
Manipur	2,570,390	992	79.21	1,590,820	575,968	22,327	122
Meghalaya	2,966,889	989	74.43	1,864,711	454,111	22,429	132
Mizoram	1,097,206	976	91.33	447,567	441,006	21,081	52
Nagaland	1,978,502	931	79.55	1,647,249	342,787	16,579	119
Sikkim	610,577	890	81.42	480,981	59,870	7,096	86
Tripura	3,673,917	960	87.22	2,653,453	545,750	10,486	350

Source: Census of India 2011

The Siliguri Corridor in West Bengal, with a width of 21 to 40 kilometres (13 to 25 mi), connects the North Eastern region with the main part of India. The region shares more than 4,500 kilometres (2,800 mi) of the international border (about 95 per cent of its entire border area) with China (southern Tibet) in the north, Myanmar in the east, Bangladesh in the south-west, and Bhutan to the north-west.

The states are officially recognised under the North Eastern Council (NEC), constituted in 1971 as the acting agency for the development of the eight states. The North Eastern Development Finance Corporation Ltd (NEDFC) was incorporated on 9 August 1995 and the Ministry of Development of North Eastern Region (DoNER) was set up in September 2001.

Crime in India exists in various forms. The statistics of every crime in the country are separately recorded and collected by National Crime Records Bureau (NCRB, New Delhi), making it easier to determine the crime rate and make them comparable. This part of the paper looks at recidivism in North East India comprising eight states (Arunachal Pradesh, Assam, Manipur, Meghalaya, Mizoram, Nagaland, Sikkim and Tripura) amongst persons arrested under total Indian Penal Code (IPC) crimes during 2005-2014 dividing the whole decade to two five years period for comparative purposes. Year wise data from 2005 to 2014 are available under Table 11.1 of Chapter 11 of Crime in India Compendium published by NCRB recording the total percentage of recidivists (repeat offenders once, twice and thrice or more). Only the total percentage of recidivists against the persons arrested has been further disaggregated in the following table (Table 2) for the purpose of analysis within the limited scope of this paper. Difficulties with comparison here are that the recidivism rates in the states, even on the high end, reveal an interesting truth-recidivism does not have a significant impact on their prison population rates. Prisoners are often released with no better skills to cope in society and are offered little support after their release,

increasing the chances of reoffending.

Table-2
Percentage of Recidivists (R) in North East India amongst Total Persons Arrested (TPA) under Total IPC Crimes during 2005-2014

Sl No	States	(TPA)	% of (R)	(TPA)	% of (R)	(TPA)	% of (R)	(TPA)	% of (R)	(TPA)	% of (R)
		2010		2011		2012		2013		2014	
1	ARUNACHAL	2825	4.2	2312	4.5	2483	1.0	2981	2.2	3162	4.1
2	ASSAM	69890	11.3	67146	1.6	72795	3.8	83475	27.5	147268	14.8
3	MANIPUR	1306	0.0	1449	0.0	1797	0.0	1409	0.0	1744	0.9
4	MEGHALAYA	1743	9.4	2135	11.9	1984	12.7	3152	8.3	3316	1.9
5	MIZORAM	2228	20.9	1601	35.9	1721	26.1	1898	25.8	2404	26.6
6	NAGALAND	1066	10.2	1067	24.1	1010	6.5	1070	6.4	1140	16.3
7	SIKKIM	946	9.7	718	3.6	637	100	1097	6.2	2063	4.6
8	TRIPURA	6835	0.4	10062	0.2	7260	4.6	8969	8.5	6601	54.0
India (States) Total		2903568	8.1	3095750	6.8	3218052	6.8	3461524	7.1	3718137	7.7
Sl No	States	2005		2006		2007		2008		2009	
1	ARUNACHAL	2488	3.8	2849	1.8	2478	3.9	2621	4.2	2817	0.6
2	ASSAM	68674	33.5	58943	35.5	59402	29.3	56084	26.3	71627	43.4
3	MANIPUR	1390	6.0	934	6.4	1306	0.0	1325	1.1	1442	2.6
4	MEGHALAYA	1594	6.1	1699	6.5	1557	14.5	1666	3.0	1677	2.7
5	MIZORAM	2716	29.3	2215	46.2	2062	63.5	2162	9.2	2039	18.1
6	NAGALAND	1226	6.8	906	7.8	795	11.2	1024	20.3	1103	18.4
7	SIKKIM	455	0.0	737	0.0	623	0.0	897	1.6	893	1.3
8	TRIPURA	4252	2.8	5114	2.2	4578	1.9	6001	1.4	8984	0.4
India (States) Total		2557120	8.7	2587915	8.5	2718781	8.4	2831973	7.6	2801495	9.0

Source: Crime in India Compendium, NCRB New Delhi (Annual), (2005-2014 Compiled).

As can be seen from the data in Table 2, the percentage of recidivists against the persons arrested in Arunachal Pradesh during 2006, 2009 and 2012 has been less than 2%

and lowest being at 0.6% in 2009 too encouragingly less than all India year wise average. During the year 2008, 2010, 2011 and 2014, the percentage of recidivists is 4.2, 4.5 and 4.1 percent respectively which indicate that highest occurrence of recidivism was in the year 2011 (4.5%). On the whole during the whole decade under consideration, Arunachal Pradesh represents an all-time low percentage of recidivists among the persons arrested as against the all India average.

The trends of the percentage of recidivism in Assam indicate an abysmal trend of nearly four times more than the all-India average during the first half of the decade under observation (2005-2009). On the whole, during the whole decade (2005-2014), the State of Assam shows an all-time high percentage of recidivists except 2011 and 2012, among the persons arrested as against the all India average.

During the years from 2007-2014, the State of Manipur indicates substantial less percentage of recidivists as against all India national average. The percentage of recidivists against the persons arrested during 2005 and 2006 in Manipur is 6.0 and 6.4 respectively which is near close to all India average. Subsequently, there has been a substantive reduction in the percentage of recidivists over the years varying between nil (zero) percentage (2007, 2010-2013) and 2.6 percentage (2009). Sikkim presents almost similar trend except 2010 and 2012. Data of 2012 for Sikkim gives a startling picture showing cent percent of the arrested persons as recidivists. As against all India average of 8.1 percent during the year 2010, Sikkim shows 9.7 percent of the arrested persons as recidivists.

Meghalaya during 2007-2009 has recorded all-time low percentage of recidivism compared to national average except the year 2007. In the year 2007, it is observed that the percentage of recidivists is 14.5 which is nearly double of the national average, whereas in terms of absolute number for the years 2005 to 2009, the year 2007 indicate the lowest number of recidivists (1557). However, during the subsequent five years between 2010 and 2014, the percentage of recidivists has been much higher than the national average except the year 2014. On the other hand, the total arrestees during 2014 in terms of the absolute number have been highest, though the percentage of recidivism has been the lowest throughout the decade between 2005 and 2014.

The percentage of recidivism in Mizoram is much higher in comparison to all the Northeastern states and again during the entire decade under consideration i.e. between 2005 and 2014 as per the data in Table 2. The highest percentage of recidivism is found during the year 2007 (63.5%) as against the national average for the year (8.4%) and lowest percentage of recidivism is found during the year 2009 (18.1%) which is again higher (double) than the national average for the year (9.0%). But in the case of Nagaland, the percentage of recidivism is showing an increasing trend over time from 2005 to 2009 and a zigzag deviation found between 2010 and 2014. In the case of Tripura, the highest percentage of recidivism is on record during the year 2014 (54.0%) as against the national average for the year (7.7%). A meagre percentage of recidivism is however found in the year 2009, 2010 and 2011 varying between $\geq 0.4\%$ and $\leq 0.2\%$.

Summary and Scope for Further Research: Looking back to the objectives outlined in the beginning, aforesaid discussions bring a summative overview to order. Accordingly, kindred concepts, types, causative factors and theoretical perspectives

relating to offender recidivism are discussed in some detail for gaining familiarity with its nature and nuances. An analysis is next made about the % of recidivists among the persons arrested in eight North Eastern States. It has been observed that some states (Manipur and Sikkim) indicated nil recidivism in certain years and sometimes hundred percent of arrested persons under IPC crime are recidivists (Sikkim in 2012). It gives rise to a lot of empirical curiosity and in the absence of empirical data, it is difficult to ascertain the reasons thereof. It needs to be known if the percentage of recidivism in conflict-prone Arunachal Pradesh can be so low. The details of the zigzag trend found in Nagaland and Tripura need to be investigated. The high rate of recidivism in Mizoram and Assam require confirmation through first-hand data from the field and from the stakeholders.

There are problems with official data always. Sometimes police efficiency, public, civil society and media help in reporting the cases to book the crime and prompt registration of cases are attributed to a statistical increase in recidivism, nay the crime. The hunch to the contrary may also be true needing confirmation. Similarly, it is not possible from Table 2 whether the recidivists reported had repeated the previous offence or a new offence under Indian penal code. Further, the statistical data under consideration does not indicate whether the rebooked persons committed minor offences for which they have to undergo three years prison term or major offences liable for seven or more of prison terms. Similarly, for many decades, correctional observers did not give priority to the reality that offenders who reenter society face a varied assortment of daunting challenges that predictably lead to high recidivism rates. Various researchers also noted that prisoners are stripped of civil rights and are reluctantly absorbed into communities which lead to their further alienation and isolation. There is the difficulty of a released offender when faced with finding a job (Uggen, 2000). Owners of business will exhibit hesitant while hiring a convicted felon (Tripoli et.al. 2010). Thus there are a lot of issues to be tackled through further research.

Further there is a need for empirical research on criminal recidivism among the prison population; the need to obtain accurate detailed field information on this undesirable social phenomenon; the need to sketch an image of criminal recidivism peculiarities and trends thereof, which might be used for the work on reintegration done both while inmates are in prison and during the post-prison period. It needs to be looked into whether the prisoners are solely responsible for the situation they find themselves in, which triggers their imprisonment with minimum expenditure and investment, most of them being irrecoverable and resistant to change according to social rules and values. The field data (McKean and Byers, 2000) need to be triangulated with the theoretical explanatory approaches available in sociology and criminology so as to provide appropriate perspective to address the causal mechanisms that may influence relapse and gather descriptive and explanatory region-specific data for the purpose of comparison (Wartna, 2009) on the particular problem of recidivism.

A caution needs to be raised here that empirical study on recidivists shall not be without risks. The risks of scientific validity and fidelity can be generated by low level of credibility of information provided by the sample respondents who have a repetitive criminal behavior; desire to give socially desirable answers in order to exculpate for their crime; probable distortion on the part of the researcher, as a result of their

familiarity with the prison environment; relatively low capacity of representativeness of the results obtained. The building of rapport and requesting the consent of the subjects to be investigated; the principle of not making public the names of persons involved in the study; consent of the authorities at correctional institutions for collecting data may require due care and appropriate strategy.

The methodical relevance of the topic lies in the fact that the sociology of deviance explanatory paradigms sought and prepared answers to the causes of crime, but did not approach distinctly criminal recidivism phenomenology, which has a larger longitudinal dimension in the lives of offenders and greater implications for governance of justice. Thus the aim and claim are loud and clear that in order to gain scientific knowledge about this complex and diverse phenomenon, which seriously destabilises social order, a more rigorous scientific approach is required, especially from the theoretical and the methodological point of view. It should be noted that such an approach is even more necessary as it refers to a segment of the population that is very difficult to investigate. Prisoners or released ones sometimes present a low level of education and are often found preserved in communication. On the other hand, the typical problems faced by the released prisoners have not been well researched. Both criminal recidivism and deviance may be analysed starting from a multitude of theories that, over time, have developed causal frameworks, but this paper focused on the scope of field level empirical study on criminal recidivism to cross check the convergences and divergences between field view and official records in the context of North East India. It's just a beginning and more needs to be done.

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RELEVANCE AND IMPACT OF CIVIL SERVICE TRAINING IN MIZORAM

Zothankhuma, V

Abstract: *Modern administration is affected by numerous economic, social, structural and technological changes; this demands the service of skilled professionals and technicians. Thus, training needs are particularly pronounced in developing countries like India, where the administration must act as a driving force in the economic and social development. Working force is the most valuable asset of an organization. They need to have understanding, competence and skill to accomplish their job. In order to develop such competency, knowledge and skills, systematic training of employee is required in every organization. Training makes individual more efficient, productive and meaningful. This article attempts to study the relevance and impact of training on the job performance of employees.*

Key Words: *Training, Employees, Human Resource Development, Training Policy, Administrative Training Institute, Relevance*

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Introduction: Training and Development help in optimising the utilisation of human resource that further helps the employee to achieve the organisational goals as well as their individual goals. Training is an organised activity for increasing the knowledge, skills and attitude of people for a definite purpose. It involves a systematic procedure for transferring technical know-how to the employees so as to increase their knowledge, skills and attitude for doing specific jobs with proficiency (Bhatia 2008:204). The modern administration is affected by numerous economic, social, structural and technological changes; this demands the service of skilled professionals and technicians. Thus, such training needs are particularly pronounced in developing countries like India, where the administration must act as a driving force in the economic and social development (Singh, et.al.2009:171)

The responsibility for the formulation and coordination of training policies for All India and Central Services has been assigned to the Department of Personnel and Training (DoPT), functioning under the Ministry of Personnel, Public Grievances and

Pensions. For fulfilling this mandate, the National Training Policy (NTP) was formulated in 1996. However, in view of the emerging challenges faced by the civil servants, it was felt that there is a need to relook the existing measures for capacity building and institutional mechanism. Accordingly, the National Training Policy 2012 was formulated in consultation with all central ministries/ departments (GoI. 2012).

At the state level, there are state's training institutes for imparting post entry and in-service training for state employees. In a number of states, the personnel department looks after training along with many other aspects and the state Administrative Training Institute (ATI) functions as a separate body (Hooja, 2012).

In Mizoram, the ATI is the apex training institute of the government. It was established in 1983 with the sole purpose of catering to the training needs of government servants at all levels of efficient and effective governance.

The Department of Personnel & Administrative Reforms (DP&AR) Training Wing is the nodal agency of Government of Mizoram for matters related to training of civil servants and development of the human resources engaged in public services for efficient, effective, accountable, responsive and transparent governance. Following the recommendation of NTP 2012, Mizoram State Training Policy (MSTP), 2013 was formulated by the department, and this Policy came into force on the 1st October 2013 (GoM. Sep.2013).

Training of personnel in public services is an important means for improving the potential and increasing the efficiency of personnel. The 2nd Administrative Reforms Commission recommended a mandatory training for a civil servant at the induction stage and before each promotion. It also recommended building up of a strong network of training institutions at the Union and State levels to cater to the training requirements of civil servants (GoI.2008).

Review of Literature: The review of the literature shows the importance of training

for Human Resource Development (HRD) in civil service.

Gupta and Gupta (2008) observed improving the existing capabilities and helping employees to acquire new capabilities for the achievement of organisational goals as well as individual goals can be achieved through systematic training.

Krishnaveni (2010) discusses the importance of training by stating that training and development focus on the improvement of the knowledge, skill and abilities of the individual.

Blanchard and Thacker (2007), stated that training can provide employees with knowledge and skills to perform more effectively, preparing them to meet the changes that occur in their job. However, training is only an opportunity for learning, what is learned depend on many factors such as the design and implementation of training, the motivation and learning style of the trainees, and the learning climate of the organisation.

Bhatia (2005) stated that training programmes are directed towards maintaining and improving current job performance, while development programmes seek to develop competencies for future roles. The training inputs cannot remain constant because of the dynamic pace of change. As such, there is a need for greater emphasis on acquainting the trainers and HRD professionals with the emerging approaches and concepts.

Venugopal (2014), also observed that training is an important strategy for the development of organisations as well as employees. Training contributes directly to increase the operational efficiency of employees at various levels, which in turn result in an increase in overall productivity.

Objective and Methodology: The study was conducted to find out the relevance of training courses and its impact on the performance of employees. Post Training Questionnaire was administered to trainees of Assistant (Direct Recruits) Foundation Course Training at Mizoram State Administrative Training Institute (ATI).

Questionnaires were sent to all participant, that is 20. The rate of response is 80%.

Result and Discussion: The responses to the questionnaire are analysed and discussed in the following:

(1) Course Objective

To find out the relevance of Course Objectives, questions were asked to the trainees. The results are presented in the following table:

Table 1: Responses of Trainees on Course Objectives

Sl.No	Statement	Responses		
		Yes	Partially	No
1.	Were the course objectives made clear in the beginning?	13	3	-
2.	Do you think these objectives are achieved?	8	8	-
3.	Have the objectives of the Course match with your expectation?	7	9	-

It can be seen from the above Table that 81.25% of the participant said that the objectives of the course are made clear to them at the beginning, while 18.75% said as partially clear. 50% thought that the objectives are achieved and another 50% thought that they are partially achieved. 43.75% of the respondent said that the objectives match their expectation, and 56.25% said that their expectations are partially met.

The above results show that the course objectives are made clear to the participants which are important for effective training. It can also be learnt that the participants have preconceived ideas and expectation when they attend training.

(2) Course Input

The response to the questionnaire regarding the course inputs are discussed under the followings:

- (a) 56.25% of the participants thought that the course fully met their needs, and 43.75% thought their needs are partially met.
- (b) 62.5% accepted that the course input topics are relevant and adequate to meet the training objectives. The rest of them said as partially relevant and adequate.
- (c) 100% of the participants thought training would be most effective if the medium

of teaching is Mizo-English.

- (d) 62% said methods of training are partially effective, and 31% said it as effective enough and 7% of the participants said that training methods are not effective.

It can be accepted that the course met the training needs, and the topics are relevant and adequate to meet the training needs.

(3) Physical Facilities

The opinion of trainees on physical facilities of the institute like a classroom, library and Canteen Service were sought. From the answer given by the participants, it can be learnt that Classroom seating, lighting, audibility, and temperature are good. Library facility is good enough to serve the needs of the trainees and canteen facilities are also good.

However, three respondents said that library needs improvement on its space and books are inadequate and needs an update.

(4) Relevance of the Course

Question regarding the relevance of the course input topics was asked to the participants. The question is, 'Based on specific work assign to you after attending the Foundation Course, what do you think is the degree of relevance of Rules, procedures and skills discussed at the programme to your work situation?' The responses are as under the following table:

Table2: Response of Trainees on Relevance of Course Input Topics

Sl. no	Statement	Number of responses	%
1.	Has direct relevance	8	50
2.	Has indirect relevance	1	6.25
3.	Only some of the things have relevance	7	43.75
4.	Has no relevance	-	-

The above result shows that the course input topics have relevance to the trainees either directly or indirectly.

However, according to one coordinator interviewed in this regard, while designing input topics, there is a need to keep in mind for the general interest of the participants. Every topic may not be relevant at present to all trainees, as they come from different departments with different nature of works. But may later relevant as they are under the government and are bound to be posted in another department with another type of duties. Thus, it can be concluded that courses are relevant to the trainees.

(5) Comparison of Pre-Training and Post-Training Performance

Questions have been asked to the trainees regarding their work performance before training and after training. The responses indicate whether their overall satisfaction in work increased or not and whether training has a positive impact on the performance of trainees. The results are presented in the following table:

Table3: Comparison of Pre and Post Training Work Performance

Sl. No.	Statement	Responses			
		Increased	Same as before	Undecided	Disagree
1.	Satisfaction in work	11	4	1	-
2.	Efficiency to examine case	11	3	2	-
3.	Ability to record notes, etc	11	4	1	-
4.	Efficiency in dealing with boss/peers	10	5	1	-
5.	Number of case examine & approved without major change	4	6	6	-
6.	Amount of work assigned	1	15	-	-
7.	Seeking of opinions by boss on cases	1	10	5	-

The above table shows that 68.75% of the respondents said that their overall feeling of satisfaction in their work has been increased, and 25% said it is same as before. 68.75% said that their efficiency in examining cases and problems have been increased, 18.75% said it is same as before, and the rest do not decide. 62.5% said that training increased their efficiency in dealing with boss and peers and 37.5% said it same as before. Meanwhile, 93% of the respondents said that the amount of work assigned to them was the same as before, and 7% said it was increased.

The above result shows that training has a positive impact on the performance of trainees. However, this does not change the nature of work they were assigned to their current job.

(6) Trainees were asked to indicate any of their choices from different statements

provided.

Table 4: Responses to Personality Development

Sl. No.	Statement	Responses		
		Agree	Disagree	Undecided
1	Training course has improved my skill	11	-	5
2	I feel more confident and better equipped for various cases/ problems	14	-	2
3	The programme has raise my personal goals and aspirations	9	2	5
4	I got benefits through interaction with others	14	-	2

The above Table shows that 68.75% agreed that training has improved their skill while 31.25% cannot decide. 87.5% of the respondents agreed that they feel more confident and better equipped for various cases and problems, while 12.5% cannot decide. 56.25% also agreed that training has raised their personal goals and aspirations, 31.25% did not decide, and 12.5% did not agree with the statement. 87.5% agreed that they got benefitted through interaction with others, and 12.5% cannot decide.

The above results showed that training has improved the skills, confidence and capabilities of personnel. Interaction with others has a positive impact on the trainees as they have a chance of exchanging ideas and sharing of their experiences with others.

Conclusion: The major finding of the study is that training has a positive impact on the performance and attitude of the civil servants. Training provided by the ATI are effective in terms of methods, topics and training materials. It was found that training increases the efficiency, skills, confidence, ability and satisfaction of employees in work. But, employees have not a chance to utilise what they learnt from the training as the nature and amount of work and environment are same as before when they return to their jobs. Thus, it was suggested that systematic follow-up of trainees may be undertaken by departments for effective utilisation of their knowledge.

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Mapping the idea of 'Mizo' through the Memorandum submitted To the Prime Minister of India by the Mizo National Front

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Abstract: *The paper is an attempt to examine the concept of 'Mizo' by reading the text of MNF's memorandum in their effort to persuade the Indian Government for self-determination. By cautiously examining it, the correlated paradigm has been presented in parallel to identify what is unconsciously embedded behind and beyond the text. For the authenticity of the study, other related texts are deliberately juxtaposed to cross-check the facts. This article mainly focuses on the concept of 'Mizo' identity, propagated by the MNF on the eve of their movement against the Government of India. Theoretical and empirical approaches for exposing the different facets of 'Mizo' identity, as perceived from reading the memorandum, are constantly exploited throughout the entire writing.*

Keywords: MNF, Nation, Nationalism, Ethnicity, Identity, Mizo

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Introduction: Behind the aspiration of attaining political independence from the government of India, there located a force of consciousness possessed by the Mizo National Front (MNF). Apparent from the name itself was the emphasis of their identity as being 'Mizo', and their cause for 'nationalism'. In due course, on October 30, 1965, the MNF General Headquarters of Aizawl submitted a memorandum to the Prime Minister of India stating their, "claim of full self-determination," from the government of India. The memorandum cautions that the government of India's choice was, "whether the Mizo Nation should shed her tears in joy to establish a firm and lasting friendship with India in war and peace or in sorrow or anger...."

Initially, the MNF was not instituted as a political party. Though the ideology basically based on independence from the government of India inclining towards the idea of 'greater Mizoram', it had its origin as the Mizo National Famine Front (MNFF) set up in 1960 (Hermana, 1999). The MNFF utilised the *mautam*ⁱ famine as a mechanism for proclaiming their grievances against the government of its failure in administering and nourishing its citizens. Eventually, when Mizo National Front was formed, 'self-determination' was adopted as the objective of the party (Zamawia, 2012). Here, the idea of MNF's 'nationalism' seeks to achieve (or sustain) self-determination: which was identified as involving having a full 'nation-state' with complete authority over domestic and international affairs.

The MNF leaders validated their assertion by legitimising their stance through history by stressing that, "The Mizos, from time immemorial, lived in complete independence without foreign interference." They emphasised their claim of the 'primordality' of 'Mizo' nation by stating, "...the Mizo people are inseparably knitted together by their strong bond of tradition, custom, culture, language, social life and religion wherever they are." It was Clifford Geertz (1973), who holds this view by mentioning that ties of blood, language and culture are seen by actors to be profound and essential; that they

are seen as natural. The memorandum accentuates the existence of 'Mizo' from a *primaevae* point in time, circumscribed by the geographical terrain generating a close cultural attachment that provided a common identity. "Being created as a separate nation," the memorandum declares, "they cannot go against the nature to cross the barrier of nationality."

Asserting the ancient existence of a coherent national entity, the memorandum avers, "The Mizos stood as a separate nation even before the advent of the British..." and attempts to ignore the geopolitical partitioning of their spatial identity by colonial power because of their 'primordial' tie. In line with Anthony D. Smith (Jenkins, 2008), 'Mizo' was seen as having a birth moment in the past and after its subsequent development, the characteristics of 'Mizo' nation became established to the point of stability, perennially re-manifested in successive generations.

The ethnonationalism described in the memorandum holds a religious interpretation of 'Mizo' identity, which was, "...created, moulded, and nurtured by God and Nature." It admonishes the Government of India that if it, "...brings exploitative and suppressive measures into operation ...which God forbids," it would be pointless, "...for a soul cannot be destroyed by weapons." The 'God' mention in both the passages connotes the monotheistic deity of Christianity, which symbolised the Supreme Being for 'Mizo' nation.

Omer and Springs (2013) theorise that when 'political and religious objectives are conflated and interwoven', 'religious nationalism' is manifested. The MNF proclaimed a slogan 'For God and our nation',ⁱⁱ which was employed to plead their case in the minds of the people. Of the three objectives of the party, one was 'To defend Christianity' (Zamawia, 2012).ⁱⁱⁱ The approach behind MNF's nationalism was the recurring usage of religion to exert a pull on the masses, of which majority followed Christian values and teachings.

They reiterated the same in the 'Declaration of Independence' proclaimed on March 1, 1966, articulating that the government of India had been, "...pursuing a policy of exploitative measures in their attempt to wipe out Christianity, our sole religion..." This is evidently marked from the fact that, "...religious assimilation and Hindu indoctrination," was judged as an "evil and selfish design," of the government of India. Mizo 'nation', which they regarded as surviving from the ancient past, incited the feeling of disconnection from the mainland Indian 'nation'. This tendency of their separatist ideology obliges them, "refused to occupy a place within India..." With the restoration of, "Nationalism and patriotism inspired by the political consciousness," the memorandum declares that Mizo nation, "has now reached its maturity and the cry for political self-determination..." or their political aspiration, "...is the creation of Mizoram."

Cognisant of the British government's policy towards the Lushai Hills, the MNF in their memorandum articulates 'Mizo' nationality as, "...distinct and separate from that of India." The idea behind this separatist tendency is substantiated following the Government of India Act, 1935. They claimed that since the British government realised the distinct and separate nationality of the 'Mizo' people, they decided to exclude them from the purview of the new constitution of India, and thus were accordingly classed as an 'Excluded Area'. That was why the memorandum proclaimed that "...the Mizos has never been under Indian Government and never had any

connection with the politics and the policies of the various groups of Indian opinion.” For that reason, they considered that “During the fifteen years of close contact and association with India, the Mizo people had not been able to feel at home with Indians or in India, nor have they been able to feel that their joys and sorrows have really been shared by India.” They plainly announced that “They do not, therefore, feel Indian.” Fredrick Barth’s (Kottak, 2004) focal point in his study of ‘ethnicity’ is not upon the cultural characteristics within ethnic groups, but upon relationships of cultural differentiation, thus differentiated—‘us’ and ‘them.’ The consciousness of Mizo identity propagated by the MNF was thus, generally in the context of ‘other’ groups—the Indian *vais*.^{iv}

The idea of an exclusive ‘Mizo’ identity was voiced beforehand by the Mizo Union in their ‘Memorandum Submitted to His Majesty’s Government and its Constituent Assembly through the Advisory Sub-Committee’ on April 26, 1947. The memorandum of the MNF was not completely original. For instance, the territorial inhabitation mentioned in Mizo Union’s memorandum was employed as the boundary of ‘greater Mizoram’ and tribes/clans recognised under ‘Mizo’ ethnic group was more or less adopted.

The memorandum mentions that back in the days, “Chiefs of different clans ruled over separate hills and valleys with supreme authority...” George W. White (1999) argues that the geographic space that has come to represent the nation often impelled them to defend the lands. The kind of ‘territorial nationalism’ embraced by the MNF owes attachment to the hills. The topography of ‘Mizo’ settlements had always been linked with hilly nature of the terrain and the territorialisation of their identity was often the hills. Generally, this generated the hills—plains dichotomy defining ‘Mizo’ identity against the plains *vai* (Pachau, 2014). When a map of ‘greater Mizoram’ was sketched out, it represented the people of the Lushai hills, portions of Manipur, Tripura and Assam hills, the Chittagong hill tracts of Bangladesh, and the Chin hills and Arakan Hills of Burma (Zamawia, 2012).

The sense of territory has a deep correlation with the consciousness of ethnic nationalism. Homogeneous placement of tribes in spatial segments may be a result of a social history of contact, confrontation, and contestation between ethnically differentiated groups and between them and the ‘others’. The historical process of the traditional habitat, which originated from common descent, determines this primaeval homogeneity. The notion of ‘Mizo’ identity was thus correlated to landscape symbolised by hills against plains.

Though the idea of ‘primordial’ view on ‘nation’ by reading the MNF’s memorandum has been exposed in this writing, traces of ‘constructivist’ view of ‘nation’ can be distinguished from the events occurring then. Benedict Anderson (1983) argues that nations were ‘imagined political communities’. According to Anderson, these beliefs were disseminated as an offshoot of modern inventions such as the printing press. ‘Print-capitalism’ enhanced the extent of communities, but also defined their boundaries. As information spread, images of both the in-group and the out-group were constructed.

Mr R. Vanlawma circulated ‘*Zalenna*’ (literally, freedom) to propagate the idea of MNF’s nationalism through print media. This was a deliberate attempt to revitalise and popularise the ideology endorsed by the MNF. With the intention of augmenting the

voice, another pamphlet '*Zalenna Thuchah*' (literally, message of freedom) was published by the MNF, as an organ to disseminate their ideas. Diverse newspapers, tabloids, journals, and periodicals as well intervened in the political scenario of the era (Zamawia, 2012).

The common *ethnonym* popularised by the Mizo Union continued to influence MNF's conceptualization of 'Mizo'. They attempted to transform the structural conditions of the society in order to create a space for (their) Mizo nationalism to exist. Unsatisfied with 'Mizo' identity and the political status as asserted by the Mizo Union, the result was a new movement carried out by the MNF, spawning a situation of 'anomie' that disordered 'Mizo' identity. This resulted in a situation of reinterpreting 'Mizo' identity, maintaining elements that are considered acceptable and eliminating elements considered unacceptable, in order to create a unified 'Mizo nation'.

Conclusion: Recapitulating the above-mentioned discussion, the concluding points are drawn out through an analysis of the memorandum on the idea of 'Mizo' is that the identity of 'Mizo' was accepted as a given identity, 'primordial' and 'perennial' in nature. The identity of 'Mizo' as a nation was believed to begin from "time immemorial"; and once established, these characteristics of the nation become entrenched to the point of permanence, perennially reiterated in subsequent generations. The phenotypic trait, cultural practices, religious and political ideas and institutions against which the MNF defined 'Mizo' identity were plains *vai*. In order to uphold their constructed 'Mizo' identity from the different 'others', they, therefore, demanded an independent spatial entity, attested by the historical territorialisation of hilly terrains. This conceptualization of 'Mizo-ness' has a lingering epistemic presence in continuation to the contemporary times, defining the ontological existence of 'Mizo' as different from 'other' ethnic groups.

¹ A cyclic ecological phenomenon, the 'death of bamboo' or mautam occurs every 50 years in Mizoram. It involves rat boom causing a widespread famine in the areas. The 1958–59 mautam recorded the death of hundreds of Mizo population due to starvation, in addition to heavy loss of human property and crops.

¹ A literal translation of 'Pathian leh kan Ram Tan'.

¹ A literal translation of 'Kristian Sakhua Humhim Tlat'

¹ Even though the meaning of *vai* denotes any foreigner in its earlier usage, due to semantic shift, it has afterwards become a word use in signifying the plain Indians particularly. This racial and cultural differentiation of *vais* was exploited impressively during the MNF movement and it continues carrying the meaning well to the contemporary times.

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End notes:

¹ A cyclic ecological phenomenon, the ‘death of bamboo’ or mautam occurs every 50 years in Mizoram. It involves rat boom causing a widespread famine in the areas. The 1958–59 mautam recorded the death of hundreds of Mizo population due to starvation, in addition to heavy loss of human property and crops.

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PERSONAL NETWORKS OF INJECTING DRUG USERS IN AIZAWL

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Abstract: *The use of drug dates back many centuries and many people have taken recourse to it without having a slight understanding of the real nature of the drug abuse. The information of the drugs abused helps a person who is helping a person overcome it develops a more effective treatment. Drug abuse refers to the use of a mood-altering drug to change the way one feels. The drug may be inhaled, sniffed, swallowed or injected. It may be legal or illegal, but it is not used for any legitimate purpose. A personal network is a set of human contacts known to an individual, with whom that individual would expect to interact at intervals to support a given set of activities. The paper makes an attempt to study the profile of injecting drug users in Aizawl and to probe into the patterns of personal networks. The study was conducted among 100 injecting drug users in three institutions like K-Ward, Synod Rescue Home and Tawngtai Bethel Camp Centre by using non- probability sampling method. Injecting drug use can lead to a bad result for both the users and family members.*

Keywords: *drug abuse, injecting drug users, personal networks*

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Introduction: Drug abuse is a common problem faced by every society. 'Drug abuse' is the use of illicit drug or misuse of legitimate drug resulting into physical or psychological harm. It includes smoking ganja or hashish, taking heroin or cocaine, injecting morphine, drinking alcohol, and so forth. (Halliday, 2009).

According to WHO (1956), the term "Drug dependant" was defined as "a state, psychic and sometimes also physical, resulting from the interaction between a living organism and drug, characterized by behavioural and other responses that always include a compulsion to take drug on a continuous or periodic basis in order to experience its psychic effect, and sometimes to avoid the discomfort of its absence. Tolerance may or may not be present. A person may be dependent on more than one drug". (Zohmingthanga, 1999).

The use of drugs in India is known from time immemorial. Cannabis was introduced into India by about 2000 B.C. and the Indians may have been the first people to dry the plant and smoke it". India has a long tradition of consuming opium, bhang, charas, ganja, etc. however, these drugs were mostly consumed during social functions and religious functions. The use of opium and its many preparations were also popular during the Mughal period in India. Recent decades have witnessed the use of synthetic drug both stimulants and depressants in the country. The problem of drug abuse has now become a serious social problem and affects all sections of the population in the country (Lalnunthara, 1997).

The World Health Organization (WHO) reports that more than 15 million people have been diagnosed with drug use disorders and that injecting drug use is present in 136 nations. (International Research Collaboration on Drug Abuse and

Addiction Research, 2011). According to estimates by the National Aids Control Organization (NACO – 2006), there are 50,000 IDUs injecting drug use in the region, the majority of them in Manipur, Nagaland, Mizoram and, Meghalaya. (Gopen, Moses, 2007). In Mizoram, there are 12550 injecting drugs users. In Aizawl city, there are 6000 injecting drug users. (MSACS, 2012).

Injecting drug use was a social behaviour, but there were significant differences according to the age, gender, and drug experience of the user. An alarming amount of needle-sharing was commonly found among drug users. Females, younger users, and those less experienced in injecting drug use were more inclined to inject in groups, while needle-sharing was more common among older and more experienced users. (Barber, Crisp, Ross, Wodak, Miller and God, 1992)

Drug injectors' networks include both their relationships with the people with whom they use drugs or have sex and their relationships with the people with whom they have other kinds of interaction, such as work or emotional support. IDUs' networks can, therefore, function both as channels of infection and as channels of social influence. These networks can be approached at three levels:-

- a) The dyadic risk relationship (for instance, the relationship between the index injector and his or her drug or sex partner).
- b) The personal risk network (including the direct ties of an index person with all of his or her network members and the aggregate characteristics of these network members and of their relationships with each other).
- c) The "sociometric" network (also called the social network or full relational network), which refers to the complete set of relations between people (or "nodes") in a population, including indirect and direct ties. Such networks can include a large group or even a community or neighbourhood. (Neaigus, 1998).

The purpose of the present study is to assess the profile of injecting drug users in Aizawl and to probe into the patterns of personal networks.

Methodology:

The study was cross-sectional in nature and descriptive in design. The study was based on primary data collected through quantitative, qualitative and participatory methods. The secondary data were collected from books, journals, local newspapers, magazines, websites, etc. Quantitative data was collected from the injecting drug users by using interviewed schedule. The study was conducted among 100 injecting drug users in three institutions like K-Ward, Synod Rescue Home and Tawngtai Bethel Camp Centre by using non- probability sampling method. The quantitative data collected through field survey was processed with computer packages of MS excel, SPSS and E-Net.

Personal Networks:

A personal network is a set of human contacts known to an individual, with whom that individual would expect to interact at intervals to support a given set of activities. In other words, a personal network is a group of caring, dedicated people who are committed to maintaining a relationship with a person in order to support a given set of activities. Having a strong personal network requires being connected to a network of resources for mutual development and growth.

Results and Discussion:

Table -1: Profile of the Respondents.

SI No	Characteristics	Categories	Sex		Total
			Male n = 60	Female (n =40)	
I	Age	14-18 yrs	0 (0)	1 (2.50)	1 (1)
		18-24 yrs	20 (33.33)	24 (60)	44 (44)
		24-34 yrs	29 (48.33)	15 (37.50)	44 (44)
		34 and above	11 (18.33)	0 (0)	11 (11)
		Mean age	27.75±5.88	23.7±3.78	26.13±5.49
II	Educational Qualification	Primary	1 (1.67)	0 (0)	1 (1)
		Middle	5 (8.33)	6 (15)	11 (11)
		H.S.L.C.	20 (33.33)	14 (35)	34 (34)
		H.S.S.L.C	25 (41.67)	18 (45)	43 (43)
		Graduate	9 (15)	2 (5)	11 (11)
III	Marital Status	Unmarried	34 (56.67)	20 (50)	54 (54)
		Married	11 (18.33)	3 (7.50)	14 (14)
		Divorced	13 (21.67)	11 (27.50)	24 (24)
		Remarried	1 (1.67)	2 (5)	3 (3)
		Widowed	1 (1.67)	4 (10)	5 (5)
IV	Age at Marriage	No response	34 (56.67)	20 (50)	54 (54)
		14-18 yrs	3 (5)	6 (15)	9 (9)
		18-24 yrs	13 (21.67)	13 (32.50)	26 (26)
		24-34 yrs	10 (16.67)	1 (2.50)	11 (11)
V	Type of Family	Nuclear	37 (61.67)	22 (55)	59 (59)
		Joint	23 (38.33)	18 (45)	41 (41)
VI	Form of Family	Stable	52 (86.67)	33 (82.50)	85 (85)
		Broken	5 (8.33)	5 (12.50)	10 (10)
		Reconstituted/ Step Family	3 (5)	2 (5)	5 (5)
VII	Socio-economic category	AAY	0 (0)	1 (2.50)	1 (1)
		BPL	4 (6.67)	8(20)	12 (12)
		APL	55 (91.67)	31 (77.50)	86 (86)
		No response	1 (1.67)	0 (0)	1 (1)

Source Computed Figures in Parentheses are percentages Mean±SD

The profile of the respondents was presented into seven sub-sections viz., age, education qualification, marital status, age at marriage, type of family, a form of family and socio-economic category.

Age is an important variable in research. In this study the age group was divided into five categories: i) below 14 years ii) 14-18 years, iii) 18-24 years, iv) 24-34 years and v) 34 and above. Results indicated that both the age group between 18-24 years and the age group between 24-34 years consisted of the highest population (44% each). Out of 40 female respondents, the age group between 18-24 years constituted the highest percentage (60%), and out of 60 male respondents, the age group between 24-34 years

constituted the highest percentage (48.33%). The age group from 34 and above constituted the second highest (11%). The age group between 14-18 years constituted the lowest percentage (1%). From the study, the mean age for a male was 27.75 and the mean age for a female is 23.7. The mean age for both male and female respondents was 26.13

The education qualification of the respondents was classified into seven levels viz., primary, middle, H.S.L.C, H.S.S.L.C, graduate, post-graduate and M.Phil/Ph.D. The highest educational level attained by the respondents was H.S.S.L.C (43%) which was followed by H.S.L.C (34%). The third highest position was occupied by both middle and graduate level (11% each). Primary level constituted the lowest education qualification (1%). There was no post-graduate and M.Phil/Ph.D. among the respondents.

The marital status of the respondents was classified into five categories viz., i) Unmarried ii) Married iii) Divorced iv) Remarried and v) Widowed. In this study, the majority of the respondents were unmarried (54%). The divorced group was the second highest (24%). The third highest group was a married group (14%). Widowed were small in number (5%) and the lowest group was remarried (3%).

The age of the respondents at marriage was divided into five groups viz., i) Below 14 yrs ii) 14-18 yrs iii) 18-24 yrs iv) 24-34 v) 34 and above. Only a few respondents were married (14%), but this age at marriage was also responded by divorced, remarried and widowed respondents in which most of them got married during the age of 18-24 years (26%). Only 11% of the respondents got married at the age between 24-34 years and only a few respondents got married at the age between 14-18 years. No respondent got married before they attained 14 years of age and there was no person married after completing the age of 34.

The family is one of the traditional institutions of our society. Family plays a vital role for practising all the norms and values of the society. The family type was divided into two viz., nuclear family and joint family. Findings indicated that nuclear family elicit more respondents comprising more than half (59%) and less than half of the respondents belonged to joint family (41%).

The form of the family was divided into three, namely i) Stable ii) Broken and iii) Reconstituted/Step family. Maximum of the respondents belonged to stable family (85%) which was followed by broken family (10%). A small minority of the respondents belonged to reconstituted/step family. The findings indicated that IDUs do not necessarily belong to the broken family.

Studies revealed that socio-economic status contributed to an extent in the development of respondents. In the present study, socio-economic status was categorised into APL, BPL and AAY. The findings revealed that majority of the respondents belonged to an APL group comprising of more than four-fifth (86%) which were followed by BPL members (12%). AAY members were the lowest comprising a minority (1%) of the respondents.

Respondents Family Network:

Table- 2: Family Network

Sl.No	Network	Gender		Total
		Male	Female	

	Measure						
		Mean	S.D	Mean	S.D	Mean	S.D
	SEX:Female	61.76	22.09	52.39	20.73	58.02	21.94
	age:Avg	38.10	13.68	39.94	9.49	38.83	12.16
	SEX:Iqv	0.75	0.35	0.83	0.29	0.78	0.33
	age:SD	13.14	7.75	13.94	7.46	13.46	7.61
	SEX:SameProp	34.90	19.92	51.56	21.15	41.57	21.91
	SEX:E-I	0.26	0.37	-0.03	0.42	0.15	0.42
	SH:Degree	3.57	2.04	3.63	1.75	3.59	1.92
	SH:Density	0.43	0.16	0.45	0.14	0.44	0.15

Among the respondents, male has more network with their female family members (mean 61.76). There is no much difference between male and female in terms of the age group in the family. Among the respondents, female have more network with the same gender (mean 51.56).

Respondents Staying with Family:

Table -3: Respondents Staying with Family

Sl.No	Characteristics	Categories	Sex		Total N=100
			Male n = 60	Female n =40	
I	Staying with Family	No	2 (3.33)	0 (0)	2 (2)
		Yes	58 (96.67)	40 (100)	98 (98)
	Reason for not staying with family	No response	58 (96.67)	40 (100)	98 (98)
II		Divorce	1 (1.67)	0 (0)	1 (1)
		Abandoned by family	1 (1.67)	0 (0)	1(1)

Source Computed Figures in Parentheses are percentages

Almost all the respondent (98%) stayed with their family and only a few (2%) do not stay with their family. The reasons for not staying with their family are due to divorce and abandoned by family.

Respondents Friends network:

Table -12: Friends Network

Sl.No	VARIABLES		Sex				Total	
			Male		Female			
			Mean	SD	Mean	SD	Mean	SD
I	Gender	Female	1.2	6.9	62.8	43.2	25.8	41.0
		Male	90.5	28.4	12.2	23.9	59.2	46.8
II	Age	Minimum	24.3	9.6	17.0	10.5	21.3	10.5
		Maximum	28.0	10.6	19.5	12.1	24.6	11.9
		Average	26.0	9.9	18.3	11.2	22.9	11.1
III	Marital Status	Unmarried	55.7	41.0	47.1	43.6	52.2	42.1
		Married	28.7	37.3	10.6	25.9	21.5	34.3
		Divorced	7.2	20.9	17.0	31.8	11.1	26.1
		Widowed	0.0	0.0	0.4	2.3	0.1	1.4

IV	Education Status	Primary	0.0	0.0	0.4	2.3	0.1	1.4
		Middle	12.1	26.6	12.3	28.6	12.2	27.3
		High School	18.1	32.3	14.8	31.6	16.8	31.9
		Higher Secondary	32.3	34.2	19.9	30.9	27.3	33.3
		Undergraduate	26.2	36.4	25.8	38.6	26.0	37.1
		Post Graduate	3.1	14.9	1.3	7.9	2.3	12.5
VII	Relationship	Friend	91.7	27.9	75.0	43.9	85.0	35.9
		Kin	14.4	31.0	16.2	29.0	15.1	30.1

Source: Computed

Among the respondents, male associated more with male (mean 90.5), female associated more with female (mean 62.8). Among the respondents, the minimum age group of a male was 24.3 and maximum was 28 in the peer group. The minimum age group of a female was 17 and the maximum age group was 19.5. Among the respondents, 55.7% male were unmarried, 47.1% female were unmarried. Among the respondents, maximum 91.7% of the male associated with friends, maximum 75% of the female associated with friends.

Respondents Reasons to be with Friends:

Table - 14: Respondents Reasons to be with Friends

Sl.No.	Characteristics	Categories	Sex		Total (N = 100)
			Male (n = 60)	Female (n = 40)	
I	Being with friends	No	9 (15)	14 (35)	23 (23)
		Yes	51 (85)	26 (65)	77 (77)
II	Chatting	No	23 (38.33)	19 (47.50)	42 (42)
		Yes	37 (61.67)	21 (52.50)	58 (58)
III	Drink alcohol	No	28 (46.67)	29 (72.50)	57 (57)
		Yes	32 (53.33)	11 (27.50)	43 (43)
IV	Use drugs	No	44 (73.33)	27 (67.50)	71 (71)
		Yes	16 (26.67)	13 (32.50)	29 (29)
V	Playing/ playing games	No	52 (86.67)	40 (100)	92 (92)
		Yes	8 (13.33)	0 (0)	8 (8)

Source Computed Figures in Parentheses are percentages

Maximum of the respondents (77%) enjoyed being with their friends and only some respondents (23%) did not enjoy being with friends. More than half of the respondents (58%) spend their time with friends by chatting and less than half (43%) used their time with friends by drinking alcohol. More than one-fourth of the respondents (29%) shared their time with friends by doing drug together and only a few (8%) used their time with friends by playing games.

Conclusion and Suggestions:

The treatment of persons with co-occurring disorders can be more complex than treatment of individuals with substance or mental disorders alone. Thus, it is particularly important to understand the implications of family relationships for injecting drug users' recovery and wellness. In order to improve treatment outcomes for persons with co-occurring drug and mental disorders, theory-based research is sorely needed that focuses on understanding the predictors of family involvement with persons

and in the persons' treatment as well as an understanding of the relationship between family involvement and a person outcomes.

Injecting drug users' networks include both their relationships with the people with whom they use drugs or have sex and their relationships with the people with whom they have other kinds of interaction, such as work or emotional support. The impact of alcohol and other drugs can be seen at the familial and societal level in the form of social dejection, produced by dysfunctional social structures and social disorganisation, combined with economic disaster and denial of social support. The spouses and children of injecting drug users are the silent sufferers and the negative effects of the presence of drugs dependants in the family. These include inappropriate coping mechanisms, co-dependency, self-neglect and denial which are manifested in day-to-day life. The hardship endured by the families in dealing with chronic illness have been largely explored and reported as strain on family relationship and include blaming, denial of the illness or disability, grieving associated with the illness, rejection of the person, over-protectiveness, problems interacting with the medical system, a sense of social isolation, an increased financial burden and an overall increase in family tension.

More than half (60%) of the total respondents were male while a little less than half (40%) were female. The majority of the respondents consisted of both the age group between 18-24 years and the age group between 24-34 years (44%). The highest (43%) educational level attained by the respondents was H.S.S.L.C. *The majority (54%) of the respondents were unmarried.* The majority (26%) of the married respondents got married at the age of 18-24 years. The majority (59%) of the respondents belonged to the nuclear family. *The majority (85%) of the respondents belonged to the stable family. The majority (86%) of the respondents belonged to an APL group comprising of more than three-fourth of the respondents.*

The male IDUs networks had larger female members proportion as compared to the female members of the networks of female IDUs. In terms of age, there was no significant difference in the composition. The female IDUs family networks were more homophiles as compared to the male IDUs family network in terms of gender. In the male IDUs networks about 35 percent of their family members were male; in the female IDUs family network 52 percent of their families were female. In the degree as well as the density of the networks there was no significant difference between the family members of male and female networks. Almost all the respondent (98%) stayed with their family and only a few did not stay with their family. Male respondents had an only friend relationship with most of their friends (mean 91.7) and have both friend and kin relationship with little friends (mean 14.4). Female respondents had an only friend relationship with the majority of their friends (mean 75) and had both friend and kin relationship with few friends (mean 16.2). The degree of the structure of the peer networks among male respondents (mean 2.2) was higher than the degree of the structure of the peer networks among female respondents (mean 1.67). The density of the structure of the peer networks among male respondents (mean 0.35) was also higher than the density of the structure of the peer networks among female respondents (mean 0.24). Majority the respondents (77%) liked to be with their friends.

In order to improve treatment outcomes for persons with co-occurring drug and mental disorders, theory-based research is sorely needed that focuses on understanding

the predictors of family involvement with persons and in the persons' treatment as well as an understanding of the relationship between family involvement and a person outcomes.

From the study, the following suggestions were made:

- 1) Youth are affected in the age group between 18-34 years. Therefore, awareness can be given more to the young people about the ill effects of drugs.
- 2) Among the respondents, the male has more network with a female. We can educate about the importance of friendship between boys and girls.
- 3) Sex education should be given among the IDUs because there is risk behaviour among them.
- 4) Healthy recreation habits should be promoted among the respondents those who are frustrated due to divorce.
- 5) Social work methods like case work and group work can be used to treat among the IDUs.
- 6) Counselling should be given for both the IDUs and for their family. Counselling can be given to the families, individuals in the neighbourhood and members of social support networks are also an important need because eventually, they have to bear a major responsibility for the sick and the survivors.
- 7) Parents need to play a crucial role in controlling drug usage among their children. Parents have to take more care in keeping the family environment congenial and harmonious.
- 8) Drug users should be persuaded to stay away from intravenous drug use.
- 9) Narcotic Anonymous should be introduced and practised in different rehabilitation centres.

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MAN-MADE DISASTERS: AN OVERVIEW OF TYPES, PREPAREDNESS AND RESPONSE

Yasmin

Abstract: *Disaster management can be defined as the organisation and management of resources and responsibilities for dealing with all humanitarian aspects of emergencies, in particular, preparedness, response and recover in order to lessen the impact of the disaster. Disaster Management has now become a subject in itself though conceptual elements are yet unclear to many social science disciplines. This paper attempts a conceptual overview of different kinds of man-made disasters and preparedness including response thereto. Towards this end, reliance is placed on available literature. Hence the scope of the paper is descriptive in nature.*

Keywords: *Disaster management, Manmade Disasters, Types Disaster, Preparedness*

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Introduction: Disaster Management has in the present day assumed importance, because of the frequency of different disasters occurring in the World. Disaster management can be defined as the organisation and management of resources and responsibilities for dealing with all humanitarian aspects of emergencies, in particular, preparedness, response and recover in order to lessen the impact of the disaster. Disaster Management has now become a subject in itself though conceptual elements are yet unclear to many social science disciplines. This paper attempts a conceptual overview of different kinds of man-made disasters and preparedness including response thereto. Regarding the methodology, the paper is largely based on the secondary sourced material that could be accessed as shown in the references. Towards this end, reliance is placed on available literature. Hence the scope of the paper is descriptive in nature.

Disaster is a sudden adverse or unfortunate extreme event which causes great damage to human beings as well as plants and animals. Disasters occur rapidly, instantaneously and indiscriminately. “Disaster” is an occurrence which adversely threatens the safety of the community, which requires immediate assistance and hence

requires outside support to mitigate the disaster. Disaster Management can be defined as the organisation and management of resources and responsibilities for dealing with all humanitarian aspects of emergencies, in particular, preparedness, response and recovery in order to lessen the impact of disasters¹. Management is the task of planning, coordinating, motivating and controlling the efforts of others towards specific objectives.

Types of Man-Made Disasters

There are different types of man-made disasters like, fire, train accidents, communal riots, and terrorism among others that occur at times and spontaneously. Sometimes these man-made disasters are the outcome of the breakdown of authority, looting and attacks on strategic locations which ultimately can lead to war. Man-made disasters don't give sufficient warrant, it is swift and sometimes in few seconds a disaster occurs. This leads to confusion and chaos in the area and changes of it spreading to other areas are also likely. Man-made disasters usually have different features like unfamiliarity, speed, urgency, unpredictability, uncertainty and threat. A brief description of types is given below.

Fire: Fire has become one of the sources of disaster. Though going back to history it has been a source of comfort and at the same time can create a disaster. All fire incidents can be divided in many ways depending on the cause of fire outbreak, but broadly there are two types of fires, one is natural, and other is manmade. Forest fires can be either due to natural or manmade reasons. All residential and non-residential structural fires are largely manmade. Similarly, all industrial and chemical fires are due to explosions or fires made by humans or due to machine failures. 2

Fires caused by human/machine errors are considered as manmade fires. For instance, Industrial or chemical disasters, fires at social gatherings due to Electrical short circuit fires, accidental fire and kitchen fires. Rural and Urban residential and non-residential structural fires are also manmade. Anything confined to fire could be due to many reasons like cooking fire confined to container and trash fire³. Another cause of fire is

Arson. It is the criminal intent of setting a fire with intent to cause damage. The definition of arson was originally limited to setting fire to buildings but was later expanded to include other objects, such as bridges, vehicles, and private property. Arson is the greatest recorded cause of the fire. Some human induced fires are accidental failing machine such as kitchen stove is a major cause of accidental fires. 4

During fires, it is noticed that whatever the initial cause of the fire, it can be aggravated by inadequate emergency preparedness. Some hazards such as lack of accessible emergency exits, poorly marked escape routes, or improperly maintained fire extinguishers or sprinkler systems may result in many more deaths and injuries than might occur with such protection. At the same time if some simple precautions are taken to prevent a fire, like regular inspection of gas pipes, switching off the gas when not in use, and smoking around combustible materials could cause a fire. During the summer season, there are a higher number of fires taking place due to high temperature and also the risk of overloading of electricity.

Aviation Accident: An aviation accident is defined by the convention on International Civil Aviation as an occurrence associated with the operation of an aircraft which takes place between the time any person boards the aircraft with intention of flight until such time as all such persons have disembarked, in which a person is totally or seriously injured, the aircraft sustains damage or structural failure or the aircraft is missing or is completely inaccessible⁵. There are different types of aviation accidents which are Fuel tank explosion, midair collision, structural failures etc. Aviation safety has been improved considerably, but still much is left to be desired. And, the fatalities will be much higher in the case of plane accidents. To avoid such accidents the pilots and the ground staff should always be alert to avoid accidents on the runways.

Train accidents: Train accidents most of them occur due to different reasons. The causes can be classified as driver's errors, signalmen's errors, mechanical faults. Driver's errors can be classified as excessive speed, passing signals. Signal man's errors can also lead to accidents like allowing two trains on the same track that is the

incorrect operation of signals. Maintenance of trains has to be done on regular basis. Besides, there are acts of other people that also result in the accidents which are deliberate acts of vandalism like terrorist activities removing fish plates from the tracks which would lead to derailment.

As these accidents are swift in nature, and they can take place in remote places, where the disaster management agencies cannot reach in time. This is where community help is required and it has been seen that in times of disaster the people's resilience and farsightedness come in handy. Even before the response team arrives they could have saved many lives. When the disaster management agencies arrive and start their work, this will further instil faith and confidence among the people who become part of rescue operations. In fact, our strength lies in the faith of the common people when they feel the response team is doing their job properly.

Riots: Riots are one of the outcomes of breakdown in political authority. Most of the times, we see simple protests being turned into riots. These can be against the political system or most of the time we see communal riots. Riots can also occur during sporting events, for example, football matches. Due to the aftereffects of riots, people start feeling insecure especially after communal riots and refuse to return to their habitats. The feeling of threat is ever present and they start feeling marginalised and the result is that they might develop a feeling of prejudice which is dangerous for any country. Riots lead to vandalism and destruction of public and private property. It becomes a daunting task for the police to restore peace and help the victims of rioting.

Structural collapse: With rapid urbanisation and population migration from rural to urban areas has put a lot of pressure on the government for providing housing. This has led to unplanned expansion without keeping in mind the vulnerability of physical setting. Unplanned developmental activities and negligence of safety measures inbuilt habitat of the developing states make them highly vulnerable to all types of natural as well as human-induced disasters.⁶ Whether the disaster is man-made or natural, if there are unplanned buildings the magnitude of the disaster would be very high, and it will take a lot of time for the victims to return to normalcy. Governments have come up

with building codes which can avoid disasters, like land suitability, firefighting equipment and in public places emergency exits to be installed.

Chemical disasters: Chemical disasters are mainly an outcome of industrial hazards which lead to chemical hazards. They often have an environmental effect and a great impact on the population. The Bhopal gas tragedy nearer home is the world's worst industrial disasters to date. With rapid industrialisation there are a number of chemical plants, some chemicals are hazardous and others non-hazardous. Risks associated with chemicals and chemical industries include:

- a) Risks due to a blast of certain equipment involved in large chemical plants Eg: boiler
- b) Risk due to leakage of chemicals where they are stored/transported/used in small quantities.⁸

Depending upon the toxicity of the material involved the most common kinds of problems that might be caused due to a chemical leak/plant accident might include:

- a. Blast and explosion
- b. Irritation to eyes, throats.
- c. Pollution and/or poisoning of air, water – bodies
- d. Impact on vegetation and animals.
- e. Heat and/or fire etc.⁹

Sometimes chemical disasters take place due to natural calamities, like an earthquake where the structure is damaged and leakage of chemicals can result. Leakages and spills of chemicals are also due to transportation when accidents occur. Besides the Bhopal gas tragedy, there are a few following other incidents where mass scale poisoning took place.

- Contamination of the Songhua River in China – following an explosion at the Jilin chemical industrial company plant in November 2005.
- Gasoline pipeline explosion at Shadow in Nigeria in May 2006.
- Explosion at Azote France (AZF) factory near Toulouse, France which released Ammonium nitrate in September 2001.¹⁰

In a developing society, this has become inevitable, but the local population should be prepared for such calamities. This is possible if proper care is taken by the industry owners and the people are informed beforehand, whether they deal with hazardous or non-hazardous chemicals. There should be some safety rules that have to be followed like communicating to the people that there is leakage, sirens should be fitted to alert the people. It is a moral responsibility of the industry owners that they create an awareness among the people in what type of chemicals they were dealing with and what precautions should be taken in case of an accident. This will also build some trust between the industry owners and the local population.

Oil Spill: An oil spill is the release of a liquid petroleum hydrocarbon into the environment, especially marine areas, due to human activity, and is a form of pollution. The term is usually applied to marine oil spills, where oil is released into the ocean or coastal waters but spills may also occur on land. Oil spills may be due to the release of crude oil from tankers, offshore platforms, drilling rigs and wells.¹¹ Major oil spills include the Kuwaiti oil fires, Kuwaiti oil leaks, lake view Gusher, Gulf war oil spill and the Deepwater Horizon oil spill.¹² Oil spills lead the degradation of the environment and harm the marine life and may take years to clean up the oil spill.

Stampedes: A stampede is an act of impulse among a crowd of people, where they start running without any clear direction or purpose. Human stampedes most often occur during religious pilgrimages and professional sporting and music events, as these events tend to involve a large number of people. They also often occur in times of panic (e.g. as a result of fire or explosion) as people try to get away.¹⁷ Deaths from human stampedes occur primarily from compressive asphyxiation, not trampling.¹⁸ This is referred to as crowd crush.¹⁹ The compressive force occurs from both horizontal pushing and vertical stacking. Stampedes can also be caused by crowd rumours doing the round of a pending disaster and suddenly people without realising start running in different directions, this leads to many people being trampled. History is replete with examples where major disasters took place due to stampedes, whether the gathering

was for a social, political, cultural or religious purpose.

Terrorism: Terrorism has become a global challenge which no country is free from. The attack on the world trade Centre and then the Mumbai attacks are some of the actions of Terrorists across the borders. It is difficult to understand the Psychology of a Terrorist. Terrorist attacks have left behind a trail of destruction, not just of property but also human lives. It leaves a deep psychological effect on the population. People always live under a terrorist attack taking anywhere any time which mostly restricts their movement. Terrorist attacks on innocent civilians should be treated as crimes against humanity. Since the present-day terrorists are very well organised and more professional than their counterparts a decade ago, new conceptions of safety and security are needed.

The widening gap between the various governments regarding evolving a common strategy for suppression of terrorism needs to be viewed in the context of the potential for the threat that it holds. In an environment where terrorist violence is endemic and the world stands hopelessly divided on various laws, all countries should use their national prerogative for dealing with terrorism. Many efforts have been made by a number of nations to control state-sponsored terrorism, such as through economic sanctions, but so far they have not reached a consensus either at the national or international level.²⁰

Nuclear Disaster: It leads to radiation contamination. When nuclear weapons are detonated or nuclear containment systems are otherwise compromised airborne radioactive particles (nuclear fallout) can scatter and irradiate large areas. Not only is it deadly, but it also has a long-term effect on the next generation for those who are contaminated. Ionising radiation is hazardous to living things, and in such a case number of the affected areas could be unsafe for human habitation. During the Second World War, the United States dropped the atomic bombs on the Japanese cities of Hiroshima and Nagasaki. As a result, the radiation fallout contaminated the cities' water supplies, food source, and half of the population of each city was stricken with

disease²¹. The soviet republics of Ukraine and Belarus are part of a scenario like this after a reactor at the Chernobyl nuclear power plant suffered a meltdown in 1986. Thus, several small towns and the city of Chernobyl remain abandoned and uninhabitable due to such fallout.²²

In the 1970s, a similar threat scared millions of Americans when a failure occurred at the 'Three Mile Island' Nuclear Power Plant in Pennsylvania. The incident was fortunately resolved, and the area retained little contamination. The Fukushima nuclear disaster recently in Japan changed the discussion of nuclear power. Suddenly for many people, the dangers of a nuclear accident overshadowed the promise of nuclear power as a clean, readily available source of energy. Around the world, public opinion and many officials turned against nuclear power.²³ Nowadays, more and more countries are turning towards renewable energy sources, due to the cost of nuclear and also depleting resources of fossil fuels. There is less dependence on nuclear energy, though development of renewable energy is in an infant stage. But, if seriously taken up, it will go a long way in solving the problem of many countries.

Preparedness In view of these threats to human life, there can be some basic preparedness towards meeting the threat of such man-made disasters as mentioned below:

- Preparedness is how we change behaviour to limit the impact of disaster events on people.
- Good Communication plans
- Proper maintenance and training of emergency services, including mass human resources such as community emergency response teams.
- Emergency shelters and evacuation plans
- An emergency communication system in assessing the severity or magnitude of effects of any disaster.
- Stock-pilling, inventory and maintenance of supplies and equipment.
- Another method is capacity-building among the community.
- Good coordination among the different agencies involved.

Response: Response to any disaster has to take care of immediate needs of the affected people and deploying emergency resources to mitigate as far as possible the damage that has been caused by the disaster. As this is a multi-disciplinary measure, the response team has to coordinate with all the agencies responsible for the rescue work. Responses to such man-made disasters have to be quick and coordinated among different agencies of Government, like fire services, maintaining water supply and most important with Para-medical staff. This coordinated multi-agency response is essential to reduce the impact of a disaster and its long-term results. The response from outside the affected community is also of great help in the time of crisis because man-made disasters do not prepare the state to meet these contingencies.

Certain man-made disasters require international cooperation, like in the case of terrorism, there has to be proper coordination among nations to fight terrorism. So it is not only the response and preparedness of state agencies but also the willingness of the world community to come to the aid of affected country. To mitigate these man-made disasters which have become very frequent, at the same time which results in high casualties and suffering to the people, the law also should come to the aid of the affected people and take up their case for compensation on a priority basis. Minimize the impact of a man-made disaster also depends on the resilience of the population, their capacity and support to resist disasters.

Meanwhile, the real test of disaster management is after the rescue operations were taken place because the people who have lost their near and dear during a disaster usually refuse to leave the temporary camps. Food becomes a problem, no proper sanitation leads to health problems, and at the same time people seem to be going through trauma and they need counselling, to instil confidence in them. It is said, manmade disasters are attributed to the conditions resulting from human behaviour, such as grossly negligent acts, gross inaction on the part of civil authorities and thus the people should behave in a civilised manner.

Lastly, in view of the above, certain suggestions that can be used to avoid future

manmade disasters include the following:

1. To avoid fire mishaps, check loose connections, no direct connections from the poles.
2. High rise buildings should be constructed according to guidelines prescribed by the government.
3. Stampedes occur when people panic or rumours are spread about another calamity taking place, hence the people should not listen to such talk and avoid and get away from the running crowd.
4. Intelligence agencies have to be more alert about and also coordinate with the agencies of other countries to avoid future terrorists' attacks.
5. People should maintain calm and not try to precipitate the disaster by indulging in looting or targeting any community, which will lead to another disaster.
6. Instead of Heavy investment being made in Nuclear energy the same can be done in renewable energy like solar, Hydro, the wind etc.

An Overview The manmade disasters are several types that can threaten the life of people at any time. The entire process of disaster preparedness, response and recovery must involve a common man and create awareness among them about dangers and risk involved in manmade disasters. Media also can play an important role in creating awareness. As it is a team effort, good management for effective supervision, leadership, networking and building relationship among the different agencies will influence people and inspire them to work as team players and not just be mute spectators. Thus the main motivation behind disaster management is to minimise the losses at the time of disaster as well as ensure most efficient utilisation of resources.

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