Prof. Zokaitluangi
Editor in Chief
Dean, School of Social Sciences, Mizoram University
&
Professor, Department of Psychology, Mizoram University

CONTEMPORARY SOCIAL SCIENTIST

(A National Refereed Journal)

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Editorial

The recently concluded election for the Mizoram State Legislative Assembly was a manifestation of how far we have come as a society and also where we are headed. It gave us an impetus to re-examine our evidence and assumptions while also exposing aspects or facets of what we have missed or need to give more attention. It is as Giles Deleuze said, '**There's no need to fear or hope, but only to look for new weapons'**. The flow of events will keep flowing: providing us with a perennial source of the New while reminding us of the Old, baffle us sometimes and will always try to elude our understanding. It is with an acceptance of events that we must take stride in our endeavours. In an attempt of understanding our social phenomena must begin with both acceptance and wonder; at least that is how I have approached my studies.

In this edition of Contemporary Social Scientist, we have compiled a variety of 'Lines of Understanding', which we hope will assist the reader in his/her understanding and help her/him make a better sense of the world. The media ecology and its powerful effect of narratives; how women empowerment through legislation has actually changed social consciousness; the rising mental issues among the youth; the Mizo social structure; what the youth looks for on the internet; and many more have been put under the lens in this edition. I would like to keep on record my appreciations to Prof. R.K. Mohanty, Head, and Department of Sociology for having walked the editorial journey together in getting both the 2018 issues of this journal printer ready.

It is with goodwill and optimism that I present to you yet another edition of the Contemporary Social Scientist. Wishing all a meaningful new year 2019 in advance.

Dated Aizawl,   Zokaitluangi
The 20th December, 2018   *Editor-in-Chief*

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About the Journal

Contemporary Social Scientist is the journal published by the School of Social Sciences, Mizoram University. It is published twice a year-in Summer and Spring.It aims at advancing and disseminating knowledge, principles and practices in the field of Social Sciences.It encourages research, innovation and new ideas in the field of social sciences with a view to promoting human and sustainable development. Besides research-based papers, the journal also publishes Review of Books, etc on various areas of interest in the field of Social Sciences.

For the Contributors

Articles are invited from authors/researchers, which must be a significant original work (either theoretical or empirical) and should be normally between 8-10 A-4 size printed pages with 1.15 line spacing and 11 point Arial font in the following manner:

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Re-Asserting Identity: The Thangkhals of Manipur

S. Haukhanlian Mate*.

Abstract

The Thangkhals belongs to the Chin-Kuki-Mizo group of tribes presently spreading across the Indo-Burma border. They belong to the Tibeto-Burman family, speaking the Tibeto-Burman languages. They are mostly found in Churachandpur district of Manipur state. Though there are many tribal groups recognized as Scheduled Tribes in Manipur, still there are sections or groups of people who still claimed that they do not belong to any of these recognized tribes in respect of their language, custom, culture and traditions. The Thangkhal, as one of the left out group uncomfortably, remain attached to any Chin-Kuki-Mizo group for a long time and now have found a separate political organization and denomination of their own footing. In this paper, an attempt is made to present how the Thangkhal people had founded a separate political organization and denomination and also felt the need for tribe recognition by the Government to re-assert their identity in this globalized world.

Key words: Thangkhal, Scheduled Tribe, Ethnic Identity, Asserting.

I.   Introduction:

The Thangkhals belong to the Zomi ethnic group which consists of the Chin-Kuki-Mizo group of tribes presently spreading across the Indo-Burma border and as far as the Chittagong Hill Tracts in Bangladesh (Langkhanthang, 1996). They are of Mongoloid origin. They belong to the Tibeto-Burman family, speaking the Tibeto-Burman languages. They are mostly found in Churachandpur district of Manipur state. Though there are many tribal groups recognized as Scheduled Tribes in Manipur, still there are sections or groups of people who still claimed that they do not belong to any of this recognized tribes in respect of their language, custom, culture and traditions. The Thangkhal groups, being one of the left out were not recognized as a separate Scheduled Tribe and uncomfortably remain attached to any of the Chin-Kuki–Mizo tribes for a long time. Now, they have founded a separate political organization and denomination of their own footing and were also pursuing for tribe recognition from the Government to re-assert their own identity in this globalized world.

II.   Objectives of the study:

The main objective in writing this paper is to make the people aware of the existence of a separate ethnic tribe known as the 'Thangkhals'. Though they have their own customs and culture, most of the people did not know that there exists a tribe named 'Thangkhal'. Sometimes, they even are mistaken for 'Thangal'. This paper can be an eye-opener to the intellectuals as well as non-intellectuals who are ignorant of the existence of the Thangkhal tribe.

III.   The literature on the Tribe:

The Thangkhals had no literature of their own. The script with Roman characters used by the Paiute Tribe is used by the Thangkhals for writing. Therefore, the present paper depends mainly on available written materials on the tribe which are in the form of articles, booklets and souvenir, written in the local vernacular language and few books written by some Theology students for their dissertations and some research scholars.

IV.   How the Thangkhals Re-Assert their identity:

All the tribes that consist of Kuki-Chin-Mizo group have a common ethnic identity and are very close to each other. This group of people is an outcome of the colonial imposition of a common ethnic identity on the part of the people themselves (Kamei, Gangmumei, 1993). However, new trends show that these tribes though having a close affinity with each other are no longer so keen to adopt a common nomenclature nowadays. They prefer to be identified by their individual tribal names (Ruolkhumzo, 2004). These ethnic groups, though having a homogenous culture and possess social and physical characteristics of common nature, claimed different from each other on the ground of their language or dialects. Some of the groups under this were recognized as Scheduled tribe under the Indian Constitution, however, there are still sections or groups of people like the Thangkhals who still claim that they do not belong to any of the above-given groups in respect to their language, custom, culture or tradition and

were not recognized as a separate tribe by the Government.

Despite the fast changing in this globalized world, the transformation of the Thangkhals was very slow. It took many years for them to awaken them even after the advent of Christianity in Manipur. The real change began only towards the late 1970s (Langkhanthang, 1996). After their awakening, the Thangkhals tried to re-assert their separate identity by founding a new Political Organization, a Christian organization, Youth Organization, Student Organization and also pursued tribe recognition by the Government of India.

(1)   Formation of the Thangkhal People Organisation (TPO):

The first step made by the Thangkhals to re-assert their separate identity was the formation of a separate Political Organisation of their own. The late 1970s brought a feeling of identity consciousness among their leaders as a result of which recognition as a scheduled tribe by the Indian government and participation in the democratic political process in India as a unified group were sought to be achieved (Langkhanthang, 1996). Till then, there was no organization which will bring together the Thangkhals under one umbrella. The birth of political organization in 1978 was the first initiative taken by the Thangkhals to bring the people together to re-assert their identity. The political formation began with the first meeting of the Thangkhals on the 23rd September, 1978 at the residence of Pu Lianzakap Suantak of Singngat in connection with District Council Election in Singngat Constituency where Mr. Khuphenpau presided the meeting. The meeting unanimously resolved that separate candidate under the banner of Thangkhal People Organisation (TPO) should be set up in the forthcoming election. As a result, Mr. Khuphenpau of Ngoiphai village was proposed to be the contender candidate for the forthcoming election. The election Committees formed for Mr Khuphenpau candidature for Member of District Council at Singngat Constituency was known as Thangkhal People Organisation and they act as Acting Committee (Thangkhal Bible Church, 2006). Unfortunately, in the forthcoming election, Mr Khuphenpau was defeated.

Under the leadership of the Acting Executive Committee Members, the first General Assembly of Thangkhal People Organisation was held at M.Tanglian village from 14-17th January, 1979.

The General Assembly elects the first Office bearers of the Organization for a term of 5 years (Thangkhal Bible Church, 2006).

Such an auspicious gathering, the first of its kind among the Thangkhal people was a milestone for them and it could be put into practice by the pains and sufferings borne long time back by some of their leaders like Rev.H.Chinzakhai, PuNengkhankap, Pu S.Lianzakap, Pu Khupchinpau, Pu Kaizakhup, Pu Khupchinkam, Pu Khaizakhup, Pu Goukhanthang and Pu Ginsavung (Thangkhal Bible Church, 2006). Hence, with the foundation of the Thangkhal People Organisation, the Thangkhal's Political foundation was firmly laid and recognized as one of the political platforms in Manipur State. Their political involvement in the franchise continued to be active in 1979, 1984 and 1989 General Election of the Member of Legislative Assembly in Manipur.

(2)   Formation of Thangkhal Youth Organisation (TYO):

Another step for re-asserting their identity was the formation of a Youth Organisation. On the 26th of November 1978, at the residence of Pu Awnchinkhup, chief of T.Khajang village, a meeting was convened to form a Youth organization. The meeting resolved to form theThangkhal Youth Organisation. The meeting unanimously nominated Mr.Nengkhankap of M.Tanglian village as President and Pu S.Chinkhanpau of S.Belbing village as Secretary. Both of them were authorised to nominate new Executive members (Chinminlian, T, 2011).

In 1980, the first Conference of the Thangkhal Youth Organisation was held at Ngoiphai village very successfully. In the conference, Mr.S.Chinzalaang of Zemun village delivered a speech which has been a thought-provoking to the audience. He addressed the audience in such a way that they had a conference which everyone enjoyed, but as they are under different denominations, their association cannot be very successful. Did he put a question to the audience whether they truly love the Thangkhal tribe? and further claimed that it is their identity and should not be ashamed of forming a church organization where they could worship God in their own dialect. The speech he delivered was quite heart touching and forceful that a seed is sown in everybody's hearts to set up a church bearing the name 'Thangkhal' (Thangkhal Bible Church, 2006).

(3) Birth of Thangkhal Christian Association (TCA):

Before the formation of the Thangkhal Christian Association, the Thangkhal speaking people were attached to different Christian denominations. It was only with the birth of this association, many of the Thankhals came together under the banner of one denomination, worshipping in their own dialect.

The birth of Thangkhal Christian Association was the result of the socio-political repercussion of the Thangkhals. Pu Chinzalaang Suantak, one of the Thangkhal lay leaders initiated the need for a separate mission for the Thangkhals in the General Conference of the Thangkhal Youth Organisation held at Ngoiphai village in 1980 (Thangkhal Bible Church, 2006)

In the early years of 1981, Rev.H.Chinzakhai and Mr.Ginzadal used to discuss how to formulate a plan for the establishment of Thangkhal denomination. Both of them were soon joined in their efforts by Mr.Kapkhup, Mr.Haukhanpau and Mr.Khaikhanthang.In due course, their plan was known to others and Mr.Khuphenpau, the then President of Thangkhal People Organisation and Mr.Thangkhanlam, President of Thankhal Youth Organisation took the initiative and convened a meeting on behalf of Mr.Chinkhanpau and Mr.Khaikhanthang at the residence of Mr Ginzadal at M.Tanglian village on 21st March 1981. The meeting unanimously resolved to set up a separate Thangkhal denomination with immediate effect. As a result, the church construction began instantly at M.Tanglian village and was inaugurated on 4th April 1981 by Rev.H.Chinzakhai, the first Thangkhal Pastor. The foundation stone was laid by Khuphenpau, the then Thangkhal People Organisation's President. Thus, the Thangkhal Christian Association was founded to bring together all the Thangkhal speaking people under one denomination. Mr Khaikhanthang, B.Th. was appointed as the first evangelist amongst the Thangkhals (Thangkhal Bible Church, 2006). Thus, the founding of the Thangkhal Christian Association was a step forward to assert their separate identity in the realm of denomination, to worship God in their own dialect

(4) Birth of Thangkhal Sinai Pawlpi:

The Thangkhal Sinlai Pawlpi (Thangkhal Student Association) is the student body of the Thangkhal People. This association was founded on 31st October 1987 for the welfare and upliftment of theThangkhal student community in particular and the Thangkhal Tribe in general. Mr T.Kamsuanlal (T.Lalpu) was the man behind the founding of this Organisation and was called the founder of this Association. Other founding members include Mangminthang, Thangsuanhang, Khupsuanhau and Khuplam (Sinlai Suangphum, 2008). Till today, it becomes the student body of the tribe which guided the students in their endeavour for further studies.

(5) Need for Tribe Recognition:

Tribe Recognition by the Government is another way for asserting identity. Dr Ngamkhohao said, "Tribe recognition appears to be more about identity assertion for achieving certain space than socio-economic benefits among the Kuki tribes". (Dr.Ngamkhohao, 2014). As Dr Ngamkhohao said, Tribe Recognition by the Government is one of the factors which the Thangkhal people used to assert their ethnic identity.

Till today, the Thangkhal people were not recognized as a separate tribe by the Government of India though they speak a different dialect and have different customs and culture, different from other tribal groups. Like any other tribal groups who were recognized as a Scheduled Tribe, the Thangkhal people were also a conglomeration of different clans like Suantak, Changes, Haokip, Kipgen, Mate, Mangte, Telngok, Lianzaw, Guite, Mangson, Manlun and others. No doubt, they are one of a branch of the Zou tribe in Manipur but speaking a different dialect. As they are not recognized as a separate tribe by the government, they have to attach themselves to any recognized tribe for any purpose. In his article '**Thangkhal Nam in a Pawimawh'** (What the Thangkhal tribe needed), Mr.S.Lianzamang stressed that the most important thing for the Thangkhals is to be recognized as a separate scheduled tribe by the Indian Government. Until and unless the government recognizes the Thangkhals as a separate tribe, there will be many people who do not want to attach themselves to the Thangkhal tribe even though they speak the Thangkhal dialect. So, tribe recognition is a must and the most important thing the tribe needed. (Thangkhal Bible Church, 2006).

Realising the need for tribe recognition by the government, many of the Thangkhal leaders like Ex-Subedar Khupchinkam Mate of Tuibuang, Holzakhup Mate of Khuangmun village, Kaizakhup Telngok of Ngoiphai village, China Mate of Lamka and Mr.Ginsavung Lianzaw of

Mulam had tried with destiny to incorporate the Thangkhal Tribe in the lists of Scheduled tribe of Manipur. However, their efforts were in vain since there were no educated persons amongst them and there was no one who could render a favour for their endeavour towards the government. In addition to this, the Thangkhal People Organisation had submitted a representation to Mr.Chitan Jamir and Mr.Lama Lopjang, member of the Commission for Scheduled Castes and Scheduled Tribes, Government of India on 19th May 1984 at their camp, Inspection Bungalow, Churachandpur, Manipur. (Langkhanthang, 1996). However, there were no favourable results in their endeavour. Till today, the Thangkhal People Organisation is taking the lead to be recognized by the Government of India as a separate tribe in the state. Though the Thangkhals were not recognized as a separate scheduled tribe, tribe recognition occupied the priority lists of the Thangkhal political manifesto. (Langkhanthang,1996). The Thangkhal People always stands with the dictum "Our dialect is our Identity" and always marched forward to be recognized as a separate tribe by the Government of India so that all the Thankhal speaking people can be under the banner of one umbrella. In the words of Rev. Dr Langkhanthang, if the other Zomi ethnic groups were recognized as scheduled tribes and could have separate socio-political and religious organization, it is appropriate that the Thangkhals are claiming their identity and to get a separate recognition as a Scheduled Tribe under the Indian Constitution. (1996)

V.   Conclusion:-

No human society is static and the Thangkhal society is no exception to it. As a result of their contact with the external forces like colonial administration accompanied by the coming of Christianity and modern education, the Thangkhals were also awakened and became conscious of their ethnic identity. Though they belong to the Kuki-Chin-Mizo groups and have a common ethnic identity, they speak a different dialect and have different customs and culture.

They have to attach themselves to any one of the recognized Scheduled Tribe as they are not recognized as a separate tribe by the Government. As such, they founded the separate political organization, student body and separate denomination to re-assert their ethnic identity in this globalized world. They are also aiming for separate Tribe Recognition from the Government of India under the Indian Constitution so that their aspiration can be fulfilled.

Prof. S. Haukhanlian Mate, Director, College Development Council, Mizoram University

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A Study on The Relationship Between Alcohol Use and Resilience Among Adults

Dr C. Lalfakzuali*
Claudius Zonuntluangi Zote**

Abstract

The present pilot study aims to study the relationship between alcohol use and resilience among two groups – Alcohol Users and Non-Users in Mizoram. 101 Mizo Adults (50 Alcohol Users and 51 Non-Users) ranging from 18-64 years were selected through multistage random sampling procedure. Demographic information was gathered and psychological variables were measured using a self-report test -Alcohol Use Disorders Identification Test (Saunders, Aasland, Babor & de la Fuente, 1993) and Resilience Scale (Wagnild and Young, 1993). Psychometric adequacy and parametric statistic assumptions were checked, Pearson correlation, t-Test and Simple Regression analysis were employed. Results revealed group differences, significant relationships and prediction among the variables.

Keywords: Alcohol Use, Resilience, Adults

Introduction

About 2.5 Million people die every year due to alcohol-related factors (WHO, 2014). Alcohol is among the risk factor that leads to diseases such as cardiovascular diseases, various cancers, neuropsychiatric disorders and liver cirrhosis. It is detrimental due to the impact it has not only on the drinkers themselves but also due to the effect it has on many other aspects of lives. It is also a psychoactive substance which contains dependence-producing properties. It ranks as one of the top five risk leading factors that lead to disability, death and disease in the world (WHO, 2011a; Lim et al., 2012). Alcoholism is defined as a primary, chronic disease with genetic, psychosocial, and environmental factors influencing its development and manifestations (Morse et al., 1992). There is no one single cause of alcoholism but dozens of risk factors that play a role in the development of an alcohol addiction.

Researchers have explored whether specific psychological characteristics provide protection against excessive alcohol use. Several studies suggest there is a relationship between the lack of resilience factors and alcohol use. It has been found that children with higher resiliency levels were less likely to begin using alcohol (Wong et al., 2006). Resilience is a process of, or capacity for, or the outcome of successful adaptation despite challenging and threatening circumstances (Masten et al., 1990, p. 426). It is an important personal characteristic to develop because it arms them with coping mechanisms to respond to hardships both big and small (Fergus and Zimmerman, 2005). People who are better at describing negative emotions, a characteristic of resilience have been found to consume less alcohol (Kashdan, Ferssizidis, Collins & Muraven, 2010). Additionally, a study by Logan, Kilmer, and Marlatt (2010) found a relationship between several positive psychology's character virtues and lower risk drinking behaviours. Johnson, Dismore & Hof (2011) reported a significant negative correlation between resilience and alcohol use levels. In fact, abstinents tend to score higher in resilience that those who use alcohol (Gutiérrez and Romero, 2014).

It was also found that low initial resiliency levels in children predicted the onset of alcohol use (Wong et al., 2006). Studies indicate individuals with low resiliency levels may be more likely to use ineffective coping skills, such as using drugs or alcohol, to manage stressors (Benard, 1991; Block, 2002; Brady, Sonne, 1999; Grotberg, 1995). Resilience is influenced by both risk and protective factors. Resilience is not a fixed or immutable characteristic but a dynamic process that is determined by multiple factors, and although influenced by individual characteristics is also influenced by intrapersonal, familial, extra-familial, social and contextual factors.

Considering the fact that resilience plays a critical role in buffering stress ranging from daily stress to traumatic events, we hypothesize that resilience reduces alcohol use through its moderation effect on the link from stress to negative emotions. In other words, those who have higher levels of resilience may be less likely to develop negative emotions as a result of high stress, therefore are less likely to have alcohol use problems. Resilience significantly buffered the effect of stress on negative

emotions, subsequently reducing alcohol dependence (Wang, 2016).

Alcohol has a long history of use and misuse throughout recorded history. Excessive alcohol misuse and drunkenness were recognized as causing social problems even thousands of years ago. More than 3 million people died as a result of harmful use of alcohol in 2016 (WHO, 2016). This represents 1 in 20 deaths. More than three-quarters of these deaths were among men. In Mizoram, 18% of adults were found to use alcohol (Mizoram Synod Social Front, 2017). A study report on the Mizoram Liquor (Prohibition and Control) Act, 2014 has revealed that 19% of deaths in major hospitals in Mizoram were caused by alcohol-related diseases. To counter this prevailing issue, many steps have been taken by NGOs like Young Mizo Association (YMA), the Church etc. which targeted mainly the immoral characteristic of alcohol use and interventions are mostly tailored to fit these characteristics. In addition to being responsible for many deaths in the State, alcohol plays a major factor in crimes, delinquency, robberies, economic problems, dropouts, sex-related crimes (Mizoram Excise and Narcotics Department, 2017), mental illness, physical illness and low quality of life in general. Fergus and Zimmerman (2005) investigated the implicit factors of resilience that protect against the use of diverse psychoactive substances. These studies are extremely important, as replicating the components of this specific type of resilience would provide ample opportunity to create preventive measures effective enough to provide actual immunization against drug use. Some researchers suggest that resilient individuals show improved self-esteem and are less likely to be involved in risky behaviour like alcohol use and abuse. Explicitly, studies of resilience may be an effective means to foster adaptive behaviour towards drug use (Gutiérrez and Romero, 2014). Therefore, the present study is an attempt to explore and provide the baseline research report on the association between alcohol use and resilience. It was designed with the following objectives-

Objectives:
1. To determine differences among the groups - 'Alcohol Use' (Alcohol User and Non- User) on the measure of Resilience.
2. To determine the independent effect of 'Alcohol Use' (Alcohol User and Non- User) on the measures of Resilience.
3. To elucidate the pattern of significant predictability of 'Alcohol Use' from Resilience.

Hypotheses:
1.It is expected that Alcohol Users as compared to Non- Users will show lower Resilience.
2.It is expected that there will be significant independent effects of 'Alcohol Use' on Resilience.
3.It is expected that Resilience will play a significant role in explaining the variation on the measurement of 'Alcohol Use'.

Methods
Sample:
The participants were selected from different parts of Aizawl following multistage sampling procedures. 101 Mizo (50 Alcohol users and 51 Non-Users) with their age ranging between 18-64 years were selected. The screening of 'Alcohol users' and 'Non-Users' will be done based on their score on AUDIT (Saunders, Aasland, Babor, and de la Fuente, 1993). With the objective to equate/match the sample and obtain a representative sample, a number of background information will be recorded.

Design of the study:
The sample shall incorporate Alcohol users and Non-Users residing in Mizoram, 50 and 51 participants respectively under each of the main cells of the design, for the comparison of the psychological variables.

Psychological Tools:
1. Alcohol Use Disorders Identification Test (AUDIT; Saunders, Aasland, Babor, & de la Fuente, 1993):
AUDIT employs a 5-point Likert scale, to detect alcohol problems experienced in the last year. The 10-items AUDIT was developed to screen for hazardous (or risky) drinking, harmful drinking, alcohol dependence, and non-drinkers based on their scores.

2. Resilience Scale (RS; Wagnild and Young, 1993):
The 25 item Resilience scale measures the degree of individual resilience through five components. Scoring and Interpretation Responses are on a seven-point Likert type format ranging from strongly disagree (1) to strongly agree (7) which are added to provide a total score of resilience. The scores range from 25-175. A higher score indicates greater overall perceived resilience

Results and Interpretations:
Subject-wise scores on the specific items of the Alcohol Use Disorders Identification Test (AUDIT) and Resilience Scale (RS) were analyzed and the results are as follows-

Table 1: The mean, standard deviation, Cronbach Alpha, Skewness and Kurtosis of the scale of the behavioural measure

Variable		n	M	SD		Skewness		Kurtosis	
						Statistic	Std. Error	Statistic	Std. Error
RS									
	Alcohol User	50	113.18	22.45	.88	.127	.337	-.088	.662
	Non-User	51	125.12	21.89	.88	.327	.333	-.799	.656

Note: RS – Resilience

Descriptive statistics analysis (Table 1) shows differences among 'Alcohol Use' (Alcohol User and Non- User) in their mean scores. Non – Users scored higher mean on Resilience (M=125.12, SD= 21.89) than alcohol users. Skewness and Kurtosis results highlighted the normality of the data. Results revealed substantial item-total coefficient of correlation for the scales and order of reliability coefficient of Cronbach's alpha was .88 on the Resilience Scale and .93 for AUDIT scale which have been used for screening alcohol users and non-users. This shows the applicability of the scale in the present population. The Pearson Correlation table-2 shows a significant positive correlation between alcohol use and AUDIT (r=.830**; p=< .01) and a significant negative correlation between alcohol use and resilience (r=-.262**; p=<.01).

Table 2: The interrelationship between the demographic variables and the psychological measures.

Measure		1	2	3
1.	**Alcohol Use**	-		
2.	**AUDIT**	.830**	-	
3.	**RS**	-.262**	-.184	-

Note: AUDIT – Alcohol Use Disorders Identification Test, RS –Resilience Scale;   *p < .05. **p <.01

Table- 3:   The t-test for the impact of 'Alcohol Use' on a measure of Resilience

	Levene's Test for Equality of Variances		t	df	Sig.
	F	Sig.			
Resilience	.005	.944	-2.706	99	.008

*Note: *p < .05. **p <.01

The result of t-test (table-3) employed for the impact of 'Alcohol Use' on Resilience Scale shows that there is a statistically significant impact of 'Alcohol Use' on Resilience.

Table 4: Results of Simple Regression Analysis using Resilience as predictor and Alcohol Use as criterion variables

	Alcohol Use							
Variables	**B**		**R²**	**F**	**△R²**	**△F**	**Sig.**	**95% CI**
Constant	1.183	-.262					.000	[.669.1.696]
Resilience	-.006	-.262	.069	7.321	.069	7.321	.008	[-.010, -.002]

Note: B= Unstandardized beta;   = standardized beta
*p < .05. **p <.01.

A simple regression analysis was performed to predict the effects of Resilience on Alcohol Use. The regression model with resilience as predictor and alcohol use as the criterion emerged to be significant. Alcohol Use which is a categorical data was dummy coded into alcohol user and non-user for the purpose of the study. Results of the simple regression analysis (Table-4) provided

confirmation for the research hypothesis: alcohol use or non-use among the sample is explained by resilience (R^2 = .069). The overall F statistic was 7.321, $p < .05$. Standardized beta weights were -.262 for alcohol use from the sample.

Conclusion

From the result of this study and after examining several studies that had been conducted on resilience and alcohol use, the higher the individual is on the resiliency scale the better he/she is able to cope with stress which thus far leads to lower alcohol use and vice versa if the individual is low on the resiliency scale. The findings of the study have also been confirmed by several other studies (Johnson, Dismore & Hof, 2011; Wong et al., 2006; Gutiérrez and Romero, 2014). Individuals who are better at enduring negative affect have been found to engage at a minimal in alcohol-related activity (Kashdan, Ferssizidis, Collins & Muraven, 2010) which further shows that if an individual possesses higher resiliency the lesser the individual is likely to be indulged in alcohol use. Therefore, it is crucial to develop resiliency in an individual. Resilience is found to often evolve during the developing period of an individual, therefore, the environment of and the individual does play a pivotal role. Several researchers have also argued that it is best to see resilience, not as an enduring personality trait or as an outcome, but as an evolving, interactive process between an individual or family and the features of their environment (Rutter and Smith, 1995; Gilligan, 2001; Schofield, 2001). The same person or family may show resilience in response to one type of stress but not another. Wherever resilience is located, the research evidence does tend to converge around the crucial role that parents play in children's resilience. Hodder et al. (2012) reported the effectiveness of a comprehensive school-based resilience intervention and decreasing self-reported tobacco, alcohol and illicit drug use among adolescents.

Colophon

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Automation of College Libraries in Aizawl, Mizoram: An Analytical Study

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Abstract:

This paper is based on a survey of automation activities of colleges in Aizawl and aims to examine the impact of automation and its present status. The paper gives the importance of library automation. A well-structured questionnaire was distributed to each of the librarians of colleges in Aizawl. The analysis of the collected data is presented in tables and charts followed by the interpretation. The major findings of the present study are that all the 14 college libraries were automated and provided different services to the users.

Keywords: Automation, Library Automation, ICT, Library software.

Introduction:

The library plays an important role in society and is also an important component of educational institutions. It is an information hub in teaching and learning activities where students, researchers and teachers can explore the vast resources of information. Information and Communication Technology (ICT) application in libraries have drastically changed the way information is gathered, stored, disseminate and retrieved. The development of ICT in the library field has brought the idea of Library Automation.

Automation has helped libraries in improving library activities and accelerates its working conditions. It saves the effort, time and manpower of libraries. In an automated system, the information can be altered and updated without the repetitive work involved in the manual system. With the development of the computer, different kinds of information can be turned into sequences. So, any user can access into the sequence without much trouble and delay. Complying with the fourth law of library science, it saves the time of the users, staffs and increases productivity and reliability. Shortage of staffs has become a uniform phenomenon in most of the Indian library context. The traditional concept of the library as a storehouse of knowledge has changed into information dissemination centre and the librarians are replaced by an information scientist at the modern and advanced age of computer and communication technology. (Devi & Devi, 2003).

Library Automation:

The word, "automation" has been derived from the Greek word "*auto mode*" that means something which has the power of spontaneous motion or self-movement. It was first introduced by D.S. Harder in 1936, who was then with the General Motor Company in the US. He used the term automation to mean automatic handling of parts between progressive production processes. (Das & Chatterjee, 2015). Encyclopedia of Library and Information Science defined "automation" as the technology concerned with the design and development of process and system that minimize the necessity of human intervention in operation. According to the Oxford English Dictionary, automation is, "application of automatic control to any branch of industry or science by extension, the use of electronic or mechanical devices to replace human labour". In other words, it is the machinery that mathematically manipulates information storing, select, presents and records input data or internally generated data. Automation word is used for the automatic technical process. In libraries, automation refers to the process of automating in-house functions such as circulation, cataloguing acquisition, serial control, etc. (Vandana, 2011). According to McGraw Hill Encyclopedia of Science and Technology, automation is defined as, "a coined word having no precise generally accepted technical meaning but widely used to imply the concept, development or use of highly automatic machinery or control systems".

Library automation is coined from automation. It is the application of computers and utilization of computer-based product and services in the performance of different library operations and functions in the provision of various services and production of output products. Library automation is the process of automating the library functions using the modern technology like the application of computers, telecommunications, computer software, microforms of storage media, etc. and other macro information technology, which helps in information storage and retrieval purposes (Barman, 2003). Encyclopedia of Library and Information Sciences defined library automation as, "it is the use of automatic and semi-automatic data processing machines to perform such traditional library activities as acquisition, cataloguing, and circulation. These activities are not necessarily performed in traditional ways, the activities themselves are those traditionally

associated with libraries; library automation may thus be distinguished from related fields such as information retrieval, automatic indexing and abstracting and automatic textual analysis". Today, "Library Automation" is by far the most commonly used terms in the field to describe the mechanization of library activities using the computer. (Uddin, 2009). Thus, Library automation may be defined as the application of automatic and semi-automatic data processing machines (computer) to perform traditional library house-keeping activities such as acquisition, circulation, cataloguing, reference and serial control. It is the application of technology for the smooth and reliable functioning of the library to process, store, disseminate and retrieved information to the users.

History of Library Automation:

The first application of automatic data processing equipment in libraries can be traced back to 1936 when the University of Texas adopted a mechanical system for its circulation function. In the first half of the 20th century, i.e. in the early 1960s library automation began especially in the USA after World War II. During this period, many libraries in North America and in the UK began to experiment processing of information by using computers. Many techniques were introduced in the Universities and national libraries. Several of this system was like tabulators, sorters, punched cards were used for circulation; i.e. for providing books on loan, serial control, acquisition, cataloguing. (Laxminarayan, 1986)

In 1960-1970, the purpose of a digital computer is for retrieval of information. In this era, the computers were applied offline. Many librarians made use of the computer as a tool in the organization of many library procedures. Most of these systems were developed locally, either in an academic library, special library or public library. The focus of this period was mostly on the acquisition, cataloguing and circulation process. Online Public Access Catalogue (OPAC) was in an experimental stage in the USA and Machine Readable Catalogue came into existence in 1963 at the library of Congress, the USA for providing standardization in automation. In 1967, the Ohio College Library Center (OCLC) was set up which is an online system that marked the beginning of cooperative systems and Union Catalogue. In 1969, the Library of Congress started distribution of records in the new MARC2 format. (Tedd, 1977)

In the 1970s there has been an increase in library cooperation and resource sharing by developing computer-based systems. In this phase, designing of online systems and conversion of batch systems into online mode was done and also the growth of library network and databases were seen during this period. Magnetic tapes and floppy disks were used for storing information. In the 1980s there was intensive use of online system networks, optical disks, CD-ROMs and microcomputers came to be used in libraries. Later, through Internet and library networks, all activities of libraries have become integrated. (Rajagopalan, 1986)

In the new millennium, every library, small, medium or large are using the computers and plans or implements automation for library activities and services. Computerized catalogues or OPAC largely replace traditional library catalogues. Technological advances will continue to open new opportunities for libraries to provide efficient and exhaustive information services and to link computer networks worldwide.

College Library Scenario in Aizawl

Mizoram is strategically located in the North-eastern region of India and is one of the member states of the so-called 'seven sisters of North-East India'. It is bounded by the state of Assam and Manipur to the north, by Myanmar to the east and south and by Bangladesh and the state of Tripura to the west. Mizoram surmounted with hills and located at the remote North East India has a literacy rate of 88.8%, the second highest literacy rate in Indian states. Aizawl is the capital of Mizoram state. The undergraduate college education in Mizoram was under the administration and direction of education department until 1989, but as a result of the trifurcation of the education department, college administration was taken over by the Department of Higher and Technical Education. Pachhunga University College, formerly known as Aijal College, established in 1958 was the first college in Mizoram. The college was taken over by North Eastern Hill University (NEHU) in 1979 as its constituent college and automatically taken over by Mizoram University (MZU) following its establishment by an Act of Parliament in 2000.

In Mizoram, there are 1 central university, 1 private university, 1 Law College, 25 Colleges and 1 technical institute. In Aizawl city, there are fourteen (14) colleges and higher institutions offering different degree programmes such as arts, commerce, science, IT and paramedical sciences affiliated to MZU. All of these colleges run library to provide authentic and reliable information resources to its clients, being an information hub collecting and disseminating the needs of the users. The total library users in the fourteen colleges in Aizawl city are 13562 which may be given in Table-1

Table 1: Higher Educational Institutes in Aizawl

Name of institution	Faculty Member	Non-teaching Staff	Students	Total
Govt. Aizawl College (GAC)	51	14	942	1007
Govt. Aizawl North College (GANC)	36	13	1309	1358
Govt. Aizawl West College (GAWC)	39	14	941	994
Govt. Hrangbana College (GHBC)	68	19	1809	1896
Govt. Johnson College (GJC)	29	11	878	918
Govt. J. Thankima College (GJTC)	30	23	771	824
Govt. Mizoram Law College (GMLC)	13	20	226	259
Govt. T. Romana College (GTRC)	23	50	852	925
Govt. Zitiri Residential Science College (GZRSC)	55	15	628	698
Institute of Advanced Study in Education (IASE)	20	16	634	670
Mizoram College of Nursing (MCON)	31	16	117	164
National Institute of Electronics and Information technology (NIELIT)	36	8	389	433
Pachhunga University College (PUC)	103	93	2348	2544
Regional Institute of Paramedical and Nursing Sciences (RIPANS)	39	135	698	872
Total	573	447	12542	13562

Source: MZU Annual Report 2016-2017

Library as a resource centre of information collects and disseminate information to the users in different means. Therefore collection determines the status of a library in providing information to its clients, a good collection is very resourceful for the users. The following table will represent a collection of fourteen libraries in Aizawl city:

Table 2: Collections of College Libraries in Aizawl City.

Name of Institution	Text Books	Bound Volumes	Journals	Dissertations	Reference Tools	Reports	CD/DVD	Others	Total
GAC	12100	80	30	-	500	15	20	-	12745
GANC	4850	2895	12	-	285	8	6	4	8060
GAWC	9233	-	5	-	685	-	-	-	9923
GHBC	23620	-	4	5	380	-	150	15	24174
GJC	8500	-	9	-	2500	-	-	-	11009
GJTC	5000	-	3	-	114	-	5	3	5125
GMLC	11000	8700	12	500	-	5	10	-	20227
GTRC	7226	64	12	-	200	23	8	30	7563
GZRSC	10540	132	12	1	50	1	200	-	10936
IASE	9289	43	13	13	2175	-	-	-	11533
MCON	2890	-	8	73	120	5	50	-	3145
NIELIT	8214	-	16	-	598	-	-	-	8828
PUC	52872	20	36	-	1054	-	120	-	54102
RIPANS	23214	310	30	180	-	-	500	-	24234
Total	188548	202	202	772	8661	57	1069	52	199562

Source: Survey Data

Review of Literature:

There is a number of literatures available in this area of study. The scholar makes an extensive survey of literature in the concerned field to have the best result of the study. Ossai-Ugbah (2010) studied the use of automated electronic information services by students which influenced the academic performance of students in three tertiary institutions in Nigeria. The study concluded that having computer literacy at pre-university level did not account for better academic performance; students who made use of

automated library serves better to exposed academic materials and academically performed better than those who did not experience services of the automated library.

Anas (2011) studied the impact of automation on library management services of four selected management institutes at Aligarh. The study revealed that 3 out of 4 libraries are partially automated. 70% of librarians believe that automation has improved their library services. Out of the four libraries, three of them are facing lack of professional and supporting staff to deal with automation. Santosh (2011) studied the importance of library automation, which helps librarians for excellent control over collection as well as requirements, planning, designing and implementation for library automation.

Deshpande (2013) have studied the importance of library automation and the need for the development of libraries. He also discussed individual roles within the organizations, the organization structure and service pattern. He also studied a status of the library automation implemented in government colleges and issues relating to automation aspects. Das & Chatterjee (2015) focused a study on an overview of library automation and the changing scenario of library management and also discussed the concept of automation, its requirement and various components in helping to automate a library.

The review of the literature reveals that library automation changes the scenario of library functions and services by providing readers information needs and management of library administration and organization. In an information era, all libraries and information centre are supposed to be automated to provide prompt and reliability to the users. Therefore this study is vital to know the present situation of library automation in college libraries as it is established to provide information to the information seekers.

Significance and scope of study:

Library automation is an important component to sanctify library management and services to serve users effectively. It is a basic requirement to have proper development of the library with the help of electronic devices. In the changing environment of an information age, library users depend on electronic gadgets and it is desirable to automate libraries to provide the best information to the users. Undergraduate college students are those who used more electronic devices in daily life and mostly depend on it. Therefore, it is very essential to have a study of library automation status and other related issues among the undergraduate colleges.

The study is confined and limited to the fourteen undergraduate colleges in Aizawl city offering different disciplines given in Table 1 above. They are all under the establishment of Central and State government to accelerate the best information to the students and other clients.

Objectives of the study:

The objectives of the present study are:
1) To determine software packages used for college library automation;
2) To identify the status of college library automation;
3) To explore an area of automation of college libraries;
4) To ascertain problems faced by the college libraries in automation.

Methodology:

A survey method of research is being found suitable to undertake the present study. At present, there are 573 teachers and 12,542 students in fourteen (14) colleges under the study. For a collection of primary data, a structured questionnaire was framed relating to the study and was circulated to 14 college librarians in order to obtained the required information under the study. The collected primary data was scrutinized, tabulated and analyzed to draw an inference with the help of MS Excel. Secondary data are also collected from documentary sources as considered to enhance the research findings. Data are supported with a suitable graph to visualize differences or similarities of each item.

Data Analysis and Result:

On the basis of the responses received from the respondents, the collected data were tabulated and analyzed by using statistical measures. Out of the distributed structured questionnaires, the researcher received 100% of the respondents who are satisfactory. Data were analyzed to draw inferences as below:

(1)   Library Professionals:

The library is mainly by the professionals who have essential qualifications and knowledge in the field. The number of professional staff visualizes the service quality of a library because most of the library services can be taken up by professional staff. The number of professional staff in Mizoram colleges is very low; RIPANS is having the highest Professionals staff with 4 professionals, followed by PUC with 3 professionals. There are seven colleges having 2 each library professional staff, such as GAC, GANC, GAWC, GHBC, GJC, GMLC and NIELIT and 5 colleges have only 1 library professional staff, such as GJTC, GTRC, GZRSC, IASE and MCON. The number of library professionals in college libraries of Mizoram may

be represented in the following figure to help the analysis:
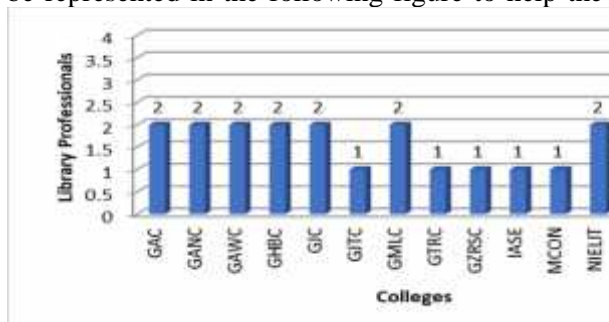
Figure 1: College Library Professionals

(2) College Library Management Software

It is very essential to select the right library management software for automating the library.

Automation is to enhance the library administration, management and services of the library but can handicap the library activities adversely. The fourteen (14) studied college libraries used SOUL, TLSS and locally developed software. Out of fourteen libraries, 12 libraries, constituting 86% used SOUL and 2(14%) libraries, RIPANS and NIELIT used TLSS and In-house (Local) Library Software respectively constituting 7% each. The data may be represented with figure 1:

Figure 2: Library Management Software

(3) Status of Library Automation

In an electronic and digital age, the library cannot effectively serve the purposes without automation. Automation helps the library in providing easy and convenient access to documents and information resources for efficient and effective use of the library. In Aizawl city, none of the college libraries were fully automated but partially automated to meet the technological challenges that arise in an information age. The area of automation will be discussed in the next point.

(4) Area of Library Automation

The area of library automation is studied in seven parameters to understand the present situation of the college libraries. The study reveals that all the fourteen college libraries in Aizawl city performed circulation through automation constituting 100%, followed by Classification 86% and Cataloguing by 79%. The lowest module is Serial Control; it is done by RIPANS Library only constituting 7%. Eight college libraries automated Acquisition and OPAC forming 57% each. GHC library automated the library in six modules, such as General administration, Acquisition, Circulation, OPAC, Classification and Cataloguing. There are six college libraries automating five areas, but none of these libraries summated serial control part. This data can be shown below in Table 3:

Table 3: Area of College Library Automation in Aizawl City.

Name of Institution	General Administration	Acquisition	Circulation	OPAC/ Web-OPAC	Serial Control	Classification	Cataloguing
GAC	-	✓	✓	✓	-	✓	✓
GANC	✓	✓	✓	-	-	✓	-
GAWC	✓	-	✓	-	-	✓	✓
GHBC	✓	✓	✓	✓	-	✓	✓
GJC	✓	-	✓	-	-	✓	-
GJTC	-	✓	✓	✓	-	✓	✓
GMLC	✓	✓	✓	-	-	✓	✓
GTRC	-	-	✓	✓	-	✓	✓
GZRSC	-	-	✓	✓	-	-	✓
IASE	-	✓	✓	✓	-	✓	✓
MCON	✓	✓	✓	-	-	✓	✓
NIELIT	✓	✓	✓	-	-	✓	-
PUC	-	-	✓	✓	-	✓	✓
RIPANS	-	-	✓	✓	✓	✓	✓
Total N=14	7(50)	8(57)	14(100)	8(57)	1(7)	12(86)	11(79)

Source: Survey Data (N is Number of response)

(5) Availability of Internet Facility

Internet plays a vital role in information access and dissemination today. It is, therefore, an important issue to have internet facility in a library. College libraries are also expected by its clients to have this facility to access information from various sources. After the study, all college libraries have internet facility, 5 college libraries (36%) have dialled-up, 3(21%) leased line and 6(43%) other facilities. This data is represented in the table as below:

Table 4: Internet facility in College Library in Aizawl City.

Status	Dialed-Up	Leased Line	Others
Yes	5(36%)	3(21%)	6(43%)
No	-	-	-

Source: Survey Data

(6) Problems Faced in Library Automation

Library computerization requires the knowledgeable person on library management software. It involves certain techniques and methods to be considered and taken care even before starting the work. Therefore it requires library professional who has gone training for the purpose as well as who can manage problems afterwards. The study is conducted into eight parameters to know the exact problems faced by the college library libraries in Aizawl city regarding automation. The study reveals that all college libraries (100%) have inadequate staff which forms the most barriers faced by college libraries in Aizawl city. Nine colleges (64.29%) faced problems on infrastructure and inadequate fund, 8(57%) colleges due to lack of computer skills among staff, 7(50%) due to lack of adequate space, 5(36%) due to indifferent attitude of authorities and 3(18%) due to lack of cooperation from teaching community and deprived of proper status and salary. This can be shown below in **figure**:
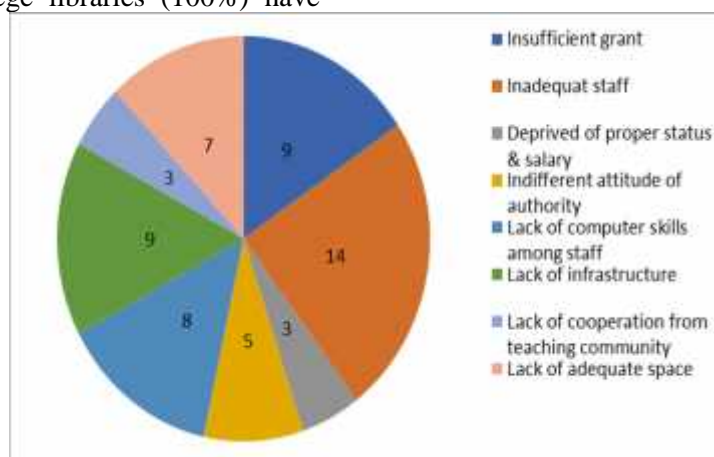
Figure 3: Problems faced for library automation

Findings:

The major findings of the present study are as follows:

1. RIPANS has 4 library professionals forming the highest followed by PUC with 3 library professionals. Most of the colleges having only 2 library professionals each and 5 colleges have only one library professionals in each.

2. It has been observed from the study that Pachhunga University College has the highest strength of library user with the highest number of library collections. MCON has the lowest strength of library user with only 257 users and the lowest number of library collections. All the 14 colleges subscribed journals and 2 colleges do not have reference tools in their library.

3. The study reveals that all the colleges partially automated their library. Majority of the college libraries (86%) used SOUL software, RIPANS used TLSS software and NIELIT used their own created software for automating their library.

4. It was observed from the study that all the 14 colleges in Aizawl automated circulation section in the library and most of the colleges (86%) automated classification section, 79% automated cataloguing section, and 57% automated acquisition section and general administration in the library.

5.   The majority of the college libraries (71%) have provided OPAC services, 43% provided internet online database search and 14% provided CD-ROM search and CAS services in the library. All the 14 colleges in Aizawl have the availability of internet facility.

6.   It was observed from the study that majority of the college librarians (71%) were satisfied in the level of library automation and 29% college librarians were not satisfied in the present status of library automation. 86% of respondents were satisfied with their computer facilities and only 14% of respondents were not satisfied.

7.   It is observed from the study that all the 14 colleges in Aizawl offer computerization for the services in the library which helps in improving the services they offer to the user which also saves the time of the library professionals.

8.   It was observed from the study that all the 14 colleges have facing problems due to inadequate staff, 64% facing problem due to insufficient library grant and lack of infrastructure and 57% having problems due to lack of computer skills among the staff.

Conclusion:

Library automation has become an important feature in the library profession and has become a necessity for any kind of library to meet the upcoming challenges in an information scenario. There is no doubt that library automation enhances the operations and services of the library and also shows that automation improves the library services in the academic community. Library automation, however, requires adequate planning as well as the availability of technical support. An automated library provides better services to the users and also helps the library professionals in saving the time and easy dissemination of information to maintain library function properly.

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The State of Care- Work, Ethics and Gender

Krishna Menon*

Abstract

The question of care is central to a discussion on ethics. Feminist challenge to this framework has led to an examination of power and its arrangements within the private sphere as well. Thus family, sexuality and intimacy are brought into the circle of power and resistance. Care has come to be acknowledged as one of the ways in which this power is articulated within the private sphere. Who cares for whom? A state that accepts the significance of care and creates institutional mechanisms to acknowledge it could be considered to be a more ethical state. This study look at the contentious issue of child care and determine the ethical claims of states with reference to how various states acknowledge (or not) childcare formally and through policy. In some countries of Europe, especially Nordic countries and some post-Communist countries the state accepts child care as an aspect of social citizenship and hence as a right (Solveig Bergman, 2012). Thus the state's willingness to accept childcare as work that requires acknowledgement is very significant for not only women's work participation but more significantly in creating a context for strong democracy and equality and thus for its ethical claims as well. The provision of a limited provision for child care leave is available primarily to female employees of the central government and some state governments. The large mass of women working in the private as well as the unorganized sector is untouched by these provisions. Although of late some private sector organizations have announced similar moves. Evaluation of the ethical nature of the Indian state is the purpose of this study; it would be undertaken by examining the provisions, debates and legal measures taken by the state to institutionalize child care. Is it a universal right? Are only women expected to perform this act of caring? In a society that celebrates child birth, what are the asymmetries of child care and how would this impact the ethical framework of Indian democracy?

Key words: Care, childcare, work, care work, ethics, Indian state

Introduction

The question of care is central to a discussion on ethics. Feminist interrogation of the practices and principles of care, love and sexuality and other such themes has made it possible to expand the conversation on ethics far beyond the public sphere. Political theory typically focuses on the public sphere, the sphere mediated by the state. Studying the nature of the state meant examining the arrangements of power within the public institutions. Examining ethics involved the examination of ethics in public life and public institutions. Feminist challenge to this framework has led to an examination of the ethical frames not only within the public sphere but within the private sphere as well. It is thus that family, sexuality and intimacy are brought into a conversation alongside power and resistance. Care has come to be acknowledged as one of the ways in which power is articulated within the private sphere. Who cares for whom? Is the act of 'caring for' acknowledged by the family, the state and the market? How is the subjectivity of the carer and the person receiving this care impacted? These are some of the important ethical questions that have come to be asked frequently. A state that accepts the significance of care and creates institutional mechanisms to acknowledge this is by some accounts considered to be a more ethical state. This paper would look at the contentious issue of child care and determine the ethical claims of states with reference to how various states acknowledge (or not) child care formally and through policy. Currently, there are attempts to evaluate and measure the extent of child care provisions, especially paid leave granted to parents to care for children. In some countries of Europe, especially Nordic countries and some post-Communist countries the state accepts child care as an aspect of social citizenship and hence as a right (Solveig Bergman, 2012). Thus the state's willingness to accept child care as work that requires acknowledgement is very significant for not only women's work participation but more significantly in creating a context for strong democracy and equality and thus for its ethical claims as well. In contrast, the Indian state does not recognize child care as a universal right of social citizenship. This has serious consequences for the nature of women's participation in the workforce on the one hand; on the other hand, it reinforces the existing and unequal gendered division of work within the family (Verick n.d.). The provision of a limited leave for child care in India is as of now available primarily to female employees of the central government and some state government employees. On the question of leave for childcare earmarked specifically for men, the response from the Indian government has been very regressive (Talukdar, 2016).

Care work patterns are reinforced and naturalized by the state's policies by completely ignoring the care work undertaken by women who are assigned the responsibility of caring for ageing family members as well as members with disabilities (Nandy, 2016). Can care – the giving and receiving of it be conceptualized as a universal right? Are only women expected to perform this act of caring? In a society that celebrates childbirth, what is the nature of the asymmetries of child care and how would this impact the ethical framework of Indian democracy?

By and large two distinct feminist responses have been noticed with regard to the question of women and work. One response accepted domestic work as non-work and hence focussed on ways and means of integrating women into the ambit of wage work. The other response, in contrast, emphasized the productive character of domestic work and insisted that it be treated as dignified and socially necessary work. Thus care work came to be spoken of as real work (Weeks 2011) .

Social arrangements the world over have for very long depended on women's unquestioned ability and capacity to care. With major shifts in the nature of work and family organizations, the assumed altruism of women has given way to some serious doubts. This is not to suggest that women should stop caring, rather the concern at the heart of these debates is how to secure care for everyone, including the carers?

The psyche of care- capacity to care

Can both men and women develop their capacities to care? This question can be answered rather simply. This would be possible only when men and women are freed from the rigid gender binaries. If we accept the contention that human beings are intrinsically relational in nature, then the failure to care and the absence of the capacity to care would have severe and damaging psychological consequences. This, in turn, would have an impact on the composite character of society. When whole groups fail to care (e.g. apartheid in South Africa, or the practice of untouchability and caste hierarchy in India) a culture based on hatred, vengeance and a spirit of retribution comes to be upheld. Care, I argue, forms the ethical core of a humane and democratic society (Hollway 2006). A social fabric erected on uncaring individuals and groups would result in a citizenry that cannot be counted upon to provide a bulwark against corruption, moral turpitude of the political classes, dictatorships or market monopolies.

One of the fundamental challenges, when seen from a gendered perspective, is that the capacity to care is nurtured differently in different groups. Certain family and social settings, psychologists have pointed out are more facilitative of nurturing the capacity to care (Hollway 2006).

There is a great deal of writing that today focuses on the issue of care- a philosophical perspective characterizes one set of literature, while a social work perspective animates the other. Feminist psychologists and feminist writers, in general, have argued for a bridging of this gap so that care ceases to be an individual pursuit and can be extended as a political question (Williams 2004). The feminist concern with the politics of care is not surprising, given the fact that historically women have been associated with the activity of care. Women are often celebrated for their multitasking abilities as they go through their lives managing and juggling between paid work and care.

Studies in psychology show that the capacity to care is not a natural human attribute and it is acquired as a process of psychological development. Young boys and girls begin to understand and absorb the gendered meanings of care from early years of their lives. Holloway has argued that the capacity to care is psycho-social in nature; it develops as a part of self –development, wherein subjectivities acquire meaning and purpose from their social settings. Caring for a newborn is a challenge that many new mothers take on while in turn being cared for by their own mothers, this creates a specific kind of subjectivity which would, of course, be overdetermined by other factors such as nature of employment of the mother, housing, health care and so on.

Gender, time and care

Care work involves a specific type of temporal consciousness which is at absolute variance with the conception and value attached to time in capitalist societies. Women who spend large chunks of their life engaged in care work and spend most of their time at home are framed by a temporality that is outside of the time is money approach of capitalism (Bryson 2007). The capitalist workplace expects work to be undertaken in a monochronic fashion- one thing at a time, whereas the nature of care work done largely by women requires polychronic usage of time, i.e. doing multiple things at the same time. It has been argued that the two conceptions of time do not mix well, and the latter has been described as female time, and women do experience

increased levels of stress since they have to constantly oscillate between the two types of understanding of time. Care work is attuned to 'human tides'- to the needs of the person being cared for and cannot be dictated to by the hour of the clock. Often care work requires the caregiver to simply be there, anticipating the needs of the person being cared for as and when they arise. The time devoted to care is not linear and can be best described as process time, enmeshed in interpersonal relationships, evolving through interaction and relationships (Bryson 2007).

This tension between linear time and the process time is yet another offshoot of the discussion on the ethics of justice vs. ethics of care. The latter is based on contextualized relationships and responsibilities and not on abstract ideas of work and time. This is not to suggest that one kind of use of time is better than the other, the fact is that over-dependence on non-linear time can also produce very oppressive consequences for the caregiver. Modern workplaces organize work around clock time or linear time and its spillover effect is felt on the home as well and thus on care activities as well. Very often women's care work at home involves generating and organizing time for others in the family by coordinating their activities. Thus care work is not just responding to nature's rhythms but also involves deliberative acts. What is now understood that the 'being there' time that the caregiver provides is thus not free time available for paid work? Thus feminist accounts see time as relational in nature, not simply an individual resource to be spent of saved and on decides (Bryson 2007). Today there is often a call being made for a redistribution of time so that men would play a greater role in the home and the time being spent by women on care work could be measured and valued. The plea is to stop treating both men and women as disembodied units of production engaged in various kinds of work within specific units of time. A very interesting suggestion that is being made is to de-alienate time and reconnect the clock with actual tides, needs and resources of human lives (Bryson 2007). This suggestion and other such suggestions would require amongst many other steps a fresh approach to care work and incentives and acknowledgement of care work. Paid care leave is one of the many small steps in this direction.

Individual autonomy and the idea of relationality

Feminist accounts of care have tried to move away from the Kantian emphasis on autonomy and individualism and towards interdependence, relationality and care. Carol Gilligan is usually identified as part of the first wave of writers to discuss the issue of care. The second wave of writing on care and related themes has been spearheaded by Joan Tronto and Selma Sevenjuijsen (Hollway 2006). They have tried to extend the reach of care from a purely private realm to the political sphere- into the realm of justice, thus trying to free it from being framed within the motherhood discourse. They have argued that practising care helps develop a moral attitude.

Wendy Holloway has suggested a fourfold model of care for adults. She suggests that adults should be caregiving and capable of receiving care. The second suggestion is that all adults should be when required capable of providing asymmetric and non-negotiable care- the kind that has always been expected of mothers. Self- care is the next category of care that she suggests. And finally, care that extends to human and non-human forms of life and the environment (Hollway 2006).

Early care that is extended to an infant often by the mother represents a specific type of capacity to care. Reciprocal care is imagined between equals. Self-care is in some sense the reverse of self-harm. Self-care is based to a great extent on the kind of care the person has received, indicative of self-worth. Capacity to care is central for social relations to thrive and for the environment to be nourished. Changes in old ways of caring that were deeply gendered are slowly giving way to a new order that does not draw its inspiration from models of conventional motherhood and is not limited to the domestic sphere but touches upon the sphere of public institutions and the environment itself.

The capacity to care is acquired as part of the process of self-development. Thus this capacity is neither natural nor purely determined by social circumstances but is a complex interaction of personal development and social circumstances. Nature of care, understanding of care and approaches to care have all undergone transformation due to large-scale macro social processes. This impacts the capacity to care as well. Different social arrangements produce different kinds of possibilities for organizing care and feeling the capacity to care. Wendy Hollway has argued that the capacity to care about is the result of the movement between individuality and inters subjectivity- and this according to her is the core of human relating. She invokes a specific kind of capacity to give and receive care that is not stifling or distant. She urges the imagination of a capacity to care that is fluid and

interchangeable and reciprocal, depending on the ebb and flow of needs and circumstances.

Today, there is an extensive body of work from within feminist debates on the centrality of care and the challenges of incorporating it within the public life and institutions. The first articulation came from the works of Carol Gilligan who argued that the 'male' perception of morality is premised on the ethics of justice, while the 'female' perception is based on the ethics of care. From within the framework of self-development, she argued that women's moral development is not deficient as had been suggested, but different. The ethics of justice is based on a society that emerges out of segregated individuals coming together within a framework that is similarly applicable to all. This implies that in any situation there can be only one morally acceptable solution.

In sharp contrast, the female ethics of care is based on the twin terms of care and sympathy. Female selves develop within a framework of solidarity and identification and not separation. This implies that the female self is located within a web of relationships that is held together not just by rules and laws, but through human connectedness (Maihoffer 2000) .

Ethics of care foregrounds the interconnectedness of human relations in contrast with the ethics of justice that foregrounds the idea of the autonomous individual. The latter approach would not find within it the possibility of justifying an idea and practice such as the grant of paid leave for care of the vulnerable - in this case, child care leave. Ethics of care creates a framework wherein individuals are encouraged to take responsibility not only for themselves but for others as well. Autonomy thus is not equated with the transcendence of social relations but is negotiated and arrived at within a framework of a network of social interdependence. Thus it is better described as relational autonomy (Stoljar 2000).

Feminist accounts of autonomy see it as a relational concept that evolves as an experience of individuals in relation with other individuals and their needs. As people go through life, interacting, caring and making bonds with each other, they learn to define and redefine themselves. It is this process that creates the autonomous individual. Caring for others and realizing one's potential, abilities and limitations through this process is a core aspect of this experience. Thus, this account of the self and autonomy is based on a phenomenological account of building

relationships, of which the capacity to care and actual caring form a very important part. Such a perspective would help states across the world justify the provision of paid leave for care for its citizens as being essential for self-development and actualization. Feminist accounts of care are characterized by being fluid and not rigidly defined and fixed. The giving and receiving of care by men and women are understood as an exercise of moral agency and not passivity. Thus care in feminist understanding is not a rigid and fixed act, but in each act of giving and receiving care, the self is engaged in creative ways thus leading to exercise of agency and development of the self. In order for this to happen, feminists would advocate the provision of paid leave when needed so that human beings could locate themselves within the circle of care, enabling self-development and exercise of agency.

This is not to suggest the universal applicability of the ethics of care to all situations that women and men might face. There would be situations that call for a politicized and collective display of action and agency, rather than the intimate circle of care (Maihoffer 2000).

Gilligan argues that the ethics of justice and the ethics of care need not be seen as fixed and exclusive to each other, rather as fluid and not specific or limited to only men or only women (similarly to either the public or the private sphere) (Maihoffer 2000). Benhabib has appreciated the ethics of care for being able to advocate the importance of the standpoint of the particular other and not a generalized other (Maihoffer 2000) .

Care as a citizenship right

There is no doubt that care is a concept that is highly gendered and much contested. Hence, it increasingly finds a place within debates in political theory and philosophy. Significant to notice is that while most other concepts such as equality, liberty or justice assume the man as the point of reference, care as a concept assumes the woman as the point of reference. Feminist interventions in the debate on the concept of care, practice associated with it and the economy surrounding care have produced new insights. Within feminist literature itself there are sharp divisions on the idea and practice of care. For some, unpaid care work on which the ideology of domesticity is erected is the basis of women's oppression, while other feminists seek to draw attention to the value of care in upholding families and societies. The latter group of feminists insist

that caring is agential and is framed within an ethical framework. Both these perspectives have influenced the framing of care policies by the welfare state and the nature of care leave. In addition, the specific intersections of race, class and ethnicity have also impacted the thinking on this matter. Finally, the immediate political context and the compulsions of domestic economy and politics determine the policies that various states adopt (Sainsbury 2016).

Women's movements the world over have campaigned on various issues related to the activity of care with varying degrees of success in getting policies changed. Welfare states have in general been more receptive to the idea of acknowledging care as a citizenship right and thus as a matter of public concern.

Bernice Fisher and Joan Tronto expanded the concept of care to the ideas of caring about, caring for, caregiving and the receiving of care. They further assigned specific values for each of these aspects of care. Thus caring about is associated with the value of attentiveness, caring for is associated with the value of responsibility, caregiving is associated with competence and finally care to receive is associated with responsiveness. Most feminist accounts acknowledge the importance of care- the capacity to care and the receiving of care for personality development of both the giver and recipient of care (Sainsbury 2016).

It is the discussion on care and the routine activities of cooking and cleaning as part of care work that has, for instance, made it possible to open up a discussion on gender, class, caste, race and its intersections with the economy of low paid domestic work. These discussions enable us to engage with the citizenship debates from a new perspective. Accompanying these discussions within feminism has been a concern regarding the possibility of reinforcing traditional conceptions of the gendered construction of care work that assign care singularly to women. Should feminists insist on upgrading care work or should they settle for a fair and equal distribution of care work between men and women? This is yet another line of difference within feminist thinking on the issue of care. When the state does initiate public measures to support care and bolster the position of the caregiver (more often than not women) it does tend to strengthen women's role as caregivers and thus limits the possibilities of any major re-distribution of care work between men and women. An interesting example of this would be the practice of childcare leave extended by the Government of India to its female employees. While this is a welcome step and brings much relief to women who are usually the primary caregivers for children, it makes a conversation on redistribution of care work difficult (India 2009). This provision, it has been pointed out does reinforce the assumption that childcare is predominantly the woman's job. In addition, the existence of state support for care work could sometimes act as an inhibiting factor for women's entry into the labour market. Paid work is seen by many feminists as the main source for the empowerment of women.

Care theorists today focus on linking the idea of care with citizenship rights, thus drawing it out of its confines of moral obligations and ethical dimensions alone. The insistence is on the right of all citizens to receiving care, and being able to care for. Feminist intervention has succeeded in extending care into the political discourse both as a moral idea as well as an analytical concept. As a moral idea, the relational nature of care is highlighted, a conception that focuses on the idea that all human beings require care at some point in their lives and care is necessary for the sustenance of individual lives and social welfare.

Care theorists have drawn attention to the inherent tension between the conceptions of the liberal, autonomous, rights-bearing individual on the one hand and the idea of interdependence that is built into the idea of care. Within the liberal understanding, autonomy is understood as independence, while the idea of care hinges upon interdependence. Rights are typically bestowed upon the autonomous individual, thus displaying an inherent bias against the interdependence which is written into the practice and idea of care. The idea of work that partners this idea of the autonomous individual is clearly waged work. In other words, only that counts as work which is waged. Care work is more often than not, unpaid work and when paid, it is paid very low. Citizenship rights typically in the liberal universe are built upon the idea of autonomous individuals who participate in paid work and thus become rightful claimants of rights. Clearly, a link is established between rights and paid work. The question that feminists have asked is what about the rights of those women who engage in unpaid care work, how do they get incorporated into the circle of rights-bearing individuals.

In response to the above conundrum, feminists have suggested that social rights of citizenship should include the right to receive care and the right to give care and the right to not give care. In

fact, it has even been suggested that care should be the basis for constituting social rights and entitlements (Sainsbury 2016). A noticeable change in the thinking on social citizenship came as a result of feminist intervention with the insistence that not only should work-related benefits be a part of the imagination of social rights of citizenship but also care related benefits. Feminist insistence on including care work in the imagination of social rights has resulted in a shift away from the conception of married women deriving their social rights in their capacity as dependents on their husbands. Welding the world of work and the world of care together has been one of the main reasons for the expansion of the ideas of social rights and the acknowledgement of care as a vital part of human societies that carries value and worth.

Care and the changing patterns of work

Changes in gender relations are resulting in changes in parenting practices, at least in many parts of the western world. In countries like India, such changes are sometimes forced upon people by large-scale migrations, displacement and unstable nature of employment. This has resulted in the creation of huge numbers of single-parent families. China, India, Indonesia, Israel, Jordan and Turkey together account for close to one-third of all children living in single-parent households worldwide (CHAMIE 2016). Changes in the economy, employment and feminist politics have resulted in a revisiting of the roles of men and women as fathers and mothers. In the western world, this has helped in reviewing the role of the father traditionally limited to that of the breadwinner. Today, it is possible to extend this role to even being a primary caretaker of the infant and these changes are reflected in the use of the term parent rather than the mother.

Feminist economists have criticized conventional economics for ignoring unpaid work, thereby ignoring care work completely. This lacuna leads to problems in estimating economic growth and does not address the costs of care. Feminist economists have suggested a new measure of indices to evaluate economic growth. In some economies, care related benefits are extended as compensation for care at home, rather than public-funded institutional care. This, of course, leads to privatization of the activity of care, shifting the organization of care on individuals and families, rather than the state or the market (Sainsbury 2016).

In the rapidly changing economy and labour patterns, old patterns of care arrangements might no longer be able to sustain themselves. For instance, the almost automatic assumption of women's capacity to care for children has been questioned, at least in some parts of the world-indicated by the term parenting as opposed to mothering.

Yet another aspect of care in the contemporary world is the travelling nature of care- or the transnational chains of care. In today's world, the economies of care are powered by the care work of the labour of large women from the global south. More sophisticated studies have now demonstrated that men too are part of the care work chain (Ungerson 2006). The fact is that in practice men can and indeed they do provide care for others. However, the fact is that it is largely considered a woman's responsibility.

The voices of disabled feminist writings took strong objection to the objectification of the person being cared for (Ungerson 2006). These new insights have helped take the debates on care in new directions (Ghai 2002) ***States that care***

Comparative studies of ways in which states have organized care work across the world reveal interesting details. From totally private and individualized arrangements, on the one hand, to state guided arrangements on the other, there are many variations. In the 'women-friendly' Nordic states the work of care for elderly and disabled and children is understood as an important activity to be performed by the state, with important involvement by the men and women within the family. Families and the state are expected to be partners in the activity of work, while the state would be responsible for providing through the paid home and residential care thereby freeing kin. Paid employment that has paid care leave built into it helps combine full time paid work with unpaid care work (Ungerson 2006).

There are a number of models that states have adopted to address the issue of care. The stark contrast is between the state-supported care policies and the ones that are left to the market to take care of. Nordic states have varied and complex ways of organizing care with varied impacts on women and men. In some cases, the state directly undertakes care activity. In other cases, the state subsidizes care or undertakes cash transfers to families that need care. By and large, it is noticed that collective based solutions to the problem of care are safer and better for families

and the care workers since they can negotiate and bargain more effectively.

In Norway for instance as well as in Sweden, there is a system of incentives built into the organization of work that acknowledges the need for paid leave from work in order to engage in care work. Not only is there a provision for paid care leave, but incentives have been developed within the leave system to encourage fathers as well to take time off to engage in the care of children, thus breaking down traditional gendered divisions of care work (Ungerson 2006). Care for the elderly is also being recognized as work and incentivized by paid leave arraignments thus making possible not only intra- generational but also intergenerational. The Finnish system pays adults who stay at home to care for children and adults with special needs on par with the labour market rates for care work- this system is called the Finnish Home Care Allowances. It is clear that when allowances or incentives or paid leave is extended only to the women (mothers, grandmothers in some cases) it tends to reinforce the gendered division of care work (Ungerson 2006).

Today most scholars would agree that the traditional choices between family, state and the market as providers of care are no longer very straightforward or simple. The state regulates and institutionalizes and is responsible for the structuration of relations between the sexes. It regulates and engages in governance, and this government is not only of large-scale public matters but also very significantly of intimate private mattes as well- like the family, child care, sexuality and so on. In a certain sense, the family and the state are part of a continuum of regulated power and order. Both the state and the family regulate and uphold a certain order of things- of relationships, sexuality, and division of labour and so on. When the family is unable to regulate these aspects, the state takes over, for instance, families are expected to 'manage' transpeople, when the family is unable to do so, the state takes over and regulates either through medical options, psychological counselling, spirituality or punitive measures.

The Information Technology industry in India is an example of a new kind of work that has opened up many new kinds of opportunities across the world. In India, many young educated women have found gainful employment in this sector. However, despite the technical education, foreign travel, exposure and specialized work and good salaries the fact is that the world of IT employment remains a very gendered world where women remain clustered at the entry-level positions and dropping out within the first five years of their employment as a result of marriage or childbirth. The women who do stay back, shift to less demanding roles of training and middle-level management.

Thus, even though the liberalization policy of the Indian state has supposedly created a level playing field and equal opportunities for men and women, the fact is that the existing social and cultural norms that divide the familial roles impact the extent to which women can exploit these opportunities (Radhakrishnan, 2014).

Most of the women in the IT sector were found to quit their jobs with the onset of motherhood. A primary reason for this is the absence of child care as a citizenship right. Women are expected to make individual arrangements dipping into their personal and familial networks to provide them with systems that offer care to their children and any other dependent adult.

As mentioned earlier in the paper, some countries of Europe, especially Nordic countries and some post-Communist countries the state accepts child care as an aspect of social citizenship and hence as a right (Solveig Bergman 2012). Thus the state's willingness to accept child care as work is very significant not only women's work participation but more significantly in creating a context for strengthening democracy and equality.

Some Nordic states in response to pressure from feminist activism have moved further than merely providing for child care centres sanctioned through laws towards paid child care leave for mothers, and in addition, accepted the demand for what has popularly come to be called 'daddy quota' of child care leave. The last mentioned being leave for the father for child care that cannot be exchanged. In accepting this demand, the state has intervened effectively in the possible recasting of parental roles and family norms.

Feminist economists, Carmen Castro-García& Maria Pazos-Moran have evolved a Parental Leave Equality Index (PLEI) based on which they seek to measure and evaluate the nature of parental leave policies to determine the nature of the gendered division of labour. Iceland ranks highest in this study limited to Europe.

In contrast, the Indian state does not recognize child care as a universal right of social citizenship. This has serious consequences for the nature of women's participation in the workforce on the one

hand, on the other hand, it reinforces the existing and unequal gendered division of work within the family.

The provision of the child care leave is available primarily to female employees of the central government and some state governments. The large mass of women working in the private as well as the unorganized sector is untouched by these provisions.

On the question of leave for childcare earmarked specifically for men, the response from the government has been very regressive (Talukdar 2016). Care work patterns are reinforced and naturalized by the state's policy of assigning child care leave only to female employees. The Indian state completely ignores the care work involved in looking after ageing family members as well as members with disabilities (Nandy 2016).

Conclusion

Thus, the Indian state does not recognize care as a universal social citizenship right, and even when it does intervene it is only in the nature of reinforcing the existing unequal and gendered division of care work. This has an impact on the work participation rates of women, while also inhibiting women's quest for freedom and equality. The capacity to care is something that all genders can learn and develop. This paper has suggested that a society in order to move towards democracy and equality in substantive terms would have to create opportunities for its citizens to learn how to care. It would have to create situations, and provide incentives through they way it organizes work and the economy to create possibilities for all individuals to both receive care as well as offer care.

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Citizen's Empowerment through RTI Act, 2005: A Case Study of Mizoram

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Abstract

RTI Act, 2005 has brought a revolution in India that empowered the common people to fight for its rights. Most of the time people have not been aware of the government machinery where to go how to approach whom to apply application suppose their application does not take care of or considered, or not responded on stipulated time. In this backdrop, this paper makes an attempt to study how citizens can be empowered through this Act. This study also suggests that the support system should be developed in order to enable the common citizens to use this mechanism properly and claim their entitlements. Besides that, active participation is very much essential from different dimensions such as people, civil society organizations like PRISM, MZP, YMA, MHIP, NGOs, etc to use this tool effectively and efficiently. So that, this mechanism can be expected to bring good governance in the context of Mizoram.

Keywords: Citizen, Empowerment, Information, Governance, Awareness.

Introduction

RTI, Act 2005 empowers the common people to know their right how to receive and access the information from the government offices and its officials and various department activities and decisions in which the people are benefiting or it reduces corruption and nepotism by promoting transparency and accountability in administrative system and public sector organizations. On 8th November 2010, the President of USA, Barak Obama told in his speech in the Parliament of India that *"your landmark RTI Act, 2005 is empowering citizen's with the ability to get the services to which they are entitled and to hold officials accountable"*. Therefore, this act is very much essential, we all should aware of governmental actions and decisions in order to bring the best practices in governance. In this backdrop, this paper makes an attempt to study on Citizen's Empowerment through RTI, Act 2005: A Case study of Mizoram based on the following objectives:

i). To study the functioning of RTI Act, 2005 in Mizoram

ii). To study how they are using RTI to get the details regarding the plans, programmes, and schemes which is being implemented by the Government of Mizoram and to study the major challenges of the common citizens as well as elected representatives in the use of RTI in Mizoram and to suggest remedial measures to solve them.

Methodology

Mizoram has eight administrative districts with 10, 97,206 population, which has 830 villages, 23 towns, and 3 Autonomous District Councils. For the study, Aizawl District purposively selected because it has the third highest number of inhabited villages i.e. 97 which comprises of a rural population of 85,555. Multi-stage probability sampling method has been adopted to collect data from the respondents. Aizawl District has been divided into four zones i.e. Muthi village council is selected from the north zone, Kelsih Village council is selected from the south zone, Turial village council selected from the east, and Sairang village council is selected from the west zone. These four village councils were selected for the study.

In each village council, there are 10 respondents were selected in which one village council president and another one village council vice president were selected to collect data regarding whether they are aware of this instrument, how they are using it? Moreover, this study was undertaken to study the problems, major challenges and to give suggestions in order to improve this mechanism more effective and efficient way of participation in governance.

Table -1: Showing the Districts and No. of Inhabited Villages and Towns

Districts	No. of Inhabited Villages	No. of Towns
Mamit	87	3
Kolasib	39	4
Aizawl	97	4
Champai	84	4
Serchip	34	3
Lunglei	163	3
Lawngthlai	161	1
Saiha	54	1
Total	719	23

Source: *Computed*

The study is based on the exploratory design in nature. Both primary and secondary sources are used for data collection. To collect primary data both qualitative and quantitative methods are used.

In the qualitative method - field observation and case study method are used. In quantitative method Semi-structured interview schedule is used to elicit data from the citizens and elected representatives on the RTI Act, 2005. To analyze the collected data, SPSS package is used. One of the major limitations of the study is that the selection of study area was based upon various other reasons such as economic viability, the proximity of study, and availability of time for the completion of the study. So, the inferences cannot be generalized to a larger scale, because the size of the sample is not fully representative of the diversity of population in Mizoram.

Limitations of the study One of the major limitations of the study is that the selection of study

area was based upon various other reasons such as economic viability,the proximity of study, and availability of time for the completion of the study. So, the inferences cannot be generalized to a larger scale, because the size of the sample is not fully representative of the diversity of population in Mizoram.

Results and Analysis
Table- 2 : Showing the Respondents' Awareness on RTI, Act and Mode of Awareness, Provisions of Information on RTI within 30 days, NGO's Involvement on RTI, Opinion on Transparency and Accountability to Reduce the Corruption, Reasons behind the Non-Participation of Citizens in the RTI, and Respondents' Suggestions to Strengthen RTI.

Table-2	**Respondents' Awareness on RTI, Act, and Mode of Awareness**				
	Level of awareness	Mode of Awareness			
	87.5%	Radio	Local TV	News paper	NGOs	8.3
		12.5%	2.1%	66.7%	10.4%	8.3%
Table-3	**Level of awareness of the Provisions of Information on RTI within 30 days in %**				
	No		Yes		
	70.8%		29.20%		
Table-4	**NGO's Involvement in RTI in %**				
	YMA	MZP	PRISM	MHIP	Non of them	Total
	2.10%	6.20%	35.40%	2.1-0%	54.20%	100
Table-5	**Opinion on Transparency and Accountability to Reduce the Corruption in %**				
	Yes		No		
	64.60%		35.40%		
Table-6	**Reasons behind the Non-Participation of Citizens in the RTI in %**				
	No response		No Awareness Campaign		
	60.40%		39.60%		
Table-7	**Respondents' Suggestions to Strengthen RTI in %**				
	Don't Know	More Awareness Campaign	More education and training	Total	
	68.80%	29.20%	2.10%	100	
Source: *Field Study conducted on 15.11.2016.*					

Table 2 shows the Respondents' Awareness on RTI, Act 2005 and Mode of Awareness. Among the respondents, more than 87.5 percent of the respondents including local council leaders are aware of RTI Act 2005 mainly because of awareness created by the local TV channel like LPS/Zonet. They have played an important role in disseminating awareness on RTI.

Table-3 shows Provisions of Information on RTI within 30 days. Among the respondents, more than two-third (70.8%) of them did not know about the provisions of receiving information from one month of RTI application from government offices. Only more than one fourth (29.2%) of the respondents have known about the provisions of RTI.

The Table- 4 shows the NGO's involvement on RTI. From the above table, more than one third (35.4%) of the respondents received awareness because of the involvement of PRISM (People's Right to Information and Development Implementing Society of Mizoram) in their community. They have 329 branches all over Mizoram and mainly working for the dissemination of RTI knowledge and awareness among rural masses.

Table- 5 shows that Respondents' opinion on Transparency and Accountability to Reduce the Corruption. Among the respondents, more than one third (35.4%) of them opined that RTI will bring to reduce corruption.

Table- 6 shows that Reasons behind the Non-Participation of Citizens in the RTI. Among the respondents, almost all of them have various reasons for non-participation of RTI but mainly due to lack of awareness.

Table- 7 shows Respondents' suggestions to Strengthen RTI that the need of more of the awareness campaign, education and training on the application of RTI, Act at different levels are necessary to increase the more people's participation in the use of RTI Act, 2005.

Major Findings

• The research study has come up with major findings with specific objectives. The field observation study was found that 87.5 percent of the respondents including local council leaders are saying that just we know the name of the RTI Act, 2005 mainly because of the awareness created by the local TV channels like LPS/Zonet.

• However, the study indicates that most of the respondents have not been used this tool because they do not know its application and how to use it. But, only very few people know how to use it. Since most of the common citizens have not been used this tool to avail their claims and entitlements. But they were aware of the government policies and programmes through various medium.

• The study highlights that more than 70.8 percent of the respondents do not know about the provisions of receiving information within 30 days of RTI application from the concerned public authorities. According to this Act, information must be given within 30 days. It is found that out of 48 respondents 3 respondents so far used to accessed forest development related information.

• Moreover, this study points out that a high percentage of i.e. 93.8 percent of the respondents have not been used this instrument which shows a negative sign. Even though, the study found that more than 66.7 percent of the major medium of the creation of RTI awareness in these study areas found PRISM, MZP, YMA involvement as viewed as (43%). Therefore, this study indicates that most of the respondents are not educated on RTI.

• The study shows that the use of RTI, Act benefits only three respondents in the study area.

Conclusion

In conclusion, it may be mentioned that Government of Mizoram should allocate more funds for popularizing the major provisions of this act. But it will be used through Central and State Information Commissions to spread the knowledge on RTI with regard to the various government welfare policies, plans, and programmes. Highest priority should be given for educating the people on RTI which are placed in their hands. Here, the Government of Mizoram can use all forms of mass media to disseminate it. Educational Institutions at all levels like Mizoram University, particularly the Department of Public Administration should be exploited to promote information literacy. They can also organize training programmes like orientation, refresher, seminars, and conferences to learn how to use the RTI Act, 2005 effectively. To sum up that RTI Act 2005 is the best tool that empowers the citizens has to access the necessary information and their contribution to governance. But there are many problems and challenges which hindrances the main goal of this act which has not been yet achieved so much. But it is possible with the active participation of people, civil society organizations like PRISM, MZP, YMA, MHIP, NGOs. Undoubtedly, this mechanism can bring good governance in Mizoram with a high literacy rate (91.6%) which is the second highest in the country.

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Theories of Administration: An Appraisal

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Abstract

Theories of administration are the fundamental background for the study of administration. It is imperative for scholars and practitioners of administration to know and understand these theories, their source, intent and their implication. Public Administration theories have often been criticized for lacking consistency, clarity, rigidity and the precision which is often considered essential for the scientific concept of a theory. Also, there is much multiplicity in the development of theories of administration which has somewhat contributed to lack of sense of identity as also, to the absence of any general theory of Administration. The objective of this paper is to bring to light and review the various theories of administration. These theories which includes the classical, bureaucratic, neo-classical, human relations, neo-human relations, behavioral, comparative, new public administration and new public management are the foundation for the understanding of the study of administration, right from the works of Kautilya who wrote the famous 'Arthasastra',or the works of Frederick Winslow Taylor , the father of scientific management, to the first re-invention of public administration in the form of New Public administration and the second reinvention in the 1990s - the New Public Management Perspective which represents a paradigm shift to meet the new challenges posed by liberalization, privatization and globalization. The practice of administration has changed and evolved over the years as a consequence of many factors such as the advent of technological tools, administrative systems and enterprises have also evolved, production practices have changed and today, modern approaches have emerged to correspond with the changing times. Notwithstanding all these changes, the challenge remains similar, which are increased productivity and profitability, quality improvement, optimal utilization of material and human resources, and or accomplishment of organizational objectives.

Introduction

Public Administration, as an academic discipline, was born in the year1887. Since then, the study of Public Administration has evolved into one of the most versatile disciplines among the social sciences. Public Administration is trans-disciplinary and has borrowed extensively from a number of other disciplines. Ever since its birth, there was always a search for a sense of identity and coherence which has led to much diversity in the process of its evolution, and it is this attribute that has contributed to its resiliency, resourcefulness and richness. This has also posed a challenge to scholars of public administration to construct an amalgamation of the diverse elements represented by the different theories of Public administration. Public administration is enormously rich in theories as well as perspectives - classical, neo-classical or human relations, behavioural, social-psychological, comparative administration, ecological and structural theories. A brief appraisal and assessment of the theories of administration are attempted in this paper.

Arthashastra, considered to be the first textbook on public administration, was authored by Kautilya, the prime minister of Chandragupta Maurya, the founder of the Mauryan dynasty in India. It is the great Indian classic on public administration offering profound insights into political statecraft and deals with three important aspects of the science of administration-the principles of public administration, the government machinery and personnel administration. The *Arthashastra* is a practical manual of instruction for kings, ministers and officials on how to administer the ideal state. The *Arthashastra* is essentially a treatise on the art of government and is by nature, instructional. (Rangarajan, 1992).The principles of administration are not explicitly dealt with in *Arthashastra*.They are implied by the functions of the monarch, ministers, etc., as detailed in it. (Prasad et al,1999).

Woodrow Wilson, the father of our discipline published the seminal essay 'The Study of Administration' in 1887, which is often regarded as the emblematic beginning of the discipline of Public Administration. He originated the politics-administration dichotomy to establish the separate study of Public administration as something distinct from the study of politics, identifying Public administration with the business and functioning side of government far removed from the hurry and strife of politics. He defined Public administration as a detailed and systematic application of public law and he did so, in the context of the prevalent maladministration resulting from the spoils system prevalent during his time, and the consequent attempt at administrative reforms. Wilson emphasized the development of the science of public administration as a suitable remedy for corrupt and inefficient administration. Although Wilson's politics-administration dichotomy theory has been abandoned and is no more valid today, he laid the foundation for a systematic study of Public Administration.

The classical theories include Henri Fayol's general theory of management, FW. Taylor's

Scientific Management, Max Weber's bureaucratic theory and Gulick and Urwick's formal organization theory. Fayol is considered by many historians of European management as a pioneer of scientific management. His writings precede those of Taylor and he propounded fourteen universal principles of administration, perceiving administration as an applied science from a manager's point of view, based on his understanding of administration from long, personal experience. In the context of the prevailing efficiency and rapidly changing and development of the American industrial organization of his times, Taylor proposed his Scientific Management Theory to further improve efficiency. Taylor believed that efficiency would be achieved by a systematic study of work to discover the most efficient method of performing the job. The principal object of management, according to Taylor, is to secure maximum prosperity of the employer and employee and the consumers which could be achieved by development of true science of work, scientific selection, education and development of the workmen and division of work and responsibility between management and workers as well as intimate and friendly relationship between them. Taylor's scientific management does not adequately explore administrative reality, as it does not pay adequate attention to how the overall administrative structure functions. Taylor's belief that high wages would generally suffice to motivate the worker was proved wrong by Mayo's Human Relations Theory. However, the principles of division of work and task specialization are Taylor's main contribution to the science of administration. Taylor's Scientific Management Theory has been used as a conceptual frame of reference by other administrative management theorists.

The Bureaucratic Theory occupies a prominent place in the study of administrative theories. Bureaucracy as an idea as well as the embodiment of structural arrangement has received both admiration and admonition. It has been defended as well as condemned. (Prasad. et al,1999).There are three schools of thought in this field. The first group led by Max Weber, who believed in the indispensability of bureaucracy in modern society as the most rational and efficient organization. The second group is led by American scholars Merton, Peter M. Blau and others who support the reformist view. Although they accept the ills and evils associated with bureaucracy, they also believe it can be reformed by removing its dysfunctions. The third group led by Karl Marx regard bureaucracy as an integral part of an exploitative social system that exists in the modern society.

Max Weber identified bureaucracy with the exercise of legal-rational authority based upon statutes, laws and regulations, backed by reason as opposed to traditional authority based on age-old customs and traditions and charismatic authority based on personal qualities. His theory lays emphasis on an official hierarchy of authority, a division of labour, impersonality, neutrality, systematized procedures and formulated rules. Weber considered the 'ideal' bureaucratic organization as the most rational and efficient instrument for implementing goals. The Weberian bureaucracy has often been criticized as being unsuitable to the needs of developing countries which requires the dynamic, flexible and imaginative administrative organization to achieve the goals of development in the shortest timeframe. But, the importance of Weber's contribution lies in the fact that he freed the term 'bureaucracy' from its pejorative connotation and also gave the first systematic, scientific study of bureaucracy which has formed the starting point for most studies of the formal, structural organizations.

Although bureaucracy is not fundamental to Karl Marx's thought, Marxian analysis of bureaucracy "constitutes a frame of reference for administrative thinkers like Max Weber"(Maheshwari,2003).In fact, it has been observed that it was almost like Max Weber was having a dialogue with the ghost of Karl Marx when writing about bureaucracy. Karl Marx regarded Bureaucracy as tied to the capitalist state, and even went to the extent of implying that the future and survival of Bureaucracy is linked to the capitalist state and examined it in the context of divisions of society into the exploiters and the exploited. Bureaucracy attracted his attention because of its concern with state and state administration. Although he did not write extensively on bureaucracy, whatever he said about bureaucracy cannot be insignificant or unimportant. Unlike Weber, Marx used the term bureaucracy in a pejorative sense and not linked with the process of production. Hence, it lacks an organic position in society and leads a dependent existence. Again, it is not the organization of bureaucracy but its content that attracted Marx's attention. For Marx, bureaucracy is a repressive force and an integral part of the exploitative capitalist social system. While the aim of Weber is to form a theory of bureaucracy, on the contrary, the objective of Marx is to examine bureaucracy from the larger social and political standpoint and weigh its influence on the power structure of modern society.

Gulick and Urwick's landmark work "Papers on the Science of Administration" focused on generic, large-scale administration and the principles of administration-both public and private. The formal organization was overemphasized and the importance of informal organization or the social-psychological factors of organizational life was largely ignored. Herbert Simon has since proved the so-called scientific and classical principles of administration as unscientific proverbs, even so, the administration of many governments and private organizations are even today structured in concurrence with those same set principles. The very limitations of the classical theory have encouraged further research in the area of administrative behaviour. Therefore, these classical thinkers have immensely contributed to the growth and status of the discipline, both in theory and practice.

Elton Mayo, well-known for the Hawthorne Studies, led the Human relations school which not only challenged the ideas of classical writers but also uncovered the human factor in work situations and the importance of informal organization in improving the performance of an organization. Mayo's theory brought into eminence the view that workers and managers must first be understood as human beings. Another great contributor to Human relations thought was Miss Mary Parker Follett who is considered as 'the prophet of management'. She felt that managers were responsible for motivating employees to pursue organizational goals willingly, not simply to obey orders. She made a distinction between 'power-over' or 'coercive power' and 'power-with' or 'coactive power'. She believes 'power-with' is far more superior than the former to promote better understanding, reduces conflict and friction and encourages cooperative action. The human relations movement is often presented as a protest and entirely opposite to scientific management movement. However, these two movements both place importance on increased productivity, although the means and methods advocated by them diverge.

Although the Human Relations Movement and Behavioral movement have a similar orientation, it is important to not confuse these two movements as being one and the same. Herbert Simon argued that human behaviour is more important than the ideal structure of organizations and equated administration with decision making. Although Simon's rational decision-making model has often been considered as reflections of his own abstractions, his two closely interconnected concepts of 'bounded rationality' and 'satisficing' in the decision-making process form the nucleus of his entire intellectual activity.

Abraham Maslow, Douglas McGregor, and Frederick Herzberg belong to humanistic or neo-human relations school of administration and the theories they propounded are known as motivation theories, all of which attach great importance to the human behaviour in the organization and more importantly as to 'what motivates people to work'.Abraham Maslow invented the 'Hierarchy of Needs' theory to explain the roots of human motivation in terms of need fulfilment. His theory states that once an individual's basic physiological needs are satisfied, the higher needs of love, esteem and finally self-actualization will come into play. Self-actualization represents the culmination of all the lower, intermediate, and higher needs of human beings. His greatest insight is that none of these needs is supreme; only unsatisfied needs motivate people and drive them into action, a satisfied need ceases to motivate people. Douglas Mc Gregor's Theory X and Theory Y; stands for two opposing sets of human nature and behaviour in organizations. While theory X represents the authoritarian management and presents a negative view of human nature, theory Y stands for the participative type of management and presents a positive view of human nature. He rejects theory X as it cannot activate the potentialities of the average man leading to low productivity. He prefers theory Y as it stands for participative management style and leads to high productivity. Thus these two theories seek to examine the attitudes of management toward its employees and explain the consequences of different managerial strategies. Mc Gregor's formulation serves as an analytical tool of reference for analyzing and studying managerial behaviour. It is also useful to correct the managerial behaviour in terms of changing social values and organizational goals.

In this context, it is important to draw attention to the fact that the humanistic school is an expansion rather than a departure from the human relations movement. They are not in disagreement with one another. However, the neo-human relations approach is more refined and less sentimental than the original human relations work.

In the post - World War II period, many countries of Asia, Africa and Latin America became free from colonial rule and faced the challenge of development. The emergence of a host of developing nations after the Second World War propelled the study of Development Sciences. There was thus a visible emphasis on Economic Development, Political Development, Social Change, Cultural Regeneration and, of course, on Development Administration(Hooja et al 2007)

The western model and practices were found to be inadequate in various aspects. The emergence of Comparative Public administration was a result of the need to develop new concepts in administrative theory with emphasis on cross-cultural studies that stress the effects of environment on administrative behaviour and structure. It implies that Public administration in all countries in the world is not the same because their environmental settings are different. Thus Comparative Public Administration reflects an 'environmental' or 'ecological' outlook

with the aim of building a theory of Public administration that is applicable to diverse cultures and national settings. Fred W Riggs is a leading contributor in this field. His major effort was devoted to the study and understanding of the administrative systems of the developing countries. For this purpose, he developed the ideal model- fused-prismatic-diffracted model and the concept of the ecology of Public administration to examine and compare administrative systems in underdeveloped, developing and developed worlds. An important motivational concern of comparative administration is development administration with contributors like Edward Weidner who define Development Administration as 'an action-oriented, goal-oriented administrative system', with socio-economic progress and nation-building as the proverbial twin goals of development.

The Minnowbrook Conference(1968) started the New Public Administration movement promoting a break from the value-neutral, pragmatic tradition of Public administration discipline. Its anti-positivist viewpoint stresses the humanistic concerns in public administration. It argues for relevance, change, values, social equity, decentralization, delegation, de-bureaucratization, democratization and similar other social values. It shares some collective ground with development administration. Both deal with the rudiments of action and goal-orientation, c1ient-orientation and social change. It is said that the 'newness' in the New Public administration lies in its advocacy of social equity. It is also said to be radical in words, but the status quo in skills or technologies. It is, however, regarded as a movement toward normative theory, philosophy, social concern and activism since its emergence questions of values and ethics have remained major items in Public administration. The real thrust toward political and value-loaded Public administration came from the New Public Administration Movement.

The role of governments in different societies has changed and evolved remarkably since the 1980s. Modern public administration shook itself off the bureaucratic frame amidst certain political and administrative trends. (M.P.Sharma et al,2011). The World Banks' Report of 1992 and the emergence of a new paradigm, New Public Management(NPM) in Public Administration have added a new dimension to the entire subject of governance. New Public Management is the latest reinvention in public administration involving a set of reforms to bring in market-based, management traditions that put the citizens in the centre and is result-oriented and goal-oriented. The NPM has been understood to be an instrument for good governance in the present times with key concerns for downsizing of bureaucracy, decentralization of decision-making process, New Managerialism, Privatization and Performance Evaluation.

The classical approach stressed on the formal structure of organizations and the scientific, universal principles of management which could be applied to both public and private administration-the 'public' aspect of public administration were virtually dropped during the classical era. The behavioural approach focused on the study of human behaviour in organizations and associative method like decision-making in organizations. The human relations and neo-human relations approaches study people in organizations and draw attention to the social-psychological dimensions of administration. Comparative and development administration highlight the ecological aspects of administration, The New Public Administration emphasizes questions of values, ethics, change and social equity in Public Administration. The New Public Management represents a fusion of public and private administration by reorienting governance towards management philosophy focusing on enhancing the capacity of the political and administrative system to deal with the challenges posed by the present times.

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ASSERTIVENESS AND INTERPERSONAL COMMUNICATION SKILLS IN RELATION TO WELL-BEING OF COLLEGE STUDENTS IN AIZAWL

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Abstract

College students are experiencing high demands and expectations that have been placed upon them. This has created stress on them to perform well in their studies and students who are unable to cope with the pressures of studying are often more prone to experience mental, emotional, physical and psychological problems. The present study aims to study the level of assertiveness and interpersonal communication skills in relation to the psychological well-being of Mizo college students. The study is expected to produce theoretical satisfaction in the selected fields, so that the findings may be able to provide us with intervention strategies that will be most suitable for the general population in the promotion of assertiveness and interpersonal communication skills which are important components for Psychological well-being. The findings indicated that only 37% of the college going students may be said to have a high level of Psychological well-being whereas 31% of the sample showed "Evidence of psychological distress" and a small percentage (7.5%) severe distress. There was a significant gender difference in Psychological Well-being, with females scoring higher than males. There was no relationship between Psychological Well-being and Assertiveness. However, significant positive relationships were found between Psychological Well-being and all four components of Interpersonal Communication Skills. The present study has wide-ranging implications for educators, parents, counsellors and all other service providers. The findings highlight the need for development and implementation of communication skills to help achieve a more affirmative social sense of self and may determine the student's abilities to succeed in their social peer group, and optimal psychological functioning and experience.

Keywords: Assertiveness, Communication sill, interpersonal relation, well-being etc.

INTRODUCTION

Students today are experiencing high demands and expectations that have been placed upon them. This has created stress on them to perform well in their studies and students who are unable to cope with the pressures of studying are often more prone to experience mental, emotional, physical and psychological problems. This may result in not being able to perform well or obtain good achievement in their academic pursuit. On the contrary, they may experience stress which is resulted from academic workload and extreme pressure for success, making them even prone to experience mental disturbances (Sherina et al., 2003; Zaid et al., 2007) or psychiatric illnesses such as antisocial and suicidal behavior, substance abuse, depression, anxiety and eating disorders (Dahlin, Joneborg & Runeson, 2005). Therefore, it appears necessary for students to have psychological well-being in order to excel in their pursuit and for a successful future.

An assertive person behaves in a way that facilitates effective communication, solves problems and strengthens teamwork (Robbins & Hunsaker, 2009, as cited in Hargie, 2011). Assertiveness in a person commonly stands for confident behaviour and is considered an approach that a person holds towards others. It is a cognitive mindset of the thoughts and emotions that determined one's communication style. It is a communication style in which person is capable to convey his feelings, thoughts, beliefs, and opinions to others explicitly that doesn't defy other rights (Michel, 2008). The main objective of assertive communication is not only to be aware of needs and problems but also involves the effort to solve problems and get utmost success (Pipa & Jaradat, 2010). This implies the existence of a deep relationship between assertive behavior and wellness. All of the six dimensions as proposed by Ryff (1989) showed qualities of being assertive that result in psychological well-being. Therefore, if a person is assertive, he will have positive attitude toward himself, able to manage a problematic environment, repel group thinking and express strong positive emotions towards others.

In a study conducted by Maria (2009) to investigate the association between assertiveness and psychological well-being among 500 adult university students, there was a significant positive relationship between assertive behaviour of students and their psychological well-being. Also, assertiveness was confidently associated with psychological well-being and self-esteem (Sarkova et al, 2013). A similar study by Dogan, Totan & Sapmaz (2013) indicated an affirmed relationship between assertiveness, psychological well-being,

and self-esteem. A study in Pakistan by Shafiq, Naz & Yousaf (2015) also showed a positive significant relationship between assertiveness and psychological well-being among university students.

STATEMENT OF THE PROBLEM:

The study aims to study the level of assertiveness and interpersonal communication skills in relation to the psychological well-being of Mizo college students. The present study is expected to produce theoretical satisfaction in the selected fields, so that the findings may be able to provide us with intervention strategies that will be most suitable for the general population in the promotion of assertiveness and interpersonal communication skills which are important components for Psychological well-being.

Objectives of the study: Given the theoretical and empirical foundations pertaining to the research problem, the present study is concerned with the following objectives:-

1. To assess the level of Psychological Well-being, Interpersonal Communication Skills and Assertiveness among College students in Aizawl.
2. To find out if there are any gender differences in Psychological Well-being, Interpersonal Communication Skills and Assertiveness among the students under study.
3. To find out if there is any relationship between Psychological Well-being and Assertiveness and Interpersonal Communication Skills.

Hypothesis: Following the review of literature pertaining to well-being and its association with Interpersonal Communication Skills and Assertiveness, the following hypotheses have been put forth for the present study:-

1. It is expected that there will be a low level of Psychological well-being among college students in Aizawl.
2. It is expected that there will be a low level of Assertiveness among college students in Aizawl.
3. It is expected that there will be a low level of Interpersonal Communication Skills among college students in Aizawl.
4. It is expected that females will score higher than males in Psychological Well-being, among the students under study.

5. It is expected that males will score higher than females in Assertiveness, among the students under study.
6. It is expected that females will score higher than males in Interpersonal Communication Skills, among the students under study.
7. There will be a positive relationship between Psychological Well-being and Assertiveness among college students in Aizawl.
8. There will be a positive relationship between Interpersonal Communication skills and Well-being among college students in Aizawl.

METHODS AND PROCEDURES
Sample:

The random sampling procedure was used for the present study. 200 college students were selected to serve as subjects for the study. The study was carried out in Aizawl.

Design of the Study:
To achieve the objectives, the study has incorporated a two-way classification of the variable of 'Gender' (male and female) on the variables of Psychological well-being, Assertiveness and Interpersonal Communication skills.

Procedure:
The primary data for the study was collected in a face to face interaction between the participants and the researchers in an optimum environmental setting after formation of a good rapport. The researcher took care to see that the respondents provided honest and independent answers to the questions presented. The anonymity, confidentiality and ethics as cited/formulated by APA, 2003 (American Psychiatric Association) were followed.

Psychological Tools:
The assessment tools will consist of the following self-administered questionnaires:

1. **General Health Questionaire-12(GHQ-12; Goldberg *et al.* 1997):** The GHQ 12 is a much–used measure of psychological well-being; it has high validity and it is not influenced by gender, age or level of education (Goldberg *et al.,* 1997). The GHQ 12 can be scored using either a bimodal method or a Likert scoring system. As the Likert scoring system has been shown to be the optimum one to use when the aim is to assess the severity of psychological distress (Goldberg *et al.* 1997), it was the system chosen for this study. The

TABLE 1: Level of Well-being, Self-efficacy, Resilience, Interpersonal Communication Skills and Assertiveness				
Level of Psychological Well-Being	Male	Female	Total	Percentage
Low psychological distress	25	20	**45**	**22.50%**
Typical psychological distress	13	16	**29**	**14.50%**
More than typical psychological distress	30	19	**49**	**24.50%**
Evidence of psychological distress	29	33	**62**	**31%**
Severe distress	4	11	**15**	**7.50%**
Level of Interpersonal Communication Skills				
Sending Clear Messages				
Need improvement	44	47	91	45.50%
Need more consistent attention	44	40	84	42%
Area of strength or potential strength	13	12	25	12.50%
Listening				
Need improvement	53	40	93	46.50%
Need more consistent attention	39	55	94	47%
Area of strength or potential strength	9	4	13	6.50%
Giving and Getting Feedback				
Need improvement	70	73	143	71.50%
Need more consistent attention	28	25	53	26.50%
Area of strength or potential strength	3	1	4	2%
Handling Emotional Interactions				
Need improvement	45	61	106	53%
Need more consistent attention	47	31	78	39%
Area of strength or potential strength	9	7	16	8%
Level of Assertiveness				
Very non-assertive	0	1	1	0.50%
Situationally non-assertive	6	4	10	5%
Somewhat assertive	24	22	46	23%
Assertive	52	49	101	50.50%

Likert scoring method results in a score ranging from 0–36 and it can be broken down for interpretation into five categories. A score of 1–10 indicates 'low psychological distress'; 11–12 is 'typical'; 13–15 is 'more than typical';16–20 shows 'evidence of psychological distress'; scores over 20 indicate 'severe distress'.

2. **The Rathus Assertiveness Schedule (RAS):** The Rathus Assertiveness Schedule (RAS) is a 30 item scale developed by Nevid and Rathus (1978) to measure Assertiveness. It is a self-report measure to gain insight on how assertive a person is. The schedule has been scored on a 6 point rating with 1 for "very unlike me" to 6 "very much like me". The total score may range from +90 to -90.

3. **ICSI**: This Interpersonal Communication Skills Inventory was developed by Learning Dynamics (2002). It is designed to provide individuals with some insights into their communication strengths and potential areas for development. By answering each question candidly, an individual will receive a profile that displays their level of competence in four key communication areas. The scale consists of 40 items which are divided into 4 sections. Section1 measures sending clear messages, section2 measures listening, section3 measures giving and getting feedback, section4 measures handling emotional interactions. Responses to each of the items are on a 3 point scale of usually, sometimes and seldom. Each section total is summed up and areas of strength and improvement can be deduced.

Reliability: In the GHQ-12, the overall internal consistency (Cronbach's alpha) for the scale was 0.60, while the Cronbach's alpha for Rathus Assertiveness Scale was 0.68. In the Interpersonal Communication Skills Inventory (ICSI), the overall internal consistency (Cronbach's alpha) for the entire scale was 0.62. (Table 1)

Statistical Analysis:

Descriptive statistics were used to assess the scores in GHQ, Interpersonal Communication Skills and Assertiveness.

In order to find out if there were any gender differences in the total scores obtained by the subjects in GHQ, Interpersonal Communication Skills and Assertiveness, a t-test was used.

RESULTS:

The scores in the GHQ-12 obtained by the subjects have been analyzed and shown in Table 1. It was found that 62 of the subjects reported "evidence of psychological distress", out of which 33 were females and 29 were males. 49 subjects (30 males

and 19 females) were found to have "more than typical psychological distress", 45 subjects (25 males and 20 females) came under the level of "low psychological distress", 29 subjects (13 males and 16 females) were found to have "typical psychological distress" while 15 subjects (4 males and 11 females) were found to have "Severe distress".

Table 1 also shows the Gender Cross-tabulation of Level of skills of sending clear messages. It was found that 91 subjects (44 males and 47 females) need improvement, 84 subjects (44 males and 40 females) need more consistent attention and only 25 subjects (13 males and 12 females) show strength or potential strength in this area.

The Level of listening skills among the subjects has also been shown in Table 1. It was found that 93 subjects (53 males and 40 females) need improvement, 94 subjects (39 males and 55 females) need more consistent attention and only

13 subjects (9 males and 4 females) show strength or potential strength in this area.

Table 1 also shows the Gender Cross-tabulation of Level of skills of giving and getting feedback. It was found that 143 subjects (70 males and 73 females) need improvement, 53 subjects (28 males and 25 females) need more consistent attention and only 4 subjects (3 males and 1 female) show strength or potential strength in this area.

The scores obtained by the subjects in Assertiveness has also analyzed and shown in Table 1. It was found that more than half of the subjects (101) reported being "Assertive", out of which 52 were males and 49 were females. 46 subjects (24 males and 22 females) were found to be "somewhat assertive", 42 subjects (19 males and 23 females) came under the level of "probably aggressive", and 10 subjects (6 males and 4 females) were found to be "situationally non-assertive", while only 1 subject (female) was found to be "very non-assertive".

Fig.1: Mean scores of males and females in Psychological Well-being, Assertiveness and Interpersonal Communication skills
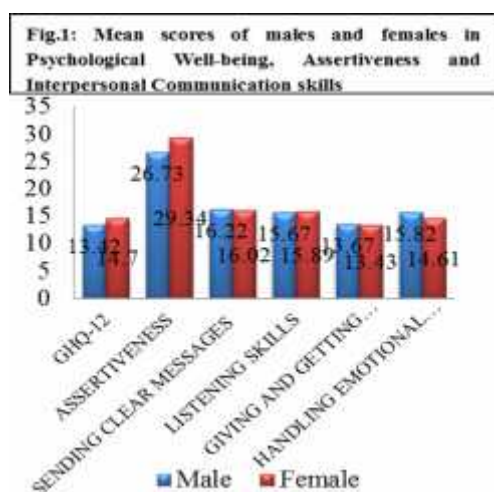
HQ12 was found to be 13.42 and the standard deviation was 4.32. The mean score among females was 14.70 and the standard deviation was 4.5. Independent samples t-test was conducted to find out if there was significant gender difference and results showed that females scored higher in **Psychological Well-being** and this difference between males and females was found to be significant (p<0.05).

The mean score obtained by males in **Assertiveness** was found to be 26.73 and Standard deviation was 15.14. Also, the mean score obtained by females was found to be 29.34 and the standard deviation was 15.06. Independent samples t-test was conducted to find out if there was a significant gender difference and the result shows that females score higher than males, but no significant gender difference was found.

Table 2: Mean scores, SD and t-values of gender difference in Interpersonal communication skills.

Variable	Gender	N	Mean	S.D	T
Sending Clear Messages	Male	101	16.22	4.34	0.32
	Female	99	16.02	4.39	
Listening	Male	101	15.67	4.28	-0.34
	Female	99	15.87	3.77	
Giving and getting feedback	Male	101	13.67	4.41	0.43
	Female	99	13.43	3.37	
Handling emotional interactions	Male	101	15.82	4.34	2.06*
	Female	99	14.61	4.01	

The mean score obtained by males in **Sending Clear Messages** is 16.22 and the standard deviation is 4.34, while female mean score is16.02 and the standard deviation are 4.39. The mean score obtained by males in **listening skills** is 15.67 and the standard

deviation is 4.28, while female mean score is15.87 and the standard deviation is 3.77. The mean score obtained by males in **Giving and Getting Feedback** is 13.67 and the standard deviation is 4.41, while female mean score is13.43 and the standard deviation

is 3.37. The mean score obtained by males in **Handling Emotional Interactions** is 15.82 and the standard deviation is 4.34, while female mean score is14.61 and the standard deviation are 4.01. The gender differences in three sections of the inventory – skills of sending clear messages, listening, and giving

and getting feedback – have not found to be significant. However, the gender difference for the section 'Handling emotional interactions' has been found to be significant (p<.05), with males scoring higher than females.

Table 3: Correlation between Well-Being and Assertiveness, and Well-Being and Interpersonal Communication skills

VARIABLE	Assertiveness	Sending Clear Messages	Listening Skills	Giving and Getting Feedback	Handling Emotional Interactions	Interpersonal Communication Skills
Psychological Well-Being	0.06	-0.18*	-0.24**	-0.21**	-0.22**	-0.32**

**p<0.01   *p<0.05

Table 3 presents the results of correlation analysis to assess the relationship of Well-Being with Assertiveness and the components of Interpersonal Communication Skills.

It is seen that there is no significant correlation between Well-Being and Assertiveness.

However, in the relationship between Well-Being and Interpersonal Communication Skills, it was found that there is a significant negative relationship between Well-Being and all the components of Interpersonal Communication Skills, i.e., Sending clear messages (0.18, p<.05), Listening skills (0.24, p<.01), Giving and getting feedback (0.22, p<.01) as well as Handling emotional interactions (0.22, p<.01), and total Interpersonal Communication Skills as a whole (0.32, p<.01). Since higher scores on the GHQ-12 scale indicate higher psychological distress, it may be said that higher scores in Interpersonal Communication skills are related to higher psychological well-being, and vice versa.

DISCUSSION:

The present study **aimed to assess** the level of **Psychological Well-being** among College students in Aizawl. The findings revealed that the highest proportion, i.e., 31% of the sample showed "Evidence of psychological distress", while 24.5% were found to have "more than typical psychological distress", 22.5% had "low-level psychological distress", 14.5% were found to have "typical psychological distress" and 7.5% were found to have "Severe distress". Thus, 37% may be said to have a high level of Psychological well-being.

In regards to the levels of the four components of **Interpersonal Communication Skills,** only a few students showed strength in Interpersonal Communication skills - Sending clear messages (12.5%), Listening (6.5%), Giving and getting feedback (2%), and Handling Emotional Interactions (16%). Results further indicated that a high proportion of the college students need improvement in Interpersonal Communication Skills - Sending clear messages (46%), Listening (46.5%), Giving and getting feedback (71.5%), and Handling Emotional Interactions (53%).

Analysis of the levels of Assertiveness revealed that more than half of the sample (51%) was assertive, while 23% were somewhat assertive, 5% were situationally non-assertive and only 0.50% were very non-assertive.

The **gender differences** in Psychological Well-being, Interpersonal Communication Skills and Assertiveness among the students under study were analyzed and females scored significantly higher than males (p<.05) in Psychological well-being. This finding is inconsistent with those of studies by Zulkefly & Baharudin (2010), and De Caroli & Sagone (2014), where boys scored higher than girls.

The findings of this study, however, revealed no significant gender differences in Assertiveness. This finding is consistent with a study among Turkish and Swedish adolescents (Eskin, 2003), as well as that of a study among university students in Pakistan (Shafiq, Naz & Yousaf, 2015).

Analysis of Interpersonal Communication Skills indicated the gender difference only for the 'Handling emotional interactions' component (p<.05), with males scoring higher than females. This finding is consistent with those of Rappleyea, Taylor & Fang (2014), where significant differences were found between men and women. No significant gender differences were found in the three other components of the inventory, (skills of sending clear messages, listening, and giving and getting feedback).

The relationship between Psychological Well-being and Assertiveness and Interpersonal Communication Skills was also analyzed and there was no relationship between Psychological Well-being and Assertiveness. This finding is inconsistent with that of studies by Maria (2009), Dogan, Totan & Sapmaz (2013), as well as Shafiq, Naz & Yousaf (2015), which showed positive significant relationships between Assertiveness and Psychological well-being among university students.

However, significant positive relationships were found between Psychological Well-being and all four components of Interpersonal Communication Skills, such as skills of Sending Clear Messages (p<.05),

Listening (p<.01), Giving and Getting Feedback (p<.01), and Handling Emotional Interactions (p<.01).

CONCLUSION

In the present study, only 37% of the college going students may be said to have a high level of Psychological well-being whereas 31% of the sample showed "Evidence of psychological distress" and a small percentage (7.5%) severe distress. There was a significant gender difference in Psychological Well-being, with females scoring higher than males.

A high proportion of the college students need improvement in Interpersonal Communication Skills such as Sending clear messages (46%), Listening (46.5%), Giving and getting feedback (71.5%), and Handling Emotional Interactions (53%). The study further found that males scored significantly higher than females in the skill of the handling emotional interactions.

The level of Assertiveness indicated that half of the sample (51%) was assertive. No significant gender difference has been found in Assertiveness. There was no relationship between Psychological Well-being and Assertiveness. However, significant positive relationships were found between Psychological Well-being and all four components of Interpersonal Communication Skills, such as skills of Sending Clear Messages (p<.05), Listening (p<.01), Giving and Getting Feedback (p<.01), and Handling Emotional Interactions (p<.01).

The present study has wide-ranging implications for educators, parents, counsellors and all other service providers. The findings highlight the need for development and implementation of communication skills to help achieve a more affirmative social sense of self and may determine the student's abilities to succeed in their social peer group, and optimal psychological functioning and experience.

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Women Empowerment in Mizoram: Impact of Reservation in Local Government

Lalfakawmi, B*

"Whatever women do, they must do twice as well as men to be thought half as good. Luckily, this is not difficult" says Charlotte Whitton, the infamous Canadian feminist and former mayor of Ottawa.

Abstract

 The need for the empowerment of women has been recognized many decades back, yet, in India, no concrete steps have been taken for a long time. Eventually, the Constitutional Amendment was passed in 1992 according to which there will be 2/3 reservations of seats for women in the local governments in both rural and urban areas. This paper will try to examine the impact of The Lushai Hills District (Village Councils) (Amendment) Act, 2014 in empowering the Mizo women.

Keywords: *reservation, empowerment, election, village council.*

Introduction: Presence of women in political positions, more importantly decision - making roles makes a difference (Biju: 2006). Women do not share the power of decision-making and are not involved in policy making in Indian democracy in proportion to their numerical strength   (SushmaYadav: 2010). The 73rd and the 74th Constitutional Amendment Act have provided opportunity for women in India to take part and participate in the decision - making roles. As a result, larger number of women entered politics and took part in the governance of the country from the grass - root level. Mizoram politics shows the real position of the Mizo women. Generally speaking, one may easily say that in comparison with the position of women in other parts of the country, the Mizo women's position is good enough. This may be true to some extent but a closer look at their position vis a vis their role in politics clearly reveal that the Mizo women are not much better off than their counterparts in other states, in fact, much lagging behind with regard to their political participation.

Objectives of the study

1.   To study the level of political awareness among the women members of Village Councils
2.   To study the level of political participation among the women members of Village Councils

Methodology

Descriptive and analytical methods of research were employed for the present study. The population comprised of all the women members of the Village Councils in rural areas out of which a sample of 40 women members of different Village Councils were selected by adopting simple random sampling method. A questionnaire was constructed to study the level of attitude and participation of women members of local bodies. Simple arithmetic percentile method is used for analysis and interpretation of the data collected.

Political Status of Mizo Women

Along with the other parts of India, even though at a much later date, Mizoram also implemented the 74th Constitutional Amendment Act by reserving seats for women in the local bodies after the creation of the Aizawl Municipal Council (AMC). The AMC, the one and only existing urban local body in the state,

functioning in the capital city of Aizawl, since its inception from 2010 has made one third reservation of seats for women, i.e., 6 out of the 19 elected seats. Following suit, the Mizoram legislature introduced and passed a new Bill for the reservation of seats for women in the village councils and the local councils in the whole state, excluding the Autonomous District Councils in the southern part of the state in its 2014 session according to which there will be one third reservation of seats for women. For this credit may be given to the ruling party, Congress, under whose leadership an opportunity was given to a lady to become a member of legislature as a result of bye election.

Looking back at the political history of Mizoram, we find that women play an almost invisible role in the politics of the state regarding membership in the legislature as well as the local government. During the era of District Council, in the four terms of the District Council, two women became members and that too, in the nominated seats. Lalziki Sailo was nominated in the first District Council in 1952 to represent the Mizo women. Hmingliani was again nominated in the second District Council in 1957. In the next two District Councils of 1962 and 1970, there was no woman member even in the nominated seats.

 After Lushai Hills (Mizoram) was elevated to the status of a Union Territory, the first Legislative Assembly election was held in April, 1972. In the first Assembly elections, there were no women elected but the nominated seat was filled up with one lady named Saptawni. In the second Assembly elections of May 1978, one woman candidate, Thanmawii, got elected from the People's Conference party and became the first elected woman legislator in the territory. The third Assembly elections was held in April, 1979 due to a split in the ruling party in which Thanmawii again got elected from People's Conference Party ticket from the Aizawl East Constituency. Along with her, K.Thansiami was given the nominated seat, thus making the presence of two women in the Legislature.

In the fourth Assembly elections of April 1984, K.Thansiami got elected from Aizawl West Constituency contesting on the Mizoram People's

Party ticket but unfortunately her party did not win in the elections. The ruling Congress Party filled up one of the nominated seats with Rokungi which makes two women legislative members. As a result of the signing of the Memorandum of Settlement, the Congress ministry was reshuffled to include MNF personnel and this coalition ministry functioned for six months after which Mizoram was elevated to a full-fledged state under the Indian union.

In the first Mizoram State Legislative Assembly elections held in February 1987, there were two women contestants for the 40 elected seats. The MNF party women candidate, Lalhlimpuii Hmar, won in the election and became a Minister of State. Due to defection among the MLAs, the MNF ministry was dissolved and fresh election was held in which there were four women candidates but unfortunately none of them were elected, even though there were women contestants now and then, no one has been elected to become a member of the legislature except in the latest bye election of Hrangturzo constituency where Vanlalawmpuii Chawngthu was elected in the seat vacated by Lalthanhawla, the present chief minister. Thus, there is a lady member of legislature after 30 years of absence of women. The lone lady member of the Mizoram Legislature became a Minister of State on 22nd September, 2017,   as a result of reshuffling of the Cabinet. She is holding portfolios of Cooperation Department, Fisheries Department and Sericulture Department.

A close look at the local government bodies shows that the participation of women in the local bodies is no better than that at the state level. From the very beginning of the functioning of the village councils in Mizoram in the year 1954, the number of elected women members is minimal. In the first village council elections, two women were elected out of the 338 village councils. It was no better in the following elections during the period of the Mizo District Council. Then came the era of the Union Territory in which the number of elected women was slightly increased especially in the Aizawl district and Lunglei district.

Analysis and interpretation of data

From the data that has been collected, in regard to political career of women 87.5 percent of respondents give their approval while only 12.5 percent does not approve. The reasons for approval were mainly because they felt that women are as capable as men in politics and the hope that the presence of more women might be able to clean up the existing political practices. The reason for not approving is mainly because women are not able to devote more time for their political career due to their role in the family as mothers and wives. 82.5 percent of the respondents replied that women will be successful political leaders because they are on equal footing with men enjoying equal political rights. 17.5 percent replied that women are not

After Mizoram became a full-fledged state, in the first village council election held in 1987, 4 women were elected from Aizawl district and again 3 women were elected in the bye election that followed in 1988. In 1990, the number of elected women rose to 18 and again became 23 in 1994 but declined in 1997 to 15. The next village council elections showed a slight increase to 20 members in 1999. However the highest number of elected women members of village council was found in 2002 where 54 women were elected, 42 from Aizawl district, 8 from Lunglei, 2 from Mamit and 1 member each from Kolasib and Champhai.

There was a decline again in 2006 where only 34 members were elected, 25 from Aizawl district, 6 from Lunglei and one each from Serchhip, Kolasib and Mamit, the number declines further to only 31 in 2009 in which 22 were elected from Aizawl district, 6 from Lunglei district and one each from fromSerchhip, Kolasib and Mamit. In 2012, due to the formation of Aizawl Municipal Council, the number of village council was reduced from 555 in 2009 to 508.

In this year, there were 88 women contestants and 23 were successful. In Aizawl city, of the 82 local councils with 522 seats, 87 women contested in the election and 27 of them came out victorious. It may be noted that more women get elected as members of local bodies in the urban areas as compared to those in the rural areas. This can also be said for the previous elections of the local bodies as more women used to be elected from Aizawl district and Lunglei district. Overall, in all the elections mentioned above, the number of elected women members has never crossed more than 3% till the last election which implements one third reservation of seats for women. However, as mentioned before, in the latest local body elections held on 30th April 2015 in   Aizawl city, under the Municipal Council, in the 83 local councils, 143 seats were reserved for women out of 535 seats and out of the 2270 members in the village councils, 599 seats were reserved for women which results in the presence of larger number of women members in these local bodies.

capable enough as there is criminalization of politics.

Among the respondents, 87.5 percent think that more women should participate and have stronger voice in the administration of the state and regarding the political parties, 87.5 percent support that political parties should accord more opportunities to women to be represented in the legislature. 90 percent of the respondents favored reservation of seats for women as it enhances their participation in politics.

On the contrary, only 30 percent of the respondents contested in the Village Council elections due to real interest in politics while as many as 70 percent contested only for the reason

of filling up the reserved seats. Moreover, majority of the women members contested because they were requested by others to contest in the elections. All the respondents responded that they take part in the meetings and deliberations of the Village Councils but at the same time, only 35

percent says that they will contest in the next election while 65 percent answers that they will not contest again in the next Village Council elections which is very surprising as well as unfortunate.

Table.1

Sl.No.	Questions	Yes	No	Yes %	No %	Total
1	Approve of political career for women	35	5	87.5	12.5	40
2	Women will be successful in political leadership position	33	7	82.5	17.5	40
3	Women should participate and have stronger voice in administration of the state	35	5	87.5	12.5	40
4	Political Parties in Mizoram should accord more opportunities to women to be represented in the legislature	35	5	87.5	12.5	40
5	Are you in favour of reservation of seats for women in legislative bodies	36	4	90	10	40
6	Reservation of seats for women enhanced their participation in politics	36	4	90	10	40
7	You have contested in the VC election due to a) Real interest in politics b) Need to fill up the reserved seats	a)12	b) 28	30	70	40
8	During the Council's meetings and deliberations, do you a) Sit quietly b) Voice your opinions	a) 0	b) 40	0	100	40
9	You participate in politics due to a) Real interest in politics b) Request from friends/family/party members	a)10	b) 30	25	75	40
10	Will you contest again in the next election?	14	26	35	65	40

Source: Survey Jan-May 2018

Conclusion

This research finds out that the women members of different village councils especially in the rural areas lack political awareness and are ignorant of their importance in the functioning of the government. In the absence of political awareness and ignorance of the importance of political roles, mere reservation of seats and participation becomes meaningless. Surely we can say that reservation of seats bring about women empowerment in the form of numerical strength in the political sphere of Mizoram even if it is only at the local level of governance. But, the real empowerment will take place when the women themselves realize the importance of their role and take keen interest in the governance of the state and put their dreams into reality by actively taking part in it. This leads to the question of how to create political awareness among the Mizo women in order to let them have meaningful participation in the government and politics of Mizoram.

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Empowerment of Women through SHGs:
Some Reflections on Obstacles to Goal Accomplishment

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Abstract

The SHG movement has become almost synonymous with economic empowerment of women giving further boost to the claim of their economic, jural and socio-cultural rights and entitlements. The status of women has gone up as they have developed stronger confidence which has changed gender dynamics and their role in the household. This paper seeks to examine the role of SHGs and Micro Finance Institutions (MFIs) in economic empowerment of women in India. The very objective is to build on the growing body of research on the topic, blend academic and practitioner perspectives and experiences, and encourage further exploration and dialogue on the subject. Accordingly, this paper aims at delving into: 1) Clarification of concepts such as Women in gender relations, empowerment and SHGs, 2) Women's empowerment through SHGs in historical perspective, and the penultimate section 3) deals in the challenges before and the pitfalls of SHGs operations in India. At the end, in an overview amidst critics, the paper looks forward to a greater future and sustainability of SHGs in India.
Key Words: SHGs, Women, Gender, Empowerment, MFIs

Introduction:

United Nations Development Program (UNDP) has identified two crucial routes as imperative for empowerment. The first is social mobilization and collective agency, as poor women often lack the basic capabilities and self-confidence to counter the existing disparities and barriers against them. Often, change agents are indispensable to catalyze social mobilization consciously. Second, the process of social mobilization needs to be accompanied and complemented by economic security. As long as the disadvantaged suffer from economic deprivation and livelihood insecurity, they will not be in a position to mobilize (UNDP 2001). Women Self Help Groups (WSHGs) as a movement has come up like a lotus in the mud pond, a unique approach to financial intermediation. Self Help is an enterprise undertaken as a collective for fending off assistance whenever needed. The earliest system of credit provisioning through Debtor-Creditor relationships (Khatak-Mahajan) was highly exploitative and abysmally oppressive. Co-operatives had their obvious pitfalls. The attempts at the provision of credit to the poor under programs like the Integrated Rural Development Program (IRDP) had massive defaults to sixty per cent (Comptroller and Auditor General, India 2003) and were judged to be unsuccessful. The sustainability of SHGs to effect change is directly linked to their financial sustainability.

One strategy which has been found to be promising is participatory institution building in the self-help groups, often coupled with savings and micro credit loans (ESCAP, 2002). The SHG movement has become almost synonymous with economic empowerment of women giving a further boost to the claim of their economic, jural and socio-cultural rights and entitlements. The status of women has gone up as they have developed stronger confidence which has changed gender dynamics and their role in the household. This paper seeks to examine the role of SHGs and Micro Finance Institutions (MFIs) in economic empowerment of women in India. The very objective is to build on the growing body of research on the topic, blend academic and practitioner perspectives and experiences, and encourage further exploration and dialogue on the subject. Accordingly, this paper aims at delving into 1) Clarification of concepts such as Women in gender relations, empowerment and SHGs, 2) Women's empowerment through SHGs in historical perspective, and the penultimate section 3) deals in the challenges before and the pitfalls of SHGs operations in India. In the end, in an overview amidst critics, the paper looks forward to a greater future and sustainability of SHGs in India.

Women and Gender

Women represent a category under the broad sexist division of labour. Sexist division of labour relates to the analytical distinction between masculinity and feminity, women represent half of the sexes as a biological category/half of the organic whole. These socially determined roles for men and women are culturally or socially created and are given the status of being natural and normal as if they "have always been" and "will always be". From these gender roles, certain characteristics are expected of men that are a reflection of what it means to be male or to be masculine while other characteristics are attributed to women as a reflection of their femininity. The notions of masculinity and femininity define how men and

women must behave and how they must look. They refer to physical appearance, psychological states, sexual orientations, intellectual capability and emotional states. For example, men are supposed to be natural leaders, decision-makers and providers in society beginning within the family while women are the caregivers, supporters and followers of men. Social scientists and development experts use two separate terms to designate biologically determined differences between men and women or masculinity or feminity, which are called "sex differences", and those constructed socially, which are called "gender differences". Sex is static and unchangeable but gender roles are dynamic and change over time. Gender, although it originates in objective biological divergence, goes far beyond the physiological and biological specifics of the two sexes in terms of the roles each is expected to play. Sex is what it is (objective) and gender is what it should be (normative). Biological differences are prejudiced to either sex but gender is prejudiced to neither sex. One is in the process of becoming a gender rather than actually being a gender. Therefore, the term gender is increasingly used to distinguish a social role (gender role) and/or personal identity (gender identity) distinct from biological sex (Game and Pringle, 1984).

Gender relations are accordingly defined as the specific mechanisms whereby different cultures determine the functions and responsibilities of each sex. They also determine access to material resources, such as land, credit and training, and more ephemeral resources, such as power. The implications for everyday life are many and include the division of labour, the responsibilities of family members inside and outside the home, education and opportunities for professional advancement and a voice in policy-making. Gender is not natural or God-given, but is created by society through socialisation using institutions such as the family, the church and religion, school and education and the state and laws. UN report defines: "Mainstreaming a gender perspective is the process of assessing the implications for women and men of any planned action, including legislation, policies or program, in all areas and at all levels. It is a strategy for making women's as well as men's concerns and experiences an integral dimension of the design, implementation, monitoring and evaluation of policies and program in all political, economic and societal spheres so that women and men benefit equally and inequality is not perpetuated. The ultimate goal is to achieve gender equality"(Report of the Fourth World Conference on Women, Beijing, 4-15 September 1997, UN, chap. I, resolution 1, annexe II).

Defining Empowerment

The issue of empowerment of women has gone through three distinct analytical phases from the study of the status of women to the growth of feminist ideology to now gender issues (Mohanty, 2007). Empowerment is variously known as a process of emancipation, development, upliftment, gaining equality and the elimination of any form of suppression, oppression, discrimination and subjugation. Empowerment means uplifting women from margin to the mainstream with regard to their status in the socio-economic, political and jural aspects. Empowerment is a complex process of change that is experienced by the individuals somewhat differently. SHGs is one of the contributing agents of empowerment of women. Women need, want, and profit from credit and other financial services. Strengthening women's financial base and economic contribution to their families and communities play a substantive role in empowering them.

United Nations (2001) defines empowerment as the processes by which women take control and ownership of their lives through the expansion of their choices. Kabeer's (1998) view of empowerment refers to the processes by which those who have been denied the ability to make choices acquire such ability. The fundamentals of empowerment have been defined as agency (the ability to define one's goals and act upon them), awareness of gendered power structures, self-esteem and self-confidence. Kabeer (2001) draws a distinction about the type of choice, and the focus necessarily has to be on strategic life choices, that is choices that shape livelihoods or are 'critical for people to live the lives they want'. The potential choices available to women includes three inter-related dimensions that are inseparable in determining the meaning of an indicator and hence its validity as a measure of empowerment. These dimensions are (1) Resources: The pre-condition necessary for women to be able to exercise choice; women must have access and future claims to material, human and social resources; (2) Agency: The process of decision-making, including negotiation, deception and manipulation that permit women to define their goals and act upon them; (3) Achievements: The well-being outcomes that women experience as a result of access to resources and agency.

Indian 'National Policy for The Empowerment of Women' (2000) states that "a wide gap between the goals enunciated in the Constitution, legislative policies, plans, programs, and the related mechanisms on the one hand and the situational reality of the status of women in India, on the

other… Social stereotyping and violence at the domestic and societal levels are some of the other manifestations".

Concept of SHGs

WSHGs are usually informal women groups from a similar class and region comprising 10-20 members, who organize, promote savings among themselves and use the pooled resources to meet urgent needs. They rotate the pooled financial resources to make small interest-bearing loans to their members with a very small rate of interest. This process creates an ethic that focuses on savings first. The setting of terms and conditions and accounting of the loan are done in the group by designated members. The women elect their leaders on democratic principles, save money, lend to each other and take higher order loans from financial institutions. Meetings are usually held once in a week. Normally, the agenda is a disbursement of loans, a collection of savings, fines etc. A record of loans, savings and fines are maintained by an educated member of the SHG, by the group leader or by a facilitator who is paid honorarium by the group. They grow into change agents in their own local communities. The progress of SHG is remarkable both from the point of view of numbers formed and bank-credit linkage established.

The groups by and large evolved flexible systems of working and managing their collective resources in a democratic way, generally with chipping in of all members in decision making. The amounts loaned are small, numerous and for a short duration. The loans cover an array of purposes and the interest charged is generally a little higher than that charged by banks but much lower than that charged by moneylenders. The group approaches the bank where it had opened the savings account. The bank after ascertaining the validity of demand for credit, credit handling ability of the members, repayment behaviour within the group, and finally the accounting system and maintenance of the records, extend a term loan of a smaller amount to the group. The group, in turn, continues to take decisions as in the past; the only difference being it has now a higher amount of resource. In addition, the group is jointly liable to the bank for repayment. Thus, a sustainable financial relationship between the bank and the SHG members develops for their mutual benefit. Members are trained in the habit of banking. This credit process deters informal money lending. Banks too have realized the significance of SHG credit in terms of credit handling capacity by the poor, credit- discipline and lower transaction cost.

Banks provide financial assistance for various entrepreneurial activities such as setting up of shops, vegetable vending, small businesses, dairying etc. The self-help groups offer a way out of the predicament of collateral, physical access and too much documentation which reduced the ability of formal institutions to serve the poor.

This is not restricted to a few groups, both because of the efforts of the NGO and also because of the demonstration effect, more groups start forming. A relationship among the groups also evolves. Some of the leaders of the earlier groups themselves undertake the role of facilitators for promoting other groups. In some cases, a number of close by groups are federated. This federation is a co-coordinating apparatus with no hierarchical position. The critical decision-making process for sanctioning loans to members remains with the SHG. A federation comprising of several SHGs is essentially supposed to help in the formation of more SHGs, act as a catalyst for fledgeling SHGs and carry out entrepreneurial jobs like backward and forward linkage and liasoning with outside agencies. Self – help evolve through different phases, group formation, savings, internal lending, productive activities at subsistence level, credit linkage, surplus production, engagement with the markets whether through a supportive or an exploitative market chain and finally to enhanced empowerment beyond the realm of the economy into the social upliftment.

SHG and Economic Empowerment

The common experiences of members, reciprocal help and support and collective willpower and faith, are some of the qualities and processes of groups that help in empowerment. They offset isolation and alienation by creating an organization to which the women can belong, where they will be heard and would have the security of being one of a majority and a movement, rather than being individual and alone. Secondly, women develop motivation that can lead to a stronger personal identity and self-worth. The long-term association also provides the member with a chance to give back, to help others, and to acquire leadership skills. It gives the members new opportunities for achieving self-growth, increasing self-esteem, contributing to the community and acquiring a sense of purpose. Women mention that they have found a new individuality through the self-help groups. Membership of SHGs aided the women to move from an inactive state to being dynamic agents and work for their own change. The women elucidate how they had discovered their power. They are fortified with information. They were

thrilled about their newly acquired powers. Women who had so far been hesitant and inhibited have slowly shed their reserve and stepped out of the four walls of their homes to acquire an individuality of their own. They developed a sense of self-worth as they understood that self-empowerment comes from within. They have found strength in numbers. Economic empowerment relates to the process by which women and men have equal access to income and equal control over the means of production, including credit. Batliwala (1994) writes, "Empowerment must be externally induced, by forces working with altered consciousness and awareness that the existing social order is unjust and unnatural. They seek to change other women's consciousness; altering their self-image and their beliefs about their rights and capabilities; creating awareness of how gender discrimination, like other socio-economic and political forces, is one of the forces acting on them; challenging the sense of inferiority that has been imprinted on them since birth; and recognizing the true value of their labour and contributions to the family, society, and economy".

While no definitive date has been determined for the actual conception and propagation of SHGs, the practice of small groups of rural and urban people banding together to form a savings and credit organization is well established in India. India has also ratified various international Conventions committed to securing equal rights to women. Key among them are the ratification of the Convention on Elimination of All Forms of Discrimination against Women (CEDAW) in 1993, the Mexico Plan of Action (1975), the Nairobi Forward-looking Strategies (1985) and the Beijing Declaration as well as the Platform for Action (1995).

At the National level these included: a) National Commission for Women (NCW) Act 1990 was passed and NCW was established (b) 73rd and 74th Constitutional Amendments 1993 have provided for reservation of seats in the local bodies of Panchayats and Municipalities for Women laying strong foundation for their participation in decision making at the local levels. (c) A National Policy for Empowerment of Women (2001). Suggestions made by the Committee for Status Women in India (CSWI) in its Report in 1974 began to set the issues in perspective. Within the framework of a democratic polity, our laws, development policies, Plans and program have aimed at women's advancement in different spheres. In the1980s, policymakers took notice and worked with development organizations and bankers to discuss the possibility of promoting income generation, savings and credit groups terminating in the augmentation of SHGs. Their efforts and the simplicity of SHGs helped to spread the movement across the country. State governments established revolving loan funds which were used to fund SHGs. By the 1990s, SHGs were viewed by state governments and NGOs to be more than just financial intermediation but as a common interest group, working for themselves and on other concerns as well.

At parallel level, NABARD supported and funded an action research project on Savings and Credit Management of SHGs of Mysore Resettlement and Development Agency, the first official interest in informal group lending started in 1986-87. NABARD undertook a survey of 43 NGOs spread over 11 States to study the functioning of the SHGs and the possibilities of collaboration in 1988-89. RBI issued a circular in 1991 advising the Commercial Banks, later the Regional Rural Banks and the Cooperatives to extend credit to the SHGs under the pilot NABARD project of 500 SHGs and the RBI Working Group reviewed the functioning of the NGOs and SHGs and gave suggestions in 1994. RBI revised the guidelines in 1996 and advised that the Banks lending to the SHGs should be considered as an additional segment under priority sector advances and integrate with main steam credit operation. Since then SHG became a regular component of the Indian financial system. The government of Orissa in 2001 has embarked on a campaign named Mission Shakti to integrate all WSHGs in the State. NABARD took up promoting WSHGs in full swing in Orissa.

Now the Government of India has come out with The Micro Finance Institutions (Development and Regulation) Bill 2011 which seeks to make it mandatory for all microfinance institutions to be registered with the Reserve Bank of India, making it the sector regulator. The Bill in its earlier avatar had proposed that the National Bank for Agriculture and Rural Development (NABARD) will be the regulator of the sector. The bill appears to be a comprehensive piece of legislation that wants to resolve the long-standing challenges that the microfinance sector has faced and acknowledges that poor, needy, and underserved clients in the microfinance domain need extra protection.

SHG and Economic Empowerment: The Obstacles

Access to resources alone does not automatically translate into empowerment or equality, however, because women must also have the ability to use

the resources to meet their goals. In order for resources to empower women, they must be able to use them for a purpose that they choose. Studies have raised questions about the degree to which women keep control over assets acquired as a result of loans from SHGs (Umashankar, D 2006). Goetz and Sen Gupta (1996) and Mayoux (1998) indicate that only a minority of women receiving credit from poverty-oriented microfinance program are controlling their loans; many women are mere 'post-boxes': passing on the full amount of their loans directly to their husbands (Garikipati, 2008), sons or sons-in-law, with little or no access to the income generated and receiving back only enough money to make weekly loan repayments. Goetz and Sen Gupta (1996) found that, on average, only 37 per cent of loans provided by four different Bangladeshi credit organizations were either fully or significantly controlled by women, where significant control does not include control over marketing, and may thus imply little control over the income generated. The figures for BRAC were even lower, with only 28 per cent of loans controlled by women.

1.Patriarchy: Rahman's (1999) questions the degree to which microfinance benefits women and explains that women in Bangladesh are often unable to use loans by themselves in the structure of patriarchy and the rural market economy. The absence of investment opportunities for rural women and the lack of control by the lending institution as to how loans are used and by whom lead women to pass on their loans to others (generally men) and lose control of their loans altogether. "The figure shows that men are users of more than 60% of women's loans. The study also shows that approximately 78% of total loans approved in the village are actually used for different purposes than sanctioned by the project". Montgomery and Hulme, 1996 (quoted in Umashankar, D 2006) found that only 9% of first-time female borrowers were primary managers of loan-funded activities while 87% described their role in terms of "family partnerships". By contrast, 33% of first-time male borrowers had sole authority over the loan-assisted activity while 56% described it as a family partnership. They also found that access to loans did little to change the management of cash within the household for either female or male loanees. Interpreting reports of "joint" management as disguised male dominance in decision-making, the authors concluded that access to loans had done little to empower women.

The ability of a woman to transform her life through access to financial services depends on many factors—some of them linked to her individual situation and abilities and others dependent upon her environment and the status of women as a group. Control of capital is only one dimension of the complex and ever-changing process by which the cycles of poverty and powerlessness replicate them. Women also face disadvantages in accessing information, social networks, and other resources they need to succeed in business and in life. Only by evaluating the needs of women will an MFI be able to maximize its empowerment potential.

2. The flip side of repayment: Gibbons (1999) also specifically addresses the work of Rahman: "There is, of course, a flip side to this miracle story. Aminur Rahman (1999) who suggests, from his village- level observations in Bangladesh, that the Grameen Bank prefers women more for strategic reasons in relation to investment and recovery of loans than for the benefit of the women themselves have described it most fully, because they are more compliant and easier to discipline than the men. Moreover, as the honour of their wives (and themselves) is at stake in repayment the husbands also pressure their wives to repay as required. Thus, poor women are pressured from both sides, and some describe this as intolerable" (quoted in Umashankar, D 2006)

3. Exclusion of the poorest: Kabeer found that many women continue to register land and productive assets in their husband's name, because of inheritance laws: assets will be inherited by sons if registered in the husband's name, and by daughters, if registered in the wife's name (Kabeer,1998). This raises questions about any assumed automatic links between credit and transformation in gender relations but also reflects the extreme dependence of women on husbands and sons for physical security, particularly in old age. These findings also raise serious questions about the impact of microfinance on poverty alleviation. While the exclusion of the poorest is acknowledged in some research (Hulme 2000), it is rarely admitted by NGO staff and donors. The overriding concern with repayment rates puts further pressures on groups to exclude those likely to experience the greatest problems i.e. the poorest (Hulme and Mosley 1996; Montgomery 1996; Noponan 1990). As microcredit is made available to groups, based on collective collateral, the process of group formation often precludes the very poor, who are perceived as being poor credit risks (Krishnaraj and Kay 2002 and FAO 2002). In some cases, increased funding for large organizations has led to the squeezing out of smaller organizations in the same area who may

have been challenging gender subordination on a wider basis (Arn and Lily 1992; Ebdon 1994).

4. Tension and Aggression in Family: Rahman (1999) points out that the empowering influence of microfinance is not always associated with improvements in women's lives, and credit as a debt for the household constitutes a risky strategy. Rahman points out a number of issues with relationships in the single village he studied which had Grameen Bank operations. For example: "Out of 120 women borrowers, 18% claim a decrease and 70% emphasize an increase in violence and aggressive behaviour in the household because of their involvement with the Bank." Goetz and Sen Gupta (1996) also report increases in household tensions and domestic violence where women need to ask their husbands for loan instalments. However, Schuler et al, (1996) suggest that group-based credit programs can reduce men's violence against women by making women's lives more public. The problem of men's violence against women is deeply rooted, however, and the authors argue that much more extensive interventions will be needed to significantly undermine it.

5. The stranglehold of Tradition: The basic theory is that microfinance empowers women by putting capital in their hands and allowing them to earn an independent income and contribute financially to their households and communities. This economic empowerment is expected to generate increased self-esteem, respect, and other forms of empowerment for women beneficiaries. Involvement in successful income-generating activities should translate into greater control and empowerment. Closer examination shows us, however, that this equation may not always hold true and that complacency in these assumptions can lead MFIs to overlook both opportunities to empower women more profoundly and failures in empowerment (Shinde and Ingole, 2011). Some argue that micro-finance programmes divert the attention of women from other more effective strategies for empowerment (Ebdon, 1995). Evidence suggests that, even in financially successful microfinance programmes, actual contribution to empowerment is often limited (Mayoux, 2000). Kabeer (2004) uses the term agency to describe the processes of decision making, negotiation, and manipulation required for women to use resources effectively. Women who have been excluded from decision making for most of their lives often lack this sense of agency that allows them to define goals and act effectively to achieve them. However, these goals also can be heavily influenced by the values of the society in which women live and so may sometimes replicate rather than challenge the structures of injustice.

6. Repayment Problems: Goetz and Sen Gupta (1996) took managerial control over loans as their indicator of empowerment. They found that majority of women, particularly married women, and exercised little or no control over their loans by the criteria. They also found male family members use the loan and take the responsibility of repayment as negative to the developmental objective of lending to women. Secondly, men are unable to supply requisite repayment funds forcing women to sell their belongings and using the savings to repay the loan which indicates women have responsibility without control. Thirdly unwilling to repay the loan leads to an intensification of tensions within the household resulting in violence. Ackerly (1995) used knowledge of accounting and access to the market as the criteria of empowerment. He warned against the likelihood of overwork and malnutrition that the loans used to promote without also promoting women's market access.

7. Lack of Managerial Control: Montogomery et al (1996) observed that 9% women primarily manage their loan funds and 87% loanees jointly manage the fund with other family members (maybe with husband, son, parents or in-laws) which can be seen as male dominance in disguise. Kabeer (2009) critics Montgomery et al (ibid) for seeing joint management as disguise male dominance. Although most women did seek to utilize some parts of their loans themselves, sharing their loans with husbands and sons did not necessarily carry connotations of less control. It may otherwise be interpreted as a sign of empowerment. Because prior to the access to loan women did not have any decision making and management power which they gain (at least jointly with men) after getting access to a loan.

8. Balancing Family and Work Responsibilities: In addition to educational disadvantages, one of the most difficult challenges that many women face as they start or expand businesses is the balancing of their increasing business responsibilities with their household responsibilities. Although the ultimate goal may be for household responsibilities to be shared between the men and women in the household, this sharing never happens overnight. In many cases, women's businesses remain small and concentrated in less profitable sectors in large part because of the time constraints that women's domestic responsibilities create. Not only do women have limited time to spend on their business activities, but often they also must be able to abandon them altogether for periods to deal with

family crises or children's illnesses. As a result, many women's employment opportunities are limited to those that can be done on a part-time and often irregular basis (Shinde and Ingole, 2011).

An Overview
In fact, the basic objective of SHG model has been to achieve empowering outcomes with an increase in savings levels, assets, access to credit, income levels, employment, self-confidence, communication skills, standardization of consumption patterns and behavioural changes, with a consequent decline in drudgery, debt levels, and domestic violence. SHGs and microfinance have the tremendous potential to have a powerful impact on women's economic empowerment well within limits and limitations. In some cases, access to credit may be the only input needed to start women on the road to empowerment. But power is deeply rooted in our social systems and values. It permeates all aspects of our lives from our family to our communities, from our personal dreams and aspirations to our economic opportunities. It is unlikely that anyone intervention such as the provision of credit or the provision of training will completely alter power and gender relations. Women often value the non-economic benefits of a group-lending program as much as or more than the credit. Some of the most valued benefits include expanded business and social networks, improved self-esteem, increased household decision-making power, and increased respect and prestige from both male and female relatives and community members. There are reasons to be optimistic about the sustainability and the future of SHGs in empowering women. This process of empowerment may be further reinforced by group formation focusing on savings and credit delivery as women can access wider information and support networks for economic activity; groups can support women in disputes within the household and community and groups can link to wider movements for change in women's position.

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Insurgency in Northeast India: Role of the Church in the Emergence of A Democratic Mizoram

LetkholunHaokip*

Abstract

The first part of the paper highlights the socio-historical background of conflicts in Northeast India. The second part of the paper underlines various political disturbances in the region. The third part of the paper deals with the political conflicts and the process by which peace was achieved in Mizoram. The study focuses on the contribution of the Church during the socio-political turmoil in the Mizo Hill District of Assam in bringing about peace and normalcy.
Keywords: Conflict, Peace, Insurgency, Church, Civil Society

Introduction

The Northeast region of India is comprised of eight states- Assam, Nagaland, Manipur, Arunachal Pradesh, Mizoram, Tripura and Sikkim. The region is poorly connected to the mainland of India by a small corridor and surrounded by countries such as Bhutan, Myanmar, Bangladesh and China. The historical origins of the traditional tribes in the Northeast are large of Tibeto-Burma/Mongoloid stock and closer to Southeast Asia. They are ethical, linguistically and culturally very distinct from the other states of India. Though cultural and ethnic diversity is not caused for conflict, one of the major problem areas is that the Northeast is territorially organized in such a manner that ethnic and cultural specificities were ignored during the process of delineation of state boundaries in the 1950s. This has given rise to discontentment and the assertions of one's identity, which have resulted in various forms of conflict in the region. However, this [monograph] will examine the role of the Church in conflict and peace in Mizoram. The paper discusses a historical background of the insurgency in Northeast India, focusing on the role of Church in the emergence of a Democratic Mizoram.

A Brief Historical Background of Insurgency in Northeast India

It was after the Indian Independence in 1947 and in the wake of the reorganization of international borders with Eastern neighbours like East Pakistan/Bangladesh, Tibet/China, Burma/Myanmar, Nepal and Bhutan that Northeast India emerged as a separate geographical region. Northeast India is connected rather precariously with the so-called Indian mainland by the narrow (about 21 kilometers-wide) Siliguri Corridor - popularly known as the "chicken neck". The region historically has been known as one of the world's greatest migratory routes, cutting across such countries like Tibet/China, Nepal, Burma/Myanmar, Thailand, and East Bengal/Pakistan/Bangladesh. As a result, the region has provided a veritable meeting ground of many races and communities throughout history (Das, 2007). Despite the otherwise closed international borders, many communities living there continue to maintain greater social, cultural, and economic affinities with the people across these borders than with those of mainland India. A significant part of agriculture production, particularly in the hills and terraces, is still characterized by the practice of 'jhum', or swidden (slash and burn) cultivation, with extremely low productivity. The region is relatively poor and backward in terms of both industry and communications, and most of the states of the region rank poorly on India's human development index (Das, 2007).

The indigenous peoples of this region, commonly referred to as 'tribes,' mostly derive from Mongoloid ancestry. From the beginning of the last century, when British annexation culminated in the establishment of frontiers and frontier outposts, many groups and communities who claimed themselves to be native to the region were alarmed at the rapid influx of outsiders from across the frontiers. These frontiers included international borders and those of their respective states and imagined homelands. This fear of becoming a minority or being reduced to such in the near future in what one imagines as one's homeland opened up a new era of ethnic politics in the region. Although immigration remains at the heart of most of the conflicts in the region, the transformation of migrations into insurgencies, particularly in Nagaland, Mizoram, Manipur,

Assam and Tripura coincides with a radical reinterpretation of their respective histories in which the Indian state is considered an 'external agent' or a 'colonial power'.

For instance-the Naga National Council (NNC), National Socialist Council of Nagaland/Nagalim (NSCN), Mizo National Front (MNF), United National Liberation Front (UNLF) of Manipur, and United Liberation Front of Assam (ULFA) - seem to be in accord on this point, but with differences in their respective understandings of 'external' and 'colonial'. For some, including ULFA, the Indian state's colonial character is only incidental to its externality with the implication that the transfer of state power to the 'people of Assam' would end colonialism. However, for others like the People's Revolutionary Party of Kangleipak based in Manipur, the state is external because its rule is of a colonial nature. Besides, there are a number of revolutionary organizations like the Kuki National Organization (KNO) and the United People Front (UPF; Das 2007) The Naga National Council was the first to declare independence from India on August 14, 1947, a day before India became independent, and they were followed by the MNF. The Mizo National Front took up arms against the government in the Mizo Hills District on the night of February 1966 and proceeded to declare independence for Mizoram on March 1, 1966 (Hluna, 2012). Thus, began the story of another insurgency in Northeast India, following that which took place in Nagaland. Thus, it may not be wrong to say that Northeast India has become the theatre of the earliest and longest-lasting insurgency in the country. According to one estimate, about sixty-five major militant organizations presently operate in the region (Hluna, 2012). Almost all the States except Sikkim are currently affected by some form of insurgent violence.

Definition of Church

The term 'Church' is commonly defined as a building used for public worship. However, many people refer to a Church as an organization (www.patheos.com, 2017). For instance - the Catholic Church, the Church of England, and the Southern Baptist Church among many others. It is also defined as the universal Church of the whole Christian community. For this paper, the term 'Church' refers to the universal Church and the 'churches' in this study refers to all denominational churches in Mizoram.

The Genesis of Political Process in Mizoram

The Mizos were living in their present territory when the British took possession of the region in 1891(Hluna, 2012). From that period until the installation of the District Council in 1952, the Mizo people were governed by their traditional chiefs. Under the rule of these chiefs, each village strived to become self-reliant, self-governing and independent. The declaration of the region as one of the 'Tribal Areas' by the 1935 Act of the Government of India, and its subsequent declaration of the area as an 'Excluded Area' under the 'Excluded and Partially Excluded' Areas Order of 1936 (Hluna, 2012), destined the Hill District to a long period of isolation and political turmoil. The administration of the local chiefs was based on hereditary chieftainship, which became the only form of administrative organization in the Lushai Hills until the later part of the twentieth century (Hluna, 2012). However, in the course of time, the system of traditional administration i.e. 'administration by the chief' was replaced by a democratic system of administration with initiatives were taken and great efforts given by the politically enlightened and socially conscious intellectuals in Mizo society. The establishment of civil society organizations such as the Young Lushai Association (YLA), now the Young Mizo Association (YMA), in 1935, and the formation of the first Mizo political party, the Mizo Union (MU), in 1946 (Hluna, 2012), were followed by other political parties and civil society organizations, which played an integral role in the political process of the Mizo people.

Some Roots of Political Disturbances in the Mizo Hills

> The results of the partition of India, as far as the Lushai Hills was concerned, were that the gateway of the Lushai District via Chittagong was sealed, and the (Mizos) Lushai people found themselves abruptly from their kinsmen in the Chittagong Hill Tracts and also in Chin Hills of Burma (Hluna, 2012).

The various political disturbances in Northeast India are similar in nature. The Mizos are unique in having an almost entirely political foundation. There was no economic exploitation of the Mizos, no interference with their religious practices, nor

any attempt to change their social structure. The origin of the disturbances which characterize the Mizo political struggle can be traced to the moment of Indian Independence. According to S.N. Singh, "The design of separatism was sown by the Naga leaders T. Sakhrie, the Secretary of Naga National Council, paid a visit to the Mizo district in September 1946. He inspired the Mizo people by citing examples that the Naga would fight to the last for independence and secession from India" (SN Singh, 1994). However, the Mizo Union leaders were not impressed by his argument. Later, in 1947, the rebel Naga leader A.Z. Phizo and a few Naga leaders visited the Mizo Hills and invited the Mizos to join hands with the Nagas and fight against the Government of India for political independence. Phizo even suggested that the Mizo language could become the lingua-franca of the proposed Independent state of the Nagas and Lushais (Vegese & Thanzawna, 1997). There were rumours that Phizo was instrumental in provoking the Mizo political movement for independence. This opinion seems to be shared by RN Prasad and AK Agarwal. According to them, in 1947, the rebel Naga leader A.Z. Phizo visited the Mizo Hills and aroused hopes among the people for a better life after Independence. On the other hand, the Mizo National Front (MNF) leader Laldenga, with his followers, travelled throughout the Mizo Hills to gain support for his demand of Independence for the Mizo Hills. He twisted the meaning of the words "Excluded areas" and made the people believe that the Mizo Hills was an excluded area under British Colonial rule and so it could not be converted into a district by the framers of the Indian Constitution (Prasad a & Agarwal, 1994).

Moreover, several other factors worked towards flaming the fire of rebellion and intensifying the feelings of dissatisfaction in the hearts of the Mizo people when the Government of Assam introduced the Official Language Bill in the Assembly to make Assamese the Official Language of the state in 1960, to which the Hill leaders objected. As a consequence, the All-Party Hill Leaders Conference, comprising the Hill Congress Committee, the Tribal Union, the Mizo Union and other local parties came into existence in 1960 to forge an effective instrument for negotiating with the Government of India for a separate Hill state (Prasad a & Agarwal, 1994). Besides, there were numerous causes, like long-neglected poverty, bad communications, lack of contact of the government with the people, and imbalances in the administration of the region. And the initial negligence of the Government of Assam to the distress of the Mizo people during the Mautam Famine of 1959-60 could be also considered one of the factors.

The Formation of the Mizo National Front (MNF)

In 1959, the Mizo Hills were devastated by the worst famine in Mizo history as the "Mautam Famine" (Thau, 2004). The cause of the famine was attributed to the flowering of the bamboo which resulted in a boom in the rat population. After eating bamboo seeds, the rats turned towards crops and infested the huts and houses, leading to the plague in the villages. The havoc created by the rats was terrible and thus very little grain was harvested. It was at this hour of darkness that many welfare organizations tried their best to help starving villagers. Since 1955, the situation began to worsen quickly due to the breaking out of famine in the District as well as the influence of some extremists (Prasad and Agarwal, 1994). Earlier in 1955, the Mizo Cultural Society was formed with Laldenga as its Secretary. In March 1960, the Mizo Cultural Society changed its name to the 'Mautam Front.' During the famine of 1959-1960, this society took the lead in demanding relief and managed to attract the attention of all sections of Mizo society. In September 1960, the society adopted the name, Mizo National Famine Front (MNFF). The MNFF gained considerable popularity as a large number of Mizo Youth assisted in transporting rice and other essential commodities to interior villages. Besides, the Front had undertaken several social activities in the villages of the Mizo Hills. The Mizo National Famine Front dropped the word 'famine' and a new political organization, the Mizo National Front (MNF) was formed on 22 October 1961(Vergese & Thanzawna, 1997) under the leadership of Laldenga, with the specific goal of

uniting all the Mizos under one political boundary with sovereign independence.

The Role of the Church in the Process of Peace Settlement

The Mizo National Front (MNF) declared Mizoram a Sovereign and Independent State to take effect on midnight of 28 February 1966. Large-scale disturbances broke out in different places in the District. At midnight of 28 February 1966, the MNF volunteers attacked the Aizawl and Lunglei Treasuries simultaneously (Hluna, 1987). They also captured Security Forces posts in Aizawl, Lunglei, Demagiri, Champhai and Kolasib. When the Government of India became aware of the disturbances, Indian troops were sent to the District. Since then, the District was declared a 'Disturbed Area'. The Government entrusted the Army to deal with the situation in Mizoram. Armed police forces were placed under the operational control of the Army for dealing with the disturbances. The Army was made responsible to maintain law and order along with the civil administration (Lalrinthanga, 2013). The atrocities committed against the Mizo people by the Security Forces after the political disturbance were innumerable. The Security Forces acted without limitation, killing, raping, torturing and burning the houses of the Mizo people. When an altercation took place between the Security Forces and the MNF, the Security Forces tortured the nearby people and even burnt down many villages (Thenphunga, 2006). The political disturbance also affected Church life. For instance, the Presbyterian Church Standing Committee meetings held on 12 July 1966; 7 July 1967 and 1st October 1968 received reports about some of these incidents and losses of Church properties, of burnt Church buildings, loss of Church money, and of Church buildings occupied by military personnel (Remthanga, 1988). As such, the political disturbances affected every part of the life of the Mizo people.

Thus, the Church and other civil society organizations were compelled to be involved in political matters to bring normalcy in the District. The Church became the forerunner to bring peace to the political disturbance in 1966. The Mizoram Presbyterian Church and the Baptist Church of Mizoram initiated peace talks between the Government of India and the Mizo National Front. The Baptist Church of Mizoram sent a letter to the Government to inform them of their initiative for peace in March 1966. At the same time, the Mizoram Presbyterian Church also raised their voice against political disturbances issuing a declaration condemning violence and killing (Lalrinthanga, 2013). In response to these political disturbances the Church, under the initiative of the Presbyterian Church of Mizoram, formed the Aizawl Citizens' Committee on 12 March 1966. The objective of the Committee was to restore peace both in the town of Aizawl and in Mizoram generally. For this, co-operation of the MNF and Government authorities was sought. The Committee made an appeal to the people of Aizawl and Churches for relief and distributed aid amongst the victims (Lalrinthanga, 2013). On the other hand, having the same objective with the Aizawl Citizens Committee, the Lunglei Citizens' Committee/Lunlgei Town Committee was formed on 21 March 1966 (Lalzawnga, 1990). under the initiative of the Baptist Church of Mizoram.

The Formation of the Christian Peace Mission

Though the situation in Aizawl and Lunglei were calmed somewhat by the work of the Citizens' Committees, killing, attacking, looting and burning houses was continuing in the villages. The Church felt that they had a role to play to stop the deteriorating situation in Mizoram by bringing goodwill and understanding between the MNF and the general public and at the same time between the Security Forces and the Mizo people. As such, the Church formed a 'Christian Peace Committee' on 14 July 1966 in Aizawl (Remthanga, 1966). The main objective of the Christian Peace Committee was "neither to discuss nor to point out about politics with the MNF, but try to find out the means for peace talks with the Indian Government" (Zairema, 2006). The Christian Peace Committee through its Peace Delegation members met both the MNF and Central Government representatives several times to explore ways and means for the restoration of normalcy. Rev. Zairema wrote a letter to Laldenga, President of the MNF, on 6 September 1966. They also submitted representations to the Prime

Minister. Many attempts at conciliation had been made between the MNF and the Government through peace talks. There were times when the Church was in a difficult position, as both the Government and the MNF distrusted the Church leaders. The Church leaders rendered service at the risk of their lives, even imprisonment. In spite of such difficulties, the Church maintained neutrality in their peace mission.

The Contribution of the Zoram Kohhran Hruaitu Committee (ZKHC)

Though the joint Peace Committee of the Presbyterian Church and the Baptist Church in the initial period of the political disturbance made many efforts, there was not much progress in the peace talks since the later part of 1969 (Lalrinthanga, 2013). The Zoram Kohhran Hruaitu Committee (ZKHC), a conglomerate of various denominational churches in Mizoram was formed in 1982 at the request of Admiral S.N. Kohli (1981-1983), the then Lieutenant Governor of Mizoram, with the purpose of raising its voice to bring peace in Mizoram (Lianzula, 2006). Later, the Zoram Kohhran Hruaitu Committee was renamed as the Mizoram Kohhran Hruaitu Committee (the Mizoram Church Leaders Committee). The Church leaders appealed to both the MNF and the Government to continue or revive peace talks. The Mizoram Church Leaders Committee through its Peace Delegation members played a very positive and crucial role in bringing back peace and normalcy in Mizoram. They also met both the MNF leaders and Government leaders for the same. Peace Delegation members Rev. Lalsawma and Elder Chalhnuna even went to London and met Laldenga on 25 June 1984 (Lalngurauva, 2008). The tangible result of the meeting was that Laldenga agreed to submit a Representation to the Government of India; consequently, Laldenga came back to India for peace talks with the Indian Government. Church leaders also invited the leaders of different political parties to endorse the Church effort for the restoration of peace in Mizoram on 31 May 1983 (Lianzula, 2006). The political party leaders accepted this and signed a memorandum to be submitted by the Mizoram Church Leaders Committee to the Prime Minister. The Peace Delegation members met Prime Minister Rajiv

Gandhi in April 1985 and submitted a memorandum duly approved and signed by the leaders of all political parties in Mizoram (Lalnithanga, 2006).

Final Peace Talks and the Memorandum of Settlement

In the fourth General Election to the Mizoram Legislative Assembly in 1984, the Congress (I) secured a majority and formed a ministry headed by Lal Thanhawla as   Chief Minister. The Congress Government was committed to bringing peace and harmony in Mizoram. The leaders of Congress requested the Central Government to resume peace talks with the MNF. As such, Laldenga was called back from London to Delhi to resume peace talks on 29 October 1984 (Lalngurauva, 2008). The MNF leaders had a series of discussions with Central Government officials and finally with the Prime Minister, Rajiv Gandhi. Meanwhile, Lal Thanhawla, the Chief Minister of Mizoram had publicly declared that he was prepared to sacrifice his position as Chief Minister for the sake of peace. This made the talks much easier. For the attainment of peace, Delegates of the Church leaders left Mizoram on 4 April 1985 for Delhi to confer with Laldenga and the Government of India. The Church leaders stayed on in Delhi till 12 April 1985. Finally, the Memorandum of Settlement was signed on 30 June, 1986 by Laldenga, the President of MNF and R.D. Pradhan, the Home Secretary, Government of India, witnessed by Lalkhama, Chief Secretary, Government of Mizoram. Hence, after a long twenty years of political disturbances, peace and normalcy were restored in Mizoram. The formalization of the statehood of Mizoram was complete on 20 February 1987 (Thou, 2009). The Prime Minister Rajiv Gandhi inaugurated the new state of Mizoram as the 23rd State of the Indian Union.

Thus, with all these facts and evidence, it is clear that the Church played a very positive and crucial role in bringing peace and normalcy in Mizoram. The Church was the first to condemn violence and a leading instrument in the process of political settlement. As such, the role of the Church during political disturbances in Mizoram cannot be underestimated. The Church also sent letters of congratulation to the Prime Minister and Laldenga,

the MNF President. Thanksgiving prayer meetings were held in every local Church on 11 July 1986 (Lalngurauva, 2008).

Conclusion

To sum up, the Church has been regarded as the foremost factor for socio-political and economic modernization and development in Mizoram. The social values of Mizo society are strongly based on Christian faith and principles. The Church greatly influenced general perceptions about social and political values in the society as a whole. As such, the Church played a vital role in shaping the socio-cultural lives of the people, as well as their political inclinations. The Church is also highly regarded as the precursor of various civil society organizations in the state. One of the most notable contributions of civil society organizations, particularly the Church was demonstrated during the socio-political turmoil in the Mizo Hills District of Assam in bringing about peace and normalcy.

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Patterns of Internet Use among College Students in Mizoram
- R. Lallianzela and C.Devendiran

Abstract

A youth of Mizoram are also not left aside from the rapidly changing world of technology. With the investment of various service providers companies, the access to the internet is getting easier and the frequency of usage and new users also alarmingly on the rise. This study investigates the pattern of internet use among youth in Mizoram. The study was conducted in two colleges Govt. Hrangbana College, Aizawl and Lunglei Govt. College, Lunglei of Mizoram respectively. The primary data was collected through questionnaire, case studies and focus group discussions. The secondary data were collected from books, magazines, journals, articles etc. The paper makes an attempt to discuss and understand the profile of the college students and pattern of their use of the internet in the context of Mizoram.

Keywords: Youth, students, Internet use

Introduction

The capacity of the Internet to alter our daily lives is evidenced primarily by its accessibility and convenience. It is clearly on the way to becoming an integral tool of business, communication, and popular culture across the world. Some individuals argue the Internet will revolutionize social interactions, where others argue that the Internet will lead to loss of privacy, impersonal communications, and isolation. One of the most negative aspects of the impact of the internet on our daily life is that it alters the social behaviour, habits, and abilities of people. Especially youth are often badly influenced by the internet. People are heavily using the Internet for interpersonal communication. Yet claims about the impact of the Internet on social relationships are controversial. The evidence is clear that interpersonal communication is an important use of the Internet, if not it's most important use.

With the excessive amount of time spent online by the youth, the real actual contact is slowly beginning to decline and disrupted and there may be significant consequences for their development of social skills and their presentation of self (Brignal & Valey, 2007). According to Kumar, S.et.al (2018), college youth are excessively using the internet and they are alarmingly at risk of addiction and mobile phone is the most common means of accessing the internet. A study by Bashir, S. et.al (2008) revealed that the purpose of internet use is mostly for academic reasons and users lack proper guidance or training in using the internet. Easy access and less time consumption are the pull factor for internet usage.

The internet is playing a crucial role in student's academic growth as it enhances the collection of study materials. (Emeka. et.al, 2016). Student use of social networking sites is significant. Students regularly use the internet for activities in social networking sites cautiously with the understanding that privacy is maintained (Miller. R et.al, 2009). Chapman.E.S. (2003) explains that lonely and depressed individuals may develop a preference for online social interaction, which, in turn, leads to negative outcomes associated with their Internet use.

A study by Gencer, L.S, and Koc.M. (2012), indicated that the level of Internet abuse was the highest among those students who used the Internet mostly at home because home access provides anytime and unlimited access. The findings by Leon.T.D. and Rotunda.J. R (2008) showed that extremely frequent Internet use is excessive, pathological, or comprises an addiction, is simplistic and ignores contextual and dispositional factors associated with the behaviour. Internet use or misuse is a function of the interface between human and computer factors, driven by evolving and ubiquitous psychological needs which include curiosity, creative expression, control, sensory (multimedia) stimulation, and intellectual provocation.

Youth adoption of the internet presents opportunities for participation in the information society. The most frequent use of the internet is for conducting social contact with family, friends, and acquaintances. For the large majority of adolescents, the internet is being used mostly for another important developmental task: relationship formation and maintenance with their existing friends. For the large majority of adolescents, the internet is being used mostly for another important developmental task: relationship formation and maintenance with their existing friends. Youth have an opportunity to express online their "real" or inner selves, using the relative anonymity of the internet to be the person they want to be and experimenting with their identity and self (Mersch, 2009).

The purpose of the present study is to analyse the patterns of internet use among college students in Mizoram. An attempt has been made to describe the demographic characteristics and patterns of internet use. Thus, the study helps to understand the patterns internet use among the student youth.

Methodology

The study was conducted in two colleges Govt. Hrangbana College, Aizawl and Lunglei Govt. College, Lunglei of Mizoram respectively. This study is cross-sectional in nature and descriptive in design. The sample size was 139 comprising 53 from Lunglei Govt College and 86 from Govt Hrangbana College. The present study was based on primary data collected through quantitative, qualitative and

The table shows that majority two-thirds of the respondents belong to the age group between 18 and 21 years and their mean age is 21 years. As regards to the gender, more than half (54%) of the respondents are female in which more than one third (34.5%) belongs to Hrangbana college. The data reveal that the majority of female educational status is high as compare to the male respondents. The place of permanent residence plays a crucial role in any type of person for developmental aspects. Here, the variables are divided into based on the core and periphery from where the respondents belong to the domicile for approximately 30 Km away for the

heart of the educational institution such as Lunglei-core, Aizawl-core, Lungleiperiphery, and Aizawl periphery respectively. Residents of Aizawl from the majority with a little more than one third (38.1%), followed by Aizawl rural with a little less than one fourth (24.5%). Lunglei constitutes a little less than one fifth (19.4%) and at the least forms Lunglei rural with 18.1 per cent. Since the study was conducted in two colleges' viz., Lunglei Govt.College and Govt. Hrangbana College, the temporary residence of the respondents are classified into Lunglei and Aizawl respectively. Aizawl forms less than two-thirds (61.9%) while the remaining of a little more than one third (38.1%) have their permanent residence as Lunglei. The table shows that majority of the respondents come from the core area to get an education and about one-fifth of the respondents reside temporarily at the core area to get an education.

participatory methods. The secondary data was collected from books, magazines, journals, articles etc. Quantitative data were collected from the internet user youth and their parents respectively by using the structured interview schedule. Stratified proportionate sampling was used both in Aizawl city and Lunglei town. This was necessary to select and classify the samples based on rural population and urban population with departmental wise. The quantitative data collected through field survey was processed with computer packages of MS Excel and SPSS. To analyze the data sample, statistical methods of averages, percentages, ratios, and proportions were used.

Results and Discussions

This section deals with the results and discussion of data collected. The discussion has been structured into three parts. They are a profile of the respondents, uses, modes of access and expenditure of access to the internet.

Profile of the Respondents

Age is an important factor to understand the characteristics of college youth. **Table 1** shows the profile of the respondents by the college. The age group is divided into two main categories – 18-21 years and 22-24 years. Two

third (66.2%) of the respondents are in the age group 18-21 years whereas one third (33.8%) are between 22-24 years of age. The mean age of the respondents is 21 years.

Table 1: Profile of the Respondents by College

Characteristics	College		Total
	Lunglei Govt. College	Govt. Hrangbana College	N =139
	n= 53	n= 86	
Age Group			
18 - 21 Years	25	67	92
	18%	48.20%	66.20%
22 - 24 Years	28	19	47
	20.10%	13.70%	33.80%
Mean age	21.08		
Gender			
Male	26	38	64
	18.70%	27.30%	46%
Female	27	48	75
	19.40%	34.50%	54%
Permanent Residence			
Lunglei -Core	27	0	27
	19.40%	0%	19.40%
Aizawl- Core	2	51	53
	1.4%	36.70%	38.10%
Lunglei- Periphery	24	1	25
	17.3%	0.70%	18%
Aizawl Periphery	0	34	34
	0%	24.50%	24.50%

Source: computed

There are different disciplines in the education system. Each college has a different disciple in the under graduate courses. The table 2 shows the respondents department/subject by the college, more than one third (34.50%) belong to Political Science in which (21.6%) from Lunglei Govt. College. More than one-tenth (12.9%) of the respondents belong to the Geography department and Political Science department from Govt. Hrangbana College respectively. The table shows that more than one-third of the respondents from political science discipline.

Table 2: Respondents Department/Subject by College

Department /Subject	College		Total N =139
	Lunglei Govt. College n= 53	Govt. Hrangbana College n= 86	
Political Science	30	18	48
	21.60%	12.90%	34.50%
Education	23	0	23
	16.50%	0%	16.50%
Geography	0	18	18
	0%	12.90%	12.90%
Mizo	0	22	22
	0%	15.80%	15.80%
English	0	28	28
	0%	20.10%	20.10%

Source: Computed

Using the internet

Today the internet is a part and parcel of day to day life of every individual in this fast-growing information technology. The table 3 shows the Using Internet by the college, the vast majority (96.4%) of the entire respondents are used the

internet while only 3.6 per cent of the respondents are not using the internet.

Table 3: Using the Internet by College

| Use the internet | College | | Total |
	Lunglei Govt. College n= 53	Govt. Hrangbana College n= 86	N =139
Yes	51	83	134
	36.70%	59.70%	96.40%
No	2	3	5
	1.40%	2.20%	3.60%

Source: Computed

Modes of access to the internet

There are different modes to access the internet through a mobile phone, internet centres, the connection at home from the BSNL, and other private organization. Table 4 shows the modes of Access to the Internet by the college, more than half of the respondents get accessed to the internet through their mobile phones whereas a little more than one third (36.7%) use both mobile phones and computers for internet access.

Table 4 Modes of Access to the Internet by College

| Modes | College | | Total |
	Lunglei Govt. College n= 53	Govt. Hrangbana College n= 86	N =139
No Response	2	3	5
	1.40%	2.20%	3.60%
Mobile Phone	36	47	83
	25.90%	33.80%	59.70%
Both (Computer & Mobile)	15	36	51
	10.80%	25.90%	36.70%

Source: Computed

Place of access to the Internet

People access the internet at different places such as at home, college, and others. Table 5 shows place of access to the internet by the college, internet access vast majority (87.8%) of the respondent's access at home. The least 5 per cent of the respondents access from college while the least fall into other places and no response with 3.6 per cent.

Table 5: Place of Access to the Internet by College

| Access to the Internet | College | | Total N =139 |
| | Lunglei Govt. College | Govt. Hrangbana College | |
	n= 53	n= 86	
No Response	2	3	5
	1.40%	2.20%	3.60%
At Home	45	77	122
	32.40%	55.40%	87.80%
College	3	4	7
	2.20%	2.90%	5%
Others	3	2	5
	2.20%	1.40%	3.60%

Source: Computed

The frequency of Using the Internet

Now a day's use of internet frequency is increasing very fast without which impossible to survive. Table 6 shows the frequency of use of the internet by the college; less than a half (41%) get access to the internet daily at least once and fortnightly once the least (2.9%) access.

Table 6: Frequency of Using Internet by College

Frequency of use the internet	College		Total N =139
	Lunglei Govt. College n= 53	Govt. Hrangbana College n= 86	
No Response	2	3	5
	1.40%	2.20%	3.60%
Less Than Once A Month	5	16	21
	3.60%	11.50%	15.10%
Fortnightly Once	3	1	4
	2.20%	0.70%	2.90%
Once A Week	10	8	18
	7.20%	5.80%	12.90%
A Few Times A Week	14	20	34
	10.10%	14.40%	24.50%
Daily At Least Once	19	38	57
	13.70%	27.30%	41%

Source: Computed

Using Facebook

One of the important and most frequently used and using social media is Facebook. Today it is very rare to find out a person who is not having a facebook account on the internet. The table 7 shows using Facebook by the college a majority (41%) of the respondents are using Facebook on a daily basis while just a few 2.2 percents using fortnightly.

Table 7: Using Facebook by College

Facebook	College		Total N =139
	Lunglei Govt. College n= 53	Govt. Hrangbana College n= 86	
No Response	2	3	5
	1.40%	2.20%	3.60%
Never	6	6	12
	4.30%	4.30%	8.60%
Daily	22	35	57
	15.80%	25.20%	41%
Weekly	15	26	41
	10.80%	18.70%	29.50%
Fortnightly	2	1	3
	1.40%	0.70%	2.20%
Monthly	6	15	21
	4.30%	10.80%	15.10%

Source: Computed

Purpose of using the internet for learning and education

Each individual has a purpose to use internet access in the world. Table 8 shows the purpose of using the internet for learning and education; a majority (36%) of the respondent used the internet daily for education and learning purpose. At the same time, a few (2.2%) of the respondents get accessed to the internet for education and learning purposes.

Purpose of Use of the Internet for online marketing

Today internet is used for multipurpose; it may be used for internet banking, payment of the bill, email, e-bill, and online marketing. Table 9 shows the purpose of use of the internet for online marketing. Online marketing is regularly used by a little more than a fourth (28.8%) of the respondents monthly with contrast that never uses internet belong to a little less than two-third 61.2 per cent. From the table, we come to understand that majority of the respondents never use internet of online marketing.

Table 8 Using the Internet for earning an education by College

Education and learning	College		Total N =139
	Lunglei Govt. College	Govt. Hrangbana College	
	n= 53	n= 86	
No Response	2	3	5
	1.40%	2.20%	3.60%
Never	9	26	35
	6.50%	18.70%	25.20%
Daily	23	27	50
	16.50%	19.40%	36%
Weekly	15	22	37
	10.80%	15.80%	26.60%
Fortnightly	0	3	3
	0%	2.20%	2.20%
Monthly	4	5	9
	2.90%	3.60%	6.50%

Source: Computed

Table 9: Purpose of Use of the Internet for online Marketing by College

Online Marketing	College		Total
	Lunglei Govt. College	Govt. Hrangbana College	N =139
	n= 53	n= 86	
No Response	2	3	5
	1.40%	2.20%	3.60%
Never	35	50	85
	25.20%	36%	61.20%
Weekly	2	6	8
	1.40%	4.30%	5.80%
Fortnightly	0	1	1
	0%	0.70%	0.70%
Monthly	14	26	40
	10.10%	18.70%	28.80%

Source: Computed

Table 10: Expenditure for the Internet by College

Monthly Expenditure In Rs.	College		Total N =139
	Lunglei Govt. College n= 53	Govt. Hrangbana College n= 86	
No Response	2	3	5
	1.40%	2.20%	3.60%
0-100	31	57	88
	23.70%	51.00%	64.80%
100-200	13	14	27
	9.40%	15.90%	19.50%
200 - 300	0	1	1
	0%	0.70%	0.70%
300 and above	5	11	16
	3.60%	7.90%	11.50%

Source: Computed

Expenditure for Internet

Table 10 shows the expenditure for internet by the college, a majority two one third (64.80%) of the respondents spend between 0-100 monthly on internet recharging while only a few (0.7 %) of the respondents spend between 201 and 300 on monthly basis.

Favorite activity

The internet is used by the students for a different purpose and they have their favourite activity such as using Facebook, WhatsApp, downloading, chatting, social networking, academic and online shopping, online games, and online news and so on so forth.   Table 11 shows the respondents favourite activity on the Internet by the college, two third(66.20%) of the respondent's favourite activity on the internet is using Facebook and the least is online shopping.

Facebook is the favourite activity for two third (66.2%) of the respondents while just a few (0.7%) regarded online shopping as their favourite activity. The Internet plays a vital role for study purpose and is not regularly using online shopping. Facebook is the favourite activity online.

Table 11 Favourite activity on the Internet by college

Favourite Activity	College		Total N =139
	Lunglei Govt. College n= 53	Govt. Hrangbana College n= 86	
No Response	2	3	5
	1.40%	2.20%	3.60%
Facebook	38	54	92
	27.30%	38.80%	66.20%
WhatsApp	2	1	3
	1.40%	0.70%	2.20%
Downloading	1	7	8
	0.70%	5%	5.80%
Chatting	0	5	5
	0%	3.60%	3.60%
Social Networking	1	8	9
	0.70%	5.80%	6.50%
Academic	3	2	5
	2.20%	1.40%	3.60%
Online Shopping	1	0	1
	0.70%	0%	0.70%
Online Games	3	3	6
	2.20%	2.20%	4.30%
Online News	2	3	5
	1.40%	2.20%	3.60%

Source: Computed

Conclusions and Suggestions

The Internet is becoming part and parcel to everybody in the 21st century without internet it is impossible to survive in the information age. It is one of the great innovations for quick and fastest means of development in information technology. It has been embraced globally at an amazing speed because of its capabilities for communication – for creating, cultivating, and continuing social relationships. There is no barrier in terms of geographical boundaries and no longer has an obstacle to making and maintaining human connections, the internet removed many constraints of space and time. In today's world of rapid advancement in science and technology, the very first users and consumers are the youth. From the findings, it was evident that using the internet is not only a means of communication for youth but also becoming a part and parcel of our day to day life and is being often more considered as a fashion.

The present paper analyzed the patterns of internet use among college students in two colleges of Mizoram. The college students are taken for the study from Govt. Hrangbana College, Aizawl, and Govt. Jungle College of students from core and periphery are included as respondents are drawn by using a stratified proportionate sampling of total sample size 139. In the results and discussion profile of the respondents, using of internet, modes, and place of access to the internet, the purpose of using internet, expenditure and favourite activity on the internet are discussed elaborately. The major finding of the study reveals that two-thirds (66.2%) of the college youth are in the age group of 18-21 years of age and mean age

of the college student is 21 years. With regard to gender majority of the respondents are female, which shows that female education is higher than male in undergraduate education, as regards to the permanent residence that majority of the respondents come from the core area to get education and about one fifth of the respondents reside temporarily at the core area to get education, which shows obviously that the student come from rural areas to the core area and take rented house and get education in the city and after completion of their education they go to their permanent residence.

Majority of the respondents take political science as their major subject in undergraduate courses. As regards to using of internet majority (96.4%) of the entire respondents are used internet and mode of access to the internet more than half of the respondents get accessed to the internet through their mobile phones and the majority of the respondent's place of access to the internet at home. The frequency of using the internet, the majority of the respondent's accessing internet daily at least once. At the same time, the majority of the respondents are using the internet for viewing facebook daily. The purpose of using internet for learning and education, a majority (36%) of the respondent said that the internet is used daily for education and learning purpose and never used for online marketing, a majority two one third (64.80%) of the respondents spend between 0-100 monthly on internet recharging purpose. On the other hand, two third (66.20%) of the respondent's favourite activity on the internet is engaging in facebook.

In order to develop the student youth for the better and effective utilization of internet facilities the following suggestions would be helpful to enrich the youth.

- Youth use the internet as part of their daily routine activity. Thus, there is a chance of over accessing the internet and therefore, parental control of the use should be imposed on a favourable extent.
- Since almost all of the youth are using the internet in today's world, it is wise for the parents to some extent in knowing the impact and consequences of excessive internet usage that can hamper their sons/daughters life and at the worst affect the family relationship.
- Knowing the rapid advancement and the tempting contents and usage of the internet, more and more youth going online even more. For this matter, there can always be chances of cyberbullying and other cyber-related crimes and the likes. Therefore, awareness of cyber crimes and bullying is highly recommended.
- To counter the chances and evidence of the effects of the internet, there needs to be a creation of campaigns or training on the various uses of the internet that can be useful for the college youth in their development towards a better life.
- Awareness could be generated to use the internet facilities available on college campuses in order to reduce their spending expenditure on internet access.
- A training programme could be organized by the educational institution that how to utilise the internet and ICT facilities in a better way for their own career development.

The above suggestions of the present paper would awake to shape our future generation by sensitizing the youth on better and effective use of internet facilities among the college students.

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Social History of Leprosy in North East India: A Preliminary Study

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Abstract

This article traces the origins and our social interactions with the Hansen's disease, commonly known as Leprosy. Leprosy is probably one of, if not the, oldest recorded disease in human history. The disease was also recorded in India as old as 600 BC and virtually the whole of the country is affected by the disease. This article studies how formal public healthcare towards the disease started under the colonial rule and also acknowledges the work done by the Christian Missionaries while also studying the motives, advent and impact of such acts. This article gives a special focus on the North eastern region of India; how the perception towards the disease has changed with the coming of western influence and medicine.
Keywords: *Leprosy, disease, asylum, healthcare etc.*

Introduction

Leprosy, also known as Hansen's disease, is a contagious disease caused by *Mycobacterium leprae*. It causes nerve damage and deformity in the limbs. There are two types of leprosy: multibacillary and paucibacillary. Studies have revealed that men are more prone to the disease than women. Although no specific date could be exacted on when the disease was first discovered in the northeastern part of India, it was during the colonial period that records of the prevalence of leprosy could be found.

Leprosy and the World

Leprosy is a world phenomenon and though its origin is beyond human capacity to dig, it is the oldest disease known to man. While it is said that the disease is a world phenomenon, the earliest mention of it in ancient writings are found in India, China and the Middle East. As it is said to be infectious, the disease slowly and gradually spread to the other known world. In India, the existence of leprosy has been attributed since 600 B.C (Browne, August 1975, p.485) and in China since 500 B.C (Trautman, September 1984). Since then, and for various reasons, the disease spread to the Middle East and to Europe. The disease is known to have been brought to Greece and Middle by the Persian conquerors Darius and Xerxes during the fourth century B.C. and to Egypt by Alexander the Great when he returned from India in the third century B.C. The occurrence of leprosy in Italy is dated to 62 B.C. by Pompeii's soldiers and subsequently spread to Europe due to Roman conquests. And, to the Western hemisphere, the disease was brought by the sailors of Columbus and later by slaves from West Africa (*Ibid.*). Invasions, wars and crusades are the main reasons put forward when it comes to the spread of leprosy in the early period of written history.

Between 1200 and 1300, leprosy declined abruptly for unknown reasons, with an exception to Scandinavia. And by the end of the seventeenth century C.E., leprosy in an endemic form began to decline in Europe. For obvious reasons, the great plagues that hit hard Europe were attributed as the main cause. Thousands died, especially the poorer sections of the society. The great plagues during this period and later was followed by a change in the living condition of the people; the standard of living of the people began to improve which eventually led to the decline of the disease (*Ibid.*).

Gerhard Armauer Hansen, a Norwegian physician, worked tirelessly in researching the disease during the 1860s and 1870s. In 1874, Hansen published his findings in which he suggested that it was bacteria that caused the disease. He made further research on his earlier findings to make certain of the pathogen. Knowing that the disease is infectious, Hansen eventually drafted laws that suggested for the isolation of lepers in order to contain and prevent the spread of the disease. Thus, in 1879 and 1880, laws were passed in Norway which prohibited travelling of lepers and to isolate and confine them in a separate settlement away from the larger community ("Dr Gerhard Armaeur Hansen", leprosyhistory.org).

Ever since the discovery of the disease by Hansen, treatment and medication also developed. During the 1950s and the 1960s, the medical world tested and tried medicines for leprosy. The use of dapsone pills by Dr R.G. Cochrane proved a disappointment as the bacteria developed its own resistance. In the 1970s, a combination of drug proved successful in the island of Malta, which eventually was adopted by the World Health Organization in 1981. The drug is called Multidrug Therapy (MDT), a combination of dapsone, rifampicin and clofazimine.

India and Leprosy

In India, as already mentioned, the existence of leprosy was dated to be around the sixth century B.C. Dharmendra pioneered the literature on leprosy in India after Independence. While there were some experts in India who connoted leprosy as *kushtha* in the *Vedas*, written around 1400 B.C., it was Dharmendra and many of his associates who confirmed that leprosy as a disease and its

treatment was found in the 600 B.C. *Sushruta Samhiti* (Trautman). Then, for obvious reasons, leprosy is a very old disease in India, not to mention the world.

The distribution of leprosy in India is country-wide in nature and no region of the country is virtually free from it. Jane Buckingham mentioned that leprosy in south India showed the lowest proportion of leprosy sufferers (Buckingham, 2002). The northern and eastern part of the country showed the highest rate of prevalence. At the same time, public health and its concern in India has very little to do with leprosy. Rather, concern over epidemic diseases and infirmities other than leprosy had been prominent with the British, though there had been regulations and steps toward the treatment and confinement of leprosy patients. Could it be that the Colonial administrators were convicted whether the disease was an imperilment to their rule? However, the *Leprosy in India: Report of the Leprosy Commission of India, 1890-91* (1982) stated that leprosy represented "Imperial Danger", partly because the disease was increasing at a rapid rate due to less attention is given to it. Moreover, medical missionaries had more to do with the work on leprosy.

Leprosy asylum *per se* was a world phenomenon but the number of asylum in India superseded other countries. Stating that leprosy asylums, other than that in Purulia, in India 'garnered an impressive reputation as sites of isolation and suffering', Jo Robertson (2009) mentioned that the earliest extensive program of asylum construction began in India in the nineteenth century. He further mentioned that "From the 1870s onwards, the leprosy asylum in India incrementally changed, so that by the 1940s, it could be described as existing in three distinct forms: the well-organized sanatorium for active and infective cases, with proper staff, buildings, and equipment; the asylum for crippled, deformed, and disabled cases; and the agricultural colony in which patients could maintain themselves." (*Ibid.*)

Ramaswamy Premkumar mentioned that "Seeing the inhuman treatment of 'lepers' in these asylums, Wellesley Bailey, an Irish missionary, started leprosy sanatoria in Ambala, Punjab, in 1874, and in Purulia, Bengal, in 1888" (Premkumar, 2010). Thus, the Mission to Lepers in India was founded by Wellesley Bailey in 1874 to work for the leprosy patients in India. By 1899, the Mission maintained nineteen asylums and aided many others (Kakar, 1996). The establishment of asylums had their roots in Hansen's suggestions to establish the same. At the same time, the interpretations on leprosy had their roots in the

Bible, as suggested by the many publications of the medical missionaries. Wellesley was said to have commented: "The utter helplessness and dependence of these folks on others is a continuous picture of the way sinners have to come to God and get His blessing" (Quoted in Kakar). From the strict religious point of view, leprosy is an abominable disease, an unclean one, to be kept aloof.

Leprosy in North East India

Missionary Reports, Census Reports and Leprosy Commission in India Reports provides a statistic on the geographical distribution of leprosy in North East India. Special interest on leprosy has been taken up by the British government engaging both the government and the missionaries (Assam Baptist Missionary Conference, 1904-05). As such, the first initiative in putting leprosy on paper came with the first general census of India taken in 1871-72. This document provided general information regarding leprosy in the province of Assam. A total of 2138 lepers, 1854 male and 284 female, were identified when the census was taken (*Memorandum on the Census of British India of 1871-72*, 1875). The province of Assam during that time comprised of the districts of Sylhet, Cachar, Cachar Hills, Kamrup, Darrang, Nowgong, Sibsagar, Lakhimpur, Lakhimpur Hills, Naga Hills, Khasi and Jaintia Hills, Goalpara and Garo Hills.

The 1911 census report is significant in that for the first time it mentioned the existence of "one small leper asylum" at Sylhet, "the number of inmates of which was 10 in 1901, 15 in 1910 and 39 in 1911" (McSwiney, 1912).

The 1921 report provided the existence of two leper asylums in the province, one in Sylhet and one in Kohima (Lloyd, 1923). The number of leper asylum increased subsequently and Tura and Dhubri added to the number which was maintained indirectly by the British (Mullan, 1932). By this time, Manipur already had two leper asylums; one in Kangpokpi and the other in Imphal (*Ibid*). Kangpokpi was a Baptist mission station given to Rev. William Pettigrew and Dr G.G. Crozier at a nominal rental in recognition of their service for the Queen Empress during the First World War. Apart from the leper asylum, there were school, dispensary and other offices within the mission compound (Robbins, 1922).

Each census reports show statistical data regarding leprosy but are, for the most part, not reliable due to different cases. For example, starting from the second census report, the *General Report of the Census of India, 1891* showed an increase in the number of lepers in the province (ratio). The increase in statistical data of infirmities as a whole taken in the province was

doubted "to have been very deficient" and that the Superintendent was induced to have a special investigation on the issue. After doing the necessary requirements, the *Report* stated that the present census returns were accurate (O'Donnell, 1893). The number of lepers continued to increase in the province since the first census was taken.

The 1901 Census Report showed a ratio of 13 to 10,000 for male lepers and 4 to 10,000 for female lepers in the province of Assam. Compared to the report of 1891, the 1901 report showed a decrease in the number of lepers as the earlier showed a ratio of 18 to 10,000 for male lepers and 6 to 10,000 for female lepers (Allen, 1902). The reason behind this is that in the earlier reports afflictions such as leucoderma and Naga sores were taken to be leprosy and enumeration was taken out meticulously. However, in doing so, the Report mentioned that there was a possibility of leaving out actual cases of leprosy in the process (*Ibid.*).

Census Reports in the succeeding decades also showed a continual decrease in the number of leprosy cases. Census reports in the succeeding decades also mentioned figures relating to leprosy but were, for the most part, not reliable since afflicted persons often concealed their case (See Lloyd and Mullan).

From what can be discerned from the reports, the prevalence of leprosy in northeast India is beyond doubt. Although the plains areas were most affected by the disease, the hills areas were also not free from it. Goalpara, Sibsagar, Garo Hills and Naga Hills showed signs of most prevalence. Moreover, the numbers of leprosy cases identified by the reports were not authentic as it was mistaken with other diseases like leucoderma and Naga sore and also that afflicted persons used to hide from being known as lepers.

Indigenous Knowledge and Western Medicine

There were native medicine practitioners who used the traditional method of attending to or curing a patient and that evidence to events of seclusion or ostracization of people with any disease or illness were scanty. While the use of traditional medicines resulted in curing or containing diseases, in other cases it remained unhelpful. On the use of such remedies, G.G. Crozier commented, "According to several reliable witnesses, one village that had much leprosy has become quite free" (Quoted in Carey, 1919). Treatment for leprosy did exist in the region even before the advent of the British as local remedies were used to treat persons with leprosy; chaulmoogra oil was used for treating the infected areas. At one point of time, Crozier even stated that he trusted the natives in their use of caustics that apparently cured some cases when he compared to

his work among lepers four years ago (Crozier, July 1904).

Whereas Crozier had mentioned the efficacy of indigenous medical knowledge, the triumph of Western medicine over indigenous medicine was spectacular. Because the colonial government direct medical provision to its own people and underlings, the people *en masse* did not benefit such advantages. According to Michael Worboys (2000):

> "From 1900, medical missionaries were well represented in the postgraduate courses at the new schools of tropical medicine, learning the latest ideas and hygienic recommendations. The aims of medical missionary work at this time and later were to continue the work of Christ the healer, to protect the health of missionaries themselves, to provide an opening into alien cultures to facilitate conversions, and to represent the superiority of Western civilization."

Worboys (2000) went further stating that the use of Western medicine was to show that Western medicine had more 'curative power' and more 'superior' to 'native healing systems' and "than to try the religion that had brought the means of their cure". Jane Buckingham (2002) also stated that

> "Like a slow, degenerative disease, believed by the British to afflict Indians and Eurasians rather than their own people, leprosy had a more subtle engagement with the colonial power."

Colonial Intervention, Medical Missions and the Segregation of Leprosy

The advent of Christian missionaries in the North East brought about tremendous changes in the region. The American Baptist Missions started missionary works since the beginning of the nineteenth century where Sadiya was their first station. In due course missionary centre changes from place to place like Sibsagar, Guwahati, Nowgong, Goalpara and so on (Merriam, 1900). Aside proselytization, the Christian missionaries also focussed on education and medical works. Especially in the field of medical works, Christian missionaries played an important role. Medical missionaries had training at universities in their home countries.

With the coming of the British and the Christian missionaries, new medicines arrived as well. Treatments were made in specially constructed leprosarium where people came from different areas. Even prior to the Lepers Act of 1898, natives had already segregated lepers, as can be seen from Crozier's article "Leprosy in the Garo Hills", albeit it was exclusively on the prevalence

of leprosy in the Hills. The Lepers Act of 1898 shown harsh treatment to be meted out upon lepers. It provided for the establishment of lepers asylums wherever the State Government deemed necessary, though after adequate arrangements required for the establishment of one such asylum (*Lepers Act, 1898*). Moreover, it prohibited lepers to personally prepare for sale or sell any article of food or drink or any drugs or clothing intended for human use; or, bathe, wash clothes or take water from any public well or tank debarred by any municipal or local bye-law from use by lepers; or, drive, conductor ride in any public carriage plying for hire other than a railway carriage; or, exercise any trade or calling which may by such notification be prohibited to lepers (*Ibid.*).

At the same time, Crozier (1904) also mentioned that

> "It is the aim of the medical mission to the Garos to re-create a wholesome fear of the disease and to educate the people towards the idea of segregation, the employment of only leper teachers in leper villages, no marriage of lepers, and the separate care of children of leprous children. A hopeful fear is plainly returning, and in all villages where I have held conferences the idea of segregation is warmly supported."

He (*Ibid.*) also mention that

> "Throughout the north side of the hills, the leper was put into a small house at some distance from the village and given his food from the end of a long bamboo. The isolation is said to have been in a measure voluntary on the part of the patient both in the northern and southern portions of the hills. In the south side, the leper was usually killed outright after having been made thoroughly drunken. His body was thoroughly scrubbed with ashes and lye, and then he was taken out into the jungle, given a feast of all he could eat and drink, and then was placed on a platform erected over a pit. Ropes were tied around his neck, waist and legs and to a large stone. When all was ready the stone was dropped into the pit and the man strangulated by the tightening rope, and then the body was burned, fuel having previously been arranged under the platform. The government, of course, forbade murder, and a feeling of indifference has grown up, unwarrantedly fostered of late years so far as an influence has come from Europeans by the Report of the Leprosy Commission,

and now by the equally unfortunate influence of the Hutchinson Theory."

People did have shown utter disfavour toward persons with leprosy and that the stigma on leprosy is not a new thing with the British administrators or with the medical missionaries. But the idea of keeping aloof the lepers came with the British. As such, leprosy asylums were established in different parts of North East India since their arrival. Apart from those asylums established by the Government, the missionaries' establishments were also given grants to carry leprosy works in their own respective places.

Separate schools and hostels for the healthy children of lepers were established where lepers colonies stood and they were separated from their parents. If such children showed no signs of the disease or they were not affected, they were sent to regular schools (Sangma, 1992). For instance, the American Baptist Foreign Mission Society (ABFMS) established such separate accommodations in Jorhat and Kangpokpi; this is because the ABFMS had two leprosy colonies in the whole of Assam and Manipur. Churches were also built in mission leprosy asylums. And, on many accounts, leprosy asylums were considered to be the 'backbone' of mission work (Momin, 1967). Other than that, the government did not engage in setting up such facilities for the families of the leprosy patients.

In the leprosy asylums established by the medical missionaries, the patients were given medicines alongside turning them to Christianity. By doing that, those who were released with 'disease arrested' cases were engaged in both the work for leprosy and the propagation of Christianity among their tribesmen. Some became religious pastors in the local churches, the more healthy patients served their fellow patients as medical assistants, and there were the teachers of the schools in the asylums. A reference can be made to W. Momin's (1960) "Report of the Christian Leprosy Colony, Kangpokpi" in 1960 in the *Tenth Annual Session, Council of Baptist Churches in Northeast India*, Gohalkona, Assam, January 13-17, 1960.

It should also be noted that although leprosy patients were suggested to be confined in asylums, there were in-patients and out-patients as well, as can be seen from the reports of the ABFMS and the Council of Baptist Churches in Northeast India.

By the middle of the twentieth century, the idea of confining leprosy patients in colonies started to lessen due to advancement in medicine and gradually, earlier leprosy colonies were replaced by clinics and rehabilitation centres and

were integrated with mainstream public health administration. This is reflected in the report of Jorhat Christian Medical Centre by A. Goldsmith (1971).

Conclusion

In a nutshell, the intervention of colonial authority on the question of leprosy in North East India and later the medical missions create a whole new understanding of the disease among the people. While at one point the general people were aware of the disease, the stigma on leprosy and its sufferers also took a different shape. Especially when it comes to the sphere of religion, specifically with Christianity as a good number of asylums were built by them, there existed huge gap and difference between those who are afflicted and those that are not.

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SOCIALOGICAL STUDY OF MIZO SOCIAL STRUCTURE

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ABSTRACT

This study aims to give a clear picture of Mizo social structure. Social structure is an abstract phenomenon. It refers to the external aspects of society. Its units are groups, institutions, associations and organizations. Each society has a pattern of an organization composed of the structure resulting from the association of men with each other. When men relate themselves to each other, they established structural forms. It may be group, association or organization, social structure is made up of these structural forms which are arranged in an inter-related way to enable the society to function in a harmonious manner. Thus, institutions, groups, organizations, associations and community all are parts of social structure's instrument through which it functions. The present study would, therefore, be undertaken at the study of groups, institutions, organizations like Village, Kinship, Clan, Family, and Marriage which are the constituent units of the Mizo society as well as an integral parts of the Mizo social structure.

Keywords: Social structure, Society, Group, Organization, Association, Community.

INTRODUCTION

Social structure is the basic concept for the proper understanding of society has been defined by different scholars in various ways. According to Talcott Parson, "Social structure is the term applied to the particular arrangement of the inter-related institution, agencies and social pattern as well as statuses and roles which each person assumes in group".

By emphasising the importance of the network of social relationships, Nadel writes, "We arrive at the structure of society through abstracting from the concrete population and its behaviour the pattern or network of relationship obtaining between actors in their capacity of playing roles relative to one another".

Taking the significance of social organization, Ginsberg has written, "Social structure is concerned with the principal forms of social organization ie. types of groups, associations and institutions and the complex of these which constitutes society".

From the above definitions, it can be said that social structure is an abstract phenomenon. It refers to the external aspects of society. Its units are groups, institutions, associations and organizations. As we know all men depend on other men in society. Each society has a pattern of an organization composed of the structure resulting from the association of men with each other. When men relate themselves to each other they established structural forms. It may be group, association or organization, social structure is made up of these structural forms which are arranged in an interrelated way to enable the society to function in a harmonious manner. Society functions through these structural units. Thus, institutions, groups, organizations, associations and community all are parts of social structure's instrument through which it functions.

In this way our study of Mizo social structure will, therefore, be undertaken at the study of groups, institutions and organizations like Village, Clan, Kinship, Marriage, Family, Religious Organization and Voluntary Organization, which are the constituent units of the Mizo society as well as an important parts of the Mizo social structure.

VILLAGE: The village is the oldest permanent community of man. We do not know one single race or one single nation which had not had its period of the village community. "Human society, as Bogardus says, "has been cradled in a rural group". Parry also writes "For all purposes of a civil or religious nature, the tribal unit is the village rather than the clan".

The village is the first territorial group in Mizo society and it had been occupying an important part in the framework of Mizo society. A village is a political unit as well as an economic unit in Mizo society. The traditional Mizo village used to control its own administration and economics activities through hunting food supplying and even group protection and survival through warfare. Separate water point, forest reserve, cultivable land, place of worship and meeting place gave each village appearance of more or less self-sufficient unit.

The Mizo village is characterized by two peculiar features, the first is the part played by kinship and the second is its community unit. The bond of kinship and close ties among villagers developed a sense of community feeling. The feeling of familiarity was great, and a large part of members was related by kinship. The agriculture land had been controlled and managed by the village authority on a community basis. The village also acted not only as a unit of production and consumption but also as a unit of distribution. So the village is an important integral part of the Mizo social structure. It is the pivot around which a host of Mizo social relation had been revolving.

KINSHIP: The study of kinship and pattern of material relation is very important for a better understanding of tribal social structure. In most tribal societies kinship patterns form the major part of the whole social structure. Bottomore also writes, "Kinship is supremely important in primitive societies. It is a chief factor in maintaining social unity, and it constitutes the framework within which the individual is assigned economics and political function and acquired rights and obligations. Usually, therefore, the most effective way to study the social

structure of primitive society is, to begin with, the analyses of kinship".

One of the important units of the Mizo society is the institution of kinship. Kinship ties are very strong among the Mizos. Kinsmen were surrounded by concern and care. The Mizos are a patrilineal descent group. Inheritance is second through the male line, The youngest son usually inherits the father properties. The Mizo kinship system lays stress on mother's brother daughter (Matrilateral cross-cousin marriage). There is no taboo against marrying kins member except the very closed kin like brother and sister. Kins marriage is popular among the Mizos.

The Mizo people are related one another through two ties, namely consanguinity and affinity. Both consanguineous and affinal relative offer reciprocal help to each other when asking for during family crisis and ceremonial occasions, they helped each other without payment. Along with kinship usages, kins terminology has a great function towards their social unity. Any member of its network gets moral, social and economic support from the group because each group has obligation to perform or fulfil.

CLAN: Merton writes. "All groups are collectivistic, but those collectivistic which lack the criterion of interaction among the members are not group". A clan is a group of people who have similar interest, and the members are interacting with each other and formed close ties. The study of the clan is, therefore, applicable in the realm of social structure.

The first kin group in the Mizo society is the patrilineal clan. Each village was inhabited by multiple clans. A single clan's village is no existence in Mizo society. The word clan can be used in a collective sense. It signifies a collective 'body, a 'people' or a 'descent group'. The clans were marked by a sense of corporate identity and solidarity eliminated by genealogical ties. Clanship provides the organizational structure for cooperative activities among its members. Clanship has a great importance in the political field. Broadly speaking the Mizo society is composed of at least four major clan groups, such as the ruling clan, the high-class clan, the middle-class clan and the lower class clan. Each clan is said to have taken the name of its earlier ancestor. It is in connection with marriage, birth, death and certain sacrifices of a private nature that the clan assumes importance. A clan in distress can count on help from his fellow clan's members, and in case of unnatural death, it is the dead man's clansmen who handle the corpse. Clansmen help each other in contributing towards the payment of marriage price. A share of meat after successful hunting and help in case of illness had been readily extended. All such help between clansmen is voluntary. Although there is no taboo against marrying one's own clan members, marriage within the clan is less frequent.

Earlier, the economic status of a person used to determine his clan's name. Nowadays, there are no differences in social and economic status between the member of the royal clan and lower clans. The children get the clan's name of the father. The marriage price of the girl is determined by the clan. The rate for a girl of the noble clan is higher than that of a girl of the lower clan. A man can never change his clan. The main aim of every Mizo is to raise his status in society by marrying a girl from a higher clan than his own. In this way, there was a social mobility in the Mizo society through a marriage alliance. It can thus be said that the Mizo society is made up of a combination of different clans and clan determined the social framework of the Mizo social structure.

MARRIAGE: The institution of marriage is one of the important cornerstones of society. Promila Kapur writes, "Marriage is one of the deepest and most complex involvements of human relationship. It is the cornerstone of society and a very necessary part of the social system. There are different forms of marriage. The different form of marriage are not stages in an evolutionary series, as Bachofen, Spencer and other would make us believe, but marriage is fundamentally one and its variation is determined by the types of community, its political and economic order and the character of its material culture.

One of the basic units of the Mizo social structure is the institution of marriage. Among the Mizos, marriage is a civil contract. The prevalent form of marriage is monogamy. In the indigenous Mizo society, polygamy was practised by the chiefs and noblemen. Traditionally the Mizos are endogamous and marriage is strongly connected with the economy. Marriage could not be arranged unless the bride price has been given. As rules, a man's wife is selected by the parents. The Mizo marriage follows the perspective of alliance theory in which preference has been prescribed among the relatives. The most favoured marriage among them is with mother's brother's daughter as it keeps the maternal avuncular relationship in the same line, but it is not obligatory.

It is clear that the system of kinship and marriage are intimately related. Separate persons or groups have made in to close kin ties through a marriage alliance, so, a mutual relationship has been established. The children are also linked to paternal and maternal sets kin through marriage. In this way, marriage is an important instrument for strengthening social unity. Moreover, family, which is supposed to be the basic and universal unity of the society is formed by the marriage of two persons.

FAMILY: The intense emotional meaning of family relations for almost everyone has been observed throughout history. Philosopher and social analysts have noted that any society is a structure made up of families linked together. The family then is made up of individuals but it is also a social unit and part of a larger social network. Goode writes, "The family is only a small part of the social structure of modern industrial societies. It is nevertheless a key element in them, especially linking individuals with other institution, such as the Church, the State or Economy.

The prevalent form of family in the Mizo society is the nuclear family. The family usually consists of the father, the mother and the children. After marriage, a couple normally tries to move to a separate house. The Mizos follow patrilocal residence in which the groom brings the bride to the father's house. Being a patrilineal descent group, the head of the family in the society is the father. The father used to command the family and took up the family administration in all matters. The youngest son usually inherits the family properties and he is empowered to function as the father's in charge.

A cordial inter-personal relationship is maintained among the family members. Father, mother and all another elderly person in the family get respect from the youngsters. Elder also shows love to the youngsters and take care of them. The young one fears their father, mother and elder brother. Traditionally the Mizos have established the good inter-family relationship among themselves.

The family environment is usually, in a word, calm. The member of the family seldom talked to each other. Mealtime was, by and large, the opportune moments when all members of the family had time to meet each other. Wife would not utter the names of their husband, and the same was the case with the husband too. Whenever the occasion demand to call the husband, the usual practice was to call the name of the eldest son or daughter whosoever was elder.

Theoretically, the family is characterized by division of labour. The father, being head of the family, usually employed himself in a certain profession and looks after the family, and control the agriculture work in the jhum field. Women, on the other hand, take care of the home front, gather and prepare food, cooking, washing, cleaning etc. In this way, the family is an important economic unit in Mizo society.

The family is also an important agency of socialization. It is a primary channel through which children learn societal norms and values of the society. So the life of the children has been shaped by family environment. In short, a family is a place of reproduction of young, physical maintenance of family members, social placement of the children, socialization and social control.

ORGANIZATION: The organization is one of the important units of Mizo society and it is also an important part of Mizo social structure. Organization in Mizo society may broadly be divided into two groups, namely, religious organization and voluntary organization. Religious organization pivots around the Church while the voluntary organization includes the Young Mizo Association (YMA). Let us discuss the roles played by these organizations and their main function in the Mizo society.

RELIGIOUS ORGANIZATION (The Church)

The first Church of Mizoram had been established at Aizawl on 11/1/1894. Today there are numerous denominations and some of the leading denominational Churches are; Presbyterian Church, Baptist Church, United Pentecostal Church, Salvation Army, Evangelical Church of Marayland, Isua Krista Kohhran. There is doctrinal variation between denomination necessitating difference sets of constitutional set up. Each of the Mizo villages has at least one of the denominational Church, thereby indicating that the majority of Mizos are Christian. Irrespective of denomination, the Church organises itself for the upliftment of moral standard, personal development and promotion of good life. The church, therefore, acts as an important agent of socialization and channel of social control.

VOLUNTARY ORGANIZATION: With a view to integrating the Mizo into a well knit-tribe, a voluntary organization had been established on 15, June 1935 which is known as Young Mizo Association (YMA). The motto of the organization is an upliftment of Mizo backward people. Besides these, the organization has the following aims and objectives. Firstly, the promotion of the Christian life. Secondly, helping the poor and needy person. Thirdly, to work for the welfare and the progress of the country. All the work rendered by these organizations are purely on a voluntary basis. This organization is a very powerful agency in Mizo society. Its contribution to the Mizo society as well as Mizo people is far reaching.

CONCLUSION

With the progress of new development in science and technology, the Mizo society has undergone certain changes in socio-economic aspects. However, the Village, Clan, Kinship, Marriage and Family are still playing an important part in maintaining the Mizo social structure. It is, therefore, necessary and important to preserve the Village structure, Kinship ties, Marriage systems and Family norms and Organizations without which the Mizo social structure could not function properly.

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The Moderating Role of Parental Warmth in Depression Among Siblings of Substance Abusers

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Abstract

The study aims to study perceived parental rejection in siblings of substance abusers and its role in depression. Mizo adolescents with their age ranging between 14 to 19 years, comprising of 290 (145 boys and 145 girls) having a drug-abusing sibling, 290 (145 boys and 145 girls) having an alcohol-abusing sibling and 290 (145 boys and 15 girls) having non-abusing sibling participated in the study. Results revealed significant 'sex', 'status', and their interaction effects on parental acceptance-rejection and depression. It was also found that maternal acceptance-rejection moderated the effect of having an alcohol-abusing sibling on depression for boys.

Introduction

According to the World Health Organization (WHO, 2017), depression is the leading cause of disability worldwide. It is also estimated that globally, more than 300 million people of all ages suffer from depression. More women are affected by depression than men. However, rates of depression are similar for boys and girls prior to adolescence (Hankin & Abramson, 2001; Hammen & Rudolph, 2003; Rudolph, Hammen, & Daley, 2006). Rates of depression among girls increase sharply after adolescence (Kessler, Avenevoli, & Merikangas, 2001). Among boys, however, findings are mixed, and some studies report slight increases (Angold & Rutter, 1992; Hankin *et al*., 1998; Weissman *et al*., 1987), while others report stable rates (Ge, Lorenz, Conger, Elder, & Simons, 1994; Twenge & Nolen-Hoeksema, 2002; Wichstrom, 1999) or even decreasing rates (Angold & Erkanli, 1996).

The studies of families with Substance Use Disorders (SUDs) reveal patterns that significantly influence child development and the likelihood that a child will struggle with emotional, behavioural, or substance use problems (Substance Abuse and Mental Health Services Administration [SAMHSA], 2003). Research on the impact of a substance abuser on the family has indicated that severe and enduring stress is experienced by the family members, which can result in high levels of physical and psychological morbidity (Orford, Natera, Davies, Nava, Mora, Rigby, Bradbury, Copello, and Velleman, 1998; Velleman, Bennett, Miller, Orford, and Tod, 1993). The family's struggle to cope with and solve the problem has been associated with immense stress and conflict, not only between parent and child but also between siblings (Barnard, 2005).

Siblings of substance abusers are often overlooked or neglected by their parents. Recent studies have only started to identify parents and siblings as separate constructs within the family (Bank, Burraston, & Snyder, 2004). The needs of siblings of substance abusers are frequently marginalized by a family's fixation on addressing the problems created by the abusing sibling. Interventions and research focus mainly on the abusing individual and not on the needs of other family members. The health and mental well-being of other siblings are often not recognised.

Siblings of substance abusers are also found to be present with a whole lot of psychological problems, such as low self-esteem, self-blame, helplessness, hopelessness, expectations of rejection and loss, overestimation of the amount of danger in the world, and/or expectation of maltreatment or abandonment from others. Psychological symptoms such as anorexia, depression, panic attacks, 'nervous breakdown', somatoform disorders, sleep disorders, increased oppositional behaviour, difficulty regulating emotion, poor impulse control, aggression, self destructive behaviour, dissociation, compulsive sexual behaviour, bingeing, purging and, sometimes, thoughts of wanting to die are reported (Barnard, 2005; Coffey, Saladin, Drobes, Brady, Dansky, and Kilpatrick, 2002; Dorn *et al*., 1994; Davies, Hopkins & Clark, 2005; Greenblatt, 2000; Orford *et al*., 2005; Sayer-Jones, 2006; Snyder, Bank, and Burraston, 2005; Velleman *et al*., 1993). Siblings also have to deal with the stigma of having an addicted sibling.

Rohner (2004), among others, stressed the role of parenting in children's psychological adjustment in his conceptualization the warmth dimension of parenting. This is a dimension or continuum on which all humans can be placed because everyone has experienced in childhood more or less love at the hands of major caregivers. One end of the continuum is marked by **parental acceptance,**

which refers to the "warmth, affection, care, comfort, concern, nurturance, support, or simply love" that children can experience from their parents and other caregivers. The other end of the continuum is marked by **parental rejection**, which refers to the "absence or significant withdrawal of these feelings and behaviours and by the presence of a variety of physically and psychologically hurtful behaviours and affects". Parental rejection can be experienced by any combination of four principal expressions: (1) cold and unaffectionate, the opposite of being warm and affectionate, (2) hostile and aggressive, (3) indifferent and neglecting, and (4) undifferentiated rejecting.

Rohner's (2004) concept of parental acceptance-rejection syndrome strongly supports the conclusion that children and adults who perceive themselves to be rejected tend to display several psychological maladjustments: hostility, aggression, emotional unresponsiveness; immature dependence, impaired self-esteem, impaired self-adequacy, emotional instability, ever-increasing anger, resentment and negative worldview. Additionally, these children also appear to be predisposed toward depressed affect, behavioural problems including conduct disorders, externalizing behaviours, delinquency and substance abuse (Rohner & Britner, 2002). Parental rejection also causes the child to feel unworthy of love, resulting in impaired self-esteem; depressive feelings, a negative worldview, and so on (Rohner 2004).

Poor parental bonds have been linked to internalizing problems, stress and depression (Burstein, Stanger, Kamon, & Dumenci, 2006; Nada Raja, McGee, & Stanton, 1992); Perceiving love, care, affection, and warmth from parents is related to higher self-esteem, social competence, and lower rates of depression and behavioural problems (Rohner & Britner, 2002). Baron and MacGillivray (1989) who investigated the relationship between perceived rejection from parents and depressive symptoms in adolescents found father's rejection as the most powerful predictors of depressive symptoms in these adolescents. Similarly, Hammen (2005) reported childhood parental rejection as the strongest predictor of depression in adults and adolescents. Some researchers noted the relationship between parental rejection and depression as well as with maladjusted behaviour in adolescents. Najam and Kausar (2012) found that the father's rejection had a significant positive relationship with hostility, depression and conduct problems in adolescents. The researchers also found that fathers' involvement had an inverse correlation with the depression, hostility, dependency, negative self-esteem, negative self-adequacy, emotional unresponsiveness and negative worldview in adolescents in Pakistan. Some researchers (Greenberger & Chen, 1996) suggest that depression as a result of parental rejection is more common in female adolescents in comparison with male adolescents.

Objectives

(1) To highlight perceived parental acceptance-rejection in siblings of substance abusers.

(2) To study the moderating role of perceived parental rejection or warmth in depression among those having substance abusing siblings.

Hypotheses

(1) There will be a significant difference between siblings of substance abusers and non-abusers on the selected variables among the samples.

(2) There will be a gender effect on the selected variables under study.

(3) Independent and interaction effects are expected on the selected variables.

Methodology

Sample: Mizo adolescents with their age ranging between 14 to 19 years, comprising of 290 (145 boys and 145 girls) having drug-abusing siblings, 290 (145 boys and 145 girls) having alcohol abusing siblings, and 290 (145 boys and 145 girls) having non-abusing siblings drawn from randomly selected higher and higher secondary schools in and around Aizawl participated in the study. The participants identified the substance abuse status of their siblings by responding to ASSIST (WHO, 2000) that detects substance use like alcohol and drugs, included in the questionnaire booklet. All the participants have siblings, with a number of siblings ranging from 2 to 11 (Mean number of siblings = 4.02). Though all participants were presently residing in different localities of Aizawl, the capital city of Mizoram, 42.7 % originally hailed from rural areas and the rest of 57.3 % hailed from urban Aizawl area. All participants had both their parents living, and most of the fathers were employed (99 %) and literate (97.89 %), while 45.22 % of mothers were employed and literate (97.33 %). Most participants came from nuclear families (72.2 %), and the rest were from joint families (27.8 %). The three groups were found not to differ significantly in these demographic variables except in the status of having substance-abusing sibling - alcohol, drugs or normal.

Psychological Measures:

(i) *Parental Acceptance-Rejection questionnaire short forms for mothers and fathers (PARQ; Rohner, R.P & Khaleque, A, 2005):* The Parental Acceptance-Rejection Questionnaire (PARQ-Short Form) is a 24 item, self-report

instrument (4 – point Likert - type scale) designed to measure individuals' perception of acceptance-rejection with separate forms for father and mother. Parental acceptance-rejection is a bipolar dimension, with acceptance defining one end of the continuum and parental rejection defining the other. The PARQ consists of four subscales: (1) warmth/affection (WA) (2) hostility/aggression (HA) (3) indifference/neglect (IN) (4) undifferentiated rejection (UR); and totally, an *overall paternal or maternal acceptance-rejection score* (TTR). A high score indicates rejection and a low score indicates acceptance/warmth.

(ii) *Major Depression (DEP) subscale of Adolescent Psychopathology Scale-Short Form (APS-SF; Reynolds, W.M, 2004):* The Major Depression (DEP) subscale of the APS- SF is a 14 item self-report measure that assesses primary and associated symptoms of *DSM-IV* Major Depressive Disorder including depressed mood, irritable mood, decreased appetite, insomnia, fatigue and loss of energy, feelings of worthlessness and guilt etc. Symptoms are evaluated as to the frequency of occurrence during the past 2 weeks. It has three response choices of "Never or almost never, Sometimes and Nearly every day", which were scale scored. A higher score indicates more severity of symptoms.

Results and Discussions

Keeping in view the theoretical and methodological concerns of cross-cultural reliability and validity of measures of theoretical constructs (Witkin & Berry, 1975; Poortinga, 1997 etc.), substantial item-total coefficients of correlation were revealed for both the father and mother versions of PARQ, and an order of adequate reliability ranging from .78 to .80 across the levels of analyses: adolescents having alcohol-abusing sibling, drug-abusing sibling and normal sibling. Major Depression scale also yielded adequate Cronbach's alphas ranging from .83 to .88. Diagnostic tests of assumptions that underlie the application of parametric tests were also first checked and satisfied.

The results of Factorial ANOVA [2 Sex (male/female) X 3 Status of sibling's substance abuse (alcohol, drug, normal)] given in Table-1 revealed significant main effect of 'Sex' indicating that compared to females, males generally perceived significantly more hostility/aggression (M = 9.55 for males; M = 8.56 for females), undifferentiated rejection (M = 6.33 for males; M = 6.01 for females) and total rejection (M = 40.36 for males; M = 38.61 for females) from fathers, a finding expected of a traditional patrilineal society like the Mizo where men are less involved in the caregiving of their children (Fente, 2012; Rohner

and Veneziano, 2001). This finds support from a host of literature where boys tended to perceive higher rejection during childhood from their father than did girls (Hussain *et al*., 2013; Ibrahim, 1988; Sentse *et al*., 2009; Hussain & Munaf, 2012). Significant 'Sex' effect on HAMlg (M = 8.60 for males; M = 8.12 for females) indicated that males also perceived significantly more hostility/aggression from mothers compared to females. Apparently with boys typically engaging in more energetic activities, as in other cultures, it does not come as a surprise that Mizo boys should also perceive their primary caregivers (most likely their mother) as more impatient and reprimanding than in the case of girls of the same age (Demetriou & Christodoulides, 2006).

The significant main effect of 'Status' (Alcohol, Drugs and Normal) were found on HAFlg, INF, URFlg and TTRFlg (Table 1). Post hoc mean comparisons (Tukey HSD) indicated that adolescents having drug-abusing sibling (M = 9.36) scored significantly higher than adolescents having normal sibling (M = 8.67) on paternal hostility/aggression (HAFlg); adolescents having drug-abusing sibling (M = 10.51) scored significantly higher than adolescents having normal sibling (M = 9.76) on paternal indifference/neglect (INF); adolescents having drug abusing sibling (M = 6.39) scored significantly higher than adolescents having normal sibling (M = 5.89) on paternal undifferentiated/rejection (URF), and adolescents having drug abusing sibling (M = 40.51) also scored significantly higher than adolescents having normal siblings (M =38.24) on TTRFlg, suggesting that adolescents having drug abusing sibling perceived significantly more rejection from fathers compared to adolescents having normal siblings. However, the significant main effect of "Status" was not found on any of the PARQ-Mother subscales or total scale.

Significant interaction effect of "Sex X Status" was also found on URFlg and TTRFlg (Table 2) which revealed that **among boys, siblings of drug-abusers** (M = 6.65) scored significantly higher on paternal undifferentiated rejection (URF) than boys having normal siblings (M = 6.19) and siblings of alcohol-abusers (M = 6.16); whereas **among girls, siblings of alcohol-abusers** (M = 6.29) perceived significantly more paternal undifferentiated rejection than those having drug-abusing siblings (M = 6.13) and those having normal siblings (M =5.60). The same pattern of interaction effects is also seen in total rejection from father wherein **among boys, siblings of drug-abusers** (M = 41.67) scored significantly higher on paternal total rejection than those having normal sibling (M = 39.92) and siblings of alcohol-abusers (M = 39.48);

whereas **among girls, siblings of alcohol-abusers** (M = 39.91) scored significantly higher than siblings of drug-abusers (M = 39.36) and those having normal sibling (M =36.56).

It may be noted that the drugs of abuse among the drug-abusing siblings in this study are almost all opioid derivatives, sedatives and inhalants (85.1 %) that shows up behaviourally in **apathy, sedation,** disinhibition, **psychomotor retardation**, impaired attention, impaired judgment, lethargy, argumentativeness, lability of mood, and interference with personal function; whereas, alcohol abuse would behaviourally be reflected in **aggression,** disinhibition, argumentativeness, lability of mood, impaired attention and judgment and interference with personal functioning. The apathetic nature of the drug-abusing sibling may not affect female siblings as much as the aggressive nature of alcohol-abusing siblings. Thus, it is perhaps more difficult to deal with an alcohol-abusing sibling for a girl than a more silent drug-abusing sibling.

Table 1: 2 X 3 (2 SEX X 3 STAUTS) ANOVA ON FULL SCALE AND SUBSCALES OF PARQ-FATHER AND PARQ-MOTHER

Source		Type III Sum of Squares	df	Mean Square	F	Sig.
SEX	WAF	6.125	1	6.125	.344	.558
	INF	16.005	1	16.005	1.842	.175
	HAFlg	.464	1	.464	27.863	.000
	URFlg	.105	1	.105	5.740	.017
	TTRFlg	.092	1	.092	9.793	.002
	WAM	15.201	1	15.201	.993	.319
	HAMlg	.137	1	.137	8.508	.004
	INM	3.108	1	3.108	.450	.502
	URM	3.734	1	3.734	1.118	.291
	TTRM	52.639	1	52.639	.762	.383
STATUS	WAF	16.320	2	8.160	.458	.632
	INF	82.802	2	41.401	4.765	.009
	HAFlg	.148	2	.074	4.445	.012
	URFlg	.159	2	.079	4.350	.013
	TTRFlg	.083	2	.042	4.410	.012
	WAM	10.076	2	5.038	.329	.720
	HAMlg	.018	2	.009	.553	.576
	INM	31.589	2	15.794	2.288	.102
	URM	4.310	2	2.155	.645	.525
	TTRM	143.009	2	71.505	1.035	.356
SEX X STATUS	WAF	98.113	2	49.056	2.756	.064
	INF	8.457	2	4.229	.487	.615
	HAFlg	.078	2	.039	2.346	.096
	URFlg	.116	2	.058	3.184	.042
	TTRFlg	.063	2	.031	3.322	.037
	WAM	40.926	2	20.463	1.337	.263
	HAMlg	.063	2	.032	1.961	.141
	INM	38.678	2	19.339	2.802	.061
	URM	6.876	2	3.438	1.029	.358
	TTRM	323.175	2	161.587	2.340	.097

Table 2 - Multiple Comparisons: Tukey HSD for Significant Interaction Effects of Gender X Status on URF and TTRF

Dependent Variable			Mean Difference (I-J)	Std. Error	Sig.	Interval Lower Bound	Upper Bound
URFlg	1	2	-.0118	.01122	.544	-.0382	.0145
		3	.0209	.01122	.151	-.0055	.0472
	2	1	.0118	.01122	.544	-.0145	.0382
		3	.0327*	.01122	.010	.0063	.0590
	3	1	-.0209	.01122	.151	-.0472	.0055
		2	-.0327*	.01122	.010	-.0590	-.0063
TTRFlg	1	2	-.0076	.00807	.616	-.0265	.0114
		3	.0159	.00807	.120	-.0030	.0348
	2	1	.0076	.00807	.616	-.0114	.0265
		3	.0235*	.00807	.010	.0045	.0424
	3	1	-.0159	.00807	.120	-.0348	.0030
		2	-.0235*	.00807	.010	-.0424	-.0045

To determine the moderating role of parental rejection in the relationship between the status of having a substance-abusing sibling (Alcohol, Drugs and Normal control) and Major Depression (DEP) among Mizo adolescents, hierarchical regression analyses (Enter method) were computed using SPSS 20, Interaction Software (Soper, 2013) and Hayes' PROCESS for SPSS (Fields, 2014) for Mizo adolescent boys and girls separately. The criterion variable, Major Depression (DEP), was measured by the Adolescent Psychopathology Scale (APS; Reynolds, 2000). The predictor 'status' (Alcohol, Drugs and Normal) was first Dummy Coded into 'Alcodum' and 'Drugdum', with 'Normal' as the reference group. Necessary centring was done for the moderating variables of parental rejection (TTRF and TTRM). The interaction terms between the predictors (Alcodum and Drugdum) and the potential moderator (TTRF) were also created.

Hierarchical regression analysis revealed the non-significant moderating role of paternal rejection

among boys in Major Depression (DEP). However, the significant main effect of paternal rejection (= .293; *p* = .000) was found, indicating that Major Depression (DEP) increases with an increase in paternal rejection. Several research findings have indicated that paternal rejection is related to depression (Rohner, 1998; Rohner & Veneziano, 2001; Veneziano, 2000, 2003).

Further analysis showed the significant moderating role of maternal rejection among boys in Major Depression. Results (Table 2) revealed that among boys, 'status' alone explained only 1.6 % of the variance in Major Depression (DEP). Maternal rejection significantly contributed 4.2 % of the variance explained. The addition of the interaction terms further added 1.2 % to the variance accounted for, bringing the total proportion of explained variance in major depression (DEP) to 7 %. Significant main effect of Maternal rejection (= .205; *p* = .000) was found, indicating that major depression (DEP) increases with increase in maternal rejection (Table2). Numerous studies found positive associations between maternal rejection and depression (Gulay, 2011; Khaleque & Rohner, 2002; Majeed, 2009; Salahur, 2010; Sentse *et al*., 2009).

Interaction effect of 'status'(Alcodum) with the moderator variable (maternal rejection) was found to be significant (AlcodumXZTTRM; = .143; *p* = .041), indicating that adolescent boys having normal sibling as compared to adolescent boys having alcohol-abusing sibling scored significantly different in major depression depending on different levels of maternal rejection (Table 2). Analysis of the significance of the simple slopes (Figure. 1) at three levels (M-1SD, average and M+1SD) indicated that the simple slope (regression of the dependent variable on the independent variable at the level of the moderator for the current interaction line) was found to be significant both at average level (t = -2.132; *p* = 0.033) and M-1SD level, that is, low level (t = -3.186; *p* = .002) of the moderator (TTRM). This indicates that an average and low levels of maternal rejection (akin to maternal warmth), status (Alcodum) was negatively correlated with Depression. Adolescents having alcohol-abusing siblings scored significantly lower on Depression when maternal rejection was at average and low levels. In other words, when mothers are perceived to be warm, adolescent boys having alcohol-abusing siblings would have less depression.

Table 3: Coefficients of the regression model for Major Depression on Status and maternal rejection for boys (N =435)

Predictors	s		R^2	UR^2
Step1			.016	.016*
Constant	7.124			
Alcodum		-.060		
Drugdum		.084		
Step 2	7.104		.058	.042**
Constant				
ZTTRM		.205**		
Step 3	7.113		.070	.012
Constant				
Alcodum*ZTTRM		.143*		
Drugdum*ZTTRM		.010		

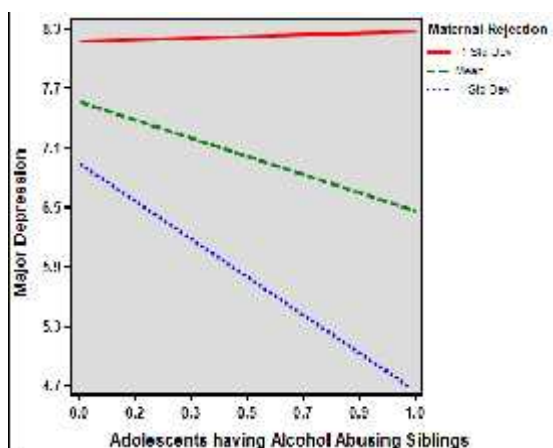*Note*. ZTTRM = total maternal rejection.   **p* < .05; ***p* < .01

Figure 1: MODERATING ROLE OF MATERNAL REJECTION BETWEEN STATUS OF HAVING ALCOHOL ABUSING SIBLINGS AND MAJOR DEPRESSION AMONG BOYS

Subsequent hierarchical regression among girls did not show any significant moderating role of paternal or maternal rejection in Major Depression (DEP). However, the significant main effect of paternal rejection (= .158; *p* = .001) was found, indicating that major depression (DEP) increases with an increase in paternal rejection. Similar findings have also been reported in a host of other studies (for e.g., Fotti, Katz, Afifi & Cox, 2006; Greenberger, Chen, Tally & Dong, 2000; Khaleque and Rohner, 2002; Sentse *et al*, 2009). The significant main effect of maternal rejection (=

.178; p = .000) was also found, indicating that Major Depression (DEP) increases with an increase in maternal rejection. Numerous studies found positive associations between maternal rejection and depression (Gulay, 2011; Khaleque & Rohner, 2002; Majeed, 2009; Salahur, 2010; Sentse *et al.*, 2009). The significant main effect of 'status' (Alcodum, = .117; p = .035) also indicated that in Major Depression (DEP), adolescent girls having an alcohol-abusing sibling (M = 9.22) and those having a normal sibling (M = 8.07) scored significantly different, regardless of maternal rejection. Feelings of hopelessness, helplessness and depression are often reported by siblings of alcohol abusers (Barnard, 2005; Velleman *et al.*, 1993).

Summary and Conclusions

Results revealed that compared to girls, boys generally perceived significantly more hostility/aggression, undifferentiated rejection and total rejection from fathers, as well as more hostility/aggression from mothers. It was also found that adolescents having drug-abusing sibling perceived significantly more paternal hostility/aggression, indifference/neglect, undifferentiated rejection and overall rejection from fathers compared to adolescents having normal siblings. Among boys, siblings of drug-abusers perceived significantly more paternal hostility/aggression, undifferentiated/rejection and overall rejection than those having normal siblings and siblings of alcohol-abusers; whereas, among girls, siblings of alcohol-abusers perceived significantly more paternal hostility/aggression, undifferentiated rejection and overall rejection than siblings of drug-abusers and those having normal siblings.

The moderating role of maternal rejection in the relationship between the status of having an alcohol-abusing sibling and major depression in boys was found to be significant. The findings in this study revealed that when mothers are perceived to be warm, adolescent boys having alcohol-abusing siblings would have less depression. In other words, it could be predicted that even if boys have alcohol abusing siblings, they are likely to have fewer symptoms of depression if their mothers were perceived to be warm. That is, maternal warmth appears to have reduced the chances of developing depression due to a sibling's alcohol abuse.

Different types of substances create different stresses and demands on family members. Key areas of impact on relatives are physical and psychological health, finance and employment, social life and family relationships (Barnard, 2005). Literature review suggests that there is little research specifically focussing on the siblings of substance abusers. The results of this study have highlighted the importance of considering not only the needs of the substance abusers but also that of the other brothers and sisters of the substance abusers. The findings of this study also support Rohner's (2004) concept of the parental acceptance-rejection syndrome, which concludes that children and adults who perceive themselves to be rejected tend to display several psychological maladjustments. It is hoped that such information will highlight or educate the Mizo population about the consequences and needs of other family members, especially adolescent siblings, in the wake of substance abuse problems within the family.

A pressing limitation of the study was that the restricted number of parenting variables that could be looked into as potential moderators of the relationship between having a substance-abusing sibling and other psychopathological variables. Socio-cultural and religious factors could also throw light upon the support that such siblings could avail in his environment to ease the pain of having to deal with such substance-abusing siblings. It is suggested for future research that more parenting variables like permissiveness, restrictiveness, authoritarian, authoritative, and democratic parenting, overprotection and parental control be taken into consideration as well as the societal factors and spiritual well-being that may play aggravating or alleviating moderating roles in the siblings of substance abusers. An interesting objective would also be to understand co-dependency in families burdened with substance abuse problems particularly in the context of Mizo family as such literature is still scarce.

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The Rising Citizen Journalism on Facebook in Mizoram:
A Case Study of Mizo Special Report

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Abstract

In tandem with the growing technology and the expansion internet connectivity across the globe the term 'citizen journalism' is now a familiar terminology in the media world. Several scholars define citizen journalism but all in a similar approach. The notion of citizen journalism is understood as the contribution of news or articles by ordinary citizens without having any journalism background. Internet with its distinguishing characteristics of easy access, user-generated content, audio-visual, text and instant users' feedback attributes to the rise of citizen journalism. The current study attempts to examine the type of contents generated by members of one Mizo Facebook group- Mizo Special Report. The study also attempts to find out whether members of the Mizo Special Report highlighted issues related to politics. The study employs a case study method and uses content analysis to collect data. The sample for the study is chosen using purposive sampling technique. The study took into account all the post between May-July, 2018. After a careful examination of all the posts, comments and reactions the study found out that members and admins of the selected Facebook group use Facebook to express their feelings and opinion. The study also finds out that political issues are also brought up by members of the sample Facebook group.

Keyword: Citizen Journalism, Mizoram, Facebook, Mizo Special Report, Politics.

Introduction

Citizen Journalism may be understood as reporting of news and events by an ordinary citizen with no journalism background using the internet to spread the information (techopedia). This new trend and rising form of journalism are today one of the main sources of news for many people. Tony Rogers (2018) asserts that the internet gives citizen journalists the right platform to disseminate their ideas, thoughts and views on any issue globally. It provides users of the internet to raise their voice and opinion which are often neglected by professional journalists. The contribution of citizen journalism has been noted recently and is gaining importance in defending the foundations of democracy. Cram (2015) emphasized the importance of public political participation to maintain the principles of democracy. He said that when the freedom of speech and expression is rendered to the public in an online environment, it can bring about positive change in the society.

Social Media paved the way for more citizen-centric exchanges of ideas thoughts and belief especially in the context of politics. Ordinary people took to Facebook which is the most popular social media used worldwide to raise their voice and to highlight issues that are often neglected by professional journalists. Mass Media is considered the fourth estate in a democratic country. For years mass media plays the role of disseminating political knowledge and political information to the masses. These are done by professional journalists. Scholars who observe the work of professional journalists who work for media institutions are limited only to the interests of the journalists or the institution. They argued that the advent of social media has changed the landscape of journalism.

Noor (2009) in his article *'Citizen Journalism Vs Mainstream Journalism: A Study on Challenges Posed by Amateurs'* argued that alongside mainstream journalism which is run by professional journalists, citizen journalism run by ordinary citizen also emerge as an important source of news for people. However, mainstream journalism is not likely to be replaced by citizen journalism as it is still in its initial stage. He further argued that citizen journalism is not only a source of news for the people but also for professional journalists as some of the news highlighted by citizen journalists are often inaccessible for professional journalists. Hard news requires on the ground reporting. There are times when it is difficult for professional journalists to acquire videos, image and other necessary information in some incidents. In times like these ordinary citizens' posts on social media then became important sources for them.

Apart from being an important news source for professional journalists, citizen journalists' roles in bringing social changes in society are acknowledged by scholars through various empirical studies. Saka (2018) in his article *'the role of social media based citizen journalism practices in the formation of contemporary protest movements'* highlighted the role played by citizen journalists in organizing the world famous 2013 Gezi Park protests in Turkey. The study argues that citizen journalism successfully brings together people by creating an online community and organized the protest successfully.

Lalremruati Khiangte and R N Mishra (2016) in their article titled *'A Descriptive Study of Blogging by the Mizo'* study Mizo bloggers and their society. And also study the ways in which Mizo bloggers

view the society through blogging. Their study reveals that blogging has become an important online space to express ideas, thoughts and opinion on any issues for Mizo Diaspora. The study also found out that educated Mizo bloggers used blogging to cover important issues in the society which are neglected by mainstream media. This shows that blogging which is also considered as citizen journalism has enabled ordinary Mizo citizen from all over the world to participate in Mizo society.

Research Gap

Several empirical studies acknowledged and confirm the importance of citizen journalism in society. These studies reveal that with the growing usage of the internet and social media platforms, citizen journalism will continue to have an important place in the field of journalism. However, a study of citizen journalism on social media in Mizoram context is still not done. The current study attempts to fill in the gap by studying citizen journalism on Facebook in Mizoram.

Research Design

Objectives

1) To examine the type of posts generated by members of the Mizo Special Report.
2) To find out the presence of posts related to politics.
3) To identify and categorize the various posts.

Case Study

The study employs a case study method. According to Wimmer and Dominick (20) case study method is a common qualitative research technique that uses various data sources to systematically investigate individuals, groups, organization or events.

Sample

Using purposive sampling one Mizo linguistic Facebook group; Mizo Special Report was selected based on the number of followers. Mizo Special Report is a closed group created in 2014 having 247000 members with 17 Admins and moderators. The admins and moderators function as the gatekeeper and any members of the groups can post text, videos, image, file, news, events and so on.

Time Frame

Three months posts from the month of May-June, 2018 were chosen for the study.

Data collection

Wimmer and Dominick (2015) explain that case study may use content analysis technique for data collection. The current study employs a content analysis method for data collection.

Unit of analysis

All the posts during the time frame May, June and July 2018 was the unit of analysis.

Data interpretation and Result

There are several social media analytics tools. However, the researcher is not an admin of the selected sample Facebook group and because of this reason, the researcher opted for manual data coding. All the posts during May, June and July 2018 were carefully examined. After a thorough examination of all the posts, the type of posts was divided into two categories. These two broad categories were again broken down into sub-categories.

Table 1.1: *Frequency distribution of the type of posts*

Month and Year	No.of Posts	No. of non-political posts	%	No. Political posts	%
May, 2018	87	67	77.01	20	22.98
June, 2018	80	68	85	12	15
July, 2018	97	77	79.38	20	20.61
	264	212	80.30	52	19.69

The above table represents the various types of posts on Mizo Special Report during the months of May, June and July 2018. After a careful examination of each post, they are coded to two broad categories; political and non-political information. The total costs for the three months are 264. It is found out that during the three months under study out of 264 which is the total posts, there are 80.30% posts on issues related to non-political information and only 19.69% posts on issues that are related to political information.

Table 1.2: *Frequency distribution of the non-political posts*

Month and Year	No. of non-political posts	Mizoram News	%	Sports	%	Entertainment	%
May, 2018	67	46	68.65	3	4.47	1	1.49
June, 2018	68	44	64.70	12	17.64	3	4.41
July, 2018	77	48	62.33	6	7.79	9	11.68
Total	212	138	65.9	21	9.9	13	16.88

Table 1.3: Frequency table of non-political posts

Months	No. of non-political posts	Outside Mizoram	%	Charity	%	Breaking News	%	Lost & Found	%
May	67	3	4.47	2	2.98	9	13.43	2	2.98
June	68	3	4.41	-	-	4	5.88	2	2.94
July	77	2	2.59	2	2.59	8	10.38	2	2.59
	212	8	3.77	4	1.88	21	9.90	6	2.83

The above table 1.2 and table 1.3 show the various types of non-political posts during the month of May-July, 2018. The various types of non-political posts are categorized into 7 subcategories- Mizoram News, Sports, Entertainment, Outside Mizoram, Charity, Breaking News and Lost and Found. The total number of Mizoram News posted during the months of May- July 2018 is 138 posts. Posts such as natural calamities, obituary, praising people for their good deeds and stories of successful people from all walks of life to challenge others comes under Mizoram news. Sports held the second highest number of posts. However, the majority of sports news is mainly about football. Members also post their personal interest in the news and stories of their favourite celebrities which come under the head of entertainment. It is also found out that Mizo Diasporas living in different parts of the world also contribute news and stories on. Posts under the head charity include asking for donations to help sick and needy people. Breaking news includes natural calamities, sudden accidents and events happening within Mizoram. The study also reveals that people took to Facebook seeking help and advice when they lost their belongings. They also post lost items with the intention of finding its rightful owners.

Table 1.4: Frequency distribution of the political posts

Month	No. of Political posts	National Politics	%	International Politics	%	Mizoram Politics	%
May	20	1	5	4	20	15	75
June	12	1	8.33	4	33.33	8	66.66
July,	20	-	-	3	15	17	85
Total	52	2	3.84	11	21.15	40	76.92

Political posts are also divided into four subcategories after a careful examination. They are; national politics, international politics and Mizoram political posts. The post regarding Mizoram politics is 76.92 % during the study period i.e. May, June and July. Post of such gives priority to the activities of the politicians, press release by political parties and political agendas of party workers. But, few political posts are of individuals who echoed their political views and of against the Government and Ministers. Hriata Chhangte is the most active and notable citizen journalist who directly wrote his views and agendas against the Chief Minister of Mizoram Lal Thanhawla; He regularly updates his progress in his fight with the former regarding his ongoing trails on the false affidavit case he filed against the same. An ordinary citizen doing an investigative journalism in his own expense and file a case against the Chief Minister of Mizoram is never heard before the case and draws a huge debate and public and political interest. During the three months under study, only 3.87% post is of national political news. The total number of reactions and comments shows members may be less interested in national politics. Meanwhile, 21.15 % post is of news on international politics. The total number of reactions and comments which are 12,664 and 2,185 respectively may reveal that members of the sample Facebook group may be more interested in international politics. The above table represents the number of posts personal thought and opinion related to Mizoram politics. During the time frame, while there are only 2 posts regarding National Politics as a whole, there are 11 posts about International politics mainly of US internal politics and Israel with United State President Donald Trump as the hot topic of debate and discussion. This interest in US politics than Indian politics may seem strange, but is the outcome of the interest of Mizo Diasporas in different parts of the world, who are the regular contributor in the group.

Key Findings

1. The posts during the time frame were categorized into non-political and political posts. The percentage of political posts is only 19.69 while the non-political post is 80.30. This shows that members are more interested in non-political posts. Although it is a meagre amount the study

found the presence of citizen engaging in political issues which is an important finding.

2. The study reveals that members of the Mizo Special Report were more interested in American and Israel politics rather than Indian politics. However, among the political posts members are most interested in local politics

3. The non-political posts include seven (7) subcategories; Mizoram news, sports, entertainment, news of outside Mizoram, charity, breaking news, lost and found. The main focus is given to Mizoram news which is 65.9 % and the least reporting is a charity which is 1.88.

Conclusion

Democracy is a relationship between the people and the government. The existence of good governance is possible only if both the parties' participate in the field. Beside from casting votes citizen can participate in politics in various ways and participating in the political discussion is one of the most important ones. The goal of the study is to find the presence of political posts and the study reveals that 19.6% of the posts are politics related posts. And among the Mizoram political posts which are 76.92%, members made posts not only on politicians and political party activities but also criticized the ruling party initiatives and exposed the misconduct of current Chief Minister of Mizoram. This contribution by members of the Mizo Special Report is a landmark in the political participation on Facebook in Mizoram. It also finds out that ordinary citizens are exercising their right to Freedom of Speech and Expression rendered to them by the constitution of India under Article 19 (1) (a). Breaking news and news from various parts of Mizoram could be a good source of news for professional journalists as it is difficult to do a ground reporting beside many parts of Mizoram is inaccessible during monsoon season due to landslide cutting off roads and due to flood.

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A Comparative Study of Two Ethnic Groups on Behavioural Problems

Zebalda Restia Dkhar* and Zokaitluangi**

Abstract

The anxiety, somatic complaints and aggression of adolescent has been linked to academic achievement which requires in-depth research. So, the objective of this research is to examine the level of behavioural problems – anxiety, somatic complaints and aggression; any significant relationship between dependent variables, any independent and interaction effects of independent variables on dependent variables to be able to portray the prevalence of behavioural problems among the targeted population. 400 samples of High school students {200 Khasi (100 boys and 100 Girls) and 200 Garo (100 boys and 100 Girls)}, age range between 14 to 18 years old served as sample whose were randomly selected from different parts of Meghalaya. The results provided that (i) different level of anxiety, Somatic Complaints and Aggression were found among the groups; (ii) there was a positive significant relationship between dependent variables; (iii) the results provided the significant independent effect of culture on anxiety and aggression; and gender on Somatic Complaints and aggression as well as significant interaction effect of culture and gender on anxiety and aggression which indicated that the need of psychological diagnosis for students knowing the possibilities of gender and cultural difference to be able to framed the appropriate psychological intervention for academic success among the students.
Keywords: anxiety, gender, culture, somatic complaints, aggression, etc.

Introduction

Erik Erickson defines 'adolescents' as those people between 10 and 20 years of age (Santrock, 2011) which is a crucial period in the life span which represents the end of childhood and an intimation of the adult who is to be (Jersild, Brook &Brook, 1978), characterized as a period of "storm and stress" (Hall, 1904) as it creates more turmoil and chaos; and more rapid in comparison to childhood or adulthood (Seidman & French, 2004, Chaube, 2002). As a matter of fact, there are a number of researches that have been done that found that these problems tend to begin during the adolescence period (Durant, Smith, Kreiter &Krowchuk, 1999). It has been seen that rates of depression, suicide, alcohol and drug abuse, conduct disorders increase during this stage (Liable, Carlo & Rafaelli, 2000).

Mental disorders are a diagnosable clinical set of symptoms (Murphy, Barry &Vaughn, 2013) whereas mental health problems is a broader term which includes emotional and behavioural problems that may cause distress in an individual and may arise from a series of risk factors including genetic or environmental aspects (Claveirole & Gaughan, 2011). The term mental health problems/ difficulties have been used in the measure for behavioural and emotional problems in a number of researches (Martyn, Andrews & Byrne, 2014).

Related Literature: Mental health problems, which has an onset during adolescence tend to predict the development of severe disorders such as depression in adulthood, according to several longitudinal studies on adolescents (Essau, Lewinsohn, Olaya, & Seeley, 2014). This could be because of the fact that adolescent anxiety causes more distress due to biological changes during puberty (Hyde, Mezulis, Abramson, 2008). According to a study that was conducted in eight different countries, pointed out that most mental disorder, for example, anxiety disorder, depression, attention-deficit hyperactivity disorder, conduct disorder, substance use disorder and oppositional-defiant disorder showed their first sign of onset during adolescence and as young adults (Kessler et al, 2007). Another study also showed that other mental disorders like schizophrenia, eating disorder and delinquent behaviour also have their peak age of onset during the adolescent period (Wenar & Kerig, 2005).

The National Centre for Education Statistics (2014) stated that in a high school of 750 adolescents, 150 students (10% to 20% worldwide) will experience a mental illness at some point. Studies have indicated that the prevalence of mental health problems i.e behavioural and emotional problems among adolescents is common too with a percentage of 9.8% in Italy, 10.15% in Turkey, 22.5% in Switzerland, 14.1% in Australia, 10.8% in USA and the highest 30.4% in India (Pathak et al, 2011; Sawyer et al., 2008; Erol, 2010; Thurston et al., 2008).

Researchers found that women are significantly more likely than men to develop an anxiety disorder throughout the lifespan (Angst & Dobler-Mikola, 1985; Bruce et al., 2005; Regier et al., 1990); and had higher rates of lifetime diagnosis for each of the anxiety disorders examined, except for social anxiety disorder which showed no gender difference in prevalence (Carmen et al., 2012). Sex differences in the prevalence of anxiety and

depressive disorders; and gender bias in research and in clinical practice as women report more intense, more numerous, and more frequent bodily symptoms than men on all bodily symptoms or only those which are medically unexplained are examined (Arthur et al., 2001); females reporting more somatic symptoms at each level of emotional distress (Piccinelli & Simon, 1997). Studies also provided that gender differences in aggressive behaviour that boys and girls are verbally about equally aggressive, while boys are more physically and girls more indirectly aggressive (Björkqvist, 2017).

Culture is an important factor that plays a role in aggression that some cultures are relatively low on aggression (Keeley 1996). For example, American men resorted to physical aggression more readily than Japanese or Spanish men, whereas Japanese men preferred direct verbal conflict more than their American and Spanish counterparts (Andreu et al.,1998). Asian Americans consistently endorsed symptoms of all four major anxiety disorders (social anxiety disorder, generalized anxiety disorder, panic disorder, and post-traumatic stress disorder) less frequently than any of the other racial groups (Asnaani et al., 2010). Somatization has been linked to other disorders in cultural contexts, including a variety of anxiety-based disorders (Lopez et al., 2011). Somatic symptoms has also been linked to more generalized reports of anxiety and depression (Minhas and Nizami, 2006), as well as specific reports of post-traumatic stress and panic disorder (Boehnlein, 2001) that many non-Western cultural group members exhibit lower levels of interoceptive accuracy may be due to the poor interoceptive abilities (Bogaerts et al., 2008).

Taken together, the aforementioned studies provide essential information on the gender effects within anxiety disorders, somatic and aggression but not examining the prevalence difference across cultures. Thus, to better understand the public health consequences of behavioural disorders in men and women, there is a need for rigorous and detailed information about the impact of gender and culture on the epidemiology of behavioural disorders.

Hypothesis: Grounded on the available literatures provided, the following hypotheses that (i) There will be a different level of anxiety, somatic complain, aggression among the groups (ii) there will be a significantly different relationship between dependent variables, (iii) There will be 'gender' and 'culture' effect on dependent variables, (iv) there will be a significant interaction effect of 'culture and Gender' on dependent variables.

Methodology:

Sample: Four hundred adolescents of Meghalaya, comprising of 2 cultures (200 Khasi-Jaintia adolescents and 200 Garo adolescents), and 2 genders (200 male and 200 female) were randomly sampled by following multistage sampling procedure from the different districts of Meghalaya. The age group of the participants shall be between 14 to 18 years old.

*Design of the study***:** 2 x 2 factorial design {200 Khasi-Jaintia (100 male and 100 female) and 200 Garo (100 male and 100 female)} were employed to determine the levels, relationships, and the independent and interaction effects on dependent variables in the targeted population.

Psychological Tools: Youth Self-Report (YSR, Achenbach, 1991): The scale is used to measure behavioural and emotional problems of 11-18 years old adolescents. It consists of eight subscales which are - *Withdrawn, Somatic Complaints, Anxious/ Depressed, Social Problems, Thought Problems, Attention Problems, Delinquent Behaviour and Aggressive Behaviour.* The YSR can be scored on the total problem scale, which is the sum of the scores of each problem item; high score means high problems. The present study has employed only anxiety, somatic complaints and aggression sub-scale due to time limitation.

Procedures: The necessary permission and consent were taken, the conduction of the test was in accordance with the manuals of the tests and also strictly adhered to the APA ethical codes.

Results: The Results presented in the samples, the raw data were checked to screen out any missing and outlier, done psychometric adequacy for the targeted population of the study. The results of the reliability provided the trustworthiness of the tests/scaled for the population under study (alpha reliability scores were higher than =.63). The descriptive statistics (normal distribution kurtosis and skewness), the Levene Statistic- a test of homogeneity of variance (non-significant) showing the fulfilment of parametric statics analysis. The Khasi showed higher Anxiety (M=10.27, 8.53; t=2.11; p<.05), Somatic Complaints (M=6.07, 3.84; t=1.98; p<.NS) and Aggression (M=11.58; 8.80; t=2.38; p<.05) than Garo samples. Male samples showed lower Anxiety (M=5.65; 9.15; t=2.37; p<.05), and Somatic Complaints (M=3.69, 4.25; t=1.65; p<.05) and but higher Aggression (M=12.35; 10.06; t=1.98; p<.05) than female samples.

The Pearson correlation results showed that a significant positive relationship between anxiety and Somatic complaints (r=.54; p<.01) and with Somatic Complaints (r=.47; p<.01);   whereas

Somatic Complaints and Aggression also showed a positive significant relationship (r= .35; p<.01) conforming to the earlier findings.

The ANOVA (two way) results showed the significant independent effect of culture on Anxiety (F=15.58 ; p<.01), Somatic Complaints (F=1.56; p< NS) and Aggression (F=31.72; p<.01); and also independent gender significant effect on Anxiety (F=11.08 ; p< NS), Somatic Complaints (F=4.12; p< .05) and Aggression (F=30.60; p<.05) among the samples. The results also revealed the interaction effects of Culture and gender on Anxiety F=4.87; p<.01), Somatic Complaints (F=1.77; p< NS) and Aggression (F=11.19; p<.01) among the samples.

Overall results confirmed the objective of the study that (i) different level of anxiety, Somatic Complaints and Aggression were found among the groups; (ii) there was a positive significant relationship between dependent variables; (iii) the results provided the significant independent effect of culture on anxiety and aggression; and gender on Somatic Complaints and aggression as well as significant interaction effect of culture and gender

on anxiety and aggression which indicated that the need of psychological diagnosis for students knowing the possibilities of gender and cultural difference to be able to framed the appropriate psychological intervention for academic success among the students.

Limitations of this study include the cross-sectional design which precludes causal analysis of reported associations and the reliance on retrospective assessment which may be error-prone due to recall bias. It is difficult to rule out the possibility that the observed differences between men and women are somewhat influenced by gender-related differences in the conceptualization and reporting of symptoms in the different culture. Finally, the study did not assess whether professional treatment was sought for a behavioural problem, and did not examine the type of treatment sought. The study recommends future research to explore strategies aimed at reducing the gender and culture-linked economic costs and to examine the reasons why race/ethnicity moderate the association between gender and behavioural problems.

Table 1
Statistical Variation of Behavioural Problems among two Ethnic Groups

Groups	Stats	Anxiety	Somatic	Aggressive
Khasi	Mean	10.27	6.07	11.58
Garo	Mean	8.53	3.84	8.80
	t- test	2.11*	1.98 NS	2.38*
Male	Mean	5.65	3.69	12.32
Female	Mean	9.15	4.22	10.06
	t- test	2.37**	1.65 NS	1.98*
Reliability	alpha	.76	.63	.78
Homogeneity	Levene	.15	.19	.21
Correlations		Anxiety	Somatic	Aggressive
	Anxiety	1	.54**	.47**
	Somatic		1	.35**
	Aggressive			1
F -ratio	Tribe	15.50*	1.56 NS	31.72*
	Gender	1.08 NS	4.12*	30.60*
	Tribe x gender	4.87**	1.77 NS	11.19 **
. Correlation is significant at the 0.01 level (2-tailed). *. Correlation is significant at the 0.05 level (2-tailed).				

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GLOBALIZATION AND HIGHER EDUCATION: INDIAN IMPLICATIONS
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Abstract: *The globalization has been an international phenomenon that attracted various countries. As a process it is in force for more than three decades. It has affected the socio-economic life of people throughout the world, and more so in third world countries like India. Obviously, many sections as well as areas of society have been affected so far. And, one of such areas has been the field of education in India. To be more specific, it is higher education in India that has had numerous implications on account of the process of globalization. The Indian higher education system faces many problems like lack of funds, lack of autonomy, burden of affiliation among others, which in turn affect the qualitative dimension of higher education. On the other hand, the effect of globalization on this education has ensured rapid developments in technology, communication and knowledge economy. In a traditional society like India where a large fraction of people is about first-generation learners still, whose equitable development is of paramount significance. As part of the GATS regime, education has been commoditized and would certainly lead to increasing developmental disparities much more in the days to come. This paper examines how the process of globalization had affected the higher education system in India. Also, it analyses the role of state and government in addressing the issues faced by the higher education system during the course of the globalization process.*
Keywords: *Globalization, Higher Education, Indian Implications*

Concept of Globalization

Of late, the globalization has been used in the expressions of social sciences as well as international affairs very much. Incidentally, the word 'Globalization' was first introduced by an eminent economist Adam Smith in the year 1776. Another economist Theodore Levitt was known for using it in academic works in 1980s. According to David Held, 'globalization may be thought of as the widening, deepening and speeding up of worldwide interconnectedness in all aspects of contemporary social life, from the cultural to the criminal, from the financial to the spiritual (Held et al., 1999). Started as an economic terminology, the globalization came to be associated with many other dimensions of human life at home and outside. Multiple authors had defined it differently. Yet, its usage has gained popularity only in the past three decades more than before. The word 'globalization' gives an impression that the world has become a one entity, geographically and otherwise. It connotes where all the nations join their hands with one another and create a kind of socio-economic environment to do business or any commercial, cultural and educational activities in which every participant nation could be benefited. In the process, the globalization implies competition as well as cooperation among nations and throughout the world.

In other words, the globalization is an umbrella term that refers to growing global connectivity, incorporation and interdependence in the economic, social, technological, cultural, political, and ecological domains. It is a unitary process inclusive of numerous such sub-processes, perhaps as best understood as greater economic interdependence, amplified cultural influence, rapid developments of information technology and innovative governance, besides geopolitical challenges. Globalization has redefined the ingredients and drivers of economic progress over last three decades. The traditional contributors of economic development and economic power such as material resources and manufacture capabilities have been replaced by knowledge and information. Besides, implicit in the system of globalization is the internationalization of the educational system, particularly at the higher education state. This is not peculiar to India alone, but it has become a universal phenomenon (Reddy, 2006). Obviously, globalization has resulted in significant changes in the knowledge economy and ushered in new conditions for the provision of higher education that cater to the skill requirement all across the globe. In fact, the higher educational services have emerged over the last few years as a major economic sector for trade worth a few billion dollars. The key elements of globalization include the knowledge society, information and communication technologies, the market economy, trade liberalization and changes in governance structures. These elements of globalization have impacted significantly the education sector in general and higher education in particular.

Obviously, globalization increases the demand for higher education and for educational quality in any society. Apparently, the process of globalization has enlarged the demand for education in two parts. The first part is about the economic rising payoffs to higher education to global and science-based knowledge and the intensive economy made the university training more of a necessity to get good jobs. The second part is about socio-political,

demographic and democratic ideals that increase pressure on universities to provide access to groups that traditionally have hardly attended universities. In a way, the globalization sounds exciting and makes one feel great and global in several respects such as approach, attitude and changed mindset so as to compete at international level and of course finally look for an elevated quality of life. Viewed in this perspective, knowledge society, information and communication technologies, the market economy, trade liberalization and changes in governance structures as a few elements of globalization have had a significant bearing on higher education. Therefore nations across the world, be they third world or other worlds, have been striving to create the correct educational environment to promote effective teaching and learning so as to achieve the distinctive requirements of globalization.

Indian Education: Unlike many developed countries, India has not yet developed educationally and otherwise. Having been faced with numerous social and economic problems, India has hardly focused on educational development. Besides being a largely traditional society, India has achieved its independence only a few decades ago. Due to colonial rule for over centuries Indian society could not become self-reliant and thus its economic development has been marked by mixed economic policies(www.thehindu.com). In the case of educational system, the British education of western model, besides the influence of English education, had always shown the path and direction of Indian education. Coming to the specific theme of higher education in India, it cannot be different from primary and elementary educational ways. As the process of globalization had affected the other sectors of development, so is the case with the education and higher education sectors in the country.

India has become the youngest populated country in the world, as has been claimed by Indian Prime Minister Narendra Modi at home and abroad. With half its people below the age of 30 years or so, it faces the challenge of educating its youth and preparing them for taking up employment both within the country and outside. In this context, it has been mooted that the entry of foreign education providers would help in a big way. Also, while such educational exchanges have already been happening, they have largely been unregulated. As against several positive expectations with the onset of globalization, there are numerous harmful consequences being noticed in the higher education system in the country.

Although the entry of higher education was associated with British colonialism, Indian State and government had promoted this sector as an important instrument of social development. The quantitative dimension was given a top priority in case of the educational development. More than 800 Universities and Institutions of excellence had surfaced during the past few decades. The quantitative growth has democratized higher education by increasing access to about twenty million students in around 40,000 colleges across the country (Reddy, 2013).. Yet, the qualitative dimension has become a casualty. Except the software professionals, none of our universities and other higher educational institutions has attracted the global agencies. Nor are our millions of our students get employed in reputed institutions of global ranking.

At the commencement of Indian Constitution, all ranks of education, including higher education, were the responsibility of state governments. But this educational sector was placed in the Concurrent List (Both Center and State to have legislative power) after 1976. The Union Government was mostly concerned with the coordinating functions, besides laying broad policy guidelines. Thus, the University Grants Commission (UGC) originally aimed at serving as a regulating and monitoring authority was established at in 1953. Over the years, the UGC was converted into a mere coordinating and recommending body. There are plans to replace it with some other higher educational bodies in the recent times. While the union government became indifferent towards higher education, the state governments enjoyed more powers to control, regulate and promote higher education. Neither the Union nor the state governments had shown any interest in boosting higher education. Thus, monetary and non-monetary support to the higher education was far from satisfactory. And particularly, whatever meager funds for education were allocated that was cornered by the elementary sector, whereas the higher education was at the mercy of some bureaucrats in the government departments.

Besides, the decades of under-investment in education have created shocking shortages of buildings, labs, libraries, toilets and drinking water facilities in the nation's decaying education sector. Although the various finance ministers continue to cite shortage of investible resources for implementing the six percent budgetary proposals, it is common knowledge that given their lack of political will, additional resources cannot be deployed into education only by trimming non-merit subsidies to the middle class and reducing

defense expenditure. Even when the new national policy on Education (NPE) was introduced in 1986 or thereafter, the educational funding has hardly attracted the attention of the policy makers in the country. At times the governments used to impose two percent educational cess towards spending on education, but not much is available for the higher education.

Role of Globalization: As part of the globalization process, education had been incorporated as a service industry under the umbrella of General Agreement on Trade in Services (GATS). A level playing field is what the GATS would enforce, but the field has always been a level only for the traders, not for society at large. In an underdeveloped country like India where a large fraction of people are still first-generation learners, ensuring equitable development is vital. Yet, when education is treated as a tradable commodity, there can be no concessions on social justice patterns. The state and government do not subsidize its educational institutions or support needy students through scholarships or reservation policies, as those would certainly be interpreted as unfair trade practices (www.thehindu.com). And, all the hard-won policies of equity and constitutional guarantees have been reduced to mere rhetoric. In consequence, any disputes that arise in this regime would have to be referred not to the Indian judiciary but to the WTO's Dispute Settlement Body, sadly!

In the words of an eminent educationist Arun Nigvekar (2001), "Globalization can lead to unregulated and poor quality higher education, with the worldwide marketing of fraudulent degrees or other so-called higher education credentials". It seems that the countries like India were to turn into "an increasingly attractive market for foreign universities and hence other nations are going to use GATS' provisions to their advantage". The political regimes were unwilling to revisit the scheme, as they facilitated the three processes of globalization (liberalization, privatization and globalization-LPG), in a big way. Consequently, the new economic reforms had resulted in freezing the public funds to many institutions and in decaying the expenditure on education. For, the free market philosophy has already entered the educational sphere in a big way. Commercialization of education is the order of the day in the states and Centre. Commercial institutions offering specialized education have come up everywhere in the country. In other words, in the name of LPG, the constitutional and social obligations of the Indian state have been diluted for the past three decades or so. As a result, misconceived policy of downsizing of higher education has appeared as an educational menace in the country.

In the wake of globalization process and to cope up with the changing priorities of the elites, the planners were bound to revise their strategies in the education sector. Besides, rapid growth of the software development, electronic communications and allied industries was one of the few achievements of Indian industry in post-independence. Thus, several specialist committees, involving the elites and captains of industry and education, constituted by the Union government were engaged in the process (Aziam Premji, NS Ramaswamy, Kabir Mustafa and others). Obviously, the LPG package has backed the privatization of higher education without realizing the danger of creating some commercial enterprises in the given social hierarchy. In view of this process of globalization, many corporate universities, both foreign and Indian, have been encroaching upon the government institutions unrestrained over the years. Once these institutions became 'self-financing', their course prices have been benchmarked against their global counterparts.

In other words, globalization has yielded many significant changes in the role of state and restructuring of social welfare schemes in education, employment, agriculture and health system in India. And, the process of Globalization had also impacted the education policies in India. In the higher education system it is always the monopoly of upper-middle class and elite groups of the society, which has strengthened their economic base as before. In the last three decades, Indian government has formed various committees, commissions and also different kinds of educational-economic bodies came into existence viz., NAAC and NIRF that would certainly affect the funding aspect of the UGC.

Indian Implications: At once, the globalization has had a multidimensional effect on the higher education system in Indian context. Hence, in the Indian higher education system, there is a serious need of some reforms with particular reference to the wider utilization of information technology, giving productivity dimension to education and emphasis on its research and developmental activities, as education is important to build human capital. Although there are a few positive implications, there are some negative implications following the process of globalization in the country, as are underlined below (Naik, 2015).

• Privatization of higher education: Main content of the Indian higher education has largely been industry-oriented due to the phenomenon of privatization. In this regard, the higher education

system could be radically transformed to meet the new challenges of the 21st century. India is required to set up a chain of educational institutions, which are accredited and globally acceptable to multiple stakeholders. One should also keep in mind that quality can be enhanced only from quality teachers and quality infrastructure, which is possible under the quality leadership.

• Commercialization: Commercialization of education has already deprived many from getting higher education especially in countries like India where illiteracy still prevails and education is a dream to many. The existing policy of globalization of higher education is motivated by profits rather than social justice. This trend is dangerous for Indian society.

• Entry of foreign universities: The Government of India has not just allowed the FDI into higher education, but encouraged it in several ways. The foreign universities are expected to bring in the quality infrastructure in teaching, research as well as physical infrastructure. Also, this can attract the large scale foreign investments into India and also to an extent reverse the ongoing brain drain in the country. However, the government will have to create a level playing field for all such institutions and also ensure that other factors were also considered. Their entry should also increase the qualities in research areas among others, rather than just focus on undergraduate programs.

Viewed in this perspective, providing higher education is a fairly capital-intensive process. More than anything, it is funding that appeared crucial if higher education is strengthened, both quantitatively and qualitatively. It is generally accepted that higher education contributes more to individual career building rather than wider public good. Universities and colleges should make provisions to provide loan and fellowship for research atmosphere. The need for financing of higher education for students, especially those coming from low income households needs special attention. In any case, state can encourage foreign universities to come to India to setup in collaboration with existing Indian institutions, colleges to promote global research activities for sustainable development. Simultaneously, there should be some check on their activities so as to promote the educational interests of vulnerable sections of the Indian society.

To conclude it, in the era of globalization, Indian government is caught up with market-oriented policies that envisaged a process of withdrawal of state from its Constitutional and social obligations once for all. Thus, time has come for Indian government to decide about the nature and extent of globalization that could be productively presented in its socio-economic developmental settings. This is more so in the field of education, which is intimately connected with the development of human resources. For, higher education system is faced with numerous challenges that invariably need state's attention. As long as globalization impacts higher education, the state and government should intervene and also play its balancing role lest the implications would be far reaching.

Therefore, the state and government is expected to set up new institutions and mechanisms that would regulate higher education. A high level committee can be set up so as to suggest a specific reform measures in the changed socio-economic settings in the country. The power of market forces is tremendous and once entered, they can sabotage the public sector and thereby establish their control in higher education. Ultimately, any hasty involvement in this sort of globalized educational market would result in destroying the vital interests of Indian students, and particularly those of the poor and marginalized communities.

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