

PERCEPTION OF CHILD ADOPTION IN AIZAWL, MIZORAM

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**Submitted in partial fulfilment of the requirement of the Degree of Master
of Philosophy in Social Work of Mizoram University, Aizawl**

CERTIFICATE

This is to certify that the dissertation ‘Perception of Child Adoption in Aizawl, Mizoram’ submitted by Sharon Rodingliani for the award of Master of Philosophy in Social Work is carried out under my guidance and incorporates the student’s bona fide research and this has not been submitted for award of any degree in this or any other university or institute of learning.

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Declaration

I, Sharon Rodingliani , do hereby make this declaration that the subject matter of this thesis is the record of work done by me, the contents of this thesis did not form basis of the award of any previous degree to me or to the best of my knowledge to anybody else, and that the thesis has not been submitted by me for any research degree in any other University/ Institution.

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ABBREVIATIONS

1. AIDS	Acquired Immuno Deficiency Syndrome
2. AAY	Antyodaya Anna Yojana
3. AP's	Adoptive Parents
4. APL	Above Poverty Line
5. APWA	American Public Welfare Association
6. BPL	Below Poverty Line
7. CARA	Child Adoption Resource Authority
8. CCCS	Chicago Child Care Society
9. FGD	Focus Group Discussion
10. GOI	Government of India
11. HAMA	Hindu Adoption and Maintenance Act
12. ICHA & AS	Illinois Children's Home and Aid Society
13. NFSH	National Family Health Survey
14. NGO	Non- Governmental Organisation
15. PAP'S	Prospective Adoptive Parents
16. SARA	State Adoption Resource Authority
17. SPSS	Statistical Package for Social Science
18. UNICEF	United Nation's International Children's Emergency Fund
19. UN	United Nations
20. USA	United States of America

CHAPTER 1

INTRODUCTION

The study attempts to understand the dynamics involved in child adoption in Mizoram. It will delve upon the awareness level of people, their attitude towards child adoption and highlight the lived experience of persons involved in child adoption in Mizoram.

This particular chapter highlights the issues related to child adoption as well as the basic concept related to child adoption. It also highlights the legislation pertaining to child adoption and presents a brief statement of the problems as well as objectives of the study.

In early Romanian times, the purpose of adoption was to provide an heir to an adopted child, to preserve family line from extinction and to continue the ceremony of family religious worship. Moreover, before 291 AD, female child could not be adopted nor a female adopt a child. Romanian culture belief and have the attitude that adoption was imitate in nature. The Romanian law indicate that adopter should be at least fifteen years older than the adopted child with the absent of blood related. Clearly, the purpose of Roman adoption law was not concerned with the welfare of the child, but for the strengthening of adopter family. Romanian is a party to Hague Adoption Convention, adoption law in the United States trace its origin to Romania law. On the late in the nineteenth century, the United States formalized its adoption law, based its procedural aspects on Roman law, but originating the social-conscience aspect of adoption which mandated that the adoption be in the best interests of the child. Therefore, adoption between Romania and United States are governed by the requirement of the Convention and laws and regulation implementing the Convention in both US and Romania on April 7, 2012 providing formal information process for adopting a child between the two countries (Infausto, 1969). According to Douglas & Philphot (2002), adoption also existed in the early civilizations of ancient Greece and Rome. They discussed the increasing rate of orphans, destitute and abandoned children in the United Kingdom (UK) and the rate of adoption increasing, decreasing and increasing again as a result of the changing trend of the social system

Bhargava (2005) stated that in the United States (US), the first adoption statute was passed by Massachusetts in 1855. Until the 1920, adoption of infants was not widely accepted as a social practice in the country. Many states had laws prohibiting the separation of a child from the mother during the nursing period. World War I and the influenza outbreak, which resulted in high death rate and low birth rate, led to a corresponding growth of adoption

agencies. Adoptions were largely unregulated with the private brokers arranging them. "Black market" adoptions brought in huge profit to private agencies. This led to the amendment that, prior to legal finalization, the suitability of adoptive parents and the reasons for placement had to be submitted to and approved by the court. According to Reitz & Watson (1992), throughout most of the twentieth-century in the United States, adoption was based on a model of secrecy, a practice which continued until about the early 1970s. At that time, in response to social forces and outcry from birthparents, adopted persons, adoptive parents, and adoption practitioners, adoption practices began a gradual transformation from the secrecy model to an open one, based on increased levels of contact and shared communication.

Although not everyone agrees that blood ties are enough to make a family, research suggests that the dominant North American family ideology defines a real family as the "nuclear family unit of a heterosexual couple and their biological children". The process of adoption differs between countries depending on the socio-cultural settings and the constitution. For example, the adoption process in United Kingdom is backed up by the 1980 Children Act. This law stipulates that the process of adopting should be open and it is aimed at ensuring honesty with the child and the biological parents. Sideways, many governmental and non-governmental agencies as well as other organizations provide counselling to willing couples before embarking on adoption in developed countries as a mandatory prerequisite. These agencies offer necessary emotional guide and support that will assist them to appreciate the realities of adoption (Andersen, 1991).

Adoption in India, too, is as old as the Hindu Law. It is a part of Indian mythology. Little and small part is known about the experience of Indian families that have adopted. Much and a large information is currently used in adoption policy, practice and anecdotes (Groza , 2003). Soon after independence, India adopted the Hindu Adoption and Maintenance Act (HAMA), 1956 under which only the Hindus are allowed to lawfully take a child in adoption. The Act highlights the different sections that are involved in dealing with child adoption in India. Chapter 1- 2 , the Act implies to any person who is Hindu by religion in any forms or development, to any person who is Buddhist, Jainas or Sikhs by religion and to any person who is not Muslim, Christian , Parsi or Jew . It also extends to the whole of India except the state of Jammu and Kashmir. Under this Act, a Hindu male (or female) that is of sound mind and is not a minor can take a son or a daughter in adoption, with the consent of

the wife or husband, if living. A child can be given in adoption only by its father or mother or guardian. Adoption of a son or a daughter is possible only if the adoptive parent does not have a Hindu son, son's son, or Hindu daughter or son's daughter living. In case the adoptive parent and child belong to the same sex, an age difference of twenty-one years is stipulated.

However, the milestone of child adoption in India was realised when an universal law of adoption was passed through the Juvenile Justice (Care and Protection of Children) Act was passed in 2000 which mandate 'legal adoption' as the best resort in rehabilitation and reintegration of abandoned and surrendered children. The objective of the CARA (2015) guidelines is 'to provide a sound basis for adoption'. The major premise that the guidelines are based on is that a family, on failing which a familial environment is best suited for the balanced development of a child. CARA mandate a liaison with Indian diplomatic missions abroad to prevent, neglect, maltreatment, exploitation or abuse and to maintain and focus on unobtrusive and watch over welfare and progress of such children. 'The best interest of a child' means the basic for any decision taken regarding the child to ensure fulfilment of his basic rights and needs, identity, social well-being, physical, emotional and intellectual development.

According to the Mizo Customary Law on adoption, Section 96-100 states that destitute, abandoned and orphaned children can be adopted by normal, sound-mind agreement between the couples with minimum age of 21. Under the customary law, both the parents, if agree can give away the child for adoption. However, in the case of divorce or separation the consent of both the parents needs to be taken before giving for adoption. If a child is abandoned by father or mother, the remaining parent's agreement is required. In the matters of orphan child, the agreement of the close-knit relatives is required. Consent letter is required to give by adoptee, adoptive parents, adoptee's biological parents or relatives looking after a child, two adult witness and community leaders. A child have to be treated same as a biological children by the adoptive parents. Under section 44, adoptive parents who mistreat the adopted child can be punished (Awia, 2005).

Apart from this custom, Mizoram also adopted the Mizoram Juvenile Justice (Care and Protection of Children) Rules in 2003. This was a positive reaction to the Juvenile Justice (Care and Protection of Children) Act, 2000. Because of this development, soon after, adoption procedures became legalised that confirmed the Rights of Children in Mizoram. At present, according to State Adoption Resource Agency (SARA), there are 4 registered

adoption agencies in Mizoram. Majority of them are concentrated in Aizawl District. Only one is outside the capital. Among them, only one is registered for both in-country and inter-country adoption and the remaining are for in-country adoption only. Since, 2005 to 2015, the number of in-country adoption was 230 (125 boys and 105 girls) and inter-country adoption was 21 (12 boys and 9 girls). We therefore see that, legal adoption in Mizoram has become a natural practice, though there are instances where legal adoption is not done due to ignorance and lack of awareness in many parts of the State.

UNICEF (2005) showed that there are large numbers of orphan between the ages of birth to 14 years. From this number of orphans various research studies estimate that from 13-17 millions are living on the streets, most of them are complete orphans without mother and father to survive they resort to begging, crime prostitution etc. These children need permanent loving family like homes where they can raise with well-trained loving individuals providing the role of parents. The emergence of child welfare services in the West influenced the Indian approach to children's welfare. The independence movement, and the various social reforms it initiated, helps in recognizing the Western philosophy of welfare as opposed to charity. The western educated Indians, who returned to work in India, helped bring about this welfare-oriented change. According to Bharat (2002), India is a multicultural, multilingual, and multi-religious country. As such, it is a huge undertaking to identify all the complexities that affect adoption policy and practice throughout the country. It is therefore necessary to have research-based information on the issues in Indian adoptions. Children comprise about one-third of the population of India, and about 4 percent (over 1,200,000 children) are estimated to be orphaned.

According to the National Policy for children (1974), 'The nation's children are a supremely important asset. Their nurture and solicitude are our responsibility. Children's programmes should find a prominent part in our national plans for The development of human resources, so that our children grow up to become robust citizens, physically fit, mentally alert and morally healthy, endowed with the skills and motivations needed by society. Equal opportunities for development to all children during the period of growth should be our aim, for this would serve our larger purpose of reducing inequality and ensuring social justice' (GOI,1974).

As such, children needs basic necessities for his or her bio-psycho social development. Apart from these basic needs, children also require a safe and secure environment. According to Dobowitz, basic needs include adequate food, clothing, a home, health care, education, supervision and protection from environment hazards, nurturance, affection, support and love. Jha (2001) also states that needs of the child include healthful food, adequate clothing, comfortable home with love and understanding, educational facilities, health services and recreational activities (In Pachuau, 2015). Therefore, it becomes imperative for children with such needs to be provided provisions through adoption which can ultimately suffice the needs of children.

According to Gokhale (1976), adoption is not a panacea for the multiple problems that cause children to be orphaned or abandoned. However, it is a vital component in a system of care that promotes permanency and well-being for children. Adoption is the best means to restore family life to a child deprived of his or her biological family. Hoksbergan &Gokhale (1986) also states that child adoption is seen as a very important service to children in which the best interest of a child is given the utmost priority. In many countries, there are well defined laws and systematic procedures governing child adoption. Today, child adoption is guided by principles of child welfare and the United Nations declaration on the rights of the child to a family and a secure future. Popene (1993) also states that not only adult, all children really and clearly want family in their lives longing for special and hopeful life-long from an emotional binding that family relationship and environment can bring. Therefore, adoptive family should ensure and know that every child should have a permanent and comfortable loving home (In Bart & Berry 1988).

1.1 Concepts related to Child Adoption

1.1.1 Child

The UN Convention on the Rights of the Child 1989 defines a child as ‘a human being below the age of 18 years unless under the law applicable to the child, majority is attained earlier’.

1.1.2 Child Adoption

According to the Mizoram Juvenile Justice (Care and Protection of Children) Rules 2003, Adoption means, '*taking permanent custody and responsibility of a juvenile or a child covered under this Act, who shall have pari -passu rights of a natural born child*'.

There are two types of adoption, that of in-country and inter-country adoption. In-country adoption refers to adoption of a child born in one state by parents who are residents of other state within the country. Inter-country adoption on the other hand refers to adoption of a child born in one country by parents who are residents of another country. Apart from the above concept used in child adoption i.e. In-state adoption. In state adoption refers to adoption of a child by the parent(s) who are residing within the same state as the child. The whole idea behind in-state adoption is that the child integrates best within the state of his or her origin because the child is able to identify best in cultural milieu that is closest to the child's origin, and then the child may be rehabilitated through in-country or inter-country.

1.1.3 Prospective adoptive parents

Prospective Adoptive Parents are those parents, single or married, who wish to adopt a child (ren) and are registered under the adoption agencies. They have to undergo, certain legal procedures as well as investigations to be found fit for adopting a child.

1.1.4 Adoptive parents

Adoptive Parents are those parents, single or married, who have already adopted a child (ren) through legal proceedings.

1.1.5 Perception

According to Joshi K (2004), "Perception denotes sensory experience which has gain meaning and significance. When as a result of learning experience, one understands the relationship of objects which were previously raw, undifferentiated sensory experience; he or she said to perceive these objects. Perception is thus, the awareness of objects, relationship and events, including such activities as recognising, observing and discriminating. These activities enable us to organise and interpret stimuli we receive into meaningful knowledge of the world."

1.2 Statement of the Problem

With the new developments of Universal law in child adoption in India found in recent enactment of the Juvenile Justice (Care and Protection of children) Act 2000, there is much need for the care and protection of the increasing orphans, destitute and abandoned children in Mizoram. As such, a study is of essence in understanding the nature, view and opinion of the Mizo people. The actual awareness and attitude of the people on adoption remains unknown and many problems arise in promoting adoption. There is lack of awareness about child adoption among the people of Mizoram and informal adoption takes place without consent of Law. People in the community like to talk about the adopted child and the family, where adopted children are stigmatized. Mostly, those who are deserted, abandoned and destitute children are not given for adoption. They, instead, remain under the custody of relatives where they are not treated as natural born children or kept in homes. With this view, a careful study of the people's level of awareness, attitude and their relationship relating to child adoption is the need of the hour in Mizoram. Apart from this there is little knowledge about the prospective adoptive parents and the adoptive parents too. Therefore, this study will delve into an in-depth understanding of couples and parents involved in child adoption.

1.3 Research Gap

In Mizoram, though legal adoption takes place through adoption services initiated by the government and non-government agencies, there is very little research done so far in the State. Firstly, there is no data on awareness level on child adoption which is very necessary in the promotion of child adoption in Mizoram, which can ultimately reduce vulnerable children. Secondly, there is no study on the attitude of people on child adoption is also missing. Attitudes of the people towards child adoption are important in understanding the challenges relating to child adoption and the ways by which adoption can be promoted in Mizoram. Thirdly, there is no study on the relationship between awareness and attitude of the people on child adoption. If there is, then we can arrive at certain answers that will help in promoting both. Fourthly, since child adoption involves couples, an in-depth understanding is required to reveal the lived experience of those involve in child adoption. This will help us in understanding the dynamics of child adoption in Mizoram.

1.4 Objectives

1. To find out the level of awareness among Mizo adults on child adoption.
2. To assess the attitude towards child adoption among Mizo adults.

3. To find out the relationship between level of awareness and attitude.
4. To have an in-depth understanding of Prospective Adoptive Parents and Adoptive Parents about adoption dynamics.

1.5. Chapter Scheme

CHAPTER I	: INTRODUCTION
CHAPTER II	: REVIEW OF LITERATURE
CHAPTER III	: METHODOLOGY
CHAPTER IV	: RESULTS AND DISCUSSION
CHAPTER V	: CONCLUSION

CHAPTER II

REVIEW OF LITERATURE

Review of literature forms the foundation of social research. And it is required for understanding the theoretical background of the research problem, identifying the appropriate dimensions of that research problem and helps in developing appropriate dimensions of the research studies. This section presents an overview of literature and research gaps identified from the point of social policy and social work practice.

2.1 Theories related to Child Adoption

According to Attitude Theory by Ajzen(2001), attitudes are acquired through experience, in addition to exert a directive influence on overt responses and it means an evaluative response to an object or event. In addition to it, Delamater (2000) stated that among other things, the experiences involve linkages with other individuals, groups, social organizations, and institutions based on such constructs as gender, race, religion, education, and social class. Therefore, a person's attitudes can be likely to reflect her or his location.

According to Attachment Theory, early care giving relationship influences a child interaction pattern. Due to their past share experience that can include abuse, neglect, rejection and/or abandonment children can have an insecure attachment history. With the bonding experience that takes place between the child/parent that is based primarily on security, proximity and safety. The theory states that attachment seems to originate from a biological desire for proximity or closeness. In addition, it may meet a survival need, whereby children seek the protection of their caregivers (Howes and Segal 1993).

The quality of attachment relationship can be influenced and shaped by the characteristics of a child. Especially, it can be shaped by primary caregiver (e.g.-mother) and the social environment. The child perspectives grow and interrelate with the attachment history. Attachment theory suggests that very young children develop internal models of the relationship between themselves and their primary caregiver based upon their past shared experiences (Ainsworth *et al.*, 1978).

2.2 International Scenario

Hollingworth, (2003) conducted a study of public attitude towards adoption disruption in US. Measured by an item of "Once people have adopted a particular child, do you think they should be permitted to change their minds, if the child has severe behavioural problems,

or should they be required to keep the child they adopted?" Majority of the respondent have a strong attitude that adoptive parents should be required to keep a child while, 23 per cent believed adoptive parents should be permitted to change their minds and 6.6 per cent did not know or gave no answer. The findings suggest that family life educators and those who are connecting in the provision of psycho-educational service should first educate themselves about the special circumstances surrounding current and contemporary adoption and social stigma associated with being adopted.

The inter-country adoption policy embraced by UNICEF (UNICEF, 2004) and many international NGOs is that the optimal strategy for promoting children's well-being is to provide support for families so that children can be raised by their own parents or by their extended families. If those options are not possible, then efforts should be made to place children with adoptive families within their own countries. If those efforts fail, one option is placement in international adoption. Thus, the policy underscores the importance of identifying barriers to within-country adoption that may be associated with the increased use of a less-preferable option, international adoption (Gibson 2006).

Maill (1993) conducted a study of community attitude towards infertility and attitude towards child adoption in Canada with the sample size of 150 respondents (71 males and 79 females). Majority of the respondents support the idea that biological parenting and adoptive parenting are basically the same. The respondents felt that adopting a child was more risk regarding genetic past and problematic. Male respondents supported adoption over donor reproductive technologies than female. Majority of the respondents supported child adoption than abortion. Kohut (1984) states that adoptive parents have to cope with complex and special task that are different and dissimilar from those facing birth parents.

China implemented a one-child policy in 1979 to respond to concerns about the negative impact of rapid population growth on economic development. According to Johansson's (1995) estimated a total of about 6 million adopted children lived in China in 1988. Although adoption in China has increased and it has affected a large number of children (especially girls) and families knowledge about Chinese adoption practices is very limited. China's Pronatalist culture stigmatizes childlessness. Childless couples, especially women, have experienced disapproval, discord in sexual and marital relationships, and poor relations with in-laws and marriage breakdown. Because of the stigma attached to childlessness. Adoption, and specifically adoption of girls, increased after 1978, following

the implementation of the one-child population policy. Childless women had a significantly higher probability of adopting a child than women with children and they showed little sex preference in adoption. Women with birth children used adoption to secure a child of the 'missing' sex. Women who had experienced the death of a child were more likely to adopt than those who had not (In Liu , 2004).

Adoption is a way of growing family in Portugal. A child has the highest chance in adoption when his/her birth family was proven incapable of providing for his/her all terms development. Presently, 8470 Portuguese children and youngster are in residential and foster care. The adopted child has the possibility of growing in the environment, which fits his/her, needs with features. The families in Portugal are given a chance to adopt. A study of 125 adoptive parents-95 mothers with 30 fathers (31-59 years) adopted a child between 3-15years of age, 79 adoptive parents had spoken to their adopted children about adoption, while the other did not mention about adoption to their children. It found that parents postponed adoption revelation to the time when children started school because of afraid in possibility of telling about adoption by someone else at school. Also focus that community's acceptance and social insight on adoption can influence the process of adoption communication openness within the family (Ducharne&Soares, 2016).

March (2005) studied that Community attitudes toward birth fathers were examined using 82 exploratory qualitative interviews and 706 survey respondents in Canada. Community attitudes were more positive toward birth fathers raising their children over adoption, when birth mothers were unable or unwilling to parent the child. Overall, respondents considered birth fathers choosing adoption as responsible, caring, and unselfish. However, women disproportionately considered birth fathers choosing adoption as irresponsible and uncaring. It considered that these fathers were too young, unable to provide, or powerless against the birth mother and her wishes.

Vreeman *et al*(2012), carried out a study on “Community Perspective On Research Consent Involving Vulnerable Children in western Kenya ” results from 108 participants in Western Kenya participants revealed generally positive attitudes towards involving vulnerable children in research, largely because they assumed children would directly benefit. The researchers felt that research could be preventive from negative things from happening be providing both the children and parents with information and education. The study highlighted that participants stress vulnerable children should be treated equally, fairly and at

par with the rest. Participants described that vulnerabilities faced by the orphans are including malnutrition, physical abuse and being denied access to school or care. The idea that children 'be taken' in order to have their physical, emotional and educational needs are met in the way that can lead to adoption.

David (2011) addressed there is a lack of sufficient professional knowledge can lead to bias in the professional- decision making process regarding child adoption in Israel, According to the Israeli Child Adoption Act of 1980, adoption is defined as a legal act that brings to an end the child-parent relationship , all the rights and obligations between the biological parent and the child and instead creates family relation between the adoptee and the adoptive parent by granting the later all the authority, rights and obligations that usually exist between a parent and a child; blood ties are severed and alternative legal family relationships of adoptive parenthood, which are lasting and almost irrevocable, are formed. A decision of adoption thus has far-reaching consequences for the future of the child-parent relationship as well as for the child's sense of identity and emotional well-being.

Griffith (1991) states that most Western societies use formal legal procedures to arrange the adoption of third party, non-kin family member , he also conducted the studied on an open-ended 60 interview reunited adult adoptees. The respondent reported discrimination from others who question their unknown biological kinship ties and events surrounding their conception, birth and relinquishment.

Guthrie & Grossman (1999), in their study highlighted three major types of adoption viz., family preservation, family creation and family recreation-adoption. In Colonial America, before the adoption statutes were enacted, adults informally "adopted" children related to them by blood or marriage to keep families and family money together. In Colonial America, long before the first adoption statutes were enacted, the "putting out" of children was the way the colonists cared for orphans. 22. 1% of the adoptions in the study-an older adult or couple sought to adopt a young relative or relatives to preserve family ties, family heritage, and family wealth. In family creation, during the progressive era, a younger couple sought to create a brand new family, or add to an existing one, by adopting a child, generally a "dependent" child, to whom the couple was unrelated.

Herman (2002), focused on the past experience towards child adoption that it has not come naturally. During the 20th century, in the United States a majority of the children adopted were probably placed with non relatives, but a significant number have been adopted by natural relatives and step parents especially since 1970. It is necessary of creating in a

therapeutic way that involved a more than accumulating the knowledge to make families up well rather than poorly for a child to grow up. As adoption is purely social relationship created by law premise, view as more risky than either kinship cemented by natural alone or kinship defined at once by nature and law. Increasing the human and child trafficking also require a formal a legal reform and regulation of international adoption process.

On the article, 'Influence of Risk History and Adoption Preparation on Post-Adoption service in the US Adoption' focus on the adoptive family development, the system perceive on emotional and behavioural subsystem among the adoption triad (adopted child, adoptive family and birth family). Risk factor or environmental risk factor can relate to influence outside a child, history of child maltreatment and history of out of home placement. (Wind et al, 2007).

Only little positive attention and attitude has been paid by the society towards adoptions particularly and the impact on the adoptive family. In North American society, two major fertility norms predominate: all married couples should reproduce, and all married couples should want to reproduce. Certainly, whether voluntary or involuntary childless they are considered a form of deviant behaviour in that it is statistically unusual and violates prevailing norms of acceptable conduct. In a society that values and ideal fertility, childlessness becomes an attribute of the individual which can be discrediting or stigmatizing (Goff man, 1963). In another study by Veevers, it depicted that parents who are voluntarily childless or childless by choice are stigmatization (Veevers, 1972). Ward (1981) observed that society gives point to the adoptive parents in the community that they are not the real parents. The society read the adoptees in searching for the true colour and reality that is their biological background.

Miall (1996) conducted a study on "Are Adopted children and their parents face greater risk for negative outcomes?" across a sample size of 72 adopted children and 72 adoptive parents drawn from NSFH data in the US. The finding pointed out that, parents saw their adopted children as equally able and capable in their social interaction. The adoptive parents were not found to be more at risk than the biological counterpart. The overall well being are positive especially in terms of mental status e.g. - depression, self-esteem. The finding also depicted that parenting behaviour which were frequently used includes positive behaviour such as hugging and praising to their adopted child. On the other hand, used of negative

behaviour such as yelling and spanking to their adopted children was infrequent. It focus that researcher view adoption as one of the several ways that families are formed and begin to focus on the normal developmental issues that arise in adoptive families, as well as their strengths. Uncertainty of the adoption process (eg. not knowing when the child will arrive), social stigma and reaction of family and friends may affect their adoptive parent's psychological health. (Borders et al 1998).

According to Bartholet (1993) cited in Miall (1996) mention that, "Infertile couples are usually provided with information as they pushed away from the adoption world by negative message from numerous sources telling them that adoption is an inherently inferior from parenting". He further observed that society drives away the infertile away from adoption and the societal preference is more towards biological reproduction.

According to Borders(1998) states that whenever researcher frame a question from a deficiency perspective, they find deficiencies in adoptive families which result to the stigmatization of adoption that is express to some extent by research literature characterised by a deficit approach where by adoptive family is seen typically in a less positive light than the traditional family. The stigmatization of adoptive family members occur in the society, they are not the only ones whose lives have been and continue to be adversely affected by disparaging cultural attitudes toward adoption. Women who have given birth out-of-wedlock have been poorly treated and marginalized both in society at large and in the adoption system (Gordon, 1985).

Miall (1987) studied on the infertile adoptive mother, identified three major stigmatization theme. (a) Because a biological tie is supposed to be important for bonding and love, adoptive families are considered second best (b) because of their unknown genetic past, adopted children are viewed as second rate(c) because they are not biologically related to their children; adoptive parents are not considered to be real parents.

The fear of further stigmatization and victim-blaming might keep adoptive parents away from seeking help and assistance from social service and adoption agencies. Also, due to the fear of stigmatization and chance of problems occur adoptive parents leads to the failure to recognize adoption institution that provide post-adoption services that can help adoptive families to deal with particular issue of the adoption process (Smith & Howard,

1999). Rufener (2006) found that Guatemala place and provide large number of children for international adoption , men hold less favourable attitudes toward adoption than do women and women held more democratic attitudes toward women's roles than men did and women had more favourable beliefs about adoption than men did.

Brodzinsky *et al* (1984) revealed that one of the most difficult set of problem face by adoptive parents are those dealing with the adoption-revelation process, when and what to tell a children about their adoptive status and how to handle the persistent questions about adoption that inevitably arise over the course of development and mentally stress can be the cause of adoption related and experience of stigma from the person who do not involve in adoption process. Wegar describes how community attitudes toward adoption, illegitimacy and infertility have been integrated as part of social policy, adoption research, and social work practice. The focus on "negative" versus "positive" in child adoption outcomes contributes to the sense of social stigma experienced by adoptive families, it is necessary to continually confront their secondary status as non-biologically related family members (March, & Miall, 2000).

According to Kirk (1964), In order to examine the role of informal social response in the emergence of adoptive parent status as a discreditable attribute for infertile women who adopt. Seventy-one involuntarily childless women detailed their perceptions of societal beliefs about adoption. In the absence of blood ties, the respondents' perceptions of societal beliefs about adoption contained strong elements of stigmatization. In 1953 he analysis the community statements towards child adoption, he observe that the respondent felt the biological relationship was much better than adoption. Awareness and level of attitude of community have a large influence upon the adoptive parents.

Fravel& Boss (2004) conducted a study of 163 birthmother and find out that of the birthmothers were teenager when the child was born. The birthmother revealed that the adopted child remain psychologically present to them not only on special occasion but day to day life.

Ehear& Power (1995) highlighted that child adoption is experience from the past experience till today's world in every culture aspect. The ideology of family is influence by the social construction. Even though, the adoptive parents and adopted child have the separate past experience when coming to form family they usually have a little commonness,

they can understand themselves by drawing the past experience, understand the present and project to the future. Wrobel *et al* (1996) have highlighted various impacts in adoption relationship to understand the link between the differing styles of communication found in various levels of openness adoption and children's development, four child outcomes are examined in this report. Child is satisfying with the existing level of openness in the adoptive relationship, curiosity about one's birthparents, global self-image, and understanding of adoption are indicate to the child's adjustment around issues related to their involvement in communication about adoption. The information about the child real parents can lower the child's self-esteem but neither can move them to levels of understanding that are beyond their cognitive capabilities to reach.

The position of loving or rejecting parental behaviour has pervasive influence on the child. Children who experience the psychological pain of parental rejection tend to obvious show sign of maladjustment examples can include excessive anxiety, delinquency or autism (Medinnus,1965).

Bartholet (1993), focus on the societal definition of parenthood in terms of 'blood bonds' may continually challenge the adoptive parents' sense of entitlement to parent even after the losses associated with not having a biological child have been substantially grieved. In addition to this Weger (1995) states that the exaggerated and blown up attribution of psychopathology among adoptees and adoptive parents may also be due to stigmatization. Developmental study of young children's beliefs about adoption indicated significantly more negative attributions of adoptees by non-adopted children than by adopted children themselves. Charlene (1987) also revealed that in knowing the fact 'adoption' is often the best solution for children. Social worker must re-examine attitude which inadvertently stigmatize adoptive parents. It is not argued that adopting a child is the same as giving birth to one. Positive adoption experiences can be built around the acknowledgement of a difference within adoptive families. It is time to acknowledge however, that children are not always better off remaining with biological parents (In Leon, 2002).

Colton et al (1999) highlight the perceptions of social disqualification or 'stigma' that service users attributes to public child welfare services in random samples of service users taken from Netherland, a part of Spain (Catalonia) and a part of the United Kingdom (Wales).

It was found that, all the three samples, foster and residential care invoked the greatest sense of stigma, while the health related and the preventive family services were perceived as the least stigmatizing types of services. Hamilton & Orme (1987) focus the importance of assessment parental knowledge and skills towards child raising and the requirement and importance in various setting of social work practice example- child welfare services and child-parent relationship. Social worker need to provide the child-raising information to the parents for the purpose of strengthening parent-child relationship and preventing parent-child problems. The inadequate little parental knowledge of normative child development implicated to the factor of child abuse, child neglect and excessive physical punishment.

Short (2008) focus that rights are very valuable and helpful tools especially in the context of child adoption, it played an important role to protect the vulnerable and marginalised, to ensure the interest and needs that is needed to considered. The state has a duties and responsibilities towards child adoption. A rights-based approach plays an invaluable role in helping to delineate, extend, and reinforce the state's duties and responsibilities throughout the child adoption process. Right- based approach view that the state core responsibility is to respect the integrity of the life changing existing family under legal effect of all the member of the adoption trait because the state holds more extensive responsibilities. Human rights paradigm need to engage successfully to strengthen and extent the state duties and responsibilities in child adoption process.

Children's genotypes and their social relationships are correlated and link throughout their development and the parental heritable traits that influence their parenting styles are also transmitted to children and influence their children's adjustment (Reiss ,2005). Hermann (2010) focus that various circumstances in developing countries such as war, natural disaster and AIDS render many children, orphan, alone and desperate in need of family, with the chaos of poverty, death and destruction. The realisation of the simple and humanitarian by large number of adults adoptive parents who are willing and to provide a home and support for the children in need of care and protection are united in the United States with destitute children in developing children around the world. As a result, the popularity of international adoption continues to rise.

Nalavany *et al*(2009) focusing on the context of children with special needs, families who adopt a child with behavioural problems in order to cope with the challenges and

difficulties, the pre-adoption program or services that provide necessary information for the adoptive family is demand. Coping and psychological preparation are valuable. Adoptive families too have to focus on the intervention, prevention and services needs as do birth families. Nelson (1985) had studied 177 families who adopted children with special needs, Majority of the respondent felt less satisfied with adopted children who cannot easily establish social relationship and mistrustful behaviour.

Espejo (2002) view on the internet based adoption. Adoption services are increasing being facilitated through the internet, the particular adoption web sites offers resources and information. Adoption triad includes birth parents, adoptive parents and adoptee. Caldwell (2004) noted that ‘ internet assisted adoptions can be more time and cost efficient than traditional adoption’. But there is a chance of exploitation of children in becoming children in commodities in the process and risk to adoptive parents too that those who are decide to adopt as a result of infertility can experience an increase sense of urgency and even desperation(In Roby & White, 2010).

According to McKenzie (1993), society has always acted inconsistently toward birthparents of vulnerable children. With the development of a "psychological model" for abuse and neglect in the 1960s, there was an increased belief that neglect and abuse were inter-generational pathological problems. This way of thinking led to an increase in the numbers of children removed from their families. In early times, special institutions or orphanages were setup for taking care of their physical needs. Charity thus ensured protection to these needy but in a limited way. Society looked down upon these children who had an unknown past and who were mainly born to unwed mothers. The social stigma attached to out-of-wedlock pregnancies resulted in the abandonment of such babies who were destined to spend their life in children's homes and institutions.

On the studies made by March (1995), in Canada on “Perception of Adoption as Social Stigma” with method involved a 15-month period of participant observation and technique involved open-ended interviews with a sample of adult adoptees, it was found that the adult adoptees experienced a sense of being stigmatized by the society asking about the birth mother. Discrimination by people in the society questioning adoptive parent-child bond and position within the adoptive family structure.

The Catholic Charities partnered with the National Research Centre for Child and Family Services of The Catholic University of America (2002), conducted a study on 'Preparing parents for Adoption: An agency experience'. Their findings reveal that most birth parents do not regret their adoption decision and do not wish for the return of the adopted child and adoptive parents' feelings toward birth parents affect how adoptive children view themselves.

Pearlmutter (2008) conducted a study on 'Romanian Adoptees and Pre-adoptive Care: A Strengths Perspective'. In her findings, more than half of the respondents reported that the adoption had progressed according to their expectations. However, more than 13 per cent of the families indicated that the adoption has been more challenging than they had expected. Almost all families stated that they had never considered ending the adoption. Most families had been in contact with other adoptive families, and the majority had found the experience to be very or somewhat helpful.

According to Doty (1981), the disruption or dissolution of an adoption affects the child, family, and adoption worker. However, a national telephone survey of 916 members of the general public in the U. S. revealed that only 23 per cent believe parents should be permitted to return an adopted child when the child has severe behaviour problems; 58 per cent felt parents should be required to keep the child; 12 per cent said "it depends;" and 7per cent "didn't know" or did not give an answer. Members of the public older than 29 years and with some college education were more likely to see disruption or dissolution as acceptable.

According to the American Public Welfare Association (APWA), there were 429,000 children in foster care in the United States as on June 1992, 52% increase during the past 5 years. 15% and 20% of the children in foster care ultimately have adoption plan, there may be as 85,000 children today who need adoption planning and services. Reporting that, numbers of infants and young children coming into-out of home care as a result of parental addiction. (McKenzie 1993). Peraz (1998) on reviewing the Yale Law and Policy, bureaucratic resistance in US hurt black children because it delays permanent placements. The federal adoption financial backing is an allowable solution to the difficulties of placing minority children in adoptive homes. On average, minority children wait twice as long as non-minority children before being matched with a parent. Although there are long lists of white adults wanting to adopt them.

Cullen (2003) found that adoptive parents face ordinary and extraordinary stresses. Adoptive parents face stressful individual and collective role transition challenges as they anticipate not only forming a new adoptive family, but development tasks of bonding with and raising children, achieving family unity, promoting child growth, participating in schooling, and maintaining financial security.

Goody(1969), in his article ‘ Adoption in cross – Cultural Perspective ’mentioning about Child Adoption in various country like China ,India, Africa, Greece and Rome, that it plays a traditional law of many societies. The function of adoption in Western Europe includes providing homes for orphan and children of impaired families, to provide childless couples with social progeny and to provide individual or couple with an heir to their property. In English law the effect of an adoption order is that the child 'should rank for legal purposes as the child of its adopter and cease to be regarded as the child of its parents'.

Hopkinson (1920) highlight the law of adoption of various countries India, Roman, France, Germany and English Law and make clear statement that legal recognition is necessary and required to safeguard the interest of a child also to secure those who bring up a child in order not to deprived of them except for some good reason affecting the welfare of the children. In addition to this, Kirk (1981) states that the increased acceptability of open adoption records might now reflect a greater societal acceptance of adoption in general in that it no longer needs to be concealed. In spite of these possibilities, a majority of the adoptive mother appeared to believe that in the larger society, the adoptive families are devalued because of the lack of biological ties. The experience of generable to a larger population of infertile adoptive parents or not, as they support the contention that further research is needed on community sentiments, which may be contributing to the perception of stigma.

According to Goody (1969), adoption is divided into three main parts, firstly includes providing homes for orphan, bastards and children of impaired. Secondly, to provides childless couples with social progeny. Thirdly, to provide couple or an individual with an heir to their property. Adoptive family need to decide how to help their adoptive child connect with his/her cultural, racial heritage and faith-based tradition; it has been observed that living in an integrated community in which children can relate to families with similar origins does support both the development of family formation and the adoptive child’s identity (Feigelman, 2000).

Ferriera (2012) states that not every child have the rights and fortunate enough to born into a family environment. As family is the central organized unit structure within a society. In Boswana, adoption is possible in terms either custom or statues. Statutory adoption is a legal process by which parental rights of a child's biological parents are put out and replaced by a set of legal relation between the child and his/her adoptive parents. The relationship of parent and child is created between persons who are not necessarily biologically so related. While the relationship between the child and its biological parents is legally terminated, a new legal relationship is created between the child and the adoption parents. After the adoption, the child is, for all purposes, treated as the legitimate child of his/her adoptive parents. Fea (1955) indicates that there is a lack of appreciation of the many problems involved in child adoption with relating to an adoptive parents from the tragedy of failure and consequent need for safeguards to protect the child from unwise placement he focus that the later age of adoption the greater chance of behavioural disorder.

Johnson(1969) focus there is a dearth of the problem knowledge about attitude towards adoption and so little systematic information has been has been gathered and collect about the attitude, belief and values about adoption. For example like question can be raise once knowledge as to what attitude that can influence socialization process. Kirk pointed out that in our society there is no preparation mentally or physically for the consequence of infertility in marriage or childbearing outside marriage.

The study was a descriptive qualitative study that utilized focus group discussion (FGD) of community people of married adults in Nigeria. Qualitative study method was chosen because of its usefulness in exploration of people's knowledge, views and experiences. The participants had heard about the adoption requirement, prevalence and services rendered. The participants said adoption is not common in their community; the female group considered adoption as the last hope for the childless and adoption does not remove the stigma of being barren or childless. Male perceive that people living beside the person who adopts a child may not have a good attitude towards them. The peripheral male group said they disliked adoption because 'they could not even take care of their own children and not want to talk of another person's child'. Also participants said that some people belief that an adopted child is a bastard and that such children would destroy their homes (Oladokunet *al* 2009).

The first adoption laws implemented in North America included a secrecy and confidential clause sealing adopted children's original birth records and restricting the release of their biological background information (Benet, 1976).

Kirk (1953) on his analysis of community sentiments towards adoption, he observed that his respondents felt in term of social attitude, respondent perceived that their lack of biological ties to their adopted children rendered them inferior to the individuals who biological reproduced regardless of their widespread social parenting.

In the late 1990's, a majority of the American reported that favourable attitude towards adoption. They have conviction that adoptee were prone to academic, emotional , behaviour, substance abuse and medical problems and belief that adoptees were less likely to achieve life content like happiness, adjustment and self-confidence. The adoption participants live under a sign of stigmatised difference (Herman, 2007)

The widespread practice of Trans-racial adoption is widespread practice in the USA by beginning to adopt of orphan and abandoned Japanese and Chinese children in the mid 1950 following Korean War. In the late 1960's, the legalization of abortion ,increased availability of birth control and a decline in stigma towards single mothers significantly reduced the number of White infants available for adoption (Curtis, 1996).

Homans (2002) on the article "Adoption and essentialism" she focus on her experience towards International child adoption from US. Signing from one agency then another and they investigate foreign adoption programs of few countries that would consent to place a baby to a mother over forty years and one biological child. They had no preferences about the sex, race, ethnicity, or national origin of the child. Legally mandated process of examining home-study, writing autobiography, filling up questionnaire about belief and view on child-rearing and attitude about mixed-race family. She preferred adoption from China seemed politically the least reprehensible choice and after six months of submitted paper work to China they receive a formally adopted baby from China.

All family members are adopted and not just the child who goes through a recognized formal adoption procedure. So-called 'family' are created by adoption process by adopting spouse each other by saying the appropriate words. When parents tell the child or which the child hears from others, results in unquestioned acceptance of the child as a family member by parents, grandparents, relatives, and society in general. The study on adoptive parents by

Bausch (2006) he finds that infertility is a strong predictor of the willingness to adopt a child. Results from the National Survey of Family Growth indicate that women seeking to adopt have more than ten times the chances of having ever used fertility services. In addition to this, Herman (2008) view that, historically, adoption was difficult to study because of the stigma that surrounded the practice. The secrecy surrounding it was so strong that some parents never even told their own children that they were adopted, let alone disclose their adoptive status to the researcher who conducts a study on child adoption process. Solinger (2002) also carried out that, there are large numbers of women who delay child bearing until later in the life course which both more men and women face fertility problems, which resulting to increase prospective parents who look to adoption as a pathway to parenthood. Although adoption serves as a pathway to parenthood for many hoping to expand their families, not all prospective adoptive parents have the same market options (In Vernon &Leming, 1984).

Tenenbaum (2001), found that adoption by relatives is the most common type in the United States. According to the 2000 Census, there are about one and a half million adopted children in the United States, representing about 2.5 percent of American children. Even though the relative number of adoptive families is small, adoption still remains an important site of sociological inquiry in the United States. Of the approximately 120,000 adoptions completed each year in this country, roughly half are step-parent or relative adoptions; 35,000 are adoptions through foster care; and the remaining 25,000 adoptions are handled by private agencies and lawyers. According to the National Council for Adoption, approximately 1 million couples are looking to adopt at any given time in the United States, and an overwhelming majority seek newborn.

An examination of older child adoption status in northern California from 1980 to 1984 the result show a decreased disruption rate of 10.2 per cent, largely attributable to the greater use of foster parent adoptions. Adoptions are complex and their outcomes are determined by many factors. Children adopted by highly educated foster parents were no more likely to suffer disruptions than children adopted by less-educated foster parents (Barth, *et al*1988).

A snowball sample of adoptive parents who had adopted an infant in 1988 or 1989 was generated and presents a qualitative descriptive study of their reaction to the experience of open- adoption to the infants. Findings include as none thought that open- adoption had

been a mistake and follow to pursue an open adoption rather than close adoption. But some parents were worried that the birthmothers would want their babies back or that the babies would be kidnapped. Several parents felt the need to know that the birthmother and had chosen open adoption freely and willingly because it alleviated their guilt about having someone else's child and alleviated fears that the birthmother would re-appear to reclaim the child later (Siegal, 1993).

According to Johnson (1976) descriptive study of the experience of single parents who adopted black infants from Chicago Child Care Society (CCCS) and Illinois Children's Home and Aid Society (ICH&AS) (private, multi service child welfare agencies) between June 1970 and June 1972 . The respondents admit that the adopted child reveal the stress, they received a great support from parents and family, but friend were enthusiastic about adopting black child but faced negative attitude to their work place.

Antony (1984) reveals that the number of children who are unwanted and neglected by their parents, or whose parents unable to raise them in a harmonious family setting are large enough to warrant concern. So, since they then become a social responsibility society's children. Generally when looking at the nation's child population reveals depressing facts that related to poverty and malnutrition with 118 million children living below poverty line, 1.2 million of children between 1-4 years are dying each year from several problems, 1,00,000 children dying each month from the effects of malnutrition, 163 million children 0-14 years in rural India not having access to safe drinking water, 25,000-40,000 children going blind each year due to vitamin A deficiency and so on (UNICEF 1981). In 1975, it was estimated that 22 per cent of all Indian children suffer from severe malnutrition. (In Kosambi, M, 1988).

Caulton(2005) conducted a qualitative study to get into the adoption experience of African-American adoptive parents. In dept interview was conducted with 13 participants, the respondents expressed the importance of faith in their daily lives. Although, most participants preferred young, healthy female child but at the same time they were flexible in the preference when presented with an actual child and hence comfortable in initially adopting younger children.

Vonk &Angaran(2003) on their study described a training provided to trans-racial adoptive parents by public and private adoption agencies in the Unites States. Social work

literature strongly suggest that parents who adopt across race need specialised training to develop cultural competence in order to help their children develop positive racial identity and survival skills for life in a multi culture society. Using a survey with a random sample of public and private agencies, results indicate that about half of the agencies that facilities trans- racial adoption provide relevant training.

Egbert& Lamont (2004), reveal on the study of 368 parents using both quantitative and qualitative data to determine and understand what factor contribute to preparation. The respondents shared their perspective of special needs adoption preparation. The study found that adopted children, adoptive family and adoption agency variables were correlated with perceived preparation. The parents' perceived level of preparation was predicted by the child ability to attach, relationship with the agency, duration of the adoption and their age at the time of adoption. Holbrook (1996) in the study which discusses a study of 300 social workers expressed their opinions about the topics with special emphasis in their views towards the rights of the participants. The result show that the social workers did not favour withholding information from adoptees, favoured adoptive parents over biological parents, and did not favour government regulation.

Bronfenbrenner (1988) summarise the interrelations of the four ecological systems that are proposed to child development when adopting children:

1. The micro system or the immediate setting or environment which the child lives primarily, the family can be sibling relationship, parent- child relationship, marital relationship.
2. The macro system, or the linkage between two or more micro-systems (such as biological children of adoptive and adoptive families). Addition children's current environments like school, and peers.
3. The exo-system defined as settings not experienced directly by the child but that influence the micro system .Such as social service system, pre and post-adoption services provided to parents and community support.
4. The macro system, or the wider society and culture that encompasses all the other systems.Includes, social policy, legislation, cultural and societal perception about child adoption.

2.3 National Scenario

Kosambhi (1998) observes that children who are unwanted, abandon, neglect and fail to support and unwilling to raise them in order to grow up in a harmonious family becomes a social responsibility i.e. society children. From the findings on the study of institutionalised children of 826 samples in Maharashtra, majority of the abandoned children are placed near a children's home, left unwatched and placed at public place by the birth mother. Stigma attached to an illegitimate mother results to unwanted and abandonment by the birth mother. Violence and immorality behaviour of the parents within the family leads the children brought to an institution.

Groza & Bharatiya Samaj Deva Kendra Research Team (1995) had conducted a research on 'Indian children: Adoptive parent's perception'. Their findings indicated that 80 per cent of the respondents did not have children. A minority of families reported that relatives were negative about their adoption initially but the negative had virtually disappeared over time. Initially, families reported that about one-fourth of their relatives had mixed feelings about their adoption at placement. Most families were positive about changes and less than 10 per cent reported that the adoption caused disputed or adjustment difficulties.

According to Billimoria (1984), for the full and harmonious development of a child for his/her personality, he/she should grow up in a family environment, in an atmosphere of happiness, love and understanding. But, not every child has the opportunity to grow up as a part of a family. Children on account of their vulnerability and dependence can be exploited easily and ill-treated by the community or the surrounding environment. The balanced development of a child physical, emotional and intellectual can be best ensured within the family. The importance for children growing up in a stable family environment where they can form lasting psychological bonds with family members can hardly be over-emphasised. The family unit is still a central organised structure within society. It is regarded as the primary institution within which a child should be reared. In fact, an upbringing within a family is the optimum form of child care. Not every child is fortunate enough to be born into a family environment. However, this can be achieved through adoption. When adoption does occur; the most important aspect is that it should be in the best interest of the child.

According to Hansa (1993), 'Adoption is a community based rehabilitation service, which provides a home and family to a child, who for various reasons, does not have a family'. He conducted a study on 'Pre conference survey on Adoption in different states of

India', the purpose of the study was to get the view of placement agencies on adoption and have representation in the formation of a national strategy on rehabilitation of abandoned or orphan children through adoption. The finding includes that, highest number of placement (33.4%) was of female children in foreign families, followed by male children (30.3%) in Indian families. Similarly, the lowest number of children placement was that of a male child going to a foreign families (12%), the second lowest being adoption of female children (24.2%) in Indian families. The situation in each category varied from state to state. The highest number of placements in Indian families also took place in Maharashtra followed by Karnataka (10.3%) and West Bengal (6.2%). About 25 per cent of placements were distributed amongst the remaining 11 states Andhra Pradesh, Delhi, Gujarat, Goa, Haryana, Kerala, Madhya Pradesh, Orissa, Rajasthan, Tamil Nadu and Uttar Pradesh. The highest number of placements in foreign families, again took place in Maharashtra (39.9%), followed by West Bengal and Kerala, both of which contributed 15 percent and 14 percent each, followed by Karnataka. The state of Madhya Pradesh and Rajasthan did not have a 'recognised' agency, and hence did not contribute to adoption. Findings also include, failure of adoption reported by the adoption agencies were adjustment and behavioural problems of the adopted child, protest by relatives and petty reasons. Problems related to the delay of judicial process, lack of proper orientation for the sensitive work, An unfavourable social climate for adoption exist in the community ranging from preference of male child to advance age of the adoptive parents, expenditure incurred towards legal adoption and constrain of resources. (In Pachuau 2015).

Ahmad (1975) attitudinal survey on Child Adoption was carried out at Delhi, carried out in two localities covering 205 respondents- 109 males and 97 females. The study aimed at assessing people's response to the passage of such legislation. In general, the respondents expressed a negative attitude towards child adoption. A majority of them (82%) had never thought of adopting a child and an equal percentage (98%) stated that they would not adopt a child even if the family circumstances permitted them. According to Bharat (1993), majority of children in adoption centres in India are unwanted and abandoned by the mother as the result of pre-marital or extra-marital relationship. A majority of the adoptive parents were seen to be comparatively young at the time of child adoption. Singh and Yadav (1971) conducted a study on 'Child adoption perspective' in four villages of Varanasi. Majority of the people reported that it was necessary to adopt a child. 34 per cent said that a girl child

cannot be adopted. The reasons given were that the girl would ultimately marry and leave the house and that would lead to dispute on inheritance matters. There was a general lack of awareness regarding the provisions in the Adoption Act which provides equal right to a girl child for being adopted. The study showed that, in general, there was negative attitude expressed towards the adoption of female child while positive attitude towards adoption of male child and the villagers were mostly unaware about the provision under the Adoption Act (In Groza 2006).

Billimoria (1984) had conducted a study on 'The experience of the adoptive parents in India'. He found that most of the adoptive parents did not reveal about the adoption to their child because of the social stigma they feared that society attached to adoption and the adopted child. Meera, K (1988) reveal that child adoption outside the kin group is still not socially acceptable in India, many couples try to pass the adopted infant mother feign and therefore want a baby born within a specified period. The baby's exact date of birth is often demanded. While Indian parents are usually looking for a male heir, with good looks and a fair skin while foreign couples have no special preference related to gender or skin colour, but usually want a baby as young as possible, and are willing to accept minor health problems. (In Bharat 1993).

2.4 Regional Scenario

Pachau (2004) conducted a study on 'Child Adoption in Mizoram'. The findings include lack of awareness about child adoption by the people, too much informal adoption takes place without any consent of law and the adopted child are stigmatized.

According to Thanmawia (2014), in the tale 'LiandovateUnau', there was evidences of care given by an old women by the name of Fangi, who showed compassion for the two abandon brothers. Liandova and his brother, by providing them provision of food. Not only did she provided food but also cook for them. He goes on to say that child care is the utmost duty of Mizo women right from infancy to adolescence. In the light, Lalrinawma (2005) also reported in his study that the birth of a girl child was hailed with the same joy as that of the male child in traditional times. Thankima(1997) wrote about the problems faced by orphan,

destitute and abandoned children in Mizoram. To portray the need of rehabilitate children in need of care and protection, he wrote about a boy whose mother abandoned him and later on the boy was orphaned as a result of his father and grandfather's death. He remained under the custody of his uncle where he was treated as a servant (In Pachuau, 2015) .

CHAPTER III

METHODOLOGY

The study is exploratory in design and cross-sectional in nature. Both quantitative and qualitative method of research was used to gather data. It was conducted within Aizawl city, Mizoram.

3.1 Sampling method

A multi-stage sampling procedure was utilized. The study was conducted in Aizawl City. Two communities were selected based upon the highest and lowest population. The highest population community, Chaltlang represented the Core community and the lowest population community, Chite represented the peripheral community. 10 per cent of the total number of household in each community was selected through stratified random sampling procedure. 116 household was selected from Chaltlang and 10 household was selected from Chite . One adult respondent from the selected household represented the sample. Only those who were above 18 years of age formed the sample. In-depth interviews were conducted with 2 Prospective Adoptive Parents, 2 Adoptive Parents and one single Prospective Adoptive parents who were selected from the State Adoption Resource Agency (SARA). Overall, the sample included 126 adults and 5 in-depth interviews.

3.2 Source of data collection

The study collected data from both primary and secondary sources. Primary source shall include data collected from through a structured interviewed schedule conducted during the study and information gathered from in-depth interview from prospective adoptive parents (PAP'S) and Adoptive Parents (AP'S). Secondary source include data and information collected from reports, books, statistics and un-published Government and Non-Government records.

3.3 Tools of data collection

A structured interview schedule was constructed to form the tool of data collection. A scale was generated to find out the level of awareness towards child adoption, attitude towards child adoption and the relationship between the level of awareness and perception of child adoption. A pilot study was also conducted to validate the efficiency of the tool. In-

depth interview was also conducted to understand the lived experience of couples involved in child adoption and this will be presented in case vignettes.

3.4 Analysis of data

Data analysis was analysed through Microsoft Excel and Statistical Package for Social Science (SPSS). Descriptive statistics were used to find out the demographic profile of respondents, their awareness, attitude and sources of child adoption and Pearson co-relation matrix was used to understand the relationship between attitude and perception towards child adoption in Aizawl.

3.5 Ethical Consideration

Informed consent was taken from the respondents from two communities and from the authority i.e. State Adoption Resource Authority (SARA), Social Welfare Department, Government of Mizoram. Only those who give consent were interviewed. Keeping in view the sensitiveness of child adoption in Mizoram, confidentiality was maintained with utmost priority.

CHAPTER IV

RESULTS AND DISCUSSION

4.1 Socio-Demographic Profile

The Socio- Demographic Profile of the respondent will highlight the socio-economic background of the respondents. In this context, the information was sought on Age Group, Sex Distribution, Sub-Tribe, Religion, Denomination, Educational Status, Marital Status, children, Type of family, Form of Family, Socio-Economic Category, Occupation and Family Income.

Table 1: Age Group

Sl.No	Age Group	Communities		Total (N=126)
		Chaltlang (n=116)	Chite (n=10)	
1	20-40 Years	71 (61.2)	8 (80.0)	79 (62.6)
2	40-50 Years	22 (18.9)	2 (20.0)	24 (19.0)
3	50 Years and Above	23 (19.8)	0 (0.0)	23 (18.2)

Source: Computed

Figures in parenthesis indicates percentages

Table 1 shows the distribution of the respondents according to their Age Group. From the above Table, we find that more than half (62.6%) of the respondent are between the age group 20-40 years while the remaining 19 per cent belong to the age group of 40-50 years and a close 18.2 per cent belong to the age group of 50 Years and above.

Table 2: Gender

Sl. No	Gender	Communities		Total (N=126)
		Chaltlang (n=116)	Chite (n=10)	
1	Male	56 (48.2)	5 (50)	61 (48.4)
2	Female	60 (51.7)	5 (50)	65 (51.5)

Source: Computed

Figures in parenthesis indicates percentage

Table 2 shows the Sex Distribution of the respondents from both communities. More than half (51.5%) of the respondents are Females, while less than half (48.4%) are Males.

Table 3: Sub- Tribe

Sl. No.	Sub- Tribe	Communities		Total (N=126)
		Chaltlang (n=116)	Chite (n=10)	
1	Lusei	96 (82.7)	5 (50.0)	101 (80)
2	Hmar	8 (6.8)	1 (10.0)	9 (7.1)
3	Paihte	4 (3.4)	3 (30.0)	7 (5.5)
4	Lai	3 (2.5)	1 (10)	4 (3.1)
5	Mara	3 (2.5)	0 (0.0)	3 (2.3)
6	Non-Mizo	2 (1.7)	0 (0.0)	2 (1.5)

Source: Computed

Figures in parenthesis indicates percentage

Table 3 shows the distribution of the respondents according to their Sub-Tribe. We see that majority (80%) of the respondents belong to the Lusei Sub-Tribe. The respondent who belong to Hmar and Paihte constitute less than tenth of the Sub-Tribe (9.7% and 7%) and fewer (3.1%) belong to Lai. Mara and Non-Mizo Sub-Tribe constitute 2.3 percent and 1.5 per cent of the respondents respectively..

Table 4: Denomination

Sl.No	Denomination	Communities		Total (N=126)
		Chaltlang (n=116)	Chite (n=10)	
1	Presbyterian	78 (67.2)	10 (100)	88 (69.8)
2	United Pentecostal Church	15 (12.9)	0 (0.0)	15 (11.9)
4	Local denomination	9 (7.7)	0 (0.0)	9 (7.7)
3	Baptist	6 (5.1)	0 (0.0)	6 (4.76)
4	Salvation Army	5 (4.3)	0 (0.0)	5 (3.9)
5	Catholic	3 (2.5)	0 (0.0)	3 (2.3)

Source: Computed

Figures in parenthesis indicates percentage

Table 4 shows the distribution of the respondent according to their denomination. All the respondents are Christians. The table shows that 69 per cent of the respondent belong to the Presbyterian denomination followed by more than tenth (11.9%) of the respondent who belong to UPC denomination. 7.7 per cent of the respondents belong to Local denomination and the remaining 4.7 percent, 3.9 percent and 2.3 percent belong to Baptist, Salvation Army and Catholic respectively.

Table 5: Educational Status

Sl.No	Educational Status	Communities		Total (N=126)
		Chaltlang (n=116)	Chite (n=10)	
1	High School Level	44 (37.9)	7 (70)	51 (40.7)
2	Graduate	25 (21.5)	0 (0.0)	25 (19.8)
3	Higher Secondary	23 (19.8)	0 (0.0)	23 (18.2)
4	Post Graduate	12 (10.3)	1 (10)	13 (10.3)
5	Middle Level	8 (6.8)	1 (10)	9 (7.1)
6	Primary level	4 (3.4)	1 (10)	5 (3.9)

Source: Computed

Figures in parenthesis indicates percentage

Table 5 shows the respondent Educational Status. From the table, we see that 40 percent of the respondent studied till High School level followed by 19.8 percent of respondents who studied till the Graduate level and 18.2 per cent who studied till the Higher Secondary level. The remaining 10.3 per cent, 7.1 per cent and 3.9 per cent studied till Post Graduate, Middle Level and Post Graduate Level respectively.

Table 6: Marital Status

Sl.No	Marital Status	Communities		Total (N=126)
		Chaltlang (n=116)	Chite (n=10)	
1	Married	62 (53.4)	4 (40)	66 (52.3)
2	Unmarried	54 (46.5)	6 (60)	60 (47.6)

Source: Computed

Figures in parenthesis indicates percentage

Table 6 highlights the Marital Status of the respondent. According to the table, more than half (52.3%) of the respondent are Married followed by almost half (47.5%) who are un-married.

Table 7: Respondents with/without Children

Sl.No	Category	Communities		Total (N=126)
		Chaltlang (n=116)	Chite (n=10)	
1	With Children	65 (65)	3 (30)	68 (53.9)
2	Without Children	51 (43.9)	7 (70)	58 (46)

Source: Computed

Figures in parenthesis indicates percentage

Table 7 shows the distribution of respondents according to whether they have children or not. The table shows that more than half (53.9%) of the respondents have child(ren), while a close 46 per cent of the respondents have no child(ren).

Table 8: Type of family

Sl.No	Type of family	Communities		Total (N=126)
		Chaltlang (n=116)	Chite (n=10)	
1	Nuclear family	81 (69.8)	7 (70)	88 (69.8)
2	Joint family	35 (30)	3 (30)	38 (30)

Source: Computed

Figures in parenthesis indicates percentage

Table 8 indicates the distribution of the respondents according to the Type of Family. It is evident from the table that more than half (69 %) of the respondent belong to Nuclear family while 30 per cent of the respondents belong to Joint family.

Table 9: Form of Family

Sl.No	Form of family	Communities		Total (N=126)
		Chaltlang (n=116)	Chite (n=10)	
1	Stable family	96 (82.7)	8 (80)	104 (82.5)
2	Broken family	12 (10.3)	1 (10)	13 (10.3)
3	Reconstituted family	8 (6.8)	1 (10)	9 (7.1)

Source: Computed

Figures in parenthesis indicates percentage

Table 9 shows the distribution of the respondent according to their Form of Family. The table reveals that majority (82.5%) of the respondent belong to a stable family, followed by 10.3 percent who belong to Broken family and 7.1 per cent of respondent who belong to a reconstituted family.

Table 10: Socio-Economic Category

Sl.No	Category	Communities		Total (N=126)
		Chaltlang (n=116)	Chite (n=10)	
1	APL	75 (64.6)	10 (100)	85 (67.4)
2	No Category	26 (22.4)	0 (0.0)	26 (20.6)
3	BPL	11 (9.4)	0 (0.0)	11 (8.7)
4	AAAY	4 (3.4)	0 (0.0)	4 (3.1)

Source: Computed

Figures in parenthesis indicates percentage

Table 10 highlights the Socio- Economic category of the respondent. From the table, we see that more than half (67.4%) of the respondents belong to APL category followed by 20.6 percent of the respondents who belong to No-category and 8.7 per cent who belong to BPL category of and a fewer (3.1%) who belong to AAAY category.

Table 11: Occupation

Sl.No	Occupation	Communities		Total (N=126)
		Chaltlang (n=116)	Chite (n=10)	
1	Unemployed	51 (43.9)	5 (50)	56 (44.4)
2	Business	28 (24.1)	1 (10)	29 (23)
3	Govt Service	25 (21.5)	3 (30)	28 (22.2)
4	Daily labourer	12 (10.3)	1 (10)	13 (10.3)

Source: Computed

Figures in parenthesis indicates percentage

Table 11 shows the distribution of respondents according to their Occupation. The table shows that less than half (44.4%) of the respondents are Unemployed followed by 23 per cent who are involved Business and 22.2 percent of the respondents who are Government Servants and a tenth (10.3%) who are Daily labourers.

Table 12: Monthly Income

Sl.No	Income	Communities		Total (N=126)
		Chaltlang (n=116)	Chite (n=10)	
1	No income	51 (43.9)	5 (50)	56 (44.4)
2	Rs.10,000-Rs.50,000	42 (36.2)	4 (40)	46 (36.5)
3	Rs. 5,000-Rs.10,000	8 (6.3)	1 (10)	9 (7.1)
4	Below Rs. 5,000	8 (6.3)	0 (0.0)	8 (6.3)
5	Rs.100000 and Above	4 (3.4)	0 (0.0)	4 (3.1)
6	Rs. 50,000-Rs.1,00000	3 (2.5)	0 (0.0)	3 (2.3)

Source: Computed

Figures in parenthesis indicates percentage

Table 12 shows the distribution of respondents according to their Monthly Income. The reveals that 44.4 percent of the respondents have no income, while the 36.5 percent of the respondent have monthly income between Rs.10, 000-Rs. 50,000, followed by 7.1 per cent whose income is between Rs 5,000-Rs. 10,000. Fewer respondents' income (3.1% and 2.3%) are between Rs. 1, 00000 above and between Rs. 50,000- Rs.1, 00000respectively.

4.2 Level and Source of Awareness about Child Adoption

The level of awareness was measured by using a four-point scale, Very Unaware: 0; Un-aware:1; Aware: 2 and Very Aware: 3 through 19 statements about Child Adoption.

Table 13: Level of Awareness

Sl.No	Statements on awareness	Communities				Total	
		Chaltlang		Chite		Mean	SD
		Mean	SD	Mean	SD		
1	Adoption requires legal procedure	2	1	2	1	2	1
2	Mizo's practice adoption	2	1	2	1	2	1
3	Awareness on child adoption	2	1	2	0	2	1
4	Child adoption is meant for children in need of care and protection to have a family	2	1	1	1	2	1
5	Legal adoption makes the adopted child like a real child	1	1	1	1	1	1

6	Anyone who wants to adopt cannot adopt a child	1	1	1	1	1	1
7	Destitute, abandoned and surrendered children can be adopted	1	1	1	1	1	1
8	Couples with biological children can adopt	1	1	1	1	1	1
9	Adoption is not only meant for childless couple	1	1	1	1	1	1
10	There is a adoption agencies in Mizoram	1	1	1	1	1	1
11	Child adoption requires social investigation on adoptive parents	1	1	1	1	1	1
12	Unmarried people can adopt	1	1	1	1	1	1
13	Adoptive parents have the right to choose the child they want to adopt	1	1	1	1	1	1
14	Adoption can be done only on children who have not completed 18 years of age	1	1	1	1	1	1
15	Children with disabilities can be adopted	1	1	0	1	1	1
16	Single women can adopt either a male or female child	1	1	1	1	1	1
17	The Child welfare committee gives the final order for consent of adoption of a child	1	1	1	1	1	1
18	Non-Mizos can adopt Mizo children	1	1	0	1	1	1
19	Single men cannot adopt a female child	1	1	0	0	1	1
	Average Total	1	1	1	1	1	1

Source: Computed

Table 13 shows the distribution of respondents according to the level of Awareness about child adoption. From the table, the overall level of awareness is low. However, we also find that in some of the statements about child adoption the level of awareness was higher in statements related to *knowledge on legal adoption, adoption practice, general knowledge on child adoption and child adoption as means to provide family to children in need of care and protection*. As for the rest of the statements, the scale shows lower level of awareness on *knowledge regarding legal adoption as means of providing biological status to the adopted child, anyone cannot adopt a child, destitute, abandoned and surrendered children can be adopted, couples with biological children can adopt, adoption is not only meant for childless couple, availability of adoption agencies in Mizoram, child adoption requiring social investigation of adoptive parents, unmarried people can adopt, adoptive parents have the right to choose the child they want to adopt, adoption can be done only on children who have not completed 18 years of age, children with disabilities can be adopted, single women can adopt either a male or female child, the Child Welfare Committee gives the final order for consent of adoption of a child, non-Mizos can adopt Mizo children and single men cannot adopt a female child*.

Table 14: Source of awareness

Sl.No	Source	Communities		Total (N=126)
		Chaltlang (n=116)	Chite (n=10)	
2	Friends	52 (44.8)	6 (60.)	58 (46)
1	Family	45 (38.7)	7 (70.)	52 (41.2)
3	Community	35 (30)	3 (30)	38 (30)
7	Visual Media	29 (25)	4 (40)	31 (24.6)
6	Print Media	24 (20)	4 (40)	28 (22.2)
4	NGOS	25 (21.5)	1 (10)	26 (20)
5	Government	18 (15.5)	3 (30)	21 (16.6)
6	Books	11 (9.4)	1 (10)	12 (11.9)

Source: Computed

Figures in parenthesis indicates percentage

Table 14 highlights the distribution of the respondents according to their Source of Awareness about Child adoption. The table reveals that 46 per cent of the respondents knew about child adoption from their friends, followed by 41.2 per cent of respondents who knew from their family and 30 per cent of the respondents who knew from community, 24 per cent from Visual Media, 22 per cent from Print Media, 20 per cent from NGOs, 16.6 per cent from Government and 11.9 per cent from Books.

The finding is consistent with the study of ‘Knowledge and the attitude towards child adoption among women in Zaria, northern Nigeria’. The percentage of respondent who got source of child adoption from friends and relatives were highest on the study .

4.3 Attitude towards Child Adoption

The level of attitude was measured by using a four-point scale, Strongly Disagree 0; Disagree 1; Agree 2 and Strongly Agree 3 through answering 11 positive statements about Child Adoption.

Table 15: Level of Attitude

Sl.No.	Statements	Community				Total	
		Chaltlang		Chite		Mean	SD
		Mean	SD	Mean	SD		
1	Legal adoption is the best way to adopt a child	2	0	2	0	2	0
2	There should be no preference of sex in child adoption	2	0	2	1	2	0
3	Child adoption is the best service for children in need of care and protection	2	0	1	1	2	0
4	Child Adoption is good	2	1	2	1	2	1
5	Adopted children should be treated as biological children	2	1	2	1	2	1
6	Adoptive Parents should not be stigmatized	2	1	1	1	2	1
7	Adopted children should have inheritance	2	1	2	0	2	1
8	It is good to inform the adopted child about the adoption	2	1	2	1	2	1
9	Adopted children should not be stigmatized	2	1	1	1	2	1
10	Adopted children do not create problem in the family	1	1	2	0	1	1
11	I would also like to adopt a child	1	1	2	1	1	1
	Average Total	2	1	2	1	2	1

Source: Computed

Table 15 shows the mean distribution of respondents according to the level of Attitude on child adoption. From the table, we see that the overall level of attitude is high. However, the scale shows positive attitude *on legal adoption as the best way to adopt a child, no preferences of sex in child adoption, child adoption as the best service for children in need of care and protection, child adoption as good service, adopted children should be treated as biological children, adoptive parents should not be stigmatized, adopted children should have inheritance, It is good to inform the adopted child about the adoption, adopted children should not be stigmatize.* The scale of attitude is low among the statements about *adopted children do not create problem in the family and I would also like to adopt a child.*

4.4 Relationship between Awareness and Attitude

Pearson co-relation matrix was used to understand the relationship between attitude and perception towards child adoption in Aizawl.

Table 16: Correlation between awareness and attitude

Sl.No	Variable	Awareness	Attitude
1	Awareness	1	-.062
2	Attitude	-.062	1

Source: Computed

Table 16 shows the relationship between awareness about child adoption and attitude on child adoption. The table shows that there is no significant relationship between awareness of the respondents and their attitude on child adoption.

This finding is consistent with Infausto (1969) thus; adoption is a legal and social process of which most people are aware, but with which few are familiar. Moreover, the number of willing adopters is relatively small in comparison to the total population.

4.5 Case Vignettes

An In-depth interview was conducted with two Prospective Adoptive Parents, two Adoptive Parents and one single adoptive parent to highlight the dynamics of child adoption from the eyes of those involved in the process.

4.5.1 A Case of Adoptive Parents

4.5.1.1 Case 1

Mr.Mawia (Fictitious), aged 48 and Mrs.Rini (Fictitious), aged 46 were married on 2004. Mr.Mawia worked under the Police Department, Govt. of Mizoram, while Mrs.Rini is a house-wife. In spite of having four biological children aged 11, 9, 7 and 6 years, the couple went on to adopt identical twins. The eldest and second youngest biological children were females while the second eldest and the youngest biological children were males.

In 2014, the couple had their routine check-up at Civil Hospital, Aizawl. There, they encountered a lady who was hospitalized at the female ward with her twin babies beside her. Her palpable conditions caught the couple's eyes instantly. Amidst the bustling bee of

visitors, she had none. What startled the couple was when her babies cried, she was rock still and did not move an inch to caress them. The sound of the crying baby imprinted deep on the couple especially Mrs.Rini, who eventually went up to her to tell her to feed the baby. All Mrs.Rini could get in return was an indifferent stare from the mother. At that point, one of the duty nurses came and helped the patient to feed her twin. On seeing an unusual scene, Mrs.Rini directly approached the duty nurse and enquired about the mother's condition. She came to learn that the mother of the twin was suffering from multiple physical disability. The father of the children were unknown and the mother was ignorant about her present predicament. With the help of one family from Bawngkawn, she was brought to the hospital on the verge of her due date.

With the help of the hospital staff and friends from the Police circle, the couple traced the family who admitted her. There and then, the couple came to know that she was homeless with no proper residence. In the past, she was taken in by different family who pitied her. When the couple came to know that the patient has surrendered her twins for adoption because of her condition, the couple approached a social activist, who was looking after the case. After a long process of legal procedures, the couple finally adopted the twins on 18th of March 2014.

Initially, the couple encountered major challenges, one of which had to do with the health conditions of the twin. The twins were severely malnourished and needed constant care and attention. They had to frequently visit the Hospital. Other problems the couple faced was from their children who didn't only question the move of their parents but became sullen with the attention the new babies received from their own parents. The couple neither saw any approval sign from their relatives. With the addition of the twins, the couple had a lot to explain, as some members from their community spread news that the twin were a result of Mr.Mawia's extra marital affairs.

4.5.1.2 Case 2

Ms. Mami (Fictitious), aged 38 years lives with her parents and siblings. She runs her private business which extends beyond Mizoram. Her family included her parents, four brothers along with her one younger sister. She decided to be single, not get married and adopt a child. On the month of May 2015, she adopted a baby boy, two months old from one adoption agency in Aizawl. At the time of adoption, the baby boy's health condition was not

perfectly fine, and required constant health care. Her decision to adopt a child was supported by her parents. The baby boy found a place in the family and was also referred to as their own biological grandson. She went ahead with the adoption because she felt that it was the right thing to do when there are so many children who are in need of family and love. However, initially, she was bombarded by friends with the implications that her decision could effect her future prospect in case she decides to build her own family one day. It was considered a taboo for single women to have a child out of wedlock. She was often told that having an adopted child will complicate her life, and that the society at large will question her moral ground since most people at large do not know that the child was adopted. Apart from this, being a single, unmarried lady, she often face embarrassing question and most of the people often think that the adopted boy was her illegitimate son. Ms.Mami, however, did not regret her decision to adopt her son nor was she bothered about by the false rumours. The only thing that bothered her was that a time will come when the child will inquire about who his father was. She also fears that one day her son development will be effected when he realises that he has no father.

4.5.1.3 Case 3

Mr.Hluna (Fictitious), aged 42, and Mrs.Dini (Fictitious), aged 36 were married in the year 2012. Mr.Hluna is a government teacher while Mrs.Dini is a house-wife. After 3 years of marriage, Mrs.Dini could not be pregnant. However after the fourth year of their marriage, the couple were delighted to know that she was finally pregnant. All care was taken for her health and mental well-being. During the first trimester, she developed an acute pain in the abdomen. After having check-up, they came to know that it was an Ectopic pregnancy. They were disheartened and all their hopes of having a baby were destroyed.

Knowing that they will never be able to bear their own biological children, the couple decided to go ahead with child adoption in order to fill the missing pieces of their life. With the advice from friends, and well-wisher, they approached an adoption agency. It took them eight (8) months to finalise the adoption process. It was in the month of January 2016, that they brought home a six months old baby girl. At the time of the adoption, the baby's health condition was very fine and not much problems occurred. The couple's life was content once again. Mr Hluna's family were very happy with the new addition to the family, while Mrs Dini's family were negative towards their adoption. They perceived that adopted children

were problematic and troublesome to the family, especially after knowing the reality about the adoption. Especially, Mrs Dini's elder sister was very angry with the decision of the couple. In spite of negative comments from Mrs Dini's family, they continue to try their best to look after their daughter by loving and protecting her. They reiterated that they will their child about the adoption when she is mentally prepared.

4.5.1.4 Analysis of the 3 Cases

The above three cases highlights the true picture of what adoptive parents face. They also highlight the plight of children in need of care and protection as a result of health and abandonment from biological parents. Besides this, we also see that as a result of civic duty and responsibilities of parents or single women, such plight of children are reduced and as such, children in need are placed in families where they receive love and care. However, we also see that attitudes towards adoption by society at large as well as relatives are still negative which can impact upon the adopted child as well as the adoptive parents. In spite of the challenges faced by these negative environments, the resilience of adoptive parents are seemed to shelter and protect the children whom they so lovingly care and love.

4.5.2 A Case of Prospective Adoptive Parents

4.5.2.1 Case 1

Mr Lawma (Fictitious), aged 40 years and Mrs Siami (Fictitious) aged 35 years were married for more than one year and two months. But Mrs.Siami could not conceive even after several consultations with different doctors. The inability to conceive resulted in bitter resentment, which finally led to divorce between the couple in the year 2012. Mr.Lawma remarried to Mrs.Kimi (Fictitious) after one year of divorce in the year 2013. Mr.Lawma worked as a daily wage labourer and Mrs.Kimi is a government employee. Ever after a year of marriage Mrs.Kimi could not conceive and this worried the husband as it might create another problem to his marriage. They decided to consult a doctor for In Vitro Fertility (IVF) test. Both the couple wanted a child so much that they went and consulted a doctor in Kolkata. They had undergone two unsuccessful IVF. This resulted in Mrs.Kimi to suffer from anxiety disorder, stress and depression. Mr.Lawma became helpless because of this and feared that the same fate might happen as his first marriage. What increased their predicament was the eying friends and colleagues who would often ask about Mrs.Kimi's

pregnancy and reasons for their childlessness. All this stress made Mr.Lawma consume alcohol.

Finally, they decided to adopt a child. This decision mentally eased both of them. She regained her enthusiasm and became hopeful and her stress and depressions began to subside. Nevertheless, relatives were extremely negative about them adopting a stranger's child. But, the couples made a clear decision that they will go for legal adoption. So, in 2016 they approached an adoption agency in Aizawl. They have completed all the necessary legal procedure and are hopeful and anticipate that their decision to adopt will naturally create a warm and healthy family life.

4.5.2.2Case 2

Mr.Siama (Fictitious) and Mrs.Zeli (Fictitious) both aged 53 years and 46 years respectively had been married for more than 7 years. Mr.Siama is a politician while Mr.Zeli is a Government employee. Since Mr.Siama was the only child, his parents were very hopeful for him to have a grandchild. But as fate would have played its cruel role, even after one year of marriage, his wife was not able to conceive. They went and consulted doctors even in Kolkata but all the results of conceiving a child was in vain. The expectations from relatives along with their problems in conceiving created a strain in their relations. There was time when they quarrelled the whole night. Mrs.Zeli suffered from depression when she found out that her in-laws pressurised her husband to divorce her on the ground that she could not conceive. This created a strain relationship with the family as her husband was not willing to divorce her. Besides, Mrs.Zeli was blamed by her husband's relatives and community members that it was because of her that they could not conceive a child. They decided at best to move out of the family and live separately for the best interest of the family in the year 2015.

In 2016, they finally decided to adopt a child. When the husband's relatives heard about this, they were told staunchly that the adopted baby will not be able to inherit their ancestral property. Disregarding their judgements, the couple wait eagerly for the baby to arrive at their home. They lamented that the waiting period is too long and at times it tries their patience since the urge for parenthood was strong.

4.5.2.3 Analysis of the 2 Cases

The above two cases depicts the situations of couples who cannot bear children and the stigma they face not only from the society but from the relatives. Childlessness is seen as unwanted situation and childless couples therefore suffer consequences of humiliation and discrimination. The cases also show how such situation leads to depression, stress, conflicts and even divorce. Society's attitude towards childlessness is also depicted clearly here, thus causing unwanted consequences within the family. The cases also reveal insight on how relatives perceive child adoption and their negative attitudes towards it. However, In spite of these dynamics, we also see that adoption becomes a good alternative or option for childless couples to recreate their dreams and pacify their problems. The two cases surly show us that the choice for child adoption increases wellbeing of childless couples.

CHAPTER V

CONCLUSION

This chapter summarise the major findings of the study. It contains three sections. The first section discussed about the major findings while the second section gave a brief conclusion of the study. The last section arrived at some suggestion that could have some policy implication.

Children are always treated as a vulnerable section of the society. Therefore, the need for the care, protection and providing opportunity for children who are orphan, destitute and abandon is necessary in today's world. Adoption is an important service provided for children who cannot be care by their birth- parents, but who can benefit from new and permanent family ties. Family is the fundamental group of the society and the natural environment for growth and well-being of all its member and particularly children. But, with the development of laws and policies on child adoption in India, new alternatives and child friendly strategies have become imminent in creating an environment fit for the more vulnerable children in society.

As such, a study is of essence in understanding the nature, view and opinion of the Mizo people on child adoption. The actual awareness and attitude of the people on adoption remains unknown and many problems arise in promoting adoption. There is lack of awareness about child adoption among the people of Mizoram and informal adoption takes place without consent of Law. People in the community like to talk about the adopted child and the family, where adopted children are stigmatized. Mostly, those who are deserted, abandoned and destitute children are not given for adoption. They, instead, remain under the custody of relatives where they are not treated as natural born children or kept in homes. With this view, a careful study of the people's level of awareness, attitude and their relationship relating to child adoption is the need of the hour in Mizoram. Apart from this there is little knowledge about the prospective adoptive parents and the adoptive parents too. Therefore, this study delves into an in-depth understanding of couples and parents involved in child adoption.

The study is exploratory in design and cross-sectional in nature. Both quantitative and qualitative method of research was used to gather data. It was conducted within Aizawl city, Mizoram. A multi-stage sampling procedure was utilized. The study was conducted in Aizawl City. Two communities were selected based upon the highest and lowest population. The highest population community, Chaltlang represented the Core community and the

lowest population community, Chite represented the peripheral community. 10 per cent of the total number of household in each community was selected through stratified random sampling procedure. 116 household was selected from Chaltlang and 10 household was selected from Chite . One adult respondent from the selected household represented the sample. Only those who were above 18 years of age formed the sample. In-depth interviews were conducted with 2 Prospective Adoptive Parents, 2 Adoptive Parents and one single Prospective Adoptive parents who were selected from the State Adoption Resource Agency (SARA). Overall, the sample included 126 adults and 5 in-depth interviews. The study collected data from both primary and secondary sources. Primary source shall include data collected from through a structured interviewed schedule conducted during the study and information gathered from in-depth interview from prospective adoptive parents (PAP'S) and Adoptive Parents (AP'S). Secondary source include data and information collected from reports, books, statistics and un-published Government and Non-Government records.

A structured interview schedule was constructed to form the tool of data collection. A scale was generated to find out the level of awareness towards child adoption, attitude towards child adoption and the relationship between the level of awareness and perception of child adoption. A pilot study was also conducted to validate the efficiency of the tool. In-depth interview was also conducted to understand the lived experience of couples involved in child adoption and this will be presented in case vignettes.

Data analysis was analysed through Microsoft Excel and Statistical Package for Social Science (SPSS). Descriptive statistics were used to find out the demographic profile of respondents, their awareness, attitude and sources of child adoption and Pearson co-relation matrix was used to understand the relationship between attitude and perception towards child adoption in Aizawl.

Informed consent was taken from the respondents from two communities and from the authority i.e. State Adoption Resource Authority (SARA), Social Welfare Department, Govt of Mizoram. Only those who give consent were interviewed. Keeping in view the sensitiveness of child adoption in Mizoram, confidentiality was maintained with utmost priority.

5.1 Major Findings

The research observed the following findings:

- More than half of the respondents are between the age group of 20-40.
- More than half of the respondents are female.
- Majority of the respondent belong to Mizo Sub-Tribe and fewer of the respondents belong to Non-Mizo sub tribe.
- Most of the respondents belong to Christian. A large number of the respondents belong to Presbyterian denomination. More than fifth of the respondent belong to other denominations.
- Educational status show that majority of the respondents studied till High school level. And fewer studied till primary level. `
- More than half of the respondents are married.
- More than half of the respondents are having children.
- Majority of the respondents belong to nuclear family and almost all the respondent are from stable form of family.
- Majority of the respondent of Socio- economic category belong to APL category.
- The overall level of awareness towards child adoption is low and respondents were very unaware as ,Anyone cannot adopt a child, Destitute, abandoned and surrendered children can be adopted, Couples with biological children can adopt and adoption is not only meant for childless couple and Availability of adoption agencies in Mizoram,
- Respondent's awareness level is low to the statement on Child adoption requiring social investigation of adoptive parents, Unmarried people can adopt, Adoptive parents have the right to choose the child they want to adopt and Adoption can be done only on children who have not completed 18 years of age.
- The statement show about the fact that respondents low level of awareness to Children with disabilities can be adopted, Single women can adopt either a male or female child, The Child Welfare Committee gives the final order for consent of adoption of a child, Non-Mizos can adopt Mizo children and Single men cannot adopt a female child.

- The respondent know about Knowledge regarding legal adoption ,Adoption practice by Mizos, General knowledge on child adoption and Child adoption as means to provide family to children in need of care and protection
- Majority of the respondent the information and source is acquired from friends. Family is also to provide information regarding child adoption. Two-third of the respondent claim that the source of information comes from community, visual media and print media. Fewer of the respondents get knowledge from NGO and books.
- There is a high level of attitude and acceptability of child adoption practices in the environment of the study. The respondents attitude are strongly agree towards child adoption of the statement about Legal adoption is the best way to adopt, Non preference in sex in child adoption and Adoption is the best for children in need of care and protection.
- Respondents have a positive attitude toward Adoption is good, Adopted children should be treated as a biological children and Adoptive parents should not be stigmatized.
- Statement about positive attitude includes Adopted children should have inheritance, It is good to inform then adopted child about adoption and Adopted child should not be stigmatised.
- The respondents attitude is negative towards Adopted children do not create problem in the family and I also want to adopt.
- The awareness level is low but the attitude towards child adoption is high among the Mizo. There is no significant relationship between awareness and attitude towards child adoption.
- Prospective adoptive parents and adoptive parents experience struggle inside reality which others could not recognize. Infertile couples have a life difficulties that effect and to difficulties of adjustment environment where they live.
- From the cases of adoptive parents, it highlight the true picture of what adoptive parents face. As a result of civic duty and responsibilities of parents or single women, such plight of children are reduced and as such, children in need are placed in families where they receive love and care. However, we also see that attitude towards adoption by society at large as well as relatives are still negative which can impact upon the adopted child as well as the adoptive parents. Inspite of the challenges faced by these

negative environment, the resilience of adoptive parents are seem to shelter and protect the children whom they so lovingly care and love.

- Majority of the respondents attitude is positive, but from case- studies it clearly show the social unaccepted couples without children, social stigma and other family members find to accept the adopted child.
- The two cases of prospective adoptive parents depicts the situations of couples who cannot bear children and the stigma they face not only from the society but from the relatives. Childlessness is seen as unwanted situation and childless couples therefore suffer consequences of humiliation and discrimination. The cases also show how such situation leads to depression, stress, conflicts and even divorce. Society's attitude towards childlessness is also depicted clearly here, thus causing unwanted consequences within the family. The cases also reveal insight on how relatives perceive child adoption and their negative attitudes towards it.
- However, In spite of these dynamics, we also see that adoption becomes a good alternative or option for childless couples to recreate their dreams and pacify their problems. The five cases surly show us that the choice for child adoption increases wellbeing of childless couples.

5.2 Suggestion

From the light of the research findings, following are the suggestions for social work intervention for policy for the person involve and uninvolved in child adoption process.

- Public need to be aware about the challenges faced by adoptive family arising as a result of ignorance about child adoption and stigma and discrimination.
- Greater awareness for the maintenance confidentiality and acceptance is the need of the hour.
- Policies and programmes related to child adoption should be more client-friendly.
- Child Adoption research needs to widen in relations to adoption occurring across state or international boundaries.
- Training program and Counseling services for childless couples must be initiated to improve their self-esteem and confidence.

- The need for upgrading, promoting and improvement of legal adoption is required.
- Follow up programmes must be strengthened.
- Comprehensive policies are needed to support and nurture below poverty families socially, psychologically and economically across the life course.
- Family life educator and family planning counsellor are needed for infertile couples, pregnant teens and parents.
- Strengthening the performance of social worker in the matter of assessing the developmental, social, cultural and cognitive needs of children available for adoption in order to match them with the appropriate adoptive home.
- Permanent mediation has to be potentially and successful practiced. Participants in child adoption procedures need additional support during and after mediation to help them understand adoption and deal with the changes in family structures and boundaries, to address their own feelings and concern, and establish reliable means of communication with each other.
- To focus more on the importance of social work advocacy in facilitating couples, prospective adoptive parents and single prospective/ adoptive parent in accessing the services necessary to become a parents.
- Reinforce the community involvement in public policy formation.
- Social work practitioner need to educate prospective adoptive parents or adoptive parents and community people about the fact that adoption does not create any problem within the family.

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Perception of Child Adoption in Aizawl, Mizoram

Interview Schedule

Research Scholar

Ms. Sharon Rodingliani,

M.Phil Scholar

Department of Social Work,

Mizoram University

Supervisor

Dr. Henry Zodinliana Pachuau

Asst. Professor

Department of Social Work,

Mizoram University

Schedule Number:

Date:

I. MIMAL CHANCHIN

1. Hming(Optional) :
2. Kum zat :
3. Mipa nge Hmeichhia :
4. Hnam : Lusei/Paihte/Hmar/Mara/Lai/ A dang (_____)
5. Sakhuana : Kristian/ Hindu/Mosolman/ Bhuddist/ A dang (_____)
6. Kohhran :
7. Zir Thlen : Illiterate/Primary /Middle /High School/Higher Secondary/Graduate/Post Graduate
8. Veng Hming :
9. Nupui/Pasal nei em : Aw/ Aih
10. Fa nei em : Aw/Aih
9. Chhungkaw khawsak dan : Nupui emaw Pasal fanau te nena cheng/ Nu leh pate, nupui emaw pasal fanau te nena cheng ho/ Fa te nena cheng/ Mimal a cheng
10. Chhungkaw ziarang : Chhungkaw nghet/ Chhungkaw kehdarh /Chhungkaw inzawmhkawm leh/ adang (_____)
11. Ei leh bar chungchanga chhungkaw dinhmun : AAY/BPL/APL /Nihna neilo
12. Hnathawh : Nei lo/Sorkar hnathawh/ Sumdawwna/ Inhlawhfa/ Lo nei/ A dang (_____)
13. Hna thawh neih chuan thla khat a lakluh zat :

II	FA LAK CHUNGCHANG HRIAT DAN CHIN
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Sl.No	HRIATNA	HRIATNA CHIN (A dik I tih a thai rawh)			
		Hre miah lo 0	Hre deuh 1	Hria 2	Hre lutuk 3
14.	Fa lak chungchang.				
15.	Fa lak hi dan hnuaiia tih a ngai.				
16.	Mizo te hian fa lak hi kan ti thin.				
17.	Mizoram ah hian fa lak na hmun bik a awm.				
18.	Hnam dang in Mizo fa te hi an la thei.				
19.	Dan hnuaiia Fa lak te hi fa tak tak dinhmun an chang.				
20.	A duh apiangin fa an la thei lo.				
21.	Naupang nu leh pa nei lo te, nu leh pa in an tlanbosan te leh nu leh pa ten an fa te an duh loh te hi fa a lak theih dinhmun a an awm thei.				
22.	Child Welfare Committee in fa lak theih tur leh tur loh a puang thin.				
23.	Fa anga naupang lak theih chin chu kum 18 hnuailam an ni.				
24.	Naupang rualbanlo te hi fa angin a lak theih				
25.	Nupa fa nei ten fa an lak belh ve thei.				
26.	Fa lak hi nupa fa nei thei lo te tan chiah a ni lo.				
27.	Nupui/pasal nei lo ten fa an la thei.				
28.	Hmeichhe kawppui nei lo ten naupang fa atan an hmeichhe emaw mipa emawi an la thei.				
29.	Mipa kawppui neilo in fa atan hmeichhia an la thei lo.				
30.	Fa la duh te hian naupang an thlan hian an duh zawng naupang thlan thei turin zalenna an nei.				
31.	Fa lak dawn hian a la duhtute dinhmun zirchiang phawt a ngai.				
32.	Fa lak hi naupang chanhai ten chhungkua an neih theihna tura ruahman a ni.				
III	FA LAK CHUNGCHANG HRIATNA TE				
Sl.No	HRIATNA TE	A DIK A THAI RAWH			
33	Chhungkhat lainate atangin				
34	Thiante atangin				

35	Khawtlang atangin	
36	NGO atangin	
37	Sorkar atangin	
38	Chanchinbu atangin	
39	TV atangin	
40	Lekhabu chhiar atangin	
41.	A dang ()	

IV FA LAK CHUNGCHANGA RILRU PUT HMANG

Sl.No	NGAIHDAN	RILRU PUT HMANG (A dik I tih a thai rawh)			
		Pawmlo lutuk 0	Pawmlo 1	Pawm 2	Pawm lutuk 3
42	Fa lak hi a tha ka ti.				
43	Dan hnuai a fa lak hi a tha ber				
44	Fa lak hi naupang chanhaite enkawlna tha ber ani.				
45	Fa lak na ah hian mipa emaw hmeichhia emaw thliarna awmlo hi a tha.				
46	Nupa fa la te hi en hran an ni lo.				
47	Fa lak te hi en hran an ni lo.				
48	Fa lak te hi fa pangai ang chiah in a en theih.				
49	Fa lak te hi a la tuten an la ani tih hi hrilh a tha.				
50	Fa lak te hian ro an chang tur ani.				
51	Fa lak te hian chungkua ah harsatna an siam lo.				
52	Fa lak hi ka duh ve				

BIO-DATA

Name : Sharon Rodingliani
Father's Name: C.Lalsangliana
Sex : Female
E.Mail ID : sharonichk@gmail.com
Adress : Thuampui, Aizawl Mizoram. Pin-796017

Education Qualification:

Name of examination	Board/University	Year of passing	Percentage	Division
HSLC	MBSE	2007	63.6	I
HSSLC	MBSE	2009	55.6	II
BACHELOR OF ATS	NEHU	2012	47.1	II
MASTER OF SOCIAL WORK	MZU	2015	67.05	I

FIELD-WORK EXPERIENCE

- **Ferrendo- Integrated Women Development Centre(FIWDC)-** was placed for a period of 23 days and practice to conduct case-studies under Community Based Rehabilitation, conducting group- work with children infected with HIV/AIDS and Home-Visit.
- **Centre for Peace and Development(CPD)-** was placed for a period of 28 days. Visit Mamit village and visit the beneficiaries of the agency's project, also visit different settings under CPD- Family Counselling Centre(FCC), Transitional cum children's home and Shelter Home.
- **Community based Field-Work at Lungbial Community-** Was placed a community fieldwork during 3rd and 4th Semester . conducted a survey on “ Pattern of Substance use by Adult, at Lungbial community” with 70 respondents.

PARTICULARS OF THE CANDIDATE

NAME OF THE CANDIDATE	: Sharon Rodingliani
DEGREE	: M.Phil
DEPARTMENT	: Social Work
TITLE OF DISSERTATION	: Perception of Child Adoption in Aizawl, Mizoram
DATE OF PAYMENT OF ADMISSION	: 11 th . August. 2015
COMMENCEMENT OF SECOND SEM	: 22 nd . Febuary. 2016
APPROVAL OF RESEARCH PROPOSAL	
1. BPGS	: 13 th . April. 2016
2. SCHOOL BOARD	: 22 nd . April. 2016
3. REGISTRATION ON & DATE	: M.Z.U / M.Phil/ 345 of 22. 04.2016
4. DUE DATE OF SUBMISSION	: January 2017
5. EXTENTION(If any)	:`N.A

