COMMUNITY AND WELL-BEING:

ROLE OF SOCIAL SUPPORT NETWORKS IN GORKHA SETTLEMENTS IN AIZAWL

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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

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DECLARATION

I, Sangeeta Rai, hereby declare that the subject matter of this thesis is the record of work done by me, that the contents of this thesis did not form the bias of the award of any previous degree to me or to do 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/Institute.

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This is to certify that the dissertation *"Community and Well-Being: Role of Social Support Networks in Gorkha Settlements in Aizawl"* submitted by Sangeeta Rai for the award of Master of Philosophy in Social Work is carried out under my guidance and incorporates the student's bonafide 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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LIST OF ABBREVIATIONS

AAY	:	Antyodaya Anna Yojana
AMC	:	Aizawl Municipal Council
APL	:	Above Poverty Line
BPL	:	Below Poverty Line
CBOs	:	Community Based Organization
C.S.W	:	Community Service Work
D.H.S	:	Demographic and Health Surveys
G.S.O.E.P	:	German Socio-Economic Panel
M.C.A	:	Multivariate Classification Analysis
M.G.Y.A	:	Mizoram Gorkha Young Association
M.U.P	:	Mizoram Upa Pawl
N.E.L.S	:	National Education Longitudinal Survey
P.H.E	:	Public Health Engineering
Q.O.L.T	:	Quality of Life Therapy
S.B.I	:	State Bank of India
S.B.H	:	Social Brain Hypothesis
S.C.I	:	Sense of Community Index
S.N.A	:	Social Network Analysis
S.P.S.S	:	Statistical Package for Social Sciences
S.P.A.S	:	Social Phobia/Anxiety Symptoms
Tb	:	Tuberculosis
Y.M.A	:	Young Mizo Association

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I.   **Identification Information**

  1.   Schedule No.   Date of Interview:

  2.   District   Aizawl

  3.   Village   1. Thuampui   2. Tanhril

II.   **Profile of the Respondent**

  4.   Name

  5.   Community

  6.   Gotra (specify)

  7.   Religion

  9.   Type of Family   0. Nuclear   1. Joint

  10.   Size of Family

  11.   Form of Family   0. Stable   2. Broken   3. Reconstituted

  12.   Socio Economic category   0. AAY   1. BPL   2. Others (specify)

III.   **Family Profile**
Kindly furnish the demographic details of the members of your family

ID	Name	Age	Sex ****	Marital Status ***	Community	Edn.	**Earner/ Dependent	*Relation to Head

**** **0** Male,**1** Female
*** **0** Unmarried, **1** Married, **2** Divorced/ Separated, **3** Remarried, **4** Widowed

IV. **Please give us the details of the occupation of the earning members of your family.**

ID	Sex	Occupation		Annual Income (Rs)	
		#Primary	**##Secondary**	**Primary**	**Second**

**1**. Govt. Officer   **2.** Govt. Workers   **3**.Cultivators   **4.** Wage Labourers

    5. Skilled Labourers **6**.Petty Business   **7**.Large Business

**0.** None   **1**. Govt. Officer   **2.** Govt. Workers **3**.Cultivators
    4. Wage Labourers **5**. Skilled Labourers **6**.Petty Business **7**.Large Business

V. Kindly give us the details of your other assets

Asset	Number	Value (In (Rs)
Television		
Transistor/Radio		

House/ Buildings		
Jewels		
Household Furniture		
Household Utensils		
Others (Specify)		

VI. Details of monthly expenditure of your family

Item	Quantity	Monthly Expenses(Rs)
Food Grains and Pulses		
Greens Vegetables and Roots		
Meat		
Grocery and Edible Oil		
FOOD		
Electricity		
Clothing		
Transport		
Recreation		
Drugs and Medical		
Education		
Alcoholic Beverages		
Pan & Supari		
Tobacco & Smoking		
Others (specify)		
NON FOOD		

VII. Details of family Savings and Investments in rupees

Form	Savings(Rs)
Cash in hand	
Friends and Relatives	

Money Lenders	
Commercial Banks (Including govt. loan)	
Cooperatives	
Post Office	
LIC : Insurance Savings	
Self Help Group(SHG)	
Others(Specify)	

VIII.   Frquency of your participation in the community organisations

Organisation	Meeting				Voluntary Work			
	Always	**Sometimes**	**Rarely**	**Never**	**Always**	**Sometimes**	**Rarely**	**Never**
M.G.Y.A								
Mandir Samiti								
Gau Panchayat								
Nari Samaj								
Local Council								
Y.M.A								
M.U.P								

0 Never; 1. Rerely; 3. Sometimes; 4. Always

IX. How frequently your family members visit your friends and relatives?

Friends/Relatives	Very Often	Often	Sometimes	Never
Friends Belonging to Your Community	3	2	1	0
Friends belonging to Other Community	3	2	1	0
Relatives Belonging to Your Community	3	2	1	0
Relatives of Other Community	3	2	1	0
Mizo	3	2	1	0

0 Never; **1.** Sometimes; **2**. Often; **3**.Very Often

X. With whom you share and discuss your personal problems at the times of difficulty.

Sl.no	Head of the family	location	relation	community

XI. In case you have some exigency whom will you approach for financial and material support?

Sl.no	Head of the family	location	relation	community

XII. If you need to know something about education, health, employment etc. whom will you approach for information and clarification.

Sl.no	Head of the Family	Location	Relation	Community

XIII.   Who are your relatives in Aizawl

Sl.no	Head of the Family	Location	Relation	Community

XIV.   How do you rate your standard of living.

Affluent	Rich	Middle	Poor	Very Poor
5	4	3	2	1

XV.How do you rate the level of happiness of your family.

Very High	High	Moderate	Poor	Very Poor
5	4	3	2	1

XVI.   Kindly list out the problems faced by your family as a Gorkha .

Sl.no	Problem/Difficulty/Constraint

PARTICULARS OF THE CANDIDATE

NAME OF THE CANDIDATE : Sangeeta Rai

DEGREE : M.Phil

DEPARTMENT : Social Work

TITLE OF DISSERTATION : Community and Well-Being: Role of Social Support Networks in Gorkha Settlements in Aizawl

DATE OF PAYMENT OF ADMISSION : 24th August 2011

COMMENCEMENT OF SECOND SEM/

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CHAPTER I

INTRODUCTION

The present study attempts to determine the impact of community social support networks on the well-being of Gorkhali households at community level in Mizoram.

Promoting well-being, especially that of the weak and vulnerable constitutes the ultimate goal of social work whatever may be the level of intervention. Well-being is a state of being comfortable, happy and healthy. It depends not only on individual abilities or social position but also on the context and on the 'goodness of others'(Nussbaum, 2001). There are two ways to examine well-being: subjective indicators and objective indicators (Jacob and Willits, 1994). Subjective well-being is usually considered as "a broad category of phenomena that include people's emotional responses, domain satisfactions and global judgements of life satisfaction" (Diener et al, 1999:277). While positive or negative effects such as moods and emotions can be regarded as short-term indicators of subjective well-being, satisfaction in life or with specific domains of life reflects a more cognitive and long term evaluation (Lucas et al, 1996). Fourteen different life domains have been specified through which community conditions and services impact residents' overall life satisfaction. These are social life, leisure, health, safety, family/home, political, spiritual life, neighbourhood, environment, transportation, education, work, financial, and consumer life satisfaction (Christakopoulou et al. 2001; Joseph, Widgery & Yu, 2009:295-304).

The role of social support networks in human well-being is very important for social workers to focus on as it is an important aspect of human relations, which is the focal point of social work interventions. Social support is the perception and actuality that one is cared for, has assistance available from other people, and that one is part of a supportive social network. These supportive resources can be emotional, financial and

informational. Social support can be measured as the perception that one has available assistance, the actual received assistance or the degree to which a person is integrated in a social network. Support can come from many sources such as family, friends, pets, organizations, co-workers, etc. In fact, it is widely recognised that social support constitutes a network and analysis of that network would be more fruitful for social work practice.

The concept of social networks was introduced to the social sciences by John Barnes in 1954 as an alternative means of understanding the structure and organisation of a rural Norwegian community, yielding greater insights into the behaviour of village people than the examination of social institutions or social roles (Barnes, 1954). The concept of a network emphasises the fact that each individual has ties to other individuals, each of whom in turn is tied to a few, some, or many others, and so on. The phrase "social network" refers to the set of actors and the ties and dyadic relationships among them (Felmlee, 2003; Wasserman & Faust, 1994). Social network shapes the interaction patterns of individuals and relationship patterns often introduced to each other by common network members (Park & Eggert, 1991). Positive social reaction of friends should strengthen a couple's sense of identity as a couple and increase a couple's ability to withstand threat to relationship viability (Felmlee & Sprecher, 2000).

The two indispensable elements of any social network are actors and relations. Their combination jointly constitutes a social network. Actors may be individual natural persons or collectivises such as informal groups and formal organizations. A relation is generally defined as a specific kind of contact, connection, or tie between a pair of actors, or dyad. Relations may be either directed, where one actor initiates and the second actor receives (e.g. advising) or non-directed, where mutuality occurs (e.g. conversing). A social network is a structure composed of a set of actors, some of whose members are

connected by a set of one or more relations. These two fundamental components are common to most network definitions; for example, "social structure can be presented as networks- as set of nodes (or social system members) or set of ties depicting their interconnections" (Wellman & Berkowitz, 1988:4, Knoke & Yang, 2008).

The importance of social networks in community development work is also emphasised. As Gilchrist (2004) stated, "Networks that connect individuals and different sections of the local community are an invaluable resource, functioning as communication systems and organisations mechanisms".

The development of ''community'' is about strengthening and extending networks of relationships between individuals, between organisations, and just as importantly, between different sectors and agencies. Establishing and maintaining these networks is fundamental to effective community development work (Ennis & West, 2010).

For a community to be healthy it must be based on people's love and concern for each other and linked with social ties. Subjective well-being is about one's concern with love, happiness and life satisfaction. Social support networks are the links that tie us together. The well-being of an individual is one of the important aspects that need to be studied as it will lead towards the well-being of the community. For this, the structure of the community needs to be studied and how members of the community are making use of the social support networks among themselves and with the boarder section of the community within and outside. For example, as the Gorkhas are a minority in Mizoram, social support networks can turn out to be beneficial and efficient in uniting them and for this, the Gorkhas need to realise the significance of such networks. If the people of the community make use of social support networks, their well-being within and outside the community will develop.

In the context of community development, the concept of social capital is recognised as pivotal in promoting well-being which has also strong association with social support networks and networks as such. The working definition of social capital that is emerging in an increasingly interdisciplinary literature refers to the networks, norms and understandings that facilitate cooperative activities within and among groups of individuals. In some works, a measure of generalized trust in others is part of what is meant by social capital while other scholars prefer to treat interpersonal trust as something that is generated and supported by the more valuable sorts of social capital. The impact of society-wide increases in affluence on subjective well-being is uncertain and modest at best, whereas the impact of society-wide increases in social capital on well-being would be unambiguously and strongly positive (Helliwell & Putnam, 2004). Income is correlated more strongly with well-being than is education (Pinquart, 2000). Family income generally has a strong effect on well-being. A weak family environment leads to little support for academic progress. Students living in communities with a high minority percentage registered lower composite scores and were less likely to stay in school (Israel, Beaulieu & Hartless, 2001). In terms of community activities, not participating in social activities predicted both unhappiness and reduced life satisfaction (Miller & Buys, 2008).

1.1. Statement of the Problem

The Gorkhas have been living in India for over 200 years and for about 100 years in Mizoram especially in Aizawl. They have settled as groups of households in different localities (*Vengs* in Mizo). In Aizawl, They are predominantly located at Maubawk, Zotlang, Bawngkawn, Thuampui, Zemabawk, Durtlang, Tanhril, Dinthar, Bazar, and Khatla. It could be noted here that in some settlements, land was given to them by the

then British Administrators. In these settlements though they constitute a minority, they have a sizeable population for socio cultural interaction.

In this context, the present study attempts to assess the impact of social support network on the objective and subjective aspects of well-being of Gorkhali households at community level in Mizoram. It also probes into the pattern of community network with the help of social network analysis (SNA). Further, it assesses the compositional and structural characteristics of the personal social support networks at household level with personal network analysis (PNA). As a prelude, the study will describe the physical features of the Gorkha settlements and the demographic and social composition within them. In the light of the findings, the study offers some suggestions for social policy and social work practice for the development of ethnic minorities such as Gorkhas in Mizoram.

1.2. Objectives

The objectives of the present study are-

1. To understand the temporal and physical aspects of Gorkha settlements as a community from an emic perspective.

2. To describe the demographic, social and economic characteristics of Gorkha households from an etic perspective.

3. To probe into the structure of the community through the patterns of social support networks in Gorkha settlements.

4. To assess the well-being of Gorkha households in terms of objective living conditions and subjective perceptions.

5. To determine the impact of personal social networks on objective and subjective aspects of well-being.

1.3. Chapter Scheme

The study is organised into the following five chapters:

Chapter I: Introduction

Chapter II: Review of literature

Chapter III: Methodology

Chapter IV: Social Structure and Living Conditions of Gorkhali Settlements

Chapter V: Social Support Networks

Chapter VI: Conclusion

CHAPTER II

REVIEW OF LITERATURE

Review of literature helps in identifying substantive, theoretical, methodological, conceptual issues and addressing them in the context of the present study. In this chapter a review of available studies on well-being, social capital and social support networks is presented in three sections.

2.1. Well-Being

Christakopoulou, Dawson & Gari, (2001) developed a reliable and valid questionnaire to understand community-well being and to develop a questionnaire that could provide a comprehensive profile of community well-being and facilitate urban policy initiatives. The study assessed the local area as a physical, social, economic, political and psychological setting and examined its links with the wider area. It explored local people's feelings, behaviour and perceptions regarding elements, which are significant for a community's well-being, such as community satisfaction, personal safety, income sufficiency and community spirit. Findings revealed clearly the disadvantages and the problems that communities' faced and highlighted the strengths that exist within an area.

Melbye et al (2000) analysed the effects of community satisfaction and attachment on self-assessed individual well-being. They hypothesised that satisfaction with the community and attachment to the community are associated independently and positively with individual well-being had been supported substantially. The data used for this study were drawn from a general population survey of individuals in four communities located in two northern tier Pennsylvania countries. Community attachment and community satisfaction are associated positively and independently with individual well-being. Higher levels of attachment one's community had resulted in perceptions of greater well-

being. In addition, the greater the residents' satisfaction with their local community, the more likely they were to express greater individual well-being. These findings suggest the need for refinement of measurement in regard to the concepts of community attachment and satisfaction, as well as individual well-being. The relationship between people's sense of community and problems they experience with the health-care system, specifically problems related to cost, access, provider choice, and satisfaction were studied. The result of the study indicates that a lower sense of community was significantly associated with higher levels of choice, cost, and satisfaction problems in people's interactions with the health-care sector. Community quality needs to be considered in efforts to improve the functional capabilities of health-care institutions. Thus, the study shows that a lower sense of community was significantly associated with higher levels of choice, cost, and satisfaction problems in people's interactions with the health-care sector. The level of SOC among residents in Hong Kong was examined using the long-established Sense of Community Index Its internal consistency and factor structure was also examined. The aim of the study was to examine the relationship between SOC and individual-level demographic and psychosocial factors. Thirdly, the present study would also examine SOC and its relations with community-level characteristics. Finally, the relationships between SOC and psychological factors such as stress, social support, and quality of life were investigated. No significant relationship was found between community socio economic status (e.g., proportion of individuals with tertiary education and median family income in the district) and SOC. The neighbourhoods in Hong Kong are quite heterogeneous, consisting housing of individuals with a wide range of socioeconomic statuses. Such heterogeneous neighbourhood composition may not only reduce neighbouring behaviour it also may not contribute to the development of SOC as a whole, as residents of all socio- economic statuses share the same neighbourhood facilities,

including shopping malls, library, and other recreational areas (e.g., parks, sports arena) across districts. With neighbourhood facilities being quite evenly organized across districts, community socioeconomic status is not related significantly with people's SOC. As the interconnectedness among districts allows easy mobility for individuals in Hong Kong, people spent less time within their own neighbourhood district and traverse across districts for various needs. SOC was negatively associated with daily hassles and positively with social support. SOC may be more psychological in nature, rather than being based on demographic and geographic lines, or sociological community indicators. Individuals who experienced fewer stressors and stronger support from their networks are likely also to perceive a greater SOC and these psychosocial factors were related to better quality of life

In a study in Belgium by Hooghe & Vanhoutte (2011) assessed the effect of individual and community level characteristics on subjective well-being. The hypothesis was that living with a partner, having a high income and being employed will have a positive effect on subjective well-being. Social connectedness and generalized trust will have a positive influence on subjective well-being. Unemployment and crime in one's community will have a negative impact on subjective well-being. On the individual level, most hypotheses on the determinants of subjective well-being were confirmed. Living with a partner and age were shown to have strong effects, but also social capital indicators had a significant positive effect on subjective well-being. On the community level, especially unemployment rate had a negative impact on subjective well-being. The analysis further demonstrated that in homogeneous regions, community characteristics have a far weaker impact on subjective well-being indicators than in economically more heterogeneous regions.

In their work, Kimweli & Stilwell (2002) studied, factors that are instrumental in improving individuals' as well as communities' subjective well-being (SWB) and Quality of Life (QOL) such as positive and negative relationships, personality characteristics or traits as defined by family members or spouse, perceptions of the future as looking good, and psychological factors (such as congruency, thriving/resilience personality, belongingness, external and internal power and psychoallostasis), demographic variables, and religion were examined. The data for this study was obtained from Appalachian communities. The findings indicate that congruency with one's community values and expectations, belongingness, thriving personality, psychoallostasis and positive relationships or closeness to people in one's community, and the perception of the future both for the individual and for the community as bright, are important indicators of Quality of life and increased Subjective well-being. Additionally, family or spousal ratings of personality characteristics as desirable affected SWB only if the ratings corresponded to the individuals' rating. Path analysis indicate that the high levels of happiness by people living in Individualistic-sub-collectivistic cultures such Appalachia is strongly linked to communal homeostasis and psychoallostasis lifestyles prevalent in these communities.

In another study by Tran (1987), the psychological well-being of Vietnamese refugees in the United States was examined. One hundred-sixty Vietnamese living in the metropolitan area of Dallas/Fort Worth, Texas participated in a cross-sectional survey during the spring and Summer of 1985s. The findings revealed that ethnic community supports, self-esteem, and income have significant direct effects on psychological well-being. Education and length of residence directly increased respondents' income. Consequently, these two variables influence psychological well-being indirectly. Vietnamese refugees who have more education and have lived a relatively longer period

in the U.S tend to earn more income and are happier than the others. The revised path model explains about 57 percent of the variance in psychological well-being. In addition, education, length of residence, English speaking ability, and social adjustment have significant indirect effects on psychological well-being.

In Liberato, Pomeroy & Fennell (2006) work, well-being differences in Bolivia was assessed. A specific investigate was done on whether ethnicity and regional location explain differences in housing quality, material wealth, sanitation, and educational achievement in Bolivia. Results show that, indigenous households had lower levels of housing quality, material wealth, and sanitation as compared to non-indigenous households. Indigenous heads of household also showed lower levels of education as compared to non-indigenous heads of household. Households located in the highlands showed lower levels of housing quality and sanitation in both 1994 and 1998. Highland location was a significant predictor of material wealth in the 1998 model but not in the 1994 one. Highland location was not a significant predictor of education in either the 1994 or 1998 models. Rural–urban had the largest influence on well-being. Antidiscrimination legislation alone will not do much to change the present situation of indigenous people. Attainment of high education and employment status is affected by numerous factors, and the same time, these variables are important in improving the well-being of the population.

Brehm, Eisenhauer, Krannich(2004) conducted a study to broaden the sociological construct of community attachment to incorporate both social and natural environment dimension of attachment and to examine how variations in attachment relate to two dimensions of well-being in natural amenity- rich rural communities. This research is based on survey data collected during 2001 in two community areas. The result shows that the average respondent has a fairly strong social attachment to his or her community

and a very strong natural environment attachment. The statistically significant predictors of social attachment were religion, length of residence, beliefs about how important it is to be involved in community decisions, interest in knowing what goes on in the community, and social involvement. Importance of the freedom to express opinions about community affairs had a strong relationship with natural environment attachment; those who attached greater importance to this were more likely to express very strong natural environment attachment. These findings reflect the fact that in the study areas, local leadership and decision making roles are often held by historic ranching or farming families who are also members of church. This established and traditional-oriented community power structure may partially limit the ability of more environmentally-oriented recent arrivals to participate in open communication processes and community decisions.

Bowling (2010) studied about, the population perceptions of well-being and predictors of self-assessed well-being. People aged 65 plus years were more likely than younger people to define well-being as being able to continue to do the things they had always done. Most men and women, in all age groups, rated their well-being and mental well-being positively. Self-rated health, mental health symptoms, long-standing illness and social support were the main drivers of overall well-being in all age groups. Mental health symptoms, long-standing illness and social support were the main drivers of mental well-being. For example, in reduced multivariable models, those who reported no long-standing illness had almost twice the odds of others, of good, rather than not good, overall well-being, and over three times the odds of good, rather than not good, mental well-being. The scholars suggested that attention should be focused on improvements in population health and functioning and on encouraging younger and older people to

develop and maintain social support networks and engagement in social activities (Bowling, 2010).

Sirgy, Gao & Young, (2008) attempted to explain how residents' satisfaction with community services influence satisfaction with the community at large (community well-being) and satisfaction with life (quality of life). Specifically, it was hypothesized and empirically demonstrated for the most part that satisfaction with a variety of community services (e.g., services related to housing, education, government, healthcare, employment, religion, public safety, retailing, transportation, and leisure) affect satisfaction with the community and life overall through satisfaction in a variety of life domains (e.g., family, social, leisure, health, financial, cultural, consumer, work, spiritual, and environmental domains). The data used to test the hypotheses were collected from 204 residents of the Fenway community, Boston, Massachusetts, during March–April 2008. The survey was administered both online (at surveymonkey.com) and in paper form. The findings of this study revealed that satisfaction with many community services tend to impact community well-being directly and through satisfaction in various life domains. The study results also indicated that satisfaction in various life domains does contribute to community well-being and life satisfaction. Similarly, the study findings provided support for the notion that satisfaction in life domains do play an important role in predicting satisfaction with life satisfaction overall (QOL). Specifically, life satisfaction was successfully predicted by work well-being, environmental well-being, family well-being, cultural well-being, social well-being, leisure well-being, spiritual well-being, health well-being, and financial well-being. Most importantly, the study clearly demonstrated that community well-being plays an important role in QOL. The results also show support for the predictive effects of community well-being on life satisfaction.

Hoffman, Wallach & Sanchez, (2010) addressed the relationship between community service activities, interethnic attitudes and individual perceptions of the value, relevance and importance of community service activities. Hypotheses was that as subjects (n_40) participated in a variety of community service related activities, their perception of the overall importance of community engagement and interethnic attitudes (i.e., reductions in ethnocentrism) would significantly increase. A paired-samples t test showed significant increases among topics addressing perceptions of the importance of community service work and improvements among interethnic attitudes (pB.007). The results support the hypotheses that engagement in community service activity changes individual perceptions of the importance of Community Service Work (CSW) and improves perceptions of the importance of ethnic diversity within communities. It also indicates that community service activities played an important role in shaping the perceptions of participants regarding the importance and viability of community service and civic engagement activities. Additionally, the findings suggest that, when such community service activities are implemented within an ethnically diverse settings (i.e., a higher education institution), reports of a better understanding of members from underrepresented groups emerge. Taken together, these findings suggest that community service activities played an important role in helping individuals to feel connected to their institution and helped ethnically diverse groups to improve communication with each other by participating in super ordinate community service.

Prince & Gerber, 2005 investigated into the relationships between three aspects of community integration (i.e., physical, social, and psychological integration) Subjective Well-Being (SWB) in a sample of persons with psychiatric disabilities receiving services from assertive community treatment (ACT) teams was examined. Ninety-two clients were recruited from four ACT programs in Eastern Ontario. The present study formed part of a

multi-site project investigating variations in ACT programs. Participants were between the ages of 18 and 65 years, and met criteria for major mental disorder, including chronic course and disability. Psychiatric diagnoses included schizophrenia, affective disorders, personality disorders, substance disorders, as well as other psychotic and non-psychotic disorders. Participants were living in community settings, except for brief periods of hospitalization. Global satisfaction scores show ACT clients to have similar subjective well-being scores as other community resident persons with psychiatric disabilities. Both physical integration and psychological integration were related to SWB, but social integration was not. However, subjective well-being does appear to be related to global self-esteem, particularly among clients with few psychiatric symptoms and high levels of perceived social support. Thus, results of the present study conducted with assertive community treatment clients confirm previously established relationships between measures of psychiatric symptoms and subjective well-being among persons with psychiatric disabilities. Indeed, these associations, reflecting previous findings suggest a hierarchical relationship in which greater physical integration might increase opportunities for social integration that, in turn, lead to greater psychological integration.

Helliwell & Putnam,(2004) surveyed the influence of social context on subjective well-being. Large samples of data from the World Values Survey, the US Benchmark Survey and a comparable Canadian survey are used to estimate equations designed. The new evidence from this study confirms that social capital is strongly linked to subjective well-being through many independent channels and in several different forms. Marriage and family, ties to friends and neighbours, workplace ties, civic engagement (both individually and collectively), trustworthiness and trust: all appear independently and robustly related to happiness and life satisfaction, both directly and through their impact on health. In that sense, the impact of society-wide increases in affluence on subjective

well-being is uncertain and modest at best, whereas the impact of society-wide increases in social capital on well-being would be unambiguously and strongly positive.

Pinquart, (2000) attempted to study the association of socio-economic status, social network, and competence with subjective well-being in old age and to identify influences on the strength of this relationship among the elderly. Meta-analysis is used to synthesize findings from 286 empirical studies. All three aspects of life circumstances are positively associated with SWB. Income is correlated more strongly with well-being than is education. The quality of social contacts shows stronger associations with SWB than does the quantity of social contacts. Whereas having contact with friends is more strongly related to SWB than having contact with adult children, there are higher associations between life satisfaction and quality of contact with adult children when compared with quality of friendships. Moderating influences of gender and age on the effects of SES, social network, and competence on SWB are also investigated.

Helliwell,(2002) attempted to explain international and inter-personal differences in subjective well-being over the final fifth of the twentieth century. The empirical work makes use of data from three waves of the World Values survey covering about fifty different countries. The analysis proceeds in stages. First there is a brief review of some reasons for giving a key role to subjective measures of well-being. This is followed by a survey of earlier empirical studies, a description of the main variables used, a report of results and tests, and discussion of the links among social capital, education, income and well-being. The study show that being unemployed lowers subjective well-being. Those who are married being happiest, followed by the 'living as married', widows or widowers, the divorced, and the separated. Effect of Education on subjective well-being is found to be small and insignificant. The base group comprises those aged 18-24 years. Those in the next three age groups (35 to 44, 55 to 64 and 65) above are significantly less

happy than those aged 18-24, providing some partial support for the earlier view that life is happier for the young. Religious activity and subjective well-being have strong and easily distinguished linkages to life satisfaction. Those who report that God is very important to their lives (33% of the sample) have life satisfaction measures higher, with the effect of weekly or more frequent church attendance (22% of the sample) also being significant, although only one-third as large. Tests of differences of these effects among religious faiths show that they apply across all major faiths. Those with higher relative incomes generally show significantly higher measures of subjective well-being, although the magnitude of the effect is often described as small. An economy with a more equal distribution of income will achieve a higher average level of well-being. The differences in national average trust over time and across countries have a large and significant effect on subjective well-being. Higher values of trust are often thought of as one of the main channels through which increases in the right types of social capital improve economic and social well-being. An individual who think that cheating on taxes is wrong have higher subjective well-being. This paper has attempted to illustrate rather than exhaust the possibilities for using well-being data to measure and explain differences in well-being within and among nations. Insofar as these claims are justified, the coefficients can be used to combine what might otherwise be incommensurable results into an overall welfare assessment of changes in policies or institutions.

Rainer, (2006) had explored extent of people with more social capital are sheltered from the harmful effects of unemployment. The empirical analysis is based on data from the German Socio-Economic Panel (GSOEP) 1984-2004. The GSOEP interviews more than 20,000 individuals living in more than 10,000 households annually. The sample employed in this paper consists of all individuals in the sample that made a transition from employment to unemployment between two consecutive survey years.

Regression analysis will be used to test the hypothesis that social capital moderates the effect that unemployment has on subjective well-being. Unemployment was at the time defined in terms of not working and being registered. For each respondent, an observation was made on two measures of subjective well-being, one while being employed and another (roughly) one year later while being unemployed. The results show that people are on average less well off when being unemployed rather than employed, unemployment was associated with a smaller well-being loss in where unemployment rates are much higher. Men suffer more from unemployment than women, and also that younger persons are more affected than older ones. The socio-economic background variables does not control for social capital yet. First, well-being changes are informative for observed behavior. Although it is difficult to predict well-being changes based on social capital and other variables, these changes by themselves predict behavior, and they are in this sense by no means purely random. Second, these results give some credence to the sample selection interpretation. The well-being regressions might be subject to some attenuation bias, because individuals with the largest well-being losses are less likely to be included in the sample.

2.2. Social Capital

Goddard (2003) attempted a theoretical rationale for relational networks, norms, and trust as structural and functional forms of social capital that can facilitate student achievement was elaborated. He confirmed the main hypothesis of that schools characterized by high levels of social capital had higher pass rates for their students on the high-stakes state-mandated assessments of mathematics and writing. Data was collected and analyzed from elementary schools in a large urban district during 1998. Data was obtained from teachers and students in the sampled schools and the final sample included 2,429 students and 444 teachers in the 45 elementary schools. In response to this

concern, one advance offered in this study is that the measure employed tapped both the structural and functional dimensions of social capital. Teachers responded to questions that asked them to report not only about the existence of relationships, but also on whether these relationships facilitate positive educational outcomes for children. The results of hierarchical generalized linear modeling show that 4th-grade students' odds of passing state-mandated mathematics and writing assessments are modestly increased in urban schools characterized by high levels of social capital. The results suggest the need for more research investigating the extent to which social capital is independent from socio-economic status and whether social capital may be developed in schools serving high concentrations of poor and minority students.

Miller & Buys, (2008) investigated the extent to which social capital and participation in community activities predicts happiness, health, and life satisfaction in Australia. Residents of a Gold Coast suburb completed a random door-to-door survey, with a 74% response rate ($n = 249$). Ordinal regression analyses revealed that only two elements of social capital—Value of Life and Feelings of Trust and Safety—predicted happiness, life satisfaction, and health. In terms of community activities, not participating in social activities predicted both unhappiness and reduced life satisfaction. Such findings suggest that how social capital is defined and measured is important, as only two of the seven elements—life satisfaction and health—predicted happiness. The key implication is that implementing strategies, initiatives, and urban designs that facilitate feelings of trust and safety may foster health, happiness, and life satisfaction.

In Theurer & Wister, 2010 study, the inter-relationship between altruistic behaviour and social capital among older adults was examined, and to investigate the associations of these attributes with the 'perceived happiness' and 'life satisfaction' dimensions of well-being. The data was collected with a sample of 4,486 Canadians aged

65 or more years from the 2003 Canadian General Social Services Survey,Cycle 17. Altruistic behaviour was measured by number of volunteer hours per month and helping others (not including family and friends). Social capital was measured using dimensions of belonging to one's community, community and neighbour trust, and group activities. Drawing on generativity and role-identity theories, it was hypothesised that altruistic behaviour and social capital are positively associated with well-being (using perceived happiness and life satisfaction), and that social capital mediates the relationship. For both perceived happiness and life satisfaction, after controlling for demographic, health status, and social support variables, measures of altruistic behaviour demonstrated statistically significant associations. Once measures of social capital were entered into the analysis in the final block, however, the altruistic behaviour variables were no longer statistically significant. Robust associations were found for social capital and the two measures of well-being, particularly between sense of belonging, trust in neighbours, and perceived happiness and life satisfaction. The findings suggest that altruistic behaviour is mediated by social capital. The implications of these findings are discussed with respect to understanding the well-being of older Canadians (Theurer & Wister, 2010).

Israel Beaulieu & Hartless, 2001 used social capital as a framework for examining the influence of family and community on promoting educational achievement among public school students and also to explore more fully the role of community social capital in influencing educational performance beyond that attributed to family social capital. Using data from the National Education Longitudinal Survey (NELS). A sample of grade 8 pupils was selected from each of these schools and surveyed, yielding a total of 24,599 usable responses. A two-level hierarchical linear model (HLM) was used to examine students' base year grade average and standardized composite math/reading test score. Also, a generalized linear mixed model was to develop a multilevel model for the

dichotomous response of students' staying in school. Children whose mother or father attended college scored higher on all three measures namely math/reading composite test score, base year grade average, and staying in school. Family income generally has a strong effect except for the students living with a single parent earned significantly higher math/reading composite scores than students from all other family structure types at lower income levels. A weak family environment leads to little support for academic progress. Higher per-student expenditures translate into improved academic performance. Students living in communities with a high minority percentage registered lower composite scores and were less likely to stay in school. Thus both process and structural attributes of family social capital are key factors affecting high school students' educational achievement. Process and structural attributes of community social capital also help youths to excel, though they contribute less strongly to achievement. These findings suggest that policies designed to promote educational achievement must extend beyond the school and must seek to strengthen social capital in the family and the community.

     Cornwell (2011) compared older men's and women's network bridging potential using multivariate regression analysis. Older women are more likely than older men to have bridging potential in their networks between both kin and non-kin contacts. These gender differences increase with age. Older women are also more likely to have network members who are not connected to or monopolized by their spouse or partner. Some, but not all, of these gender differences are due to the fact that older women have larger social networks and maintain more ties to people outside of the household. These findings raise important questions about the relational advantages older women have over older men, including greater autonomy, and contradict stereotypes about women having more closely knit, kin-cantered networks than men.

Ziersch, Baum, Mac Dougall & Putland, explored, explored the relationship between a number of elements of neighbourhood life and neighbourhood-based social capital, and health, using both qualitative and quantitative methods. The paper reports on a study of the Western suburbs of Adelaide and the analysis of 2400 questionnaires and 40 in-depth interviews. A partial least-square path analysis was undertaken with the questionnaire data. It considered the impact of perceptions of the physical environment, neighbourhood connections, neighbourhood trust, reciprocity, perceived safety and local civic action, and a number of demographic variables, on physical and mental health as measured by the SF-12 (mental and physical health summary scores). Of the neighbourhood-related variables, only perceived neighbourhood safety was related to physical health, with neighbourhood safety and neighbourhood connections related to mental health. Of the demographic variables, higher-income level and educational achievement were related to better physical and mental health. In addition, physical health was lower and mental health higher within older age groups. The inter-relationships between the neighbourhood variables and demographic differences in experience of neighbourhood were also examined. The thematic analysis of the interviews linked a number of social aspects of neighbourhood, the physical neighbourhood environment, and perceptions of safety, civic activities and availability of local services, to health outcomes. The paper concludes that there is a need for more complex measures of social capital and that socio-economic factors are of relatively greater importance in determining health.

Agrawal,(2008) focused on four organically evolved ethnic communities (South Asian, Italian and Jewish) based on four major religions (Islam, Sikhism, Catholicism and Judaism) in the Greater Toronto Area, of which three are non-Christian religions. The communities chosen for the study provide an even geographic spread across metropolitan

Toronto and at the same time cover the two basic types of neighbourhood- urban and sub-urban. Thirty randomly selected households were interviewed in each community by three research assistants who were trained as interviewers. Question was based on social background, family characteristics, neighbourliness, participation in the activities of the place of worship (mosque or church, etc), and reasons choosing to live in the neighbourhood. Along with the community surveys, the visitors to the places of worship (only one out of four agreed to participate, however) were surveyed as well. Surveys were complemented with face-to-face, in-depth interviews with the ethno-religious leaders. Some study explored the characteristics of faith communities and examined how and why they form. The findings present a mixed picture of such neighbourhoods. Only one out of four studied purports faith and the presence of the place of worship as having some bearing on people's decision to relocate and on neighbourliness, a condition necessary for the tightening of bonds in the neighbourhood. Others appear to be products of market forces, pre-existing ethnic and personal ties, and, of course, individual choices. This is an exploratory work based on a small sample of neighbourhoods as well as the small number of subjects surveyed. The findings of this study could form hypotheses for future research works. Controlling for income, geographic location, education and length of stay may yield different results. An in-depth ethnographic technique could give us further insight into social ties and personal networks.

Horvat , Weininger & Lareau, (2003) described a variation in the architecture of social networks and to explore class differences in the mobilization or activation of network ties by parents in school settings. For this study, an ethnographic dataset, composed of extensive information on the families of 88 children third-and fourth-grade children and their families to examine the nature of parental networks and their impact on schooling was used. Third and fourth graders were selected because at that stage parents

are still heavily involved in children's lives, yet children also begin to display some autonomy regarding their leisure time. For the methodology part, systematic outcomes are hard to measure; however, the available data do point to several important findings regarding the shape of the networks, their function in school settings, and the theoretical implications for social capital theory. The characteristics of networks across different classes was detailed and then explore the ways that networks come into play when parents are confronted by problematic school situations. From the findings we can see that, the parental networks of middle-class families are far more likely to include professionals of various sorts than are those of their working-class and poor counterparts. Moreover, parental networks tend to be homogeneous with respect to class, in the sense that middle-class networks do not encompass working-class or poor parents, and working-class and poor networks do not encompass middle-class parents; in other words, informal networks tend to be "homophilous". The middle-class parents in these study tended to react collectively, in contrast to working-class and poor parents. They were also uniquely able to draw on contacts with professionals to mobilize the information, expertise, or authority needed to contest the judgments of school officials. Substantial race differences were not found in the studies. The importance of a resource-centered conception of social capital that grants the issue of inequality a predominant place was been affirmed from the studies.

2.3. Social Support Networks

According to Hwang, Kirst, Chiu, Tolomiczenko, Kiss, Cowan, & Levinson, 2009 Homeless individuals often suffer from serious health problems. It has been argued that the homeless are socially isolated, with low levels of social support and social functioning, and that this lack of social resources contributes to their ill health. These observations suggest the need to further explore the relationship between social networks,

social support, and health among persons who are homeless. Homeless individual perceived moderately high levels of access to financial, emotional, and instrumental social support in their social networks. These types of perceived social supports were related to better physical and mental health status and lower likelihood of victimization. Multivariate regression analyses were performed on social support and health outcome data from a subsample of 544 homeless adults, recruited from shelters and meal programs through multistage cluster sampling procedures. These findings highlight a need for more services that encourage the integration of homeless individuals into social networks and the building of specific types of social support networks.

According to Asher, 1984 social support networks are found to have virtually no impact in explaining health outcomes for illnesses over which the individual has little control. However, when a broader range of illnesses is considered, social support networks do play a role in producing better health. Increasing information to individuals, both directly and indirectly, may help to decrease the incidence or severity of ill health. Using Becker's household-production model, health can be viewed as one commodity in the individual's utility function, and the individual maximizes his utility over all commodities. The commodities are "produced" by the individual or household, using both time and goods. Increasing information to individuals, both directly and indirectly, may help to decrease the incidence or severity of ill health. In terms of individuals who become isolated because of retirement, moving away from friends and family, or widowhood, the emphasis should be on community outreach to such individuals. So that they would be able to expand their SSNs or replace lost ones, to care for one another and can encourage one another to live "healthfully" and to seek proper care when ill.

The study by Wellman & Wortley, 1989 evaluated the importance of kin in providing four different dimensions of social support: emotional aid, services, financial

aid, and companionship. The authors' analysis used both quantitative and interview data from the East York (Toronto) studies of social networks. Kin comprise slightly less than half of these networks. Parents and adult children are highly supportive network members, providing high levels of emotional aid, services and financial aid (they avoid companionship, however). Siblings complement and substitute for parents and children, especially in the provision of services. Because there are many more ties between siblings than there are between parents and children, siblings (along with friends and neighbours) provide a substantial proportion of the support East Yorkers receive. By contrast, extended kin tend to be the least supportive and least companionable of network members. If kinship systems did not keep extended kin in contact, few would be active network members.

Dahl & Dahl, (2010) explored the factors that were most strongly associated with unhealthy lifestyle and a small social network was studied. These studies find out that SPAS group showed significantly higher prevalence of unhealthy lifestyle than controls, which did hold up in multivariate analyses. The SPAS group showed significantly more alcohol problems and higher future risk of coronary heart disease among females, but in males. Low level of physical activity in general, and in spare time, was significantly associated with the SPAS group. Small social network was significantly more common in the SPAS group and that result held up in multivariate. In that analysis not being in paired relationship and mental co morbidity were also significantly associated with a small social network. Thus, an unhealthy lifestyle and a small social network place younger adults with SPAS under considerable risk for the development of future morbidity. This risk calls for counselling by general practitioners in such individuals.

Hlebec & Kogovsek (2012), deals with survey measurement of ego-centered social support networks. Three methods to social network measurement are compared: the

name generator method, the role generator method and the event-related approach. Ego-centered networks consist of a single individual (usually named ego, or focal ego) with one or more relations defined between her/him and a number of individuals—members of ego's personal network (or local network). The network members are called alters. There are several approaches in measuring ego-centered social networks with survey. This study focus only on personal interviews, regardless of the fact that network data can be measured by telephone survey or self-administered surveys, such as web surveys. In a meta-analysis of several studies done on convenient quota samples the effects of method, type of calculation, response format and limitation of support providers on network composition indicators are studied. Multiple classification analysis (MCA) was chosen as the meta-analysis technique (Andrews et al. 1973). It is similar to multiple regressions, with the advantage that nominal measurement level variables need not be dichotomized. Several coefficients are obtained; the multivariate (MCA) coefficients indicate how much the estimations of composition indices deviate from the total mean as a result of a given characteristic of the measurement instrument, while controlling for the effects of all other characteristics of the measurement instrument. The network generator method has a significant effect on evaluation of network composition. However, the NG and the RG methods seem quite similar compared to the ER support. Nevertheless, this finding supports a possibility of replacing the NG method with the RG method for estimation of network composition expressed in percentages of network segments. Constraint on network size or on the number of provider choices has a significant effect on estimation of network composition. Whenever comprising the network items for a survey, the constraint on network size should be thoroughly considered. The length of list of response categories for the role relation method is also a dominant factor in causing variance in estimates of network composition, especially in combination with constraint to number of

support provider choices. The type of social support (received or perceived) does not have much effect on estimates of network composition. Thus, the partner was probably the most frequent and most important provider for all kinds of support functions. Therefore, when there is only one choice, the partner prevails-which also happens to be the case for all ER support measurements. When there are more choices allowed (at least two), then other family members are selected quite frequently. For the ER support, friends are less likely to be support providers, whereas for the NG and the RG methods the proportion of friends is nearly identical. Percentage of friends was higher for the RG method, constraint to two support provider choices and the short response format. While co-workers are more frequent in events method, probably owing to the fact that among stressful events also events linked to workplace are listed, the categories neighbours and other are more frequent for the NG and the RG method.

Golden et al., (2009), examined the relationship between social network, loneliness, depression, anxiety and quality of life in community dwelling older people living in Dublin was. Loneliness was higher in women, the widowed and those with physical disability and increased with age, but when age-related variables were controlled for this association was non-significant. Well-being, depressed mood and hopelessness were all independently associated with both loneliness and non-integrated social network. In particular, loneliness explained the excess risk of depression in the widowed. The population attributable risk (PAR) associated with loneliness was 61%, compared with 19% for non-integrated social network. Taken together they had a PAR of 70%. Thus loneliness and social networks both independently affect mood and well-being in the elderly, underlying a significant proportion of depressed mood.

In Wellman and Wortley (1990), the community that ties with friends and relatives are a principal means by which people and households get supportive resources.

Quantitative and qualitative data from the second East York study are used to evaluate six potential explanations of why different types of ties provide different kinds of supportive resources: tie strength, contact, group processes, kinship, network members' characteristics, and similarities and dissimilarities between network members in such characteristics. Most relationships provide specialized support. The kinds of support provided are related more to characteristics of the relationship than to characteristics of the network members themselves. Strong ties provide emotional aid, small services, and companionship. Parents and adult children exchange financial aid, emotional aid, large services, and small services. Physically accessible ties provide services. Women provide emotional aid. Friends, neighbours, and siblings make up about half of all supportive relationships. The ensemble of network members supplies stable and adaptive support.

In Vega, Kolody, Valle & Weir (1991), the empirical study uses data derived from a community survey of women of Mexican descent in San Diego County in order to identify characteristics of immigrant social networks, and determine how these characteristics are related to emotional support and personal distress. Correlational and chi-square analyses were used to manipulate aggregate data. Major findings are that social networks, including both friends and family, are available from the early stages of immigration. Interaction patterns indicate that friendship contacts are stable over time, and that family contacts increase with time. The most important source of emotional support is among relatives of the family of origin. In contrast, adult children living in independent households, despite high contact levels with mothers, were not found to be a source of emotional support. Higher levels of contact with friends are related to increased emotional support from those friends, but friend contact is not as salient as family contact for emotional support. A final analysis indicates that when all social network variables, as well as several social and demographic variables, are intercorrelated, family emotional

support and income are the two best predictors of depression in this sample of Mexican immigrant women. Conversely, social network contact person is not related to depression, suggesting that emotional support is dependent on the type of role providers within immigrant interaction networks, rather than on merely presence or absence of such a network.

In Mollica, Gray and Trevino, (2003) study, it was examined that the formation and persistence of homophilous, or same-race, friendship ties among racial minorities and whites in a "newcomer" setting. Homophilous ties provide valuable sources of mutual support but may limit racial minorities' access to resources and information in organizations. The size of the sample was 116 size and the participants were first-year MBA students who entered a program at the same time. The network ties were measured at two times: six weeks after the beginning of the students first semester in the program, and at the beginning of the following semester 31 months after the second survey. A separate survey was also administered by measuring a social identity salience prior to the first network survey. Racial minorities had more homophily in networks than the white's one and had a greater tendency than whites to form homophilous ties in other units (to reach out across organizational boundaries to form homophilous ties). Thus, race as the most salient social identity is associated with greater homophily but the relationship between racial identity salience and homophily which was regarded as greater for racial minorities than for whites was not supported.

In Oliver (1988), Wellman suggests that three arguments characterize scholarly research on the community question:"community lost," "community saved," and "community liberated". Through an adaptation of Fischer's (1982) techniques or generating egocentric personal networks and the innovative use of computer-assisted telephone interviewing (CATI), a sample of 352 blacks from three different black

communities in the Los Angeles metropolitan area were queried. First, it removes artificial restrictions on the number of persons who can be a part of the network. Second, whether go and alter provide reciprocal social support can be examined empirically rather than assumed. Finally, it reveals the most important people in an individual's network, thus sampling a significant portion of what McCallister and Fischer (1978, p. 136) describe as the "core network." The networks of all three areas are densely knit, for example, but each contains bundles of dense relationships; kin form one set of solidary ties, whereas friendship ties are sparsely knit and are more consistent with the assumptions of the "liberated" argument. These findings contradict the image of the urban black community as "disorganized" and "pathological." Instead a picture of an elaborate organization of personal networks that tie people together within and outside the community in bonds of support and sociality was obtained.

In Galaskiewicz (1979), assessed organizational networks in a medium-size midwestern community are examined. Smallest space analysis (SSA-1) is used to describe the money, information, and support flows among a wide range of formal organizations was used. SSA-I is a multidimensional scaling routine that maps points in a Euclidean space as a function of their estimated proximities on some criterion variable. Actors central to these networks are described in detail, and path analysis is used to examine the relationships between organizations' resources, interests, centrality, and influence in community affairs. Organizations which control the most funds and are more dependent on the community for money and legitimacy tend to be more central in each network. Organizations' technology also affects their centrality. However, resources and local dependencies have only an indirect effect on organizations' influence in the community. These effects are mediated by actors' centrality in the three resource

networks. Centrality has the strongest direct effect on influence of all variables used in the analysis.

Keefe (1980), studied the relationship involving family, culture, and mental health and was conducted in three phases. The three census tracts in each city were selected, therefore, to fit as closely as possible the following ideal types: (1) high ethnic density and low socioeconomic status, (2) mid ethnic density and mixed socioeconomic status, and (3) low ethnic density and high socioeconomic status. The sample included 666 Mexican Americans and 340 white Anglo-Americans in the first phase. In the second phase, the investigation of social interaction and support networks with both kin and nonkin with 372 Mexican- Americans and 163 Anglo-Americans were reached. In the third phase of research, 24 Mexican-Americans and 22 Anglo-Americans were interviewed. The sample was chosen from respondents in the second survey who had agreed to further interviews (95% of the Mexican-Americans and 97% of the Anglos) and was designed to cover a range of mental health clinic use and non-use, extended family integration, and Mexican acculturation types. Support networks among Mexican-Americans and Anglo-Americans surveyed in three southern California communities are compared. Inter- and intra- ethnic differences are demonstrated: Immigrant Mexican networks are the smallest, are kin- and friend-based, and include almost exclusively people of Mexican descent; native-born Mexican-American networks are the largest, are kin-based, and are ethnically mixed but include primarily other Mexican-Americans; Anglo-American networks are relatively small, are friend-based, and include almost exclusively other Anglos. Yet for both ethnic groups, urban life is characterized by enduring and supportive primary social relationships. The lack of strong neighbourhood ties indicates that social life in cities might be best conceptualised as interacting personal communities or networks rather than spatial communities. Finally, contrary to

assumptions in previous studies of Mexican- Americans, there is neither evidence of "breakdown" of kinship ties nor evidence of extensive social interaction with Anglos as a result of the processes of urbanization and acculturation.

Rowe and Wolch (1990) developed a theoretical framework for understanding the role of social networks among the homeless. The concept of time-space discontinuity is offered as a way to conceptualize the impacts of homelessness on social network formation, daily paths, life paths, personal identity and self-esteem. Ethnographic research on homeless women was carried out over a two-year period in the Skid Row area of Los Angeles. First, in order to provide a geographical context for our findings, the structure of the Skid Row district and describe its spatial organization and resources was characterized briefly. Next, the outline of the ethnographic methods was employed in the field. Results indicate that homeless women develop both peer and "homed" social networks as a means of coping with their circumstances and re-establishing time-space continuity. Network relationships can also serve as substitutes for place-based stations in the daily path such as home and work. The rebuilding process proceeds by replacing the functions of a spatially-fixed home-base and workplace with significant social interactions occurring at variable locations. Such interactions involve friends, family, or a lover/spouse; encampment communities; panhandling patrons; and social service providers. Finally, the impact of homeless social net- works on personal identity and self-esteem varies both within and between network components. The characteristics of social networks and daily time-space paths appear to have affected the identities and self-esteem of the homeless women.

Iaupuni, Donato, Colón & Stainback,(2005) studied the relationship between child well-being and social networks. Two research questions guided the analysis. First, under what conditions do networks generate greater (lesser) support? Second, what kinds

of networks are associated with healthier children? The health status effects of several dimensions of social networks, including network size, kinship roles, interaction (proximity, contact, and co-residence), and provision of financial and emotional support was explored. To test these hypotheses, data from the Health and Migration Survey (HMS) project, a longitudinal data collection and analysis project that examines the health consequences of Mexico-U.S. migration was used. Ten villages in the state of San Luis Potosi, Mexico were selected, to represent various types of climatic conditions, population compositions, and economic productions. In each village, an interview was conducted with 200 randomly selected households from a completed census that was taken from all households in the village. The key respondent to the HMS was the senora of the household, who was either the wife of a male household head or (in a few households, about 2%) the head herself. Logistic regression was used to evaluate the social support outcomes, whereas ordered probit estimates were used to predict general health status. These findings suggest that networks containing more extended kin and co resident ties offer greater support resources to mothers with young children, especially among the poorest households. Also, these studies find out that the network structures characterized by more social support and greater interaction with extended, rather than immediate, kin help sustain healthier children. This study makes clear that analyzing networks within their socio-cultural context is pivotal to identifying how networks influence health and well-being. Thus, together these findings indicate the advantages of examining specific role relationships in network research among economically marginalized families and attest to the importance of social networks founded on principles of reciprocity, confianza, and compadrazgo to the well-being of Mexican families.

Clair (1989) predicted that the networks of women who underutilized care would be larger and of higher density than those of women who utilized care appropriately. They were also expected to be less disperse, with members living near one another; less diverse, with members drawn mainly from immediate family and extended kin; and composed primarily of strong relational ties between members. The associations between social network structural characteristics, socio-de-mographic factors, and prenatal care utilization were examined in a sample of 185 respondents. The population chosen for study was a low-income, inner-city population in which a high proportion of women failed to obtain adequate prenatal care. The sample was selected from women who gave birth at a university teaching hospital in Baltimore, Maryland. Women who were eligible for inclusion in the study sample received their prenatal care through the hospital's ante-partum clinics or received no prenatal care through any service. Findings indicated that women were more likely to underutilize care if they were embedded in strong-tie, nondisperse networks where most members were immediate family or relatives. Of the socio demographic variables, only parity was associated with prenatal care utilization. The findings support the underlying assumption that social networks have a significant influence on individuals' utilization of prenatal services. This suggests that providers of services to pregnant women may need to revise their current strategies for bringing women into care and their methods of delivering educational services to women already in care.

Agree, Biddlecom & Valente(2005) examined the extent to which older generations actively exchange resources with extended kin in Taiwan and the Philippines. Social-network measures are used to estimate overall levels of transfers of resources across generations, and the prevalence and patterns of pathways that link generations and types of kin. The data analysed here are from two surveys that provide rich information

on transfers in family networks: the 1996 Philippine Survey of the Near Elderly and Elderly, conducted by the Population Institute of the University of the Philippines (UPPI), and the 1989 Taiwan Survey of Health and Living Status of the Elderly, conducted by the Taiwan Provincial Institute of Family Planning. Drawing on measures from social network analysis, an exchanges among multiple generations in an older person's kin network in three areas: first, the overall level of transfer activity between older persons and family generations; second, the level of two-step transfer patterns (e.g., from adult child to parent to sibling), also referred to as generalized exchange; and third, the specific patterns of generalized exchange path-ways among generations and types of kin was examined. These findings show that the availability of kin is similar in both settings but that transfer activity in the Philippines appears more broadly distributed across family relations, especially siblings, while in Taiwan transfers are more concentrated among lineal kin. These results confirm the importance and diversity of extended kin in systems of family support. The findings in this paper suggest that broader information about patterns of support in family and social networks is needed in order to understand fully the nature of family support to and from older persons.

Haas, Schaefer & Kornienko, (2010) investigated the link between individuals' health and the characteristics of their social network positions. Firstly, a theoretical prediction for how health may influence the structure of adolescent networks was developed. An important relationship between the health status of adolescents and the characteristics of the social network positions within which they are embedded was found out. The net of sociodemographic background and baseline network characteristics, adolescents who report poor self rated health at baseline have fewer subsequent friends in their social networks and are significantly more likely to be social isolates. This is driven entirely by differences in the number of indegree friendship nominations. As they

nominate the same number of friends as their healthier peers, adolescents with worse health do not necessarily perceive themselves as having fewer friends. However, they are less likely than their healthier peers to be nominated by others. Contrary to hypothesis 3, we find that initial health status does not appear to impact change in network density. The simultaneous finding of declining network size and stable density of ties suggest that adolescents in poor health may have friendship circles consisting of a small number of relatively weaker ties. In hypothesis 4, adolescent health also has significant impacts on adolescent position within the larger global network. Adolescents with poorer health occupy more marginal and less central positions within their larger networks. Overall it had been found out that adolescents in poor health form smaller local networks and occupy less central global positions than their healthy peers. These results also have implications for social network research, expanding the scope of factors responsible for the network positions individuals occupy.

In this chapter an attempt has been made to present critical review of literature on the well-being, social capital and social support networks in three sections. The review points out a few research gaps. Firstly, there are not many studies that had been conducted on the community structure using relational network perspective in India. Secondly, a very few studies had been reported on the community structure of Gorkhas in the Indian context. The present study addresses these research gaps in the context of Gorkha community in Mizoram.

In the light of the review, the next chapter presents the methodological aspects and the setting of the present study.

CHAPTER III

METHODOLOGY

The earlier chapter presented a critical review of literature and the major research gaps therein. In this chapter the setting of the present study and methodology are presented. This chapter has been structured into two major sections. The first section deals with the profile of the study area including the profile of the Locality at high level of development and the Locality at low level of development. The second section deals with the methodological aspects of the present study including research design, sampling, and tools of data collection, data processing, analysis and limitations of the present study.

3.1. The Setting: Profile of the Study Area

The present study was conducted in two urban localities of Aizawl city, the capital of Mizoram. The profile of the studied areas is presented in two sub-sections viz., the locality at high level of development and the locality at low level of development.

As of 2011 Indian Population Census, Aizawl had a population of 404,054. Male constitute 49.8 per cent of the population and female constitute 50.2 per cent. Aizawl is located at North of the Tropic of Cancer in the Northern part of Mizoram. It is situated on a ridge of 1132 meters (3715 ft) above sea level, with the 'Tlawng' river valley to its West and the 'Tuirial' river valley to its East. It is also the store house of all important Government Offices, State Assembly house and Civil Secretariat. Aizawl has a mild, sub-tropical climate due to its location and elevation.

In 1st Nov 1814, the boundary of the former Nepal extended to the Sutlej river in the west, Testa River in the east, Ganga to the south and Himalayas range to the north. The war ended with the Treaty of Sugauli on 2nd Dec 1815, which resulted with the loss

of approximately one-third (40,000 square kilometres) of the former land area of Nepal to the East India Company- Shimla, Kumaon, Garhwal, Terailand, Darjeeling, Kurseong, Doars, Siliguri, Nanital and Dehradun areas become part of British India and the Gorkhas become Indian by the virtue of annexation of their lands.

Ever since the Kuki and Chin Lushai tribes move towards south and south west from Haka area of Myanmar and towards eastern Mizoram from Tiddim Falam area to the eighteen century. The encounter of the Mizos with British started in 1824. In 1871-1872, the expedition aims was to recover Mary Winchester, the daughter of Alexendra Pore, Tea garden in Assam and the British Government had come in Mizoram along with the Gorkhas in order to fulfil their objectives. After protecting Mary Winchester, the Gorkhas were put in Aizawl Mizoram as the Surma Valley Military Police which was renamed as the First Assam Rifles and then another battalion called Frontier Police Batallion was made in order to make a fort in Serchip Mizoram. And then the Gorkhas in Mizoram began as a settlers in the year onwards 1891, though they had set feet on the soil much earlier.

The present research is carried out in two localities of Aizawl viz., Thuampui and Tanhril settlements. Thuampui represents the Locality at high level of development and Tanhril represents the Locality at low level of development. For better understanding of the community, Participatory Rural Appraisal approach was adopted by conducting Social Map, Timeline and Services and Opportunities Map in both the communities for which the participants were the members of the communities themselves. The detailed descriptions of the two studied areas were discussed below.

3.1. Thuampui Settlement

Thuampui settlement represents the High Level of Development Community. We can see that the National Highway 54 runs through the locality. It was earlier known as the 'Kelpu Veng' as it was one of the localities where there used to be lots of goat and the one who look after the goat was mainly the Gorkhas where they used to reared goats and cows and depend on it as the main source of their income to a certain extend. It was been found out from the local council members that in the earlier period there used to be many crossroad within the community, so, the name 'Thuampui' came into existence from the early 1980's. The Mizo people had already started their living in the community before the Gorkhali people started which was earlier in the 1964's but were very less in number and countable. The Gorkhas start their living in Thuampui from the middle of 1964 where most of them had shifted mainly from Bawngkawn locality which is in Aizawl itself near to Thuampui localities it used to be the main areas where the population are concentrated in large number and slowly the community population increase in number from the time when Mizoram got independence so we can say that Gorkhas were also the first settlers in Thuampui next to the Mizo people. Thuampui is one of the localities in Aizawl where the population of the Gorkhas household are large in number as the compared to the other localities, the total population of the community consists of 872 households, 2600 adults and 3200 children within this the population of the Gorkhas were also included.

As mentioned earlier, in order to understand the community in a better way participatory rural approach of Social Map, Timeline and Services and Opportunities Map was employed and conducted in the community. From the Social Map (see figure 3.1), we can see that in Thuampui settlement there was one hundred and two Gorkhali households with a total population of five hundred and two, out of which more than half of the population belongs to APL category and only few of them belongs to BPL and AAY.

Aizawl Municipal Council office and bus terminal was located at the same area in the locality, the main centre of Mulco dairy product was also there which was one of the main areas in the community. The Bank of India was presently there with one State Bank of India ATM, Rajat Cinema Hall used to be there but not functioning presently and electric department sub-division office was there where they used to pay their electricity bills. One vegetables market, Y.M.A community hall and library was also there and sub-centre was there in the same building. There were four schools which include Nepali Government Middle School, Kendriya Vidyalaya and two private schools. Two *Mandir* s was there one belongs to the military people of pushpak and the other to the Gorkhali people which consists of two storeys where the upper part is a *Mandir* and the lower one meant for the community hall. The Gorkhas have their own graveyard within the community besides the Mizo graveyard which was given to them by the Mizo people to look after it. Three Churches was there along with one Mosque, and one Gurudwara. Also the locality has four streams and one Helipad.
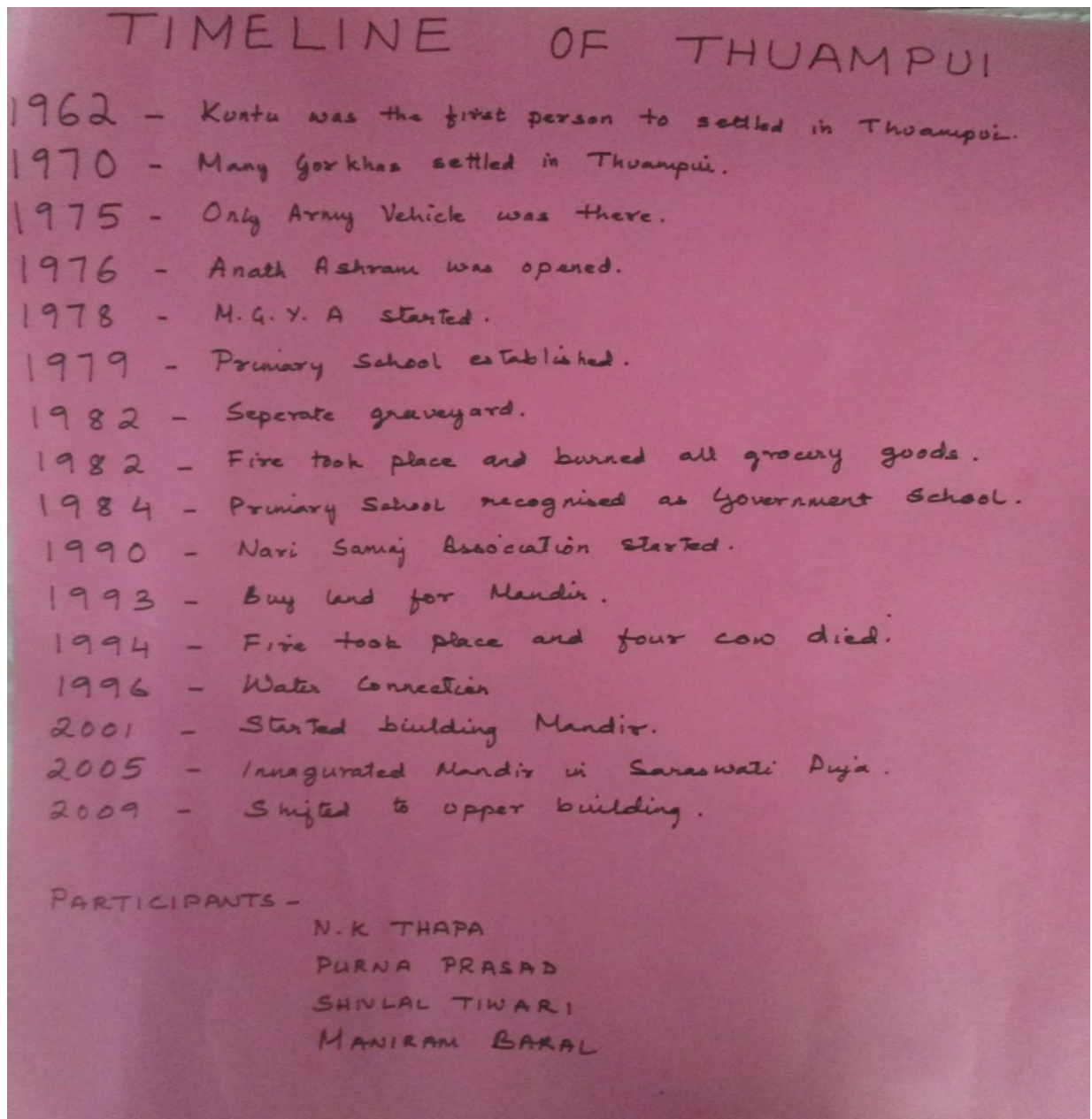

Figure 3.1. Social Map of Thuampui Settlements

History of Thuampui Settlement

From the Timeline (see figure 3.2), Thuampui settlement was earlier known as 'Kelpu Veng' as the community used to had a lot of goat. M.B. Thapa (Kunta Kancha) was the first person among the Gorkhas to settled there in the year 1962. From 1970 onwards many people started living there which was only after Mizoram got independence and those people had mainly migrated from Bawngkawn locality for the betterment of their livelihood. Most of the people were government workers and after their retirement they preferred to stay in Thuampui to continue their living by rearing cow and also preferred petty business. During that time there was no proper road and only a jeep road was there till 1975, where the only vehicle that was available in the community was an army jeep and no other transportation was available at all.

Since, the population of the Gorkhas grows day by day there was a need for proper school for the community people because for them education was one of the most significant thing for their children future, even though, there was a Nepali school at Khatla which was very far from the community and was difficult for them to manage in transportation. So, an 'Anath Ashram' was opened by Dasharat Shahi of Bawngkawn with the people of the community in the year 1976, as the Ashram was not being able to functioned well than another school was established in the year 1979 as a private school where both the Mizo and the Gorkhas make used of it by attending it. Since, there was differences in the language they used they find difficult to cope with the Mizo people and it was separated after that only the Nepali school continued to function. The school was recognised as a governmental school from the year 1984 under the government of Mizoram. After settling there was a need for an association in order to unite the people within the community, so, 'M.G.Y.A' it was a non-profit association which was started

in 1978 one of the strongest group to look after the community and the 'Nari Samaj' women association in the year 1990 which is still functioning till today at present.

In the year 1982, the community had a separate graveyard within the community itself and in the same year fire took place at Mohan Chhetri grocery where nothing was left and a great lost took place in their business and household too. After that again in the year 1994, fire took place within the community and four cows died there where the household had suffered a lot and in that same year it was the year where water connection had been started in the community which lead towards development in the community. There was a military *Mandir* in Pushpak where the Gorkhas can also performed the puja's and as we know that the Gorkhas are Hindu in religion so they regard it necessary to buy a land for a *Mandir* in 1993. From 2001 onwards they start building *Mandir* and inaugurated in the year 2005 which was 'Saraswati puja'. They were occupying the lower part of the building and after 2009 onwards they had build the upper building which was meant for the main *mandir* and then they had shifted to the upper building while the lower part were meant for the community hall only. From the above history of the Thuampui settlements it had been cleared that the Gorkhas had set their feet in the locality much earlier where they are been recognised as one of the first settlers too.

TIMELINE OF THUAMPUI

1962 – Kuntu was the first person to settled in Thuampui.
1970 – Many Gorkhas settled in Thuampui.
1975 – Only Army Vehicle was there.
1976 – Anath Ashram was opened.
1978 – M.G.Y.A started.
1979 – Primary School established.
1982 – Seperate graveyard.
1982 – Fire took place and burned all grocery goods.
1984 – Primary School recognised as Government School.
1990 – Nari Samaj Association started.
1993 – Buy land for Mandir.
1994 – Fire took place and four cow died.
1996 – Water Connection
2001 – Started biulding Mandir.
2005 – Inaugurated Mandir in Saraswati Puja.
2009 – Shifted to upper building.

PARTICIPANTS –
        N.K THAPA
        PURNA PRASAD
        SHIVLAL TIWARI
        MANIRAM BARAL

Figure: 3.2. Timeline of Thuampuii Settlements

Infrastructure of the Community: Services and Opportunities Map

The Services and Opportunities Map (see figure, 3.3) showed that the Aizawl Municipal Council, Bus Terminal, Bank of India, Mulco and Electricity Sub-Division are situated within the community which become easier for them to access it. The important centres such as Post Office, Police Station, SBI and PHE are located not much far from

the community which was only two kilometres. The important health centres such as Greenwood Hospital, Regional Cancer Centre, Tb Hospital are two kilometres from the locality and the other centres such as Civil hospital, Presbyterian Hospital, Aizawl Hospital are a little bit far which become quite difficult for the community people to accessed it. Primary and Middle school are there in the community but in order to continue their higher studies they need to go out of the community and need to spend lots of money in transportation. With respect to the college education Government J.Thankima College was three kilometres and it was the nearest college facilities available. However the student studying in the university level had to travel a long distance of twenty-four kilometers to Tanhril. But the Regional Institute of Paramedical and Nursing Sciences were only two kilometers away from the community which is beneficial for the locality people.
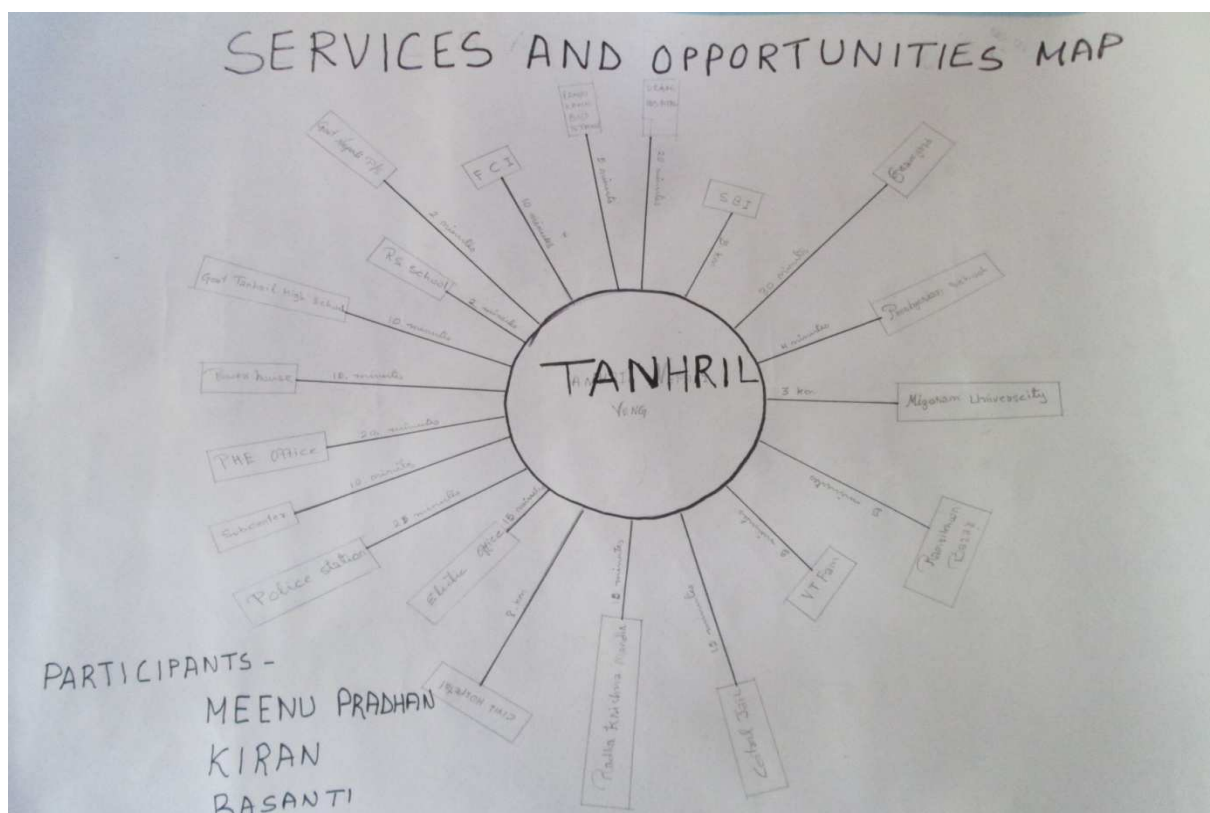

Figure: 3.3. Services and Opportunities Map of Thuampui Settlements

3.1. Tanhril Settlement

Tanhril represents the Locality at low level of development. Gorkhali people live at a particular area in the community and that area in Tanhril is also known as 'Nepali Veng' as they had settled there in the earlier part of 1982. The land was given to them by the British Army. This locality was one of the areas where the Gorkhas had start their living with livestock rearing and vegetables business and one of the oldest community where the Gorkhas had started their settlements. Social Map, Timeline and Services and Opportunities Map were conducted in this community.

From the Social Map of Tanhril (see figure 3.4), we can see that there was thirty four households of the Gorkhas in the community with a total population of one hundred seventy, out of which more than half of the population belongs to APL and others belong to BPL no AAY category are there among them there are an AAY catagory in the community but it was not given to the Gorkhas. Five schools are there in the locality which includes Government Nepali School, Government Middle and High School, Private School and Presbyterian School. The schools are situated near to the main area as they had good enough primary and high school level of education within the community itself but the higher level are not available and for that the people of the community had to avail from outside the community. The locality had a *Mandir* which was at Tuivamit and a little far from the locality, four churches are there which consists of the Nepali Fellowship Church, Presbyterian Church etc.,. Food Corporation of India, Veterinary Farm, Central Jail and Mizoram University was also there which had become the most important means of development for the community in all aspects as it is known that if such departmental offices and Universities are not there would not be a chance for a community like Tanhril to be developed. One resort was there known as Hrangbana Resort, one sub-centre and an anganwadi centre was at the centre of the locality and also

a ration retailer place is also situated within the community. Two water tank are there and a public water point was also there which was their main source because they do not have any water connection in the locality. The graveyard was very far from the community and the Gorkhas were sharing with the Mizo people.
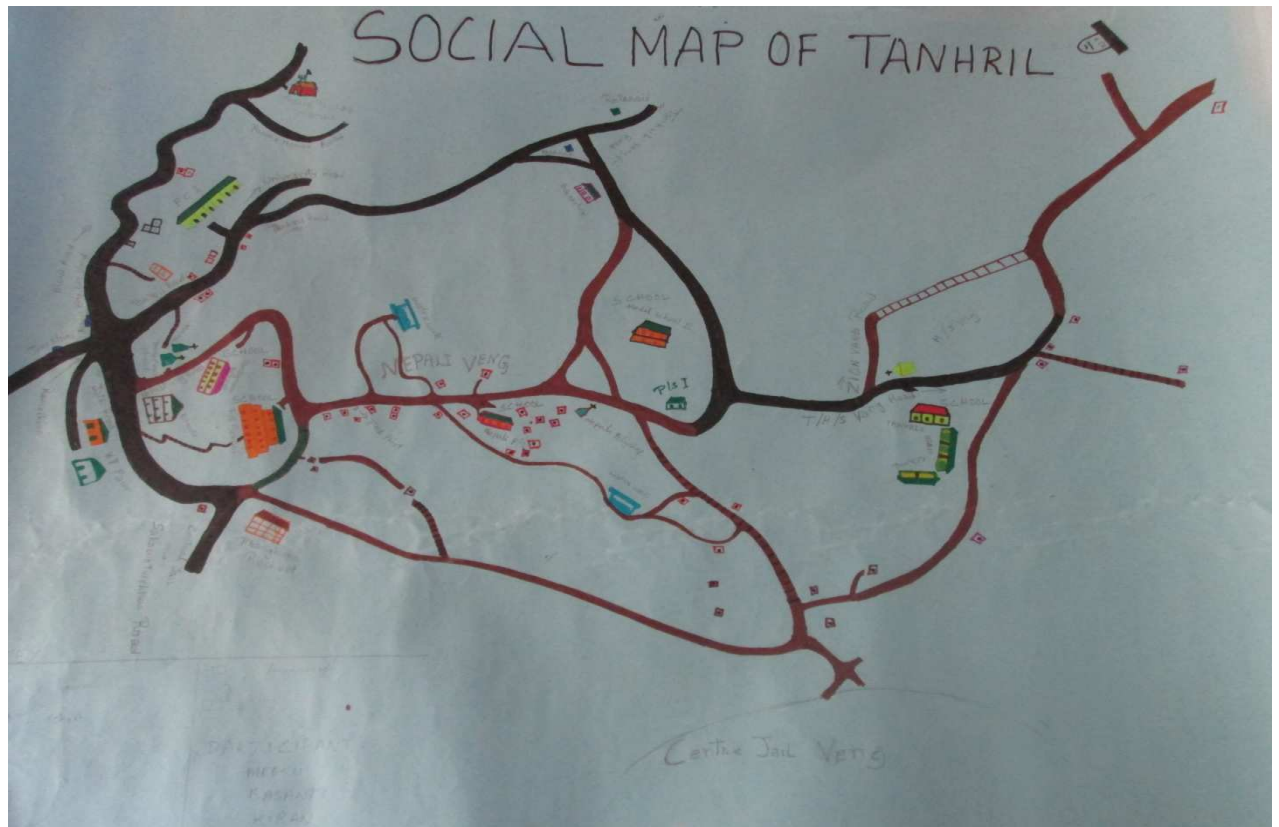
Figure: 3.4. Social Map of Tanhril Settlements

History of Tanhril Settlement

From the above timeline (see figure 3.5), we can see that the Gorkhas had set the land in Tanhril in the early 1892 as the land was given to them by the British Superintendent. Madbar Singh Chhetri, Subedar in Assam Rifles, Aizawl was the one who received land from the superintendent for livestock rearing and vegetables gardening so that they can supply dairy product and vegetables to the British. In the year 1905, Lalit Bahadur Chhetri son of M.S. Chhetri leave Tanhril for better living and settled there in

Siphir, but due to an unfavourable condition they again returned back to Tanhril. Harini Jaishi, Lalit Bahadur Chhetri and Karana Bahadur Chhetri these three household settled in Tanhril and started their living from 1952 and in the same way Adikman Rai also settled there in the year 1954, at that time there were only around thirty Mizo households and a few Gorkhas household too. Gau Panchayat was established in 1960, it is one of the institutions in the community where an older person within the community are being elected as a 'Sarpanch' by the people and if any problem arises in the community than that are being solved by this institution. Till the year 1969, there was no proper road only a kutcha road was there where people had to travel by foot in order to meet their daily needs, to delivered milk and to sell vegetables at the market. But after that in the year 1970, a jeep road was there and it become much easier for the people of the community to travel as after some year that is in 1973 road was metalled and transportation become much easier.

In the year 1976, electric connection was given to the community and after some years in 1977, only a public water point was there where the whole community had to get water from one point only. As the population of the Gorkhas was increasing day by day the people of the community thought of having a school in their own places and a new Nepali private school was established in 1978 and it become government in the year 1988 after one year. Again in the year 1978, Mizoram Gorkha Youth Association (M.G.Y.A) at the central level was established and in the same way the community adopted in the year 1980. A *Mandir* was there in the community which was built by the Central Rifles Police Front (C.R.P.F) and they were sharing the *Mandir* with the Gorkhas of the community due to which a *Mandir* committee was started in 1986 and function it as well. As the C.R.P.F had to leave the community, then, *Mandir* was handed over to the Gorkhas in the year 1988 and till today *Mandir* is still in function by the Gorkhas. There was a good

relation among the Gorkhas and the Mizo people in the community due to which D.B. Chhetri become the first Upa Pawl (association of the elderly people) treasurer in the year 1995 and again in the year 1998 he occupied a position in the Village Council as well. Nari Samaj (women association) was started in 2001and till today all the associations are still in function.
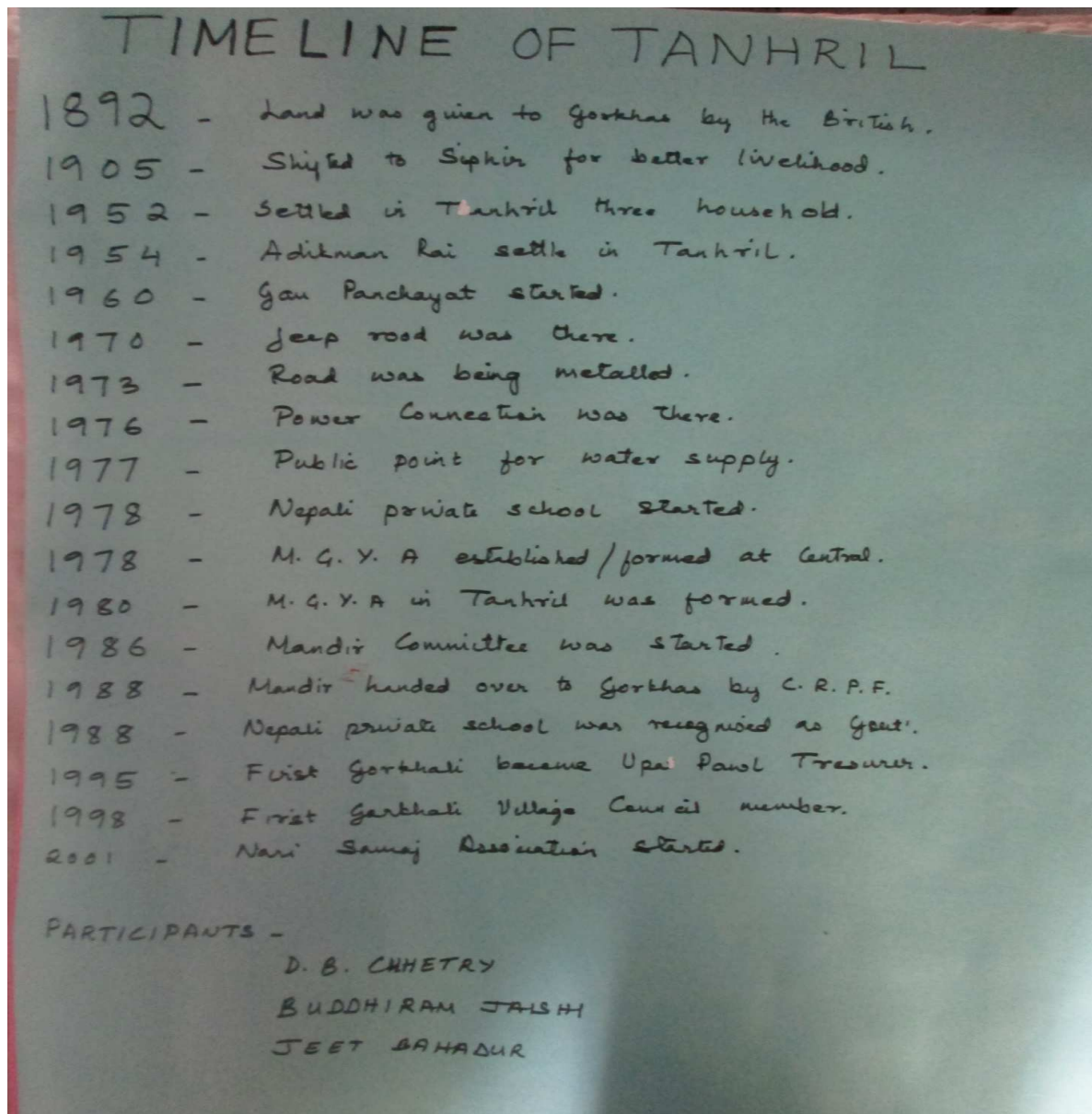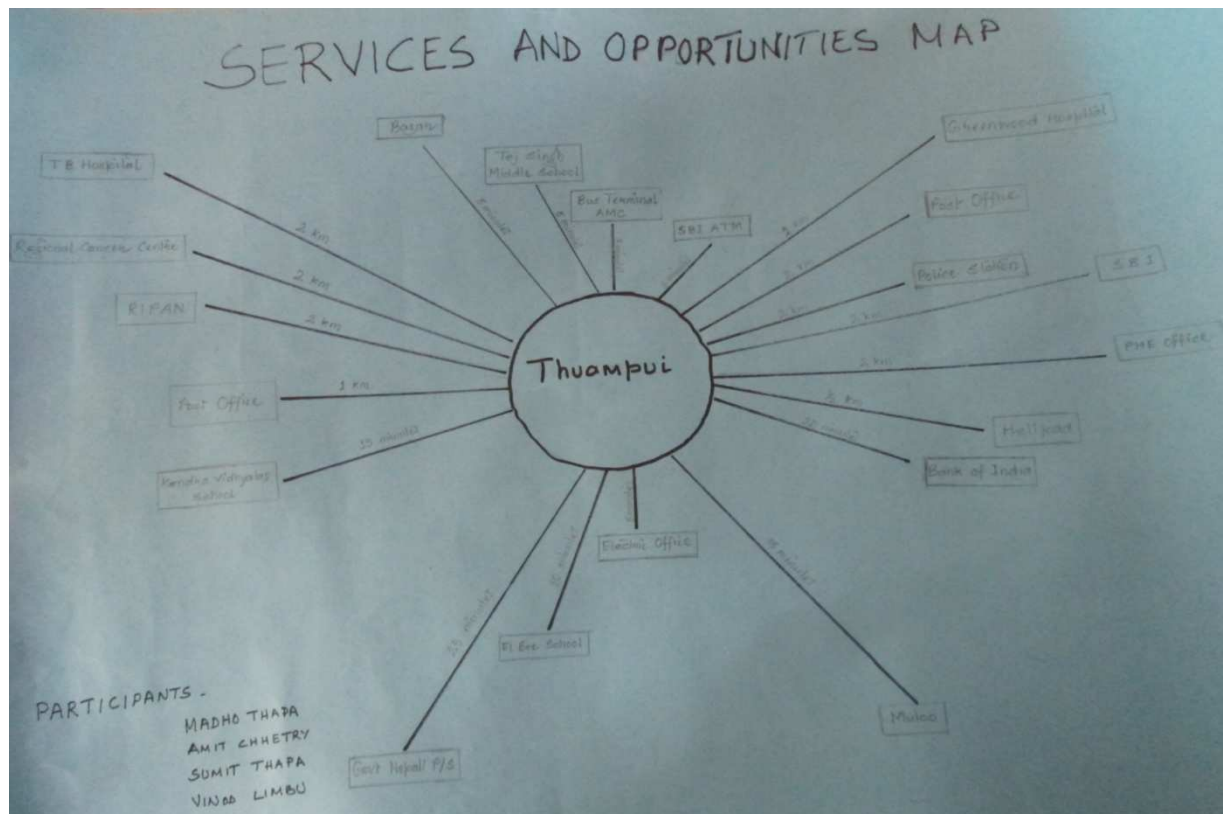

Figure 3.5. Timeline of Tanhril Settlements

Infrastructure of the Community: Service and Opportunities Map

From the Services and Opportunities Map (see figure 3.6), we can see that Tanhril community was located at the outskirt part of Aizawl city, the main centres for them are far from their community and the nearest place that they can avail for their needs was also fifteen kilometres far from their locality. The main institutions that they used are State Bank of India, Post Office, Rural Bank, market for personal needs and household needs which was only at Vaivakawn which is fifteen kilometres far from their community. For health facilities, the community people had to travel a long distance of eight kilometres far from the community. Primary and high schools are not so far for them as it was situated within the community and it took only fifteen to thirty minutes but for higher studies they need to go out of the locality and for that they need at least fifteen kilometres. Mostly the Gorkhas of Tanhril locality start their education from the Nepali school of their own community which was only up to the primary level and in order to continue their higher studies they had to approach Gorkha school at Khatla which is very far from the locality. It may be the main reason for the low level of education of the people and one of their problems as they belong to the low level of development locality. Luckily, Mizoram University was situated within the community and only three kilometres far but unluckily there are no students who continue their further studied in these universities because the level of education in this community is much lower than the other part.

One positive thing due to the establishment of the Mizoram University was that the community people were being able to let their children enter the school within the university the Kendriya Vidyalaya School. A vegetables market, bus stand, taxi stand, police station plus central jail are within the community and the graveyard of the community are little far which took more than half an hour to reached there. The

Governmental offices includes Public Health Engineering, Electric department, Veterinary Farm, Food Corporation of India Godown, Urban Hospital, Sub-Centre, Anganwadi Centre are located inside the locality and easy to access it for them. Since the community is situated far from the main areas it becomes difficulties for them to access all the resources life the people of the main city.

Figure 3.6. Services and Opportunities Map of Tanhril Settlements

3.2. Methodology

This section presents the methodological aspects of the present study such as research design, sampling, and tools of data collection, processing and analysis.

The present study is descriptive in design and cross sectional in nature. The study is based on primary data collected mainly through field survey with structured pretested household interview schedule from the sample households. The units of study were

household as well as community while respondent are the adult members of the household. The name generators were used to assess kinship, social support (information, emotional, instrumental). However, participatory methods such as social map, services and opportunities map and timeline was used to understand the context of the two communities.

3.2.1. Sampling

The universe includes all the population from the two Gorkha settlements purposively chosen on the available information on development one at high level of development and other at low level of development from ten identified localities where the Gorkhas have been living. The Tanhril village represents the locality at low level of development while the locality called Thuampui was identified as one at high level of development. All the Gorkhali households in these localities were included in the sample as social network analysis warrants enumeration of whole network.

3.2.2. Tools of Data Collection

Structured household interview schedule was used for collection of data for the present study. The interview schedule contains sixteen sections with a number of sub-sections. The major sections are demographic profile, socio-economic profile, social capital which includes community participation volunteering (participation in meetings of CBOs and community volunteering) and social interaction, frequency of the family members visiting their friends and relatives, social support which includes informational, financial, emotional, and the perceived standard of living and perceived standard of happiness (see appendix). Pilot study was firstly conducted in both of the settlements and in the light of that a structured interview schedule was framed. It was pre-tested in the both the settlements i.e. in the locality at high level of development and the locality at low

level of development and in the light of the pre-test modification were made in the interview schedule (see appendix). Then, the final survey was conducted in the localities selected.

3.2.3. Data Processing and Analysis

The quantitative data collected through the field survey was processed with the help of computer packages of Microsoft excel and computer software such as UCINET (Borgatti *et al* 2002), E-NET (Borgatti 2006), and SPSS. For social network analysis UCINET software was used while for Personal Network Analysis E-NET software was used. SPSS was used conventional attribute based socio economic data.

For global network analysis measures density, categorical core peripheries were used. Personal social network measures of socio economic composition, heterogeneity, homophily, structure hole were used. To analyse the attribute data cross tabulation, averages and percentages was used. To asses the relationship between personal network measures and objective measures of well-being Karl Pearson's coefficient of correlation was used.

Thus, this chapter has presented the setting and methodological aspects of the present study. The next chapter presents the results and discussion of the study.

CHAPTER IV

Social Structure and Well-being of Gorkhali Households

In the present chapter an attempt has been made to present the results of the analysis of data collected through field survey in two Gorkhali settlements in Aizawl. This chapter has been presented in four sections. The first section presents the demographic, social and economic structural characteristics of the households and members of the Gorkhali settlements studied. The second section presents the living conditions of the respondent households. In the third section, the aspects of subjective well-being are discussed. In the last section, the results of statistical analysis of differentials in the living conditions are discussed.

4.1. Social Structural Bases of Gorkhali Households

In this section the demographic, social as well as economic structural bases of the households and their members in the two Gorkhali settlements are discussed. This section has four subsections viz., demographic characteristics, family structure, social structure, and economic structure.

4.1.1. Demographic Characteristics

The demographic profile of the members of the respondent households includes age-group, gender and marital status of members of the studied communities (see table 4.1). With the total population of six hundred and seventy-two from both the localities where one hundred and seventy belongs to locality at low level of development and locality at high level of development had a total number of five hundred and two populations. The total number of households within the studied areas was one hundred and thirty-four where the former one was small in number with only thirty-two households and the later one with one hundred and two households. The locality with

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locality at high level of development had high number of population because it is one of the main developed areas among the Gorkhas population in Aizawl.

In respect to the age-group of the members of the studied community, age group was classified into childhood (0-12), adolescent (13-17), early adulthood (18-35), late adulthood (35-59), old age (60 above). From the findings, early adulthood constitutes a higher percentage in both the localities (41.1%). The population of children constitutes the second highest (24.6%) proceeding with the late adulthood age group which constitutes (22.8%). An adolescent constitutes with only (6.3%) and the lowest is the old age group less than one-fifth (5.4%). The distribution of the age group between both settlements are almost the same. In the locality with low development, early adulthood constitutes the highest (40%) two-fifth, childhood (21.2%) and late adulthood (23.5%) which is one-fifth of the total population. Adolescent and old age constitutes the same (7.6%) which is lowest and constitute less than one-fifth. In the locality at high level of development, again, here also we can see that the early adulthood constitutes the highest population (41.1%) followed by childhood (25.7%) more than one-fifth which is higher than the locality at low level of development. But we can see that late adulthood comprises of (22.5%) followed by adolescent (5.8%) and old age (4.6%) less than one-fifth. Thus, less than three-fifth of the population falls under the early adulthood which is the highest, childhood and late adulthood consist of more than one-third its second highest and very less population fall under adolescent and old age group in both the communities.

In many studies the population of male are greater than female and it was clearly visible in the census of India where the same things happened. In the same manner, the population of male and female in both the communities studied are almost the same where there was a slight differences where the number of male did lead the way (see table

4.2). Male population constitutes (50.9%) which is more than the female population (49.1%) but only a slight difference are there. In locality at low level of development, male consists of three-fifth (52.4%) while female (47.6%) so there are still differences as male are more in numbers. As in the case of locality at high level of development male consists of three-fifth (50.4%) and female (49.6%) only a slight differences are there. Both man and women population goes hand in hand.

The marital status of the community is classified into five groups viz., married, unmarried, divorced/separated, remarried and widow. The married group is the highest in both the communities (49.7%) followed by the unmarried group (47%) and widow are also small in number (2.5%). Divorced/separated consists of only (0.4%) and remarried constitutes the smallest group only (0.3%). In the locality at low level of development, the married population is the highest which is two-third (50%) and unmarried also constitutes high with (47.6%). Widow are not much with less than one-fifth (2.4%) of the population and it had been find out that divorced/separated and remarried are not there in the community (0%). In the locality at high level of development, the married group consists of the highest more than one-fifth (49.7%) in the same way second highest is an unmarried group (46.8%). The population of widow constitutes less than one-fifth (2.6%). Divorced/separated (0.6%) and remarried with (0.4%) are a few in the locality at low level of development. Thus, the locality at low level of development had high number of people in the married and unmarried groups as compared to the high development, the former had less number of people who are widow than the latter one. Also, no persons of the locality at low level of development locality falls under the divorced/separated category whereas only few of them from the locality with locality at high level of development locality fall under these which show a very positive sign.

The educational status of the adult members of the Gorkha households has been classified into seven levels viz., illiterate, primary (1-4), middle (5-7), high (8-10), higher secondary (11-12), graduate, and post graduate (see table 4.2). The highest educational level attained by the people of both the communities was high school which constitutes more than two-fifth (38.7%) followed by higher secondary one-fifth (18.9%). The graduate level was also high with (13.5%) proceeding towards middle which consists of (9.2%) and primary and illiterate level is almost the same with (8.8% and 8%) respectively. The number of post graduate is less in number with lees than one-fifth (2.8%). In the locality at low level of development locality the highest population fall under high school more than two fifth (38.8%) which is the same with the locality at high level of development with (38.7%). In the former community next to the high school education, most of the population falls under middle (18.2%), higher secondary consists (15.7%) and primary (12.4%). The number of illiterate is much more in the former community (12.4%) as compared to the latter community (6.4%). Graduate in the former community are less in number with only (2.5%) while the latter community had much more (3.8%). More than half of the population falls under high, higher and graduate level of education in both the community, the level of educational status is higher in the locality at high level of development than in the locality at low level of development.

The mean years of education in the locality at low level of development was 7.1 while it was 9.3 in the locality at high level of development. Thus, the mean years of education was also high in the locality at high level of development as compared to the locality at low level of development.

4.1.2. Family Structure

Family is one of the subsystems of a society. The structural attributes of family viz., type of family, size of family, form of family and gender of the head of he household are discussed in this section (see table 4.3).

The first component of the structure of family is its type. There are two types of family observed in the contexts of Gorkhali community in Mizoram. They are joint and nuclear. As regards this, nuclear family constitutes the higher percentage in both the communities. Nuclear family constitutes more than three-fifth (73.9%) while joint family constitutes only two-fifth (26.1%) in both the localities. However, nuclear family constitutes four-fifth (75%) in the locality with low development while joint family constitute only two-fifth (25%). In the same way, the percentage of the nuclear family was also higher with (73.5%) four-fifth and joint family with only two-fifth (26.5%) in the locality at high level of development. We can see that both the communities preferred nuclear family as it constitutes more than half of the percentages which is higher in both the communities as compared to the joint family.

The second element of family structure is its size. The size of the family has been classified into three categories viz., small (1-3), medium (4-6) and large (7 and above). The medium size of family is a dominant category and constitutes more than half (60.4%) of the households in the both the localities. This is followed by small size family which constitutes one-fifth (20.1%) and only a slight differences are there between the small and large size family, large family consists of less than one-fifth (19.4%). The medium size of family constitutes highest in both the communities (61.8% and 56.3%) respectively and is followed by small and large size which was almost the same with one-fifth of the population. The mean size of family in the locality with high level of development was 4.9 and in the locality with low development it was 5.4. This shows that there is a very

little variation in the mean size of the family between the two localities. However, the result shows that the locality with low development has slightly larger family size.

The third structural element of family studied is form of family. In this context of Gorkhas, three forms of family stable, broken and reconstituted step families are found. Among them stable form of family is dominant in both the communities. More than four-fifth (97%) in both the communities have a stable form of family. It was slightly higher in the locality with locality at high level of development as it constitutes more than four-fifth (98%). Reconstituted family constitute less than one-fifth (2.2%) and it was higher in low level of development. Likewise broken form of family constitute less than one-fifth (3.1%) in the locality with locality at low level of development while it was nil in the locality with high level of development.

The last element of the family structure is gender of head. With reference to the gender of head of the family, male headed households is dominant in both the localities. Male member as the head of family represents four-fifth (89.55%) while female headed households comprises of only less than one-fifth (10.45) in both the localities. However, the proportion of female headed households is slightly greater in the locality at high level of development as compared to that in the locality with low level development.

4.1.3. Social Structure Bases of the Community

The social structural characteristics such as community and religion are discussed below (see table 4.4).

The social structure of the two localities is analysed in terms of jati hierarchy. The six jati categories in order are the Brahmin, Chhetri, Pradhan and Gharti, Shahi/Thakuri, Thapa, Gurung, Rai, Limbu, Tamang and lastly Bishwa, Lohar and Sunar. The dominant categories in both the localities are the second and the fifth group with two-fifth of the population (32.1 and 30.6 %) followed by Brahmin which is also high (25.4%) still the

second dominant group. The other three groups are less dominant with very small percentages in both the communities. The third group constitute less than one-fifth (6%) and the fourth and the sixth group constitute the same percentage (3%) only. In locality at low level of development Chhetri is the most dominant group with more than half of the population (56.3%) followed by the fifth group of people (21.9%) and the rest constitutes only less than one-fifth of the percentages. The fifth group are the most dominant group in case of the locality at high level of development two-fifth (33.3%) followed by the Brahmin (31.4%) and the Chhetri (24.5%).

Regarding the religion of the communities most of them belong to the Hindu religion with (99.3%) and only (1%) belongs to Christianity. Since the Gorkhas belongs to Hindu religion, the majority of them are Hindus and only few of them have converted into Christianity. In the locality at high level of development only one percent is Christian whereas in the locality at low level of development there is no Christian. The Christian Gorkhas do take part in the community activities accept on the religious activities but as we know that religion and community activity are much related to each other due to which in many circumstances the Christian Gorkhas are not being able to participate actively.

4.1.4. Economic Characteristics

The discussion on economic characteristics is presented in terms of dependency, primary occupation and socio-economic category (see table 4.5).

The dependency rate is high in both the localities (69.9%) and the earner rate is low with two-fifth of the percentages (30.1%). The locality with low level of development had high level of dependency (72.4%) while in the locality at high level of development the dependency rate is much lower (69.1%). The earner rate is again high in the latter (30.9%) as compared to the former (27.6%). Thus, the dependency ratio is

slightly higher in the locality at low level of development (1:2.6) than in the locality at high level of development (1:2.2).

Primary occupation has been categorised into nine viz., Government Officer, Government Worker, Cultivator, Wage Labourers, Skilled Labourers, Petty Business, Large Business, Livestock Rearing and Pensioner. Government workers are the most dominant group (34%) three-tenth, followed by the petty business which constitute (28.7%) and skilled labourers with (11.4%) two-tenth in both the localities. In the locality at high level of development the most dominant group are the government workers (39.7%) while in the locality at low level of development petty business are the most dominant one with (42.6%) four-tenth, these had very much effect in the pensioner category since the former one had high number of government worker the percentage of pensioner is also high (8.45%) one-tenth whereas the latter one with no pensioner which is nil. The former one had (1.3%) of government officer while the percentage is again nil in the later one and had higher number of percentages in the livestock rearing constitute two-tenth (12.8%) while the former one has only one-tenth (4.5%). Skilled labourers (11.4%), cultivator (14.9%), wage labourers (6.4%) constitute less number of percentages as compared to the other groups.

The socio-economic category of the household indicates its position in the class structure. It consists of very poor (AAY), poor (BPL) and non-poor (APL) category. Tanhril locality with locality at low level of development had no number of very poor people (0.00%) according to their perception while thuampui locality had (2.94%). The majority of the population concentrate under the non-poor category in both the settlements (86.27%) belongs to the locality at high level of development while (56.25%) from the low level of development. We can see that, less than half of the households of the locality at low level of development with (43.75%) belongs to the poor category while

only (10.78%) from the high level of development. From the socio-economic category, it had been find out that the people of the locality at low level of development settlement has not seen themselves as very poor category even though they are much less developed than the locality at high level of development which clearly shows that the way people perceived things may not be the same the way we used to think or see it.

4.2. Patterns of Living Conditions

In this section, the living condition of the community such as household assets, household income and expenditure are discussed below.

4.2.1. Household Assets

In this study, the household assets of the locality include different kinds of materials viz., television, house, radio, furniture, jewels, utensils, etc. As regards the pattern of household assets the predominant form of assets is house/building in both the communities. House and buildings form 72 percent of the total household assets in the locality at low level of development while it constitutes 78 percent of the total household assets in the locality at high level of development

The mean value of total household assets is much higher in the locality at high level of development than the locality at low level of development. It is Rs 291089 in the former and in the latter it is 125322. In the same manner, the per capita household asset is also greater in the former locality than the latter one (see table 4.7).

4.2.2. Household Income

As regards the annual household income**,** the mean value of annual household income was much higher than in locality at high level of development locality (Rs 239802) as compared to the locality at low level of development (Rs 132250). A similar difference in the levels of per capita income has been observed. The mean per capita

annual household income in the locality at low level of development is Rs 28626, where as it is as high as Rs 52023 in the locality at high level of development.

4.2.3. Household Expenditure

Expenditure is what someone is paying for something. The opposite of income and an amount of money spend. The items of monthly household expenditure have been classified into food and non-food. Though food constitutes most of the monthly expenditure of the households in both the localities, the proportion of non-food expenditure in the total expenditure is greater in the locality at high level of development as compared to that in the locality at low level of development. In the locality at high level of development, the non-food expenditure constitutes 49 percent of the total monthly household expenditure. On the other had it is 39 percent in the locality at low level of development. The share of food expenditure in the total expenditure is 63 percent in the locality at low level of development whereas it is 51 percent in the other. In the locality at low level of development locality the food expenditure (63.2%) is much higher than in the locality at high level of development which constitutes (51.4%) but whereas in the non-food items the later one had high expenditure than the former one which constitutes (48.6% and 36.8%) respectively. The monthly per capita household income and its both the components viz., food as well as non-food are greater in the locality at high level of development as compared to the other (see table 4.9).

4.3. Subjective Well-being

In the previous section the objective aspects of well being discussed in terms of indicators of living conditions viz., assets, income and expenditure. In this section, the discussion on the subjective aspects of well-being viz., perceived standard of living and perceived happiness of the family is presented (see 4.10).

The first subjective well-being indicator is perceived standard of living of household. The respondents were asked to rate the standard of living of the household in terms of a five point scale with options Very Poor, Poor, Middle, and Rich. In both the localities majority of the respondents rated their standard of living as middle class. One half of the households in the locality at low level of development (50%) and more than one half of the households in the locality at high level of development (56%) have indicated that their standard of living as middle class. However, interestingly, a greater proportion of households in the locality at high level of development indicate their standard of living as rich (23%) as compare to those indicated their living standards as rich in the other locality (19%).

The perceived happiness of the family is the second indicator of well being taken up for analysis. The respondents were asked to rate the happiness of their family in terms of a five point scale with options viz., Very High, High, Moderate, Low, and Very Low(see table 4.10). Greatest proportion of the households in both the localities indicate that their happiness level as moderate. In the locality at high level of development more than one third of the households in both the localities report their happiness as moderate.

4.4. Differentials in Living Conditions and Subjective Well-being

In the previous sections patterns of objective and subjective well-being were discussed. In this section the results of statistical comparison of the localities (see table 4.11).

The results indicate that the locality at high level of development   better   living conditions as compared to the other in terms of both per capita household income and expenditure. On the other hand there no difference in terms of both the subjective indicators of well being perceived standard of living and perceived happiness of the family.

In this chapter an attempt has been made to discuss the results of attribute data on the social structure, objective and subjective well-being. The results have clearly demonstrated showed significant differences in these aspects between the Gorkha households in two different localities. What remains the composition and structure of social support networks and their effect on the objective and subjective aspects of well-being. The next chapter is devoted to discuss the social support networks and their effect on the well being.

CHAPTER V

SOCIAL SUPPORT NETWORKS AND WELL-BEING

In the previous chapter the results of analysis of well-being in terms of the living conditions of the households in two surveyed Gorkhali settlements was presented. In the present chapter the results of network analysis of social support has been discussed. This chapter is presented in terms of three broad sections. The first section is devoted to the discussion on social support network analysis at community level. In the second section the results of personal network analysis of social support at household level are discussed. The last section is devoted to discuss the bearing of personal social support network on the objective and subjective well being of the Gorkha households.

5.1. Community Level Social Support Networks

In this section a discussion is presented on the results of social network analysis of social support network at community level. Social network analysis has been defined as a perspective that ''encompasses theories models and applications that are expressed in terms of relationship concepts or processes'' (Wasserman and Faust 1994). Specifically, SNA is used to study the structures and processes of networks, where networks constitute a number of individual units that are linked by ties to one another. Instead of studying attributes of individuals (e.g. income, gender, age) in order to explain social processes, SNA focuses on the relationships between people and the structures that are created through their interaction patterns. This section is organised into two subsections. The first section is devoted to present descriptions on the patterns of social support and kinship networks are presented. In the third section core-periphery structure of the social support networks are described.

The main focus of the present study is social support. In the present study social support is conceived support from the Gorkhali households within the locality. The

respondents were asked to name those who provide support their household in terms of three different kinds of social support viz., emotional, financial, and informational when there is a need. They were also asked to give details of their kins in the locality. Further, the names head of the households providing social support as well as related by marriage and kinship viz., age, gender, and community were also collected so as to establish the identity and link one another. On the basis of the information provided separate multi relational socio matrices were constructed for each locality. These matrices were analysed with the popular software of social network analysis viz., UCINET (see Borgati, Everett, and Freeman 2002). To analyse the global social support network measures such as density, and categorical core-periphery were used. To visualise network data as well as understand the patterns of social support networks netdraw software (Borgatti 2002) was used. In this section the results of social network analysis are discussed.

This section is organised into three subsections. The first is devoted to kinship and social support. In the second sub section, the bearing of caste and class on social support is discussed while in the last section discusses the core-periphery structure of the social support network.

5.1.1. Kinship and Social Support

Social support relations are presented in Figures 5.1 and 5.2 respectively show the global pattern of networks. A cursory comparative observation of the social support network reveals that the social support networks in the Gorkhali settlement with high level of development is more connected that that of the settlement at low level of development. But the results of analysis of density of the social support networks show that it is low in both the communities and the graph is not connected. The density of the social support network of the settlement at low level of development was worked out to 0.02 while it was 0.01 for the locality with high development. The density of the

settlement at high level of development is having lower density as compared to the other settlement at low level as the density decline with the greater size(see table 5.1).

Social network analyses of social support networks in developing countries have found its embeddedness in kinship networks. In the present study also similar pattern could be noticed. Though the kinship networks are have low level of density in both the settlements they had strong positive correlation with social support networks. Further, the magnitude of the correlation coefficients is greater in the settlement with low level of development as compared to the one at high level of development. It means that as the community advances the role of kinship in social support declines. In the settlement at low level of development the coefficient of correlation between kinship and social support networks was worked out to 0.60 while it was only 0.48 in the locality at high level of development (see Table 5.2).

The embeddeness of social support network in kinship network is clearly revealed when the number of ties and density measures of social support networks and kinship networks are compared within each settlement. In the settlement at low level of development the number of ties found in kinship networks 59 while that of social support networks was only 22. In the case of settlement at high level of development also the number of ties found was worked to 222 while that of social support network was 153 only (see table 5.1). Similarly, the density of kinship network (0.06) was greater than the social support network (0.02) in the settlement at low level of development. In the settlement with high level of development also density of the social support network (0.01) was lower than that in kinship network (0.02) (see table 5.1).

5.1.2. Caste, Class, and Social Support

Social Support networks are not only embedded in kinship networks but also in the wider networks based on caste and class. In the Gorkha locality with low level of

development which is also on the periphery of Aizawl city the kinship networks are embedded in caste network which is again the source of social support. This is in spite of the fact that there are kinship relations across the caste groups though kinship is mostly located within caste categories (see figures 5.5 and 5.6).

In the locality with high level of development the effect of caste hierarchy on the pattern of social support is lower as compared that of the locality with high level of development. It could be attributed to the fact that there are kinship relations across the caste categories (see figures 5.3, 5.4, 5.5 and 5.6).

As regards class i.e., measured in terms of socio economic category (very poor, poor and non-poor categories), the social support network in the locality with high level of development has greater as compared to that of locality with low level of development (Figure 5.7 and 5.8).

5.1.3. Core Periphery Structure of Social Support

In the previous sub-section embeddedness of social support network within the kinship, and wider caste and class structures was discussed. Core-periphery network structure can be thought as of similar to elite mass structure. In this section an attempt to discuss the core periphery pattern of the social support networks in the Gorkha settlements with high and low levels of development (see table 5.3).

In both the localities a vast majority of the households belong to the periphery. Yet the size of the core is far greater in the locality with low level of development as compared to the locality at high level of development. In the former nearly one third of the households (31%) belong to the core while in the latter only 7 percent of the households belong to the core. It seems that as development takes place even in a minority ethnic community the size of the elites shrinks which is in fact exclusionary process.

5.2. Personal Network Analysis of Social Support

In the previous the pattern of social support networks at community level was discussed. As the main goal of this study is to assess the bearing of social support networks on the well being of the households there is need to measure the nature and pattern of social support at household level. This was accomplished with the help of personal network analysis. The socio grams of social support networks of both the localities along with attribute data on caste and socio economic category was analysed with the help of E Net software for personal network analysis or ego centric network analysis (Borgatti 2006). E-net software was used to draw personal network measures of composition, heterogeneity, homophily and structural hole. In this section, these measures are compared between the Gorkha localities at high and low levels of development.

This section is presented in to four sub-sections. First subsection is devoted to the discussion on the composition, second is for heterogeneity and the third is for discussion on homophily. And the last section discusses the measures of structural hole.

5.2.1. Caste and Class Composition of Personal Social Support Network

Hindu communities are generally organised on the basis of caste more specifically Jati. The Gorkhalis in Mizoram by and large governed by jati norms. From the field it was observed that there six layers in the hierarchy. On the top located is Brahmin followed by Chhetri, Pradhan and Gharti, Shahi and Thakuri, Thapa, Gurung, Rai, Limbu and Tamang in the middle three layers while the Bishwakarma, Lohar, and Sunar group in the bottom(see table 5.4).

As regards the caste composition of the personal social support networks in the Gorkha locality at low level of development vast majority belong to Chhetri community (65%) on an average. The caste cluster Thapa, Gurung, Rai, Limbu, and Tamang which constitute the layer just above the bottom layer has also sizeable population in this

locality (11%). On the other hand the caste clusters the Brahmin, Sunar, and Pradhan are a few on an average in the personal social support networks. The pattern of caste composition of households in the social support networks in the locality at high level of development is different. Unlike the single caste group dominated personal social support networks, those in this locality are composed of three different clusters of jatis viz., Brahmin (33%), Chettri (26%) and Thapa etc., (25%). The pattern of caste composition of personal social support in both the localities corresponds to the pattern of distribution of households on the basis of caste (see table 4.4).

When the localities are compared in terms of the proportion of members in different layers of caste hierarchy, significant differences were found in case of Brahmin, Chetry, and Thapa, Gurung, Rai, Limbu and Tamang clusters. On the other hand, no significant differences in the proportion of Pradhan, Shahi, and Bishwakarma household composition the personal social support networks between the localities at different levels of development is found (see table 5.4).Greater proportion of Brahmin and Thapa households are found in the locality at high level of development as compared to the other. On the contrary, greater portion of Chettry households were found in the locality at low level of development(see table 5.4).

On the other hand, the class composition had been categorized into very poor (AAY), poor (BPL) and non-poor (APL) for this study. In both the localities the non-poor were found to be prominent in the class composition of social support networks. As the majority of the population fall under the non-poor category in both the community as in both the locality the people were not very rich and not even that much poor also they are in the moderate level. Interestingly, the social support networks in the locality at low level of development are more prominent than those in the locality at high level of development. In the former locality, the majority of the population belongs to the same

category as they earn their livelihood mostly through cattle rearing, vegetables selling and grocery's and a very less number of household had a Government jobs. Whereas in the later locality, majority of them had a Government jobs and almost all of them had to stay out of station in their duty and spent little time within their locality. So, it might be the reason why the level of network in the locality at high level of development is much lower than the locality at low level of development. The pattern of socio economic or class composition of the personal social support networks resembles the pattern of class structure of both the localities.

The comparison of the average proportion of the households composing of personal social support networks shows that poor households were greater in the locality at low level of development while non-poor households are greater that of the same in the locality at high level of development.

5.2.2. Heterogeneity of Personal Social Support Networks

Heterogeneity is the state of being heterogeneous. It is the nature of opposition, or contrariety of qualities. It is diverse in kind or nature; composed of diverse parts, or resulting from differing causes. In general, a heterogeneous entity is composed of dissimilar parts, hence the constituents are of a different kind. The parts (or constituents) are connected, and of a conglomerate mass, and viewed in respect to the parts of which it is made up.

In terms of caste as well as class there are significant differences in heterogeneity in the personal social support networks between the localities at low and high levels. As regards caste both are measures of heterogeneity viz., heterogeneity and IQV both are significantly greater in the locality at high level of development as compared to the one at low level. On the contrary, the both the measures of heterogeneity are greater for class

composition in the locality at low level of development as compared to the other (see table 5.5).

5.2.3. Homophily of Personal Social Support Networks

Monge and Contractor (2003) summarized two main lines of reasoning that support the theory of homophily, including Byrne's (1971) similarity-attraction hypothesis and Turner's (1987) theory of self-categorization. The similarity-attraction hypothesis predicts that people are more likely to interact with those with whom they share similar traits. The theory of self-categorization proposes that people tend to self-categorize themselves and others in terms of race, gender, age, education, etc., and that they use these categories to further differentiate between similar and dissimilar others.

Like heterogeneity measure the homophily measures also differ significantly between two localities at different levels of development. In terms of caste the personal social support networks of the locality at low level of development is more homophilous as compared to the other. On the contrary, the locality with high level of development is more homophilous as compared to the locality at low level of development (see table 5.5).

5.2.3. Structure of Personal Social Support Networks

Next in the order of personal network measures is that of structure of personal social support networks. Structural hole measures computed with the help of E Net presented in table 5.6 include constraint, degree, density, efficiency, effective size, and hierarchy reveal the structure of social support but also the social capital embedded therein.

The comparison of structural properties of social support networks reveal that the Gorkha households at high level of development have greater extent of social capital as compared to those in the locality at low level of development. They have fewer constraints and lower density in their personal social support networks as compared to

those in the later. Further, the households in the former have greater average degree, efficiency, and effective size of structural holes as compared to the latter.

5.3. Personal Social Support Networks and Well-being

The previous sections have presented the results of the analysis of global and personal social support networks. In this section, an attempt has been made to discuss the effects of social support networks on objective and subjective well-being of the Gorkha households. To assess the relationship between personal social support network and well-being Karl Pearson's product moment correlation was used (see table 5.7). The indicators of objective well-being are Per Capita Household, Per capita Household Income, and Per capita Household Expenditure Assets while the subjective indicators of well-being are perceived Standard of Living and Perceived Happiness of the family. The other structural variables studied for relationship were social economic characteristics, caste composition, socio economic composition, heterogeneity, homophily, and structural hole measures (see table 5.7)

Among the social economic characteristics of the Gorkhali households socio economic category, sizes of family and locality have significant effect on at least one of the indicators of objective well-being i.e. living conditions while caste has no significant relationship with them. Higher the socio economic category greater is the level of living condition in terms of percapita income and percapita household expenditure. On the other hand it is found that higher the family size lower is percapita household expenditure. On the contrary, caste has significant negative effect on perceived standard of living of the household which is one of the indicators of subjective well-being. The lower the position of the household in the caste hierarch the lower is its perceived standard of living.

In the various personal network measures of caste composition only the proportion Brahmins in the personal social support network has significant association

with two of the objective living conditions viz., percapita household income and percapita. It is revealed that higher the proportion of Brahmins in the social support network its living condition is better and vice versa. On the other hand the caste composition of the social support network has association with indicators of subjective well-being.

In the social economic composition, only the proportion of poor has significant relationship with percapita household expenditure, one of the objective indicators of well-being. It shows that higher the proportion of poor households in the social support network lower is its percapita household expenditure. On the contrary none of the indicators of subjective well being is associated with any of the measures of socio economic composition of social support networks.

Among the measures of class and caste heterogeneity only the latter has significant positive association with one of the indicators of objective well-being. It is found that higher the caste heterogeneity in the personal social support networks higher the income of the Gorkhali household. The measures of caste and class heterogeneity have no significant association with any of the subjective indicators of well-being.

The homophily measures of caste and class composition of the social support networks have significant association with all the indicators of objective well-being rather than the subjective well-being. The homophily measure of caste has significant positive association with living conditions while the same of class composition of social support has negative association. The more homophilous caste the living condition is lower. On the contrary higher the homophily of class greater is the living condition and vice versa.

The structural hole measures of social support network which indicate the amount of social capital possessed by households have significant positive effect on both the types of indicators of well-being viz., subjective and objective. The measures of degree

and effective size have significant positive effect on all the indicators of living conditions as well as subjective well-being. It seems higher the social capital embedded in the social support networks greater is the objective and subjective well being of the Gorkha households.

In this chapter an attempt has been made to discuss the patterns of social support network at community and household levels. Also the association between the indicators of well-being and composition and structure of social support network is discussed. In the next chapter the pertinent findings of present chapter will be presented along with the previous chapter so as to draw meaning full suggestions for social work practice and policy advocacy.

CHAPTER VI

CONCLUSIONS

In this chapter, an attempt has been made to present the salient conclusions and suggestions for social work interventions. They are presented in three sections.

6.1. Conclusions

The present section presents the salient conclusions of the present study in six sections- temporal and physical aspects of Gorkha settlements, demographic, social and economic characteristics of Gorkha households, structure of the community as social support networks, well-being of Gorkha households in terms of objective living conditions and community social networks on objective well-being and suggestions for improvement as below.

6.1.1. Temporal and Physical Aspects of Gorkha Settlements

From the history of Thuampui settlements, it is clear that the Gorkhas have been recognised as one of the first settlers. Being a minority group in the community, they had been influenced in many ways by the Mizo people such as in forming an association of their own where their main aim was to work for the unity and betterment of Gorkhalis and also to help each other in time of need. They had also given importance to the establishment of mandir as it is the main place where all the people of the locality can fit in for their unity and betterment which was again inspired by the Mizo people because for the Mizos, the church is the most important institution of social and religious life.

From the social map, it can be understood that there is a diversity in the community with regards to people, religion, culture etc., where it had been found that there are a number of Churches, Mandirs, Mosques, Gurudwaras and schools in the locality. This indicates the unity in diversity where different people live together in one community with harmony. The Gorkhas have always been living in a group in the locality

which is easily visible from the social map and they had settled not far away from the main road which further indicates that they were one of the first settlers in the community next to the Mizos.

The locality at high level of development are comparatively more privileged because for them, they have better access to services while for those in the lower developed locality, access to services is still very limited and they had to avail it from outside the community. Also, for higher studies they need to access the nearby localities where they had to spend lots of money for transportation. On the other hand, low level of development locality is located in the peripheral areas of Aizawl city and so they had to spend large sums for availing their daily needs.

6.1.2. Demographic, Social and Economic Structure of Gorkha Households

As regards to age, middle age group is largest in number with old age group as the least where the number of males and females is the same. A majority of the population is concentrated in the married and unmarried groups. A remarkable finding is that the number of divorced and remarried rate was almost nil at low level of development and even at high level of development, the number was very less. The practice of remarriage was not common among the Gorkhas due to which the rate of divorce is also low. As regards education, the adult members of the locality at high level were slightly better than the lower developed localities.

As regards family structure, the characteristics such as type of family and gender are discussed. There were no notable differences in the structure of family between the localities studied. Most of the households were nuclear, medium sized, stable and male headed.

Caste and Religion were the two social structural characteristics discussed. There are notable differences in the caste composition of Gorkha settlements studied though no

difference could be observed in religious composition. In the locality at low level of development, the Chhetri community is predominant while in the other, Brahmin, Chhetri, Thapa, Gurung, Rai, Limbu and Tamang were three prominent groups. As regards religion, almost all of the population belong to Hindu religion in both the localities.

As regards economic characteristics, dependency, primary and secondary occupation and socio economic category were discussed. In both the communities, dependency rate was high. Government workers were prominent at high level of development while petty business was common as primary occupation among the households in the lower developed locality. The socio-economic category of the household indicates its position in the class structure and in that, notable differences were observed. The majority of the working population was found to be concentrated in the non-poor category in both the settlements yet the proportion of poor households was greater in the locality at low level of development.

6.1.3. Living Conditions and Subjective Well-being

The results indicate that the locality at high level of development has better living conditions as compared to the other in terms of both per capita household income and expenditure. On the other hand, there is no difference in terms of both subjective indicators of well-being, perceived standard of living and perceived happiness of the family.

6.1.4. Community Level Social Support Networks

The analysis of density of the social support networks show that it is low in both the communities and the graph is not connected. The density of the settlement at high level of development has lower density as compared to the other settlement at low level, since the density declines with greater size. Social network analyses of social support

networks in developing countries have found its embeddedness in kinship networks. A similar pattern could be found in the present study. The embeddedness of social support network in kinship network is clearly revealed when the number of ties and density measures of social support networks and kinship networks are compared within each settlement.

Social Support networks are not only embedded in kinship networks but also in the wider networks based on caste and class. In the community with low level of development, which is also an Aizawl city periphery, the kinship networks are embedded in caste network which is the source of social support. The social support network in the locality with high level of development was greater as compared to the locality with low level of development.

In both the localities, a vast majority of the households belong to the peripheral area yet the size of the core area is far greater in the locality with low level of development. It pertains that as development takes place even in a minority ethnic community, the size of the elites shrink and is in fact an exclusionary process.

6.1.5. Personal Network Analysis of Social Support

Vis-a-vis caste composition of the personal social support networks in the Gorkha locality at low level of development, a vast majority belong to Chhetri community. A comparatively greater proportion of Brahmin and Thapa households are found in the locality at high level of development. On the contrary, greater portion of Chhetri households were found in the locality at low level of development.

The comparison of the average proportion of the households composing of personal social support networks shows that poor households are more in the low development locality while non-poor households are greater in the high development locality.

In terms of caste as well as class, there are significant differences in heterogeneity in the personal social support networks between the localities at low and high levels. On the contrary, both the measures of heterogeneity are comparatively greater for class composition in the locality at low level of development. The personal social support networks of the locality at low level of development are more homophilous as compared to the other. On the contrary, the locality with high level of development is more homophilous as compared to the locality at low level of development.

The comparison of structural properties of social support networks reveals that the Gorkha households at high level of development have comparatively greater extent to social capital. They have fewer constraints and lower density in their personal social support networks as compared to the low development locality. Further, they have comparatively greater average degree, efficiency, and effective size of structural holes as compared to the latter.

6.1.6. Personal Social Support Networks and Well-being

The socio economic category, size of family and locality have significant effect on at least one of the indicators of objective well-being i.e. living conditions while caste has no significant relationship with the same. In various personal network measures of caste composition, only a small proportion Brahmins in the personal social support network has significant association with two of the objective living conditions viz., per capita household income and per capita. In the social economic composition, only the proportion of poor has significant relationship with per capita household expenditure, one of the objective indicators of well-being. Among the measures of class and caste heterogeneity, only the latter has significant positive association with one of the indicators of objective well-being. The homophily measures of caste and class composition of the social support networks have significant association with all the indicators of objective well-being rather

than subjective well-being. The structural hole measures of social support network which indicate the amount of social capital possessed by households have significant positive effect on both the types of indicators of well-being viz., subjective and objective.

6.2. Suggestions

In the light of the findings, the following suggestions are put forward for the promotion of well-being of the Gorkhali households who constitute an ethnic minority in the context of Mizoram, through social work intervention and social policy advocacy:

1. Promotion of social support network cutting across caste and class is of foremost importance as this will enhance the living conditions of the Gorkhali households.

2. Promotion of education especially higher and technical education would enhance the well-being of the Gorkhali households. The results of the study do show that their education status is far from satisfactory. The Gorkhas in Mizoram are presently fighting for OBC status in Mizoram and availing of the benefits of OBC reservation would definitely enhance the education status and well-being of Gorkhali people.

3. Though the caste system has become much more flexible as compared to the past, it has significant negative effect on the subjective well-being of the Gorkhali households. The leaders of the community need to be sensitized regarding the issue of caste based discrimination and inequality. There is also a need for promotion of the values of equality, fraternity and justice among the young members. Awareness programmes regarding this need to be organized with the help of the Gorkhali associations.

Table 4.1. Demographic Profile

Sl.No	Characteristic	Locality Development		Total N = 672
		Low n = 170	High n = 502	
I	**Age Group**			
	Childhood (0-12)	36 (21.2)	129 (25.7)	165 (24.6)
	Adolescent (13-17)	13 (7.6)	29 (5.8)	42 (6.3)
	Early Adulthood (18-35)	68 (40.0)	208 (41.4)	276 (41.1)
	Late Adulthood (36-59)	40 (23.5)	113 (22.5)	153 (22.8)
	Old Age (60 Above)	13 (7.6)	23 (4.6)	36 (5.4)
II	**Gender**			
	Male	89 (52.4)	253 (50.4)	342 (50.9)
	Female	81 (47.6)	249 (49.6)	330 (49.1)
	Sex Ratio	0.91	0.98	0.96
III	**Marital Status**			
	Married	85 (50.0)	249 (49.6)	334 (49.7)
	Unmarried	81 (47.6)	235 (46.8)	316 (47.0)
	Divorced/Separated	0 (0.0)	3 (0.6)	3 (0.4)
	Remarried	0 (0.0)	2 (0.4)	2 (0.3)
	Widow	4 (2.4)	13 (2.6)	17 (2.5)

Source Computed   Figure in parentheses are percentages

Table 4.2. Education of Adult Members

Sl.No	Education	Locality Development		Total
		Low	High	
1	Illiterate	15 (12.4)	22 (6.4)	37 (8.0)
2	Primary (1 - 4)	15 (12.4)	26 (7.6)	41 (8.8)
3	Middle (5 -7)	22 (18.2)	21 (6.1)	43 (9.2)
4	High (8 - 10)	47 (38.8)	133 (38.7)	180 (38.7)
5	Higher Secondary (11 - 12)	19 (15.7)	69 (20.1)	88 (18.9)
6	Graduate	3 (2.5)	60 (17.4)	63 (13.5)
7	Post Graduate	0 (0.0)	13 (3.8)	13 (2.8)
	Total	121 (100)	344 (100)	465 (100)
	Mean Years of Education	7.1 ± 3.8	9.3 ± 3.8	8.7 ± 3.9

Source Computed   Figure in parentheses are percentages

Table 4.3. Family Structure

Sl.No	Characteristic	Locality Development		Total N =134
		Low n = 32	High n = 102	
I	**Type of Family**			
	Nuclear	24 (75.0)	75 (73.5)	99 (73.9)
	Joint	8 (25.0)	27 (26.5)	35 (26.1)
II	**Size of Family**			
	Small(1- 3)	7 (21.9)	20 (19.6)	27 (20.1)
	Medium(4 - 6)	18 (56.3)	63 (61.8)	81 (60.4)
	Large(7 and Above)	7 (21.9)	19 (18.6)	26 (19.4)
	Mean Size of Family	5.4 ± 2.4	4.9 ± 2.0	5.0 ± 2.1
III	**Form of Family**			
	Stable	30 (93.8)	100 (98.0)	130 (97.0)
	Broken	1 (3.1)	0 (0.0)	1 (0.7)
	Reconstituted	1 (3.1)	2 (2.0)	3 (2.2)
IV	**Gender of Head**			
	Male	29 (90.63)	91 (89.22)	120 (89.55)
	Female	3 (9.38)	11 (10.78)	14 (10.45)

Source Computed   Figure in parentheses are percentages

Table 4.4. Social Structure

Sl.No		Locality Development		Total N = 134
		Low n = 32	High n = 102	
I	**Caste Hierarchy**			
	Brahmin	2 (6.3)	32 (31.4)	34 (25.4)
	Chhetry	18 (56.3)	25 (24.5)	43 (32.1)
	Pradhan,Gharti	1 (3.1)	7 (6.9)	8 (6.0)
	Shahi/Thakuri	1 (3.1)	3 (2.9)	4 (3.0)
	Thapa, Gurung, Rai, Limbu, Tamang	7 (21.9)	34 (33.3)	41 (30.6)
	Bishwa, Lohar, Sunar	3 (9.4)	1 (1.0)	4 (3.0)
II	**Religion**			
	Hindu	32 (100)	101 (99.0)	133 (99.3)
	Christian	0 (0.0)	1 (1.0)	1 (0.7)

Source Computed   Figure in parentheses are parentages

Table 4.5. Economic Structure of the Communities

Sl.No	Characteristic	Locality Development		Total
		Low	High	
I	**Earner/Dependent**			
	Dependent	123 (72.4)	347 (69.1)	470 (69.9)
	Earner	47 (27.6)	155 (30.9)	202 (30.1)
	Total	170 (100)	502 (100)	672 (100)
	Dependency Ratio	2.6	2.2	2.3
II	**Primary Occupation**			
	Govt Officer	0 (0.0)	2 (1.3)	2 (1.0)
	Govt Worker	7 (14.9)	62 (39.7)	69 (34.0)
	Cultivator	7 (14.9)	2 (1.3)	9 (4.5)
	Wage Labourers	3 (6.4)	8 (5.2)	11 (5.4)
	Skilled Labourers	4 (8.5)	19 (12.3)	23 (11.4)

	Petty Business	20 (42.6)	38 (24.5)	58 (28.7)
	Large Business	0 (0.0)	4 (2.6)	4 (2.0)
	Livestock Rearing	6 (12.8)	7 (4.5)	13 (6.4)
	Pensioner	0 (0.0)	13 (8.4)	13 (6.4)
	Total	47 (100)	155 (100)	202 (100)

Source Computed   Figure in parentheses are percentages

Table 4.6. Social Structure

Sl.No		Locality Development		Total N = 134
		Low n = 32	High n = 102	
I	**Caste Hierarchy**			
	Brahmin	2 (6.3)	32 (31.4)	34 (25.4)
	Chhetry	18 (56.3)	25 (24.5)	43 (32.1)
	Pradhan,Gharti	1 (3.1)	7 (6.9)	8 (6.0)
	Shahi/Thakuri	1 (3.1)	3 (2.9)	4 (3.0)
	Thapa, Gurung, Rai, Limbu, Tamang	7 (21.9)	34 (33.3)	41 (30.6)
	Bishwa, Lohar, Sunar	3 (9.4)	1 (1.0)	4 (3.0)
II	**Religion**			
	Hindu	32 (100)	101 (99.0)	133 (99.3)
	Christian	0 (0.0)	1 (1.0)	1 (0.7)

Source Computed   Figure in parentheses are parentages

Table 4.7. Pattern of Household Assets

Sl.No	Asset	Locality Development				Total N = 134	
		Low n = 32		High n = 102			
		Mean	SD	Mean	SD	Mean	SD
1	House/buildings	90344 (72.1)	140691	228272 (78.4)	482992	195334 (77.7)	430409
2	Household Furniture	6963 (5.6)	11530	11840 (4.1)	22820	10675 (4.2)	20755
3	Jewels	9656 (7.7)	26934	10750 (3.7)	15673	10489 (4.2)	18864
4	Television	9594 (7.7)	1847	8670 (3.0)	2528	8890 (3.5)	2409
5	Refrigerator	3500 (2.8)	4663	8686 (3.0)	12255	7448 (3.0)	11137
6	Two-wheeler	2188 (1.7)	12374	7088 (2.4)	21198	5918 (2.4)	19528
7	Household Utensils	2578 (2.1)	2506	6289 (2.2)	11211	5403 (2.1)	9972
8	Car	0 (0.0)	0	5392 (1.9)	42161	4104 (1.6)	36813
9	Washing machine	219 (0.2)	1237	2818 (1.0)	3985	2197 (0.9)	3695
10	Transistor/Radio	281 (0.2)	567	1284 (0.4)	2633	1045 (0.4)	2350
	Total Household Assets	125322 (100)	173987	291089 (100)	551506	251503 (100)	493017 (100)
	Per Capita Household Assets	23935	39143	66284	124860	56171	111913

Source Computed　　　　　Figure in parentheses are percentages

Table 4.8. Household Income

Sl.No		Locality Development				Total N = 134	
		Low n = 32		High n = 102			
		Mean	S.D	Mean	S.D	Mean	S.D
1	Annual Household Income	132250	74567	239802	235179	214118	213110
2	Per capita Household Income	28626	19899	52023	51317	46435	46823

Source Computed   Figure in parentheses are percentages

Table 4.9. Pattern of Household Expenditure

Sl.No	Expenditure	Locality Development				Total N = 134	
		Low n = 32		High n = 102			
		Mean	SD	Mean	SD	Mean	SD
1	Food	2178 (63.2)	912	4040 (51.4)	2113	3596 (52.8)	2054
2	Non-Food	1268 (36.8)	1186	3820 (48.6)	4840	3211 (47.2)	4394
3	Monthly Household Expenditure	3446 (100)	1616	7860 (100)	6225	6806 (100)	5797
4	Monthly Per capita Household Expenditure	724	378	1716	1294	1480	1219

Source Computed   Figure in parentheses are percentages

Table 4.10. Subjective Well-being

Sl.No		Locality Development		Total N =134
		Low n = 32	High n = 102	
I	**Perceived Standard of Living**			
	Very Poor	0 (0.0)	1 (1.0)	1 (0.7)
	Poor	10 (31.3)	21 (20.6)	31 (23.1)
	Middle	16 (50.0)	57 (55.9)	73 (54.5)
	Rich	6 (18.8)	23 (22.5)	29 (21.6)
II	**Perceived Happiness of the Family**			
	Very High	0 (0.0)	1 (1.0)	1 (0.7)
	High	3 (9.4)	12 (11.8)	15 (11.2)
	Moderate	15 (46.9)	46 (45.1)	61 45.5)
	Low	14 (43.08	42 (41.2)	56 (41.8)
	Very Low	0 (0.0)	1 (1.0)	1 (0.7)

Source: Computed

Table 4.11. Differentials in Living Conditions and Subjective Well-being

Sl.No		Locality Development				t	Sig. (2-tailed)
		Low n = 32		High n = 102			
		Mean	SD	Mean	SD		
1	Per capita Household Income	28626	19899	52023	51317	-2.52**	0.01
2	Per capita Household Expenditure	724	378	1716	1294	-4.27**	0.00
3	Per capita Savings	8368	27025	12857	30937	-0.74	0.46
4	Per Capita Household Assets	23935	39143	66284	124860	-1.89	0.06
5	Perceived Standard of Living	2.9	0.7	3.0	0.7	-0.89	0.38
6	Perceived Happiness of the family	3.3	0.7	3.3	0.7	0.35	0.73

Source Computed   Figure in parentheses are percentages

Table 5.1. Density of Community Level Social Support Network

Sl.No		No. of Ties	Density
I	**Kinship Network**		
	Low	59	0.06
	High	222	0.02
II	**Social Support Network**		
	Low	22	0.02
	High	153	0.01

Source: Computed

Table 5.2. Correlation between Kinship and Social Support Networks

Sl.No		Correlation	
		SSN	**Kinship**
I	**Low**		
	Social Support Network	1	0.60**
	Kinship Network	0.60**	1
II	**High**		
	Social Support Network	1	0.48**
	Kinship Network	0.48**	1

Source: Computed   ** P< 0.01

Table 5.3. Core Peripheral Structure of Social Support Network

Sl.No	Structure	Locality Development		Total
		Low	High	
1	Core	10 (31.25)	7 (6.86)	17 (12.69)
2	Periphery	22 (68.75)	95 (93.14)	117 (87.31)
	Total	32 (100)	102 (100)	134 (100)

Source: Computed

Table 5.4. Composition of Personal Social Support Networks: Caste and Class

Sl.No		Community Development				Total N =134		t	Sig. (2-tailed)
		Low n = 32		High n = 102					
		Mean	S.D	Mean	S.D	Mean	S.D		
I	**Caste**								
	Brahmin	5.1	18.6	33.3	31.5	26.6	31.3	4.8**	0.00
	Chhetry	65.0	39.9	25.6	24.0	35.0	33.0	6.8**	0.00
	Pradhan,Gharti	1.0	5.9	6.4	16.6	5.1	14.9	1.8	0.08
	Shahi/Thakuri	.0	.0	1.7	8.2	1.3	7.1	1.2	0.24
	Thapa,Gurung,Rai,Limbu,Tamang	11.1	22.9	24.6	28.5	21.4	27.8	2.4*	0.02
	Bishwakarma,Lohar,Sunar	5.2	19.6	1.5	7.7	2.4	11.7	1.6	0.12
II	**Socio Economic Category**								
	Very Poor (AAY)	.0	.0	2.4	8.2	1.8	7.2	1.7	0.10
	Poor (BPL)	39.8	33.9	7.9	18.0	15.6	26.4	6.9**	0.00
	Non-poor (APL)	47.7	35.4	82.8	29.4	74.4	34.3	5.6**	0.00

Source: Computed

Table 5.5. Heterogeneity and Homophily of Personal Social Support Networks

Sl.No		Community Development						't'	Sig. (2-tailed)
		Low n = 32		High n = 102		Total N =134			
		Mean	S.D	Mean	S.D	Mean	S.D		
I	**Heterogeneity**								
	Caste Heterogeneity	0.16	0.22	0.41	0.26	0.35	.27	3.71**	.000
	Caste Index of Qualitative Variation	0.29	0.41	0.68	0.41	0.59	.44	3.83**	.000
	Socio Economic Heterogeneity	0.26	0.23	0.11	0.17	0.15	.20	5.08**	.000
	SEH: Index of Qualitative Variation	0.51	0.46	0.23	0.34	0.29	.39	4.70**	.000
II	**Homophily**								
	Caste Same Proportion	67.08	39.01	41.81	31.49	47.85	35.00	3.73**	.000
	Caste EI Index	-0.47	0.61	.10	.59	-0.04	.64	4.70**	.000
	SEC: Same Proportion	48.57	35.45	72.33	38.03	66.65	38.66	3.13*	.002
	SEC: E-I Index	-0.09	0.60	-.51	.67	-.41	.67	3.21*	.002

Source: Computed

Table 5.6. Structure of Personal Social Support Networks

Sl.No	Structural Hole Measure	Locality Development				Total N =134		t	Sig. (2-tailed)
		Low n = 32		High n = 102					
		Mean	S.D	Mean	S.D	Mean	S.D		
1	Constraint	1.6	1.7	0.6	0.4	0.8	1.0	5.7**	.00
2	Degree	0.1	0.2	2.9	2.7	2.2	2.6	-5.8**	.00
3	Density	1.3	1.6	0.4	0.9	0.6	1.2	3.9**	.00
4	Efficiency	0.6	0.4	0.8	0.3	0.7	0.4	-2.4*	.02
5	Effective Size	0.6	0.5	2.6	2.5	2.1	2.3	-4.3**	.00
6	Hierarchy	0.3	0.4	0.2	0.3	0.2	0.4	1.1	.26

Source: Computed

Table 5.7. Subjective Well-being

Sl.No		Locality Development		Total N =134
		Low n = 32	High n = 102	
I	**Perceived Standard of Living**			
	Very Poor	0 (0.0)	1 (1.0)	1 (0.7)
	Poor	10 (31.3)	21 (20.6)	31 (23.1)
	Middle	16 (50.0)	57 (55.9)	73 (54.5)
	Rich	6 (18.8)	23 (22.5)	29 (21.6)
	Mean	2.9	3.0	3.0
	S.D	0.7	0.7	0.7
	T	0.89	.13	
II	**Perceived Happiness of the Family**			
	Very High	0 (0.0)	1 (1.0)	1 (0.7)
	High	3 (9.4)	12 (11.8)	15 (11.2)
	Moderate	15 (46.9)	46 (45.1)	61 45.5)
	Low	14 (43.08	42 (41.2)	56 (41.8)
	Very Low	0 (0.0)	1 (1.0)	1 (0.7)
	Mean	3.3	3.3	3.3
	S.D	.7	.7	.7
	T	.35	.73	

Source: Computed

Table 5.8. Composition, Heterogeneity, Homophily, Structure of Personal Social Support Networks and Well-being: Correlation Matrix

N = 134

Sl.No	Variable	Living Condition			Subjective Well-being	
		Per Capita Household Assets	Per capita Household Income	Per capita Household Expenditure	Perceived Standard of Living	Perceived Happiness of the Family
I	**Socio Economic Characteristics**					
	Caste	-0.06	-0.05	-0.09	-0.21*	-0.08
	Socio Economic Category	0.15	0.19*	0.26**	0.07	0.01
	Size of Family	-0.08	-0.12	-0.18*	-0.04	-0.03
	Community Development	0.16	0.21*	0.35**	0.07	-0.03
II	**Caste Composition**					
	Brahmin	0.07	0.20*	0.17*	0.14	0.06
	Chhetry	0.05	-0.08	-0.10	-0.01	-0.04
	Pradhan,Gharti	-0.08	0.03	0.05	-0.00	-0.09
	Shahi/Thakuri	-0.07	-0.02	0. 0	-0.09	-0.04
	Thapa,Gurung,Rai,Limbu,Tamang	-0.12	-0.05	0.01	-0.11	-0.01
	Bishwakarma,Lohar,Sunar	0.02	-0.08	-0.12	-0.16	-0.14
III	**Socio Economic Composition**					
	Very Poor(AAY)	-0.01	0.05	0.06	-0.06	-0.16
	Poor(BPL)	-0.03	-0.11	-0.22*	-0.04	-0.07
	Non-poor(APL)	-0.01	0.12	0.20*	0.01	0.00
IV	**Heterogeneity**					
	Socio Economic Heterogeneity	-0.13	-0.08	-0.15	-0.02	-0.09
	SEH:Index of Qualitative Variation	-0.13	-0.08	-0.15	-0.02	-0.09
	Caste: Heterogeneity	0.03	0.11	0.22**	0.13	0.11
	Caste: Index of Qualitative Variation	0.04	0.09	0.19*	0.11	0.06
V	**Homophily**					
	SEC: Same Proportion	0.08	0.17*	0.25**	0.12	0.04
	SEC: E-I Index	-0.10	-0.18*	-0.27**	-0.16	-0.09
	Caste : Same Proportion	-0.05	-0.02	-0.16	-0.06	-0.08
	Caste : EI Index	0.03	0.04	0.21*	0.04	0.04
VI	**Structural Hole**					
	Constraint	-0.07	-0.17	-.18*	-0.16	-0.06
	Degree	0.29**	0.43**	0.47**	.28**	0.22**
	Density	-0.09	-0.13	-0.14	-0.03	0.07
	Efficiency	-0.02	0.06	0.09	0.04	-0.01
	Effective Size	0.18*	0.40**	0.40**	0.25**	0.22*
	Hierarchy	-0.12	-0.11	-0.03	-0.03	-0.12

Source: Computed

Figure 5.1. Community as Social Support Network: Locality with Low level of Development
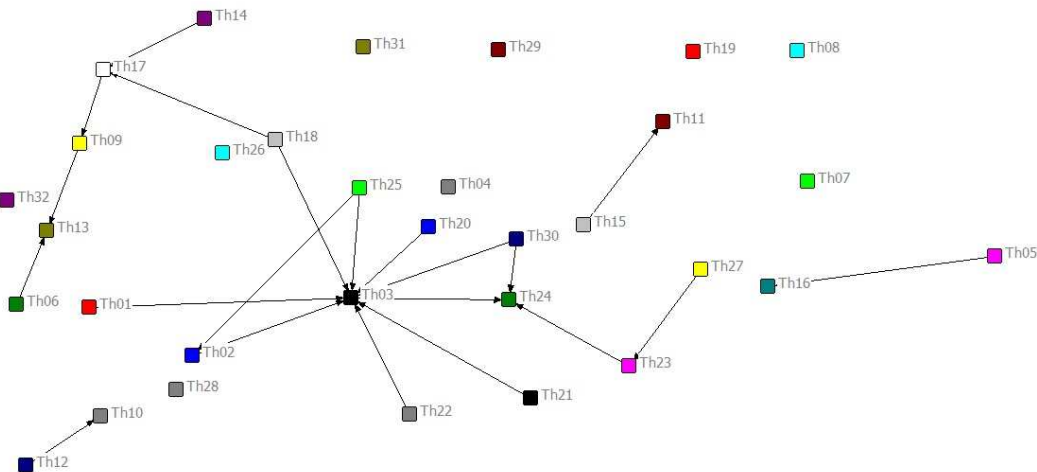

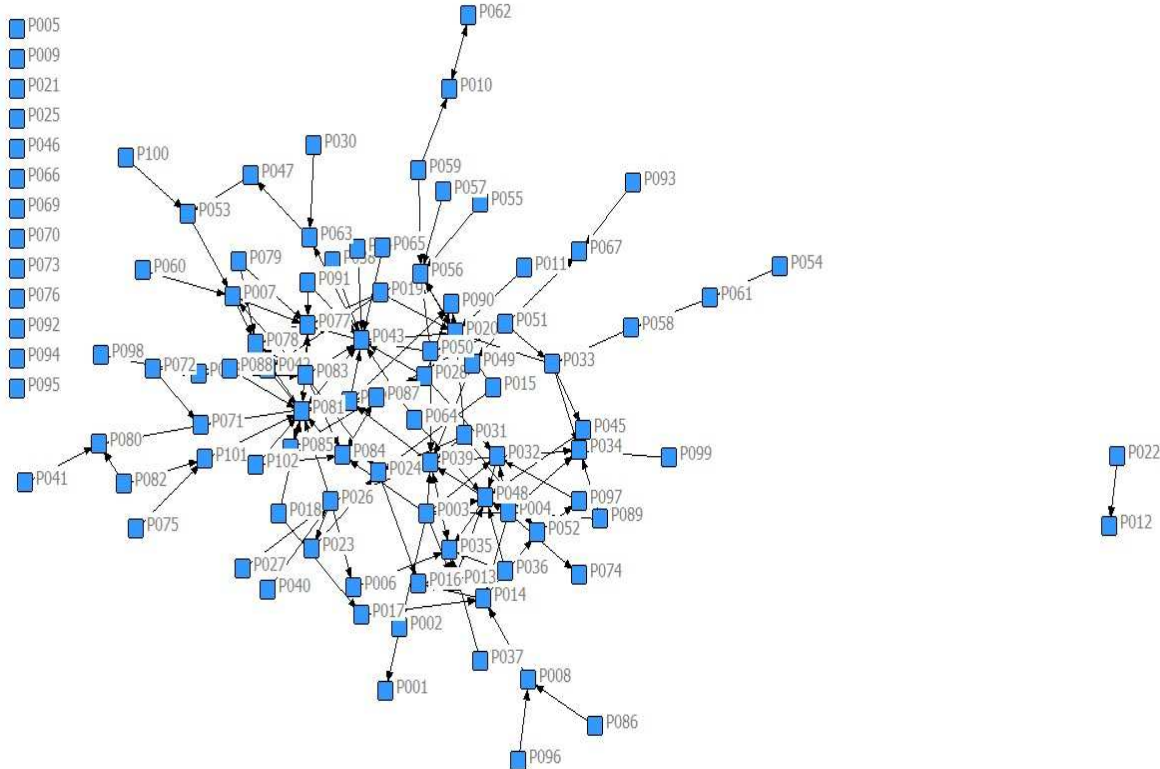**Figure 5..2 Community as Social Support Network: Locality with High Level of Development**

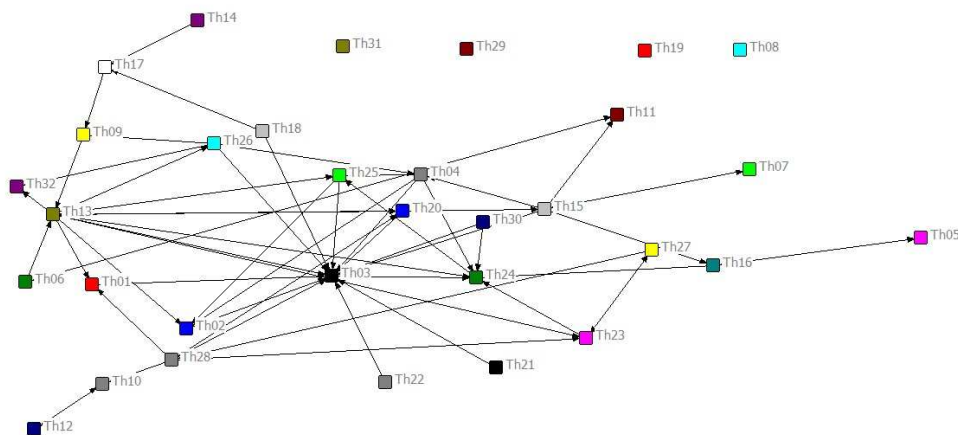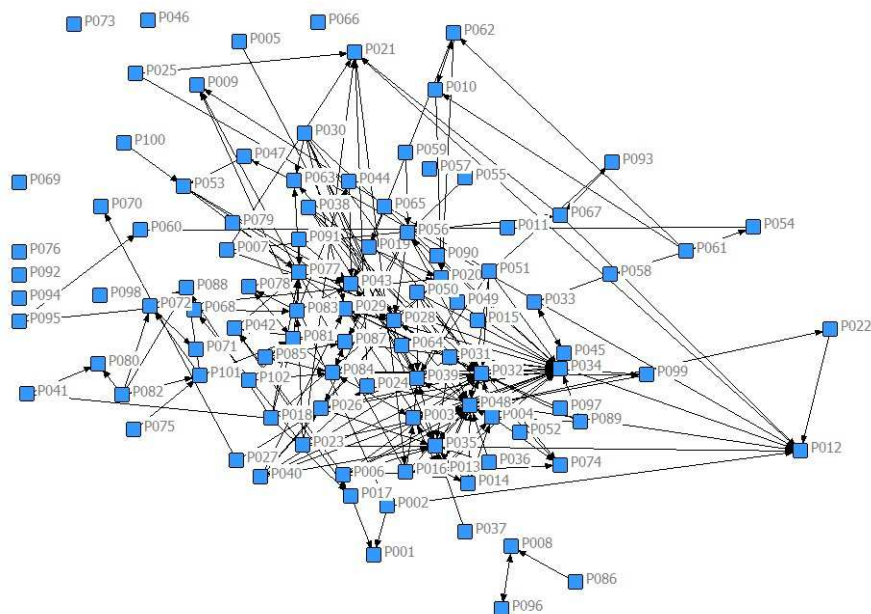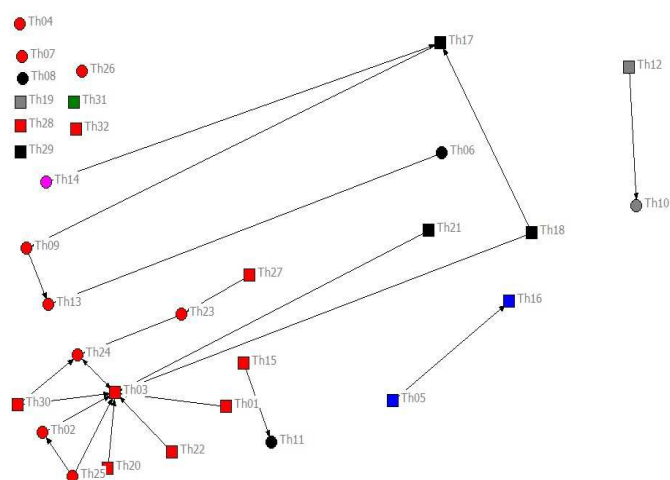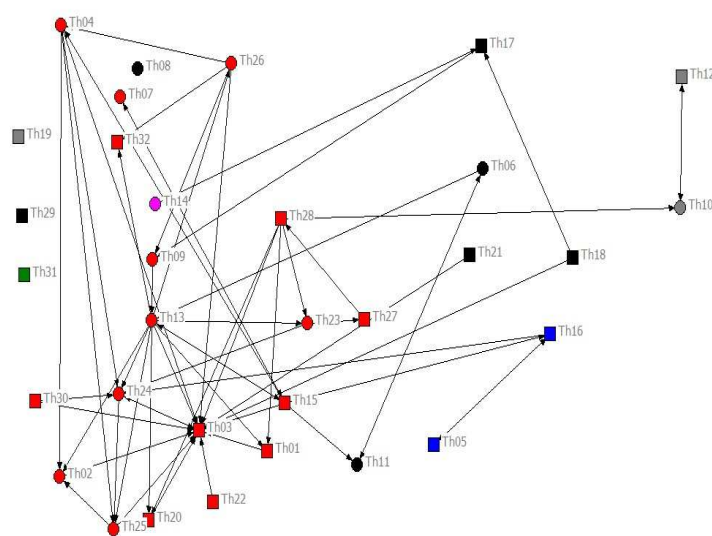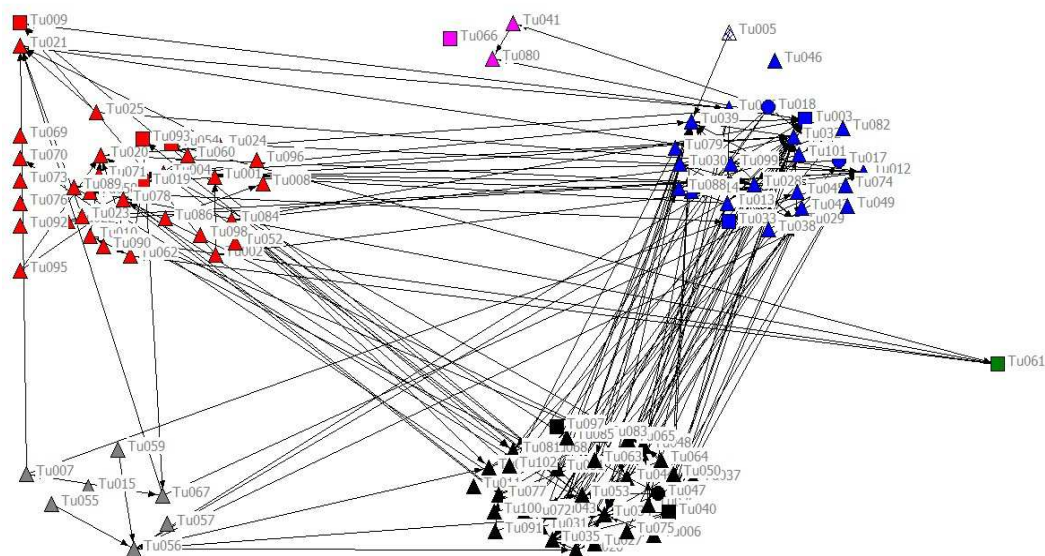**Figure 5.3. Community as Kinship Network: Locality with Low Level of Development**

Figure 5.4. Community as Social Support Network: Locality with High Level of Development

**Figure 5.5. Caste, Class and Social Support Network in Locality with Low level of Development**

Figure 5.6. Caste, Class and Kinship Network in Locality with Low Level of Development

Index: (Red-Chhetri),(Blue-Brahmin),(Black-Gurung,Thapa,Limbu,Rai),(Grey-Bishwakarma,Sunar),(Pink-Pradhan,Gharti),((Green-Shahi)

Shape: (Circle-Poor), (Square-Non-Poor)

Figure 5.7. Caste, Class and Kinship Network in Locality with High Level of Development

Figure 5.8. Caste, Class and Social Support Network in Locality with High Level of Development
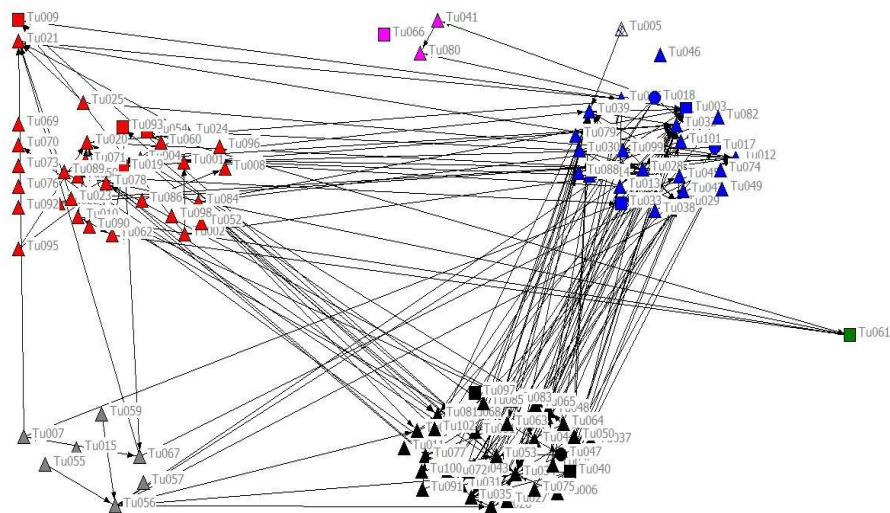
Index: (Blue-Chhetri),(Black-Brahmin),(Red-Gurung,Thapa,Limbu,Rai),(Green-Bishwakarma,Sunar),(Grey-Pradhan,Gharti),((Pink-Shahi/Thakuri)

Shape: (Circle-Very Poor), (Square-Poor), (Up Triangle-Non-Poor)

Figure 5.9. Personal Network of a Typical Household in the Community at Low Level of Development
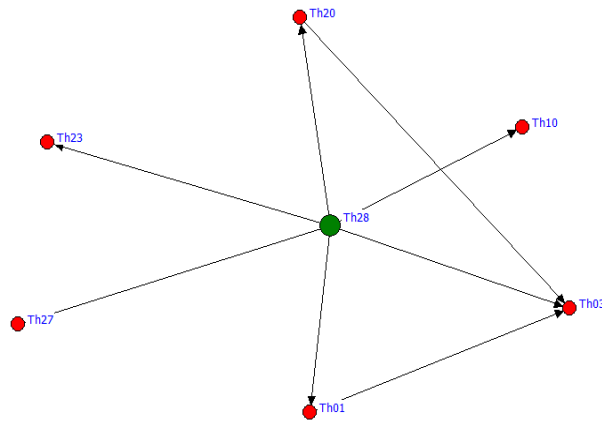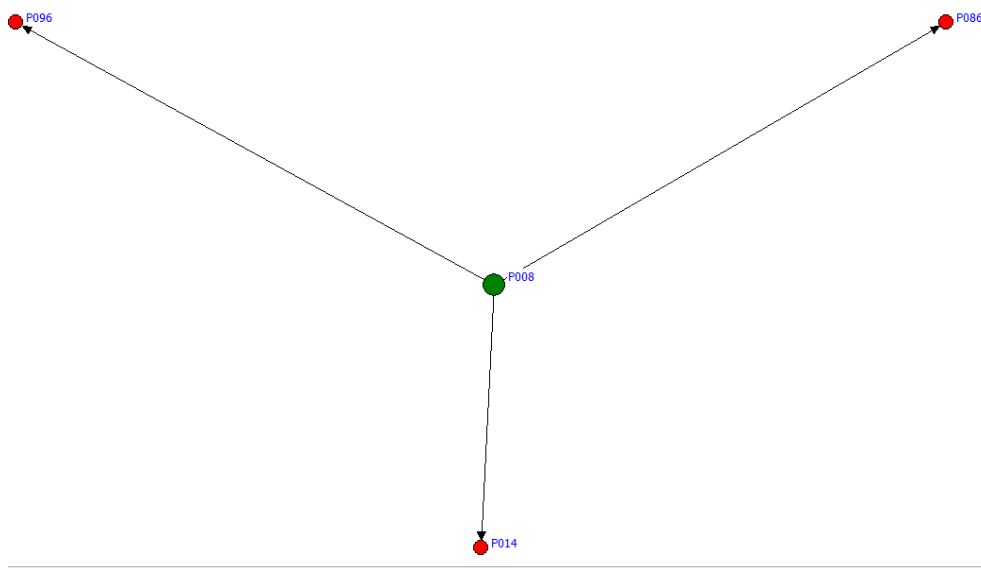

Figure 5.10. Personal Social Support Network of the Most Connected Household in the Locality at Low Level of Development
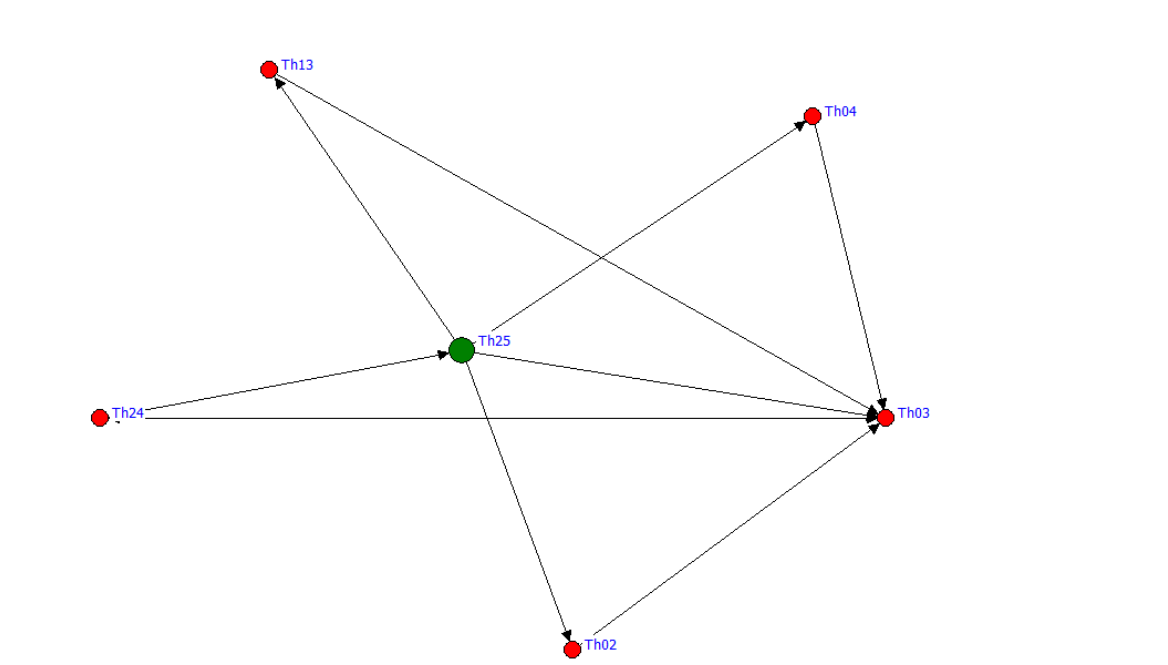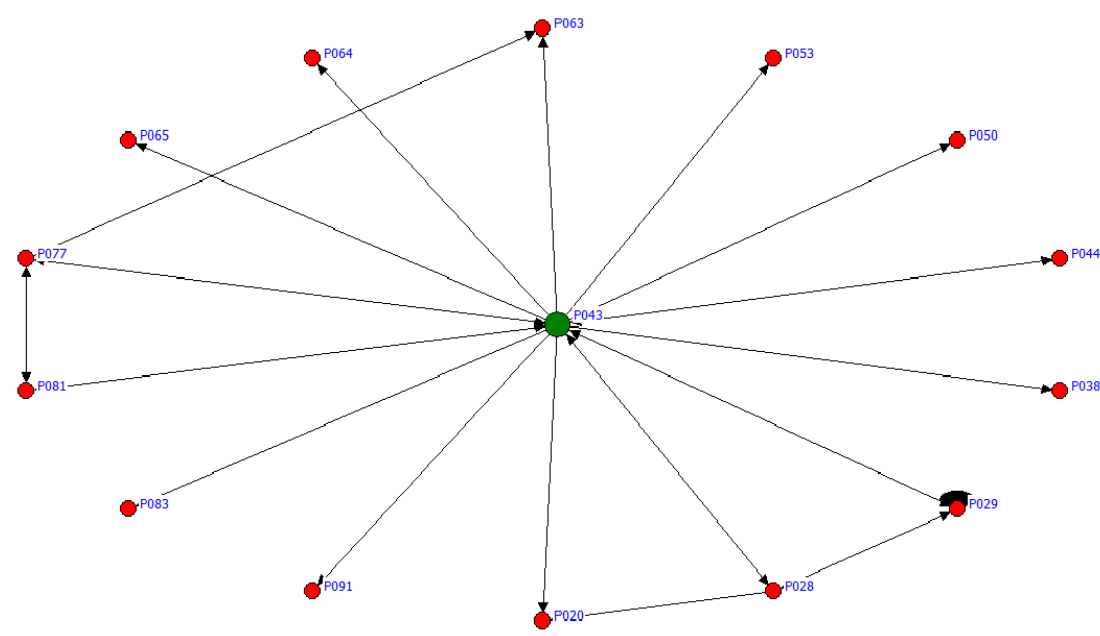
Figure 5.11. Personal Social Support Network of a Typical Household in the Community at High Level of Development

Figure 5.12. Personal Social Support Network of the Most Connected Household in the Locality at High level of Development

COMMUNITY AND WELL-BEING:

ROLE OF SOCIAL SUPPORT NETWORKS IN GORKHA SETTLEMENTS IN

AIZAWL

Introduction

The present study attempts to determine the impact of community social support networks on the well-being of Gorkhali households at community level in Mizoram.

Promoting well-being, especially that of the weak and vulnerable constitutes the ultimate goal of social work whatever may be the level of intervention. Well-being is a state of being comfortable, happy and healthy. It depends not only on individual abilities or social position but also on the context and on the 'goodness of others'(Nussbaum, 2001). There are two ways to examine well-being: subjective indicators and objective indicators (Jacob and Willits, 1994). Subjective well-being is usually considered as "a broad category of phenomena that include people's emotional responses, domain satisfactions and global judgements of life satisfaction" (Diener et al, 1999:277). While positive or negative effects such as moods and emotions can be regarded as short-term indicators of subjective well-being, satisfaction in life or with specific domains of life reflects a more cognitive and long term evaluation (Lucas et al, 1996). Fourteen different life domains have been specified through which community conditions and services impact residents' overall life satisfaction. These are social life, leisure, health, safety, family/home, political, spiritual life, neighbourhood, environment, transportation, education, work, financial, and consumer life satisfaction (Christakopoulou et al. 2001; Joseph, Widgery & Yu, 2009:295-304).

The role of social support networks in human well-being is very important for social workers to focus on as it is an important aspect of human relations, which is the focal point of social work interventions. Social support is the perception and actuality that one is cared for, has assistance available from other people, and that one is part of a supportive social network.

These supportive resources can be emotional, financial and informational. Social support can be measured as the perception that one has available assistance, the actual received assistance or the degree to which a person is integrated in a social network. Support can come from many sources such as family, friends, pets, organizations, co-workers, etc. In fact, it is widely recognised that social support constitutes a network and analysis of that network would be more fruitful for social work practice.

The concept of social networks was introduced to the social sciences by John Barnes in 1954 as an alternative means of understanding the structure and organisation of a rural Norwegian community, yielding greater insights into the behaviour of village people than the examination of social institutions or social roles (Barnes, 1954). The concept of a network emphasises the fact that each individual has ties to other individuals, each of whom in turn is tied to a few, some, or many others, and so on. The phrase "social network" refers to the set of actors and the ties and dyadic relationships among them (Felmlee, 2003; Wasserman & Faust, 1994). Social network shapes the interaction patterns of individuals and relationship patterns often introduced to each other by common network members (Park & Eggert, 1991). Positive social reaction of friends should strengthen a couple's sense of identity as a couple and increase a couple's ability to withstand threat to relationship viability (Felmlee & Sprecher, 2000).

The two indispensable elements of any social network are actors and relations. Their combination jointly constitutes a social network. Actors may be individual natural persons or collectivises such as informal groups and formal organizations. A relation is generally defined as a specific kind of contact, connection, or tie between a pair of actors, or dyad. Relations may be either directed, where one actor initiates and the second actor receives (e.g. advising) or non-directed, where mutuality occurs (e.g. conversing). A social network is a structure composed of a set of actors, some of whose members are connected by a set of one

or more relations. These two fundamental components are common to most network definitions; for example, "social structure can be presented as networks- as set of nodes (or social system members) or set of ties depicting their interconnections" (Wellman & Berkowitz, 1988:4, Knoke & Yang, 2008).

The importance of social networks in community development work is also emphasised. As Gilchrist (2004) stated, "Networks that connect individuals and different sections of the local community are an invaluable resource, functioning as communication systems and organisations mechanisms".

The development of ''community'' is about strengthening and extending networks of relationships between individuals, between organisations, and just as importantly, between different sectors and agencies. Establishing and maintaining these networks is fundamental to effective community development work (Ennis & West, 2010).

For a community to be healthy it must be based on people's love and concern for each other and linked with social ties. Subjective well-being is about one's concern with love, happiness and life satisfaction. Social support networks are the links that tie us together. The well-being of an individual is one of the important aspects that need to be studied as it will lead towards the well-being of the community. For this, the structure of the community needs to be studied and how members of the community are making use of the social support networks among themselves and with the boarder section of the community within and outside. For example, as the Gorkhas are a minority in Mizoram, social support networks can turn out to be beneficial and efficient in uniting them and for this, the Gorkhas need to realise the significance of such networks. If the people of the community make use of social support networks, their well-being within and outside the community will develop.

In the context of community development, the concept of social capital is recognised as pivotal in promoting well-being which has also strong association with social support

networks and networks as such. The working definition of social capital that is emerging in an increasingly interdisciplinary literature refers to the networks, norms and understandings that facilitate cooperative activities within and among groups of individuals. In some works, a measure of generalized trust in others is part of what is meant by social capital while other scholars   prefer to treat interpersonal trust as something that is generated and supported by the more valuable sorts of social capital. The impact of society-wide increases in affluence on subjective well-being is uncertain and modest at best, whereas the impact of society-wide increases in social capital on well-being would be unambiguously and strongly positive (Helliwell & Putnam, 2004). Income is correlated more strongly with well-being than is education (Pinquart, 2000). Family income generally has a strong effect on well-being. A weak family environment leads to little support for academic progress. Students living in communities with a high minority percentage registered lower composite scores and were less likely to stay in school (Israel, Beaulieu & Hartless, 2001). In terms of community activities, not participating in social activities predicted both unhappiness and reduced life satisfaction (Miller & Buys, 2008).

Statement of the Problem

The Gorkhas have been living in India for over 200 years and for about 100 years in Mizoram especially in Aizawl. They have settled as groups of households in different localities (*Vengs* in Mizo). In Aizawl, They are predominantly located at Maubawk, Zotlang, Bawngkawn, Thuampui, Zemabawk, Durtlang, Tanhril, Dinthar, Bazar, and Khatla. It could be noted here that in some settlements, land was given to them by the then British Administrators. In these settlements though they constitute a minority, they have a sizeable population for socio cultural interaction.

In this context, the present study attempts to assess the impact of social support network on the objective and subjective aspects of well-being of Gorkhali households at

community level in Mizoram. It also probes into the pattern of community network with the help of social network analysis (SNA). Further, it assesses the compositional and structural characteristics of the personal social support networks at household level with personal network analysis (PNA). As a prelude, the study will describe the physical features of the Gorkha settlements and the demographic and social composition within them. In the light of the findings, the study offers some suggestions for social policy and social work practice for the development of ethnic minorities such as Gorkhas in Mizoram.

Methodology

The present study is descriptive in design and cross sectional in nature. The study is based on primary data collected mainly through field survey with structured pretested household interview schedule from the sample households. The units of study were households as well as communities while respondents are the adult members of the household. The name generators were used to assess kinship, social support (information, emotional, instrumental). However, participatory methods such as social map, services and opportunities map and timeline were used to understand the context of the two communities.

The study population includes all the Gorkha settlements in Aizawl, Mizoram. Two Gorkha settlements were purposively chosen on the basis of available information on development. One settlement at high level of development and other at low level of development from ten identified Gorkhas localities were chosen purposively. The Tanhril village represents the locality at low level of development while the locality called Tuampuii was identified as one at high level of development. All the Gorkhali households in these localities were included in the sample as social network analysis warrants enumeration of whole network.

Structured household interview schedule was administered for collection of data for the present study. The interview schedule contains sixteen sections with a number of sub-sections. The major sections are demographic profile, socio-economic profile, social capital which includes community participation volunteering (participation in meetings of CBOs and community volunteering) and social interaction, frequency of the family members visiting their friends and relatives, social support which includes informational, financial, emotional, and the perceived standard of living and perceived standard of (see appendix). Pilot study was firstly conducted in both of the settlements and in the light of which a structured interview schedule was framed. It was pre-tested in both the settlements i.e. in the locality at high level of development and the locality at low level of development and in the light of the pre-test; modifications were made in the interview schedule (see appendix). Then, the final survey was conducted in the localities selected.

The quantitative data collected through the field survey was processed with the help of computer packages of Microsoft excel and computer software such as UCINET (Borgatti *et al* 2002), E-NET (Borgatti 2006), and SPSS. For social network analysis, UCINET software was used while for Personal Network Analysis; E-NET software was used. SPSS was used for conventional attribute based socio economic data. For global network analysis, measures of density and categorical core peripheries were used. Personal social network was measured in terms of socio economic composition, heterogeneity, homophily, structure hole were used. To analyse the attribute data cross tabulation, averages and percentages was used. To assess the relationship between personal network measures and objective measures of well-being, Karl Pearson's coefficient of correlation was used.

Conclusion

Demographic, Social and Economic Structure of Gorkha Households

As regards to age, middle age group is largest in number with old age group as the least where the number of males and females is the same. A majority of the population is concentrated in the married and unmarried groups. A remarkable finding is that the number of divorced and remarried rate was almost nil at low level of development and even at high level of development, the number was very less. The practice of remarriage was not common among the Gorkhas due to which the rate of divorce is also low. As regards education, the adult members of the locality at high level were slightly better than the lower developed localities.

As regards family structure, the characteristics such as type of family and gender are discussed. There were no notable differences in the structure of family between the localities studied. Most of the households were nuclear, medium sized, stable and male headed.

Caste and Religion were the two social structural characteristics discussed. There are notable differences in the caste composition of Gorkha settlements studied though no difference could be observed in religious composition. In the locality at low level of development, the Chhetri community is predominant while in the other, Brahmin, Chhetri, Thapa, Gurung, Rai, Limbu and Tamang were three prominent groups. As regards religion, almost all of the population belong to Hindu religion in both the localities.

As regards economic characteristics, dependency, primary and secondary occupation and socio economic category were discussed.   In both the communities, dependency rate was high. Government workers were prominent at high level of development while petty business was common as primary occupation among the households in the lower developed locality. The socio-economic category of the household indicates its position in the class structure and in that, notable differences were observed. The majority of the working population was found

to be concentrated in the non-poor category in both the settlements yet the proportion of poor households was greater in the locality at low level of development.

Living Conditions and Subjective Well-being

The results indicate that the locality at high level of development has better living conditions as compared to the other in terms of both per capita household income and expenditure. On the other hand, there is no difference in terms of both subjective indicators of well-being, perceived standard of living and perceived happiness of the family.

Community Level Social Support Networks

The analysis of density of the social support networks show that it is low in both the communities and the graph is not connected. The density of the settlement at high level of development has lower density as compared to the other settlement at low level, since the density declines with greater size. Social network analyses of social support networks in developing countries have found its embeddedness in kinship networks. A similar pattern could be found in the present study. The embeddedness of social support network in kinship network is clearly revealed when the number of ties and density measures of social support networks and kinship networks are compared within each settlement.

Social Support networks are not only embedded in kinship networks but also in the wider networks based on caste and class. In the community with low level of development, which is also an Aizawl city periphery, the kinship networks are embedded in caste network which is the source of social support. The social support network in the locality with high level of development was greater as compared to the locality with low level of development.

In both the localities, a vast majority of the households belong to the peripheral area yet the size of the core area is far greater in the locality with low level of development. It pertains that as development takes place even in a minority ethnic community, the size of the elites shrink and is in fact an exclusionary process.

Personal Network Analysis of Social Support

Vis-a-vis caste composition of the personal social support networks in the Gorkha locality at low level of development, a vast majority belong to Chhetri community. A comparatively greater proportion of Brahmin and Thapa households are found in the locality at high level of development. On the contrary, greater portion of Chhetri households were found in the locality at low level of development.

The comparison of the average proportion of the households composing of personal social support networks shows that poor households are more in the low development locality while non-poor households are greater in the high development locality.

In terms of caste as well as class, there are significant differences in heterogeneity in the personal social support networks between the localities at low and high levels. On the contrary, both the measures of heterogeneity are comparatively greater for class composition in the locality at low level of development. The personal social support networks of the locality at low level of development are more homophilous as compared to the other. On the contrary, the locality with high level of development is more homophilous as compared to the locality at low level of development.

The comparison of structural properties of social support networks reveals that the Gorkha households at high level of development have comparatively greater extent to social capital. They have fewer constraints and lower density in their personal social support networks as compared to the low development locality. Further, they have comparatively greater average degree, efficiency, and effective size of structural holes as compared to the latter.

Personal Social Support Networks and Well-being

The socio economic category, size of family and locality have significant effect on at least one of the indicators of objective well-being i.e. living conditions while caste has no

significant relationship with the same. In various personal network measures of caste composition, only a small proportion Brahmins in the personal social support network has significant association with two of the objective living conditions viz., per capita household income and per capita. In the social economic composition, only the proportion of poor has significant relationship with per capita household expenditure, one of the objective indicators of well-being. Among the measures of class and caste heterogeneity, only the latter has significant positive association with one of the indicators of objective well-being. The homophily measures of caste and class composition of the social support networks have significant association with all the indicators of objective well-being rather than subjective well-being. The structural hole measures of social support network which indicate the amount of social capital possessed by households have significant positive effect on both the types of indicators of well-being viz., subjective and objective.

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