

**POLITICAL SOCIALIZATION OF COLLEGE STUDENTS IN
MIZORAM**

By

T. Lalremruata

Regn. No: MZU/ M. Phil. / 451 of 03.05.2018

DISSERTATION

SUBMITTED IN FULFILMENT

OF THE REQUIREMENT FOR THE DEGREE OF

MASTER OF PHILOSOPHY

DEPARTMENT OF POLITICAL SCIENCE

SCHOOL OF SOCIAL SCIENCES

MIZORAM UNIVERSITY, AIZAWL.

2018



Picture 1 : Pachhunga University College



Picture 2 : Govt. Champhai College

CHAPTER – 1

NATURE OF POLITICAL SOCIALIZATION

1.1. INTRODUCTION

Political socialization is the process in which the people of a political system learn their values, beliefs and orientations towards politics and the political objects.¹ Political socialization act as a means for securing a desired change in the attitudes and perceptions of the people and also for increasing support for the policies of the political system.² Political socialization helps in the process of passing the political attitudes from one generation to the other. It is primarily a learning process of political values, attitudes, beliefs, judgements and orientations.

Political socialization is an important process for the individual to participate in the working of the political system. The level of political participation of the individual also depends upon the condition and effectiveness of the method or process of political socialization. The level of political socialization comprehends to the level of political participation in the political system. The study of political socialization appears to be very important in understanding political stability, political development and political change in the present scenario. It is important to note that Herbert Hyman was the first to use the term political socialization.

¹ Gabriel A. Almond & G.B Powell (1966). *Comparative Politics : A Developmental Approach*. Massachusetts: Little, Brown and Company (Inc.). P -64.

² Gabriel A. Almond & Sidney Verba. (1989). *The Civic Culture Political Attitudes and Democracy in Five Nations*. London: Sage Publications. P -268.

1.2. CONCEPT OF POLITICAL SOCIALIZATION

Political socialization in simple terms can be defined as the process of learning about the political system and politics that operates or functions at the individual level and at the collective level or among the masses. It is through political socialization that the individual acquires his/her attitudes and behaviour towards politics and as a result his political culture is formed.³ The word ‘political socialization’ is a combination of two words—political and socialization. The term socialization is defined as the process of social learning through which ‘Societal-Culture’ is learned and imbibed. In the process of socialization the individual learns the social values, norms, and beliefs, what may be broadly termed as “Societal Culture”.⁴

The individual’s social orientation and social self are formed through the process of socialization. The individual’s orientations and dispositions, as formed through the process of socialization, shape their behaviour and social roles which in turn tend to determine the dynamics of the society as well as the prospect of societal stability or change.⁵ So when socialization combines with political it becomes the process in which an individual generates or develops the political beliefs and opinion that influence and shape his or her behaviour in the social and the political sphere.

³ S. P. Guru. (2015). *Theory of Political Sociology*. New Delhi: Concept Publishing Company. P -90.

⁴ *Ibid.* P -88

⁵ *Ibid.*

According to G.A Almond and G. Bingham Powell, “ Political Socialization is the process by which political cultures are maintained and changed”.⁶ Through the process of political socialization the individuals realised their political culture, as a result his/her attitudes towards politics are formed. The process of political socialization is an ongoing and continuous process and it is operational in all stages of human life. Political socialization includes both the formal or informal and a deliberate and unplanned learning. It is a lifelong process and the role of political socialization may change from time to time. Political socialization process begins as early as the childhood, the individual learns values, attitudes, beliefs and behaviour in the family. During adolescence, the individual is more exposed to the society and is more aware of the outside world where he or she acquires more knowledge about the society and the political system.

The process of political socialization continues throughout the life of the individual. Political socialization develops a feeling of responsibility in the individual. It is through the process of political socialization the individual generates a clear understanding of the society and the political system. The individual gains knowledge, ideas and information about the role of a responsible citizen and a manner of civilized political behaviour through the process of political socialization.

⁶ Almond & Powell. *Op. Cit.* P -64.

1.3. TYPES OF POLITICAL SOCIALIZATION

There are two types of political socialization. They are latent political socialization and the manifest political socialization.⁷ Latent or indirect political socialization is the process of non-political attitudes which affects orientation towards the roles and objects of the political system.⁸ The individual as a result of his/her relationship with his family or some other agents may generate or develop an opinion and feeling towards the authority. This feeling or attitude may be converted into a political attitude or feeling. The latent political socialization includes interpersonal transference, apprenticeship and generalizations. Interpersonal transference is the transfer of ideas through face to face informal influence to others. Apprenticeship refers to the development of skills or personality which is useful for the individual in the political arena, and generalization is the transformation of general social values to political objects. Latent political socialization involves many characteristics of the culture and results in a great effect in the political sphere.⁹

Whereas, manifest political socialization is a process where the values, feelings, attitudes and orientations are clearly political. It includes a precise transmission of information, values or feelings

⁷ Almond & Verba. *Op. Cit.* P -268.

⁸ *Ibid.*

⁹ Almond & Powell. *Op.Cit.* P- 66.

towards the political objects.¹⁰ It is often called 'direct political socialization'. Values and feelings towards the political system are clearly imparted to the individual which involves explicit communication of values and information towards the political object. The teaching of civics or political science, law, history, geography etc. in various institutions including schools and colleges are the best examples of direct political socialization.¹¹ In other words the process of learning and acquiring social and political knowledge like constitutions, working of democracy by the students through the schools and colleges are examples of manifest political socialization.

1.4. AGENTS OF POLITICAL SOCIALIZATION

There are various agents of political socialization. They are family, educational institutions, peer groups, experience in employment, government, political parties, mass media, etc. These agents of political socialization are also known as 'Socializers'.¹²

Among the various agents of political socialization the family is the first institution encountered by the child or individual.¹³ It is in the family that the individual learns how to cooperate with others and interact with the outside world. The individual's behaviour and his political attitudes in a particular way are shaped

¹⁰ Almond & Verba. *Op. Cit.* P-269

¹¹ Amal Kumar Mukhopadhyay. (1974). *Political Sociology: An Introductory Analysis*. Calcutta: P.K. Bagchi. P-106.

¹² Guru. *Op.Cit.* P-94.

¹³ Almond & Verba. *Op. Cit.* P-268

at home or by the family. The family influences both the manifest and latent political socialization which shapes the political attitudes of the child in the political sphere.¹⁴ It is an institution where the individual learns his or her behaviours, manners habits and orientations towards the political system which has an important impact throughout his or her life time.¹⁵ The family shares the same newspaper and same television programmes which creates similar opinion among the family members regarding the political system. The family shapes the individual's behaviour by placing him in the vast social world and introduce ethnic, linguistic and religious ties which develops his present as well as future perspective of the society. The children are likely to share the political opinion of their parents, which highlights the importance of the family in the political socialization process.

According to Almond & Powell, "The educational institutions or the schools is the second powerful agent of political socialization."¹⁶ The educational institution provides new values and ideas which helps the individual in the formation of new political ideas and attitudes towards the political system. The schools enhance the individual's performance by organizing debate competitions, quiz competitions and other discussion which have a great impact on the individual's political outlook. The ideas, knowledge, views etc.

¹⁴ *Ibid.*

¹⁵ Saroj Kumar Jena. (2002). *Political Sociology, A Realistic Approach*. New Delhi: Anmol Publications Pvt. Ltd. P -166.

¹⁶ Almond & Powell. *Op.Cit.* P-67.

received by the individual from these educational institutions effectively shape one's political behaviour and political attitudes in the later part of his/her life.

Similarly, the peer groups are also an important agent of political socialization for the individual. The peer group is characterized by informal and emotional inter-personal relationship among different individuals.¹⁷ The peer groups play a vital role in shaping the individual's political attitudes especially in an industrial society where family ties are loosened.¹⁸ Its membership includes active participation in the group which involves activities in the political arena and renders the individual as an active participant in the political system. The individual's experiences with the peer group determine his/her political behaviour towards the political system.¹⁹

Work place or employment experience are the place where the individual learns and builds his attitude and behaviour and are politically socialised.²⁰ The individual's attitude or behaviour towards the political system is formed in accordance with the nature of his/her employment environment. The individual's participation in trade unions and other employee groups involve participation in various activities like strikes and bargaining with the employers,

¹⁷ Almond & Powell. *Op. Cit.* P-68

¹⁸ Vidya Bhushan. (2006). *Comparative Politics*. New Delhi: Atlantic Publishers. P - 158.

¹⁹ Guru. *Op.Cit* P-103.

²⁰ Almond & Powell. *Op. Cit.* P-69

which develops a powerful political socialization experience.²¹ The employment experience results in the formation and development of professional groups, cultural groups and the bargaining capabilities of the individual. The most crucial effect of experience in employment is that it develops the individual's decision-making process

In the modern world the mass media is becoming one of the most important agents of political socialization. The mass media includes print media like newspaper, magazines and books etc and the electronic media like radio, television and social media like Facebook, Whatsapp etc. It is through these mass media that the individual acquires awareness about the political system. The electronic and print media affect both the young and the old whether living in rural areas or urban areas. They provide information about the political events from one part of the world to the other within a short span of time. A controlled model of mass media politically socializes the people in a particular way, it transmits different set of values and beliefs and has a tremendous impact on the political beliefs of the individual.²² Today, the individual and the general population learn and acquire most of the political news from the mass media, which may help them shape their attitudes and behaviour towards the political system.²³

²¹ Jena. *Op. Cit.* P-169.

²² Almond & Powell. *Op.Cit.* P-69

²³ *Ibid.* P- 170.

Political parties are well-known for generating political attitudes and values among the people. According to Almond & Powell, “No matter how positive the view of the political system which has been inculcated by the family and school, when the citizen is ignored by his party his views of the political realm are likely to altered.”²⁴ Whether the state is democratic or totalitarian, political parties play an important role in mobilizing the people towards the political system. Political socialization is effectively used by the political parties to secure support for their programmes and policies. Political parties perform the role of an agent of political socialization in two ways – reinforcing the existing political culture and changes in the existing political patterns.²⁵ The government and the political parties utilize press release, political rally or election manifesto as an important agent of political socialization. It makes the individual politically aware about the political system. The changes in political socialization can even lead to significant changes in the political system itself. Thus, political socialization is an important instrument to analyse the society and even find solutions to the social problem.

1.5.PROFILE OF MIZORAM

The state of Mizoram formerly known as Lushai Hills or Mizo Hills is situated between 22° 19’ north latitude and 92° 16’ and 93° 26’ east longitude with an area of 21,081 square kilometres. It is

²⁴ *Ibid.* P -69.

²⁵ *Ibid.* P - 121.

border with the state of Assam and Manipur on the north, on the west by the state of Tripura and Bangladesh and on the south by Myanmar. Mizoram shares international boundary of 710 kilometres with Myanmar and Bangladesh.²⁶ The Mizo lived in the hill tracts of Burma during the fifteenth century, and most of the villages were located between the Run and Tiau rivers. The Mizo then moved westward from Burma in the beginning of the Eighteenth century towards India.²⁷

Lushai Hills came under the control of the British after the Lushai Expedition of 1889.²⁸ But the formal declaration of Lushai Hills under British-India was made by the Governor General of India-in-Council only on September 6, 1895.²⁹ The South Lushai Hills and the North Lushai Hills were amalgamated into one as the Lushai Hills District from 1st April 1898. The Mizo, under the British, slowly and gradually left behind their primitive culture, lifestyle and adopted more advanced lifestyle. Christianity and education were an important means used by the British for this transformation. As a result the Mizo society slowly adopted the modern lifestyle, which is reflected in their daily life.

In the post-independent India, the Lushai Hills became part of India and the Lushai Hills became a district of Assam. The Lushai Hills District had experienced many political changes and

²⁶ P. Lalnithanga. (2005). *Emergence of Mizoram*. Aizawl: Author. P -1.

²⁷ *Ibid*. P -4.

²⁸ Chitta Ranjan Nag. (1998). *Mizo Polity and Political Modernization*. New Delhi: Vikas Publishing House Pvt Ltd. P-60.

²⁹ *Ibid* . P- 69.

development, one of them was the formation of Lushai Hills District Council under the provisions of the Sixth Schedule to the Constitution of India in April 1952. The achievement of district council status indicates the granting of greater political autonomy to the Mizo. The name Lushai Hills District was changed by act of Parliament to Mizo District Council in September 1954. On January 1972, Mizo District Council was granted Union Territory status and name it as Mizoram. She became a full-fledged state in 1987 as a result of Peace Accord between the Mizo National Front (MNF) and the Government of India on June, 1986.³⁰

1.6. POLITICAL SOCIALIZATION OF THE LUSHAI IN THE PRE-BRITISH PERIOD

Before the advent of the British, life in the Mizo society was very simple. The traditional Mizo family was based on patriarchal system, where the father was the head of the family and the owner of every property that the family possess. The father and the mother were the main source where the young siblings could learn about their traditions and history through stories, songs and folktales. The family was the place where the children learn their values, manners, cultures and traditions of the Mizo. It was an institution where the young ones without any gender discrimination get socialised and learn through oral traditions. Oral traditions was the main technique of socializing since the written form of literature was yet to be

³⁰ P. Lalnithanga. *Op Cit.* P -28.

experienced by the Mizo. Oral tradition and socialization in the pre-British period were inseparable.

The *Zawlbuk*³¹ occupies a central figure in the history of the Mizo. It is the nerve-centre of the Mizo society which shaped the youths into responsible adults. The *Zawlbuk* simply means “Bachelors Dormitory” where the bachelor of the village spend their nights with wrestling and lectures from the *Val Upa* (Commander) of the *Zawlbuk* and sleep.³² The *Zawlbuk* was the most powerful agency in enforcing law and order in the village. The *Zawlbuk* acted as the defence department of the village, protecting the village during the night where raiding of the village was very common. In other words, the members of the *Zawlbuk* acted as the security forces, particularly at night because raiding of village was very common during the time.³³ The *Zawlbuk* apart from the family was another institution where the dorm mates learn values, manners, traditions and history of the Mizo.³⁴ It is at the *Zawlbuk* where the bachelors learnt and got the knowledge regarding their history, their origins and their culture. Since *Zawlbuk* was the largest social institution before the British, it acted as the main source of socialization process.

³¹ *Zawlbuk* is a traditional Mizo social institution for the young men. It is the place where the bachelors of the village learn the art of wrestling, singing, dancing good manners and their history. It is usually the biggest building in the village located near the Chief's house and also act as the defence of the village. Every bachelor in the village usually sleep every night from the time of puberty (Age 14 to Age 24) till their marriage.

³² V.S. Lalrinawma. (2005). *Mizo Ethos: Changes and Challenges*. Aizawl: Mizoram Publication Board. P- 305.

³³ B. Lalthangliana. (2014). *A Brief History And Culture Of Mizo*. Aizawl: Author. P- 172.

³⁴ Lalrinawma. *Op. Cit.* P- 305.

Besides the family and the *Zawlbuk*, there are other institutions like the chief, the festivals, the work place which functioned as the socializing agents for the Mizo in the pre-British period. The chief in a traditional Mizo village is the law and also the source of law. He is the supreme head of his territory, he is the head of administration assisted by the chief's elders (*Khawnbawl Upa*).³⁵ Since the chief is the head of the administration, he is one of the important agents of socialization which may be political.

The festival (*Kut*) was another agent of socialization during the pre-British period. The main festivals of the Mizo were *Mim Kut*, *Pawl Kut*, and *Chapchar Kut*. During the festivals rituals, songs, folklore were sung and recited and acts were performed by the village members which highlighted the traditions and culture of their ancestors. These festivals became the main source of knowledge for the villagers (non-actors) regarding their ancestors. It helped them acquire knowledge about their culture and tradition of the past. During the festival a sense of peace and brotherhood flourished in the village and every members of the village treated each other with love and affection. Friendship filled the village which was an important means of socialization.

³⁵ *Ibid.* P- 15.

1.7. REVIEW OF LITERATURE

Some relevant and important literatures from books and journals have been collected for the review of literature. The review of literature are arranged in chronological order.

The book written by Herbert H. Hyman's (1959) *Political Socialization* studied the political socialization, political participation and the authoritarian-democratic trends. Political stability, change and the role of agencies of socialization also discussed thoroughly. The book is based on the case studies of political behaviour and the role of idiosyncratic factors in socialization.

Comparative Politics: A developmental approach written by Gabriel A. Almond and G. Bingham Powell (1966) studies the theories of political culture and political structure. It also deals with interest articulation, interest aggregation and political parties in different countries. Political system of Britain, France, Spain, Ghana, Nigeria and that of the Soviet Union are discussed. The comparison of modern political system regarding the theories are also included in the book.

The essay *Political Socialization of Taiwan College Students* written by Sheldon Appleton (1970) examines the lack of higher education by the majority of Taiwan students which resulted in low political socialization process in Taiwan. The study shows that college students in Taiwan had to face a very tough competition in continuing their education. The article argues that the students of

Taiwan are more conservative and have a less support for liberal democratic values which seems like a more subject orientation rather than participant political culture. The article further argues that the unique nature of students in Taiwan resulted in a low political socialization both the family and other agents of political socialization. According to the author it is the lack of political awareness that resulted in a weak political process or system in Taiwan.

Susan G. Mazer's (1975) article , *Political Socialization And Participation Among University Students In Thailand* analyse the student movement arising in Thailand in the early 70's which overthrew the military government of Thanom Kittikachorn. The study focuses on Thammasat University students and examines the function of political socialization as it impinges on individual and its influence in the political perceptions of the youths in the Thai society.

Jose M. Maravall's (1976) *Political Socialization and Political Dissent: Spanish Radical Students 1955-1970* discusses the political dissent under non-democratic regimes in Spain during the 50's to 70's and the reaction of the students. According to Jose, the transmission of negative moral definitions of radical ideologies and activities through the mechanisms of political socialization as a political indoctrination and hindrances to the availability of radical ideas and the possibility of radical activities through mechanisms of

prevention is the reason for political dissent in Spain. Spain experienced totalitarian and authoritarian regime before 1955, the changes in Spanish politics were particularly evident in the universities, where a radical movement of dissent started in the mid 50's and the movement is classified into three stages or period. The first period (1955 to 1960) was characterized by a deep separation between the political militants and the student population. The second period (1960-1965) witnessed the rise of underground student union or mass organization. The third period (1965-1970) was characterized by a massive participation of the student population within the student movement.

Lee H. Ehman's (1980) article *The American School in the Political Socialization Process* analyses the effect of pre-university schooling on the political socialization process of the American youths. Ehman was aware that there is a significant and drastic change in the knowledge, attitudes, values, skills and lifestyle of American students between the age group of 13 to 17 years. The study focuses on the political knowledge, attitudes and values towards society and the political system of the American youths.

R.T. Jangam (1980) in his book *Political Sociology* studies the relationship of political sociology with other sciences. Theories like political socialization, political communication, political mobilization and political culture are also included. Issues like voting behaviour social change and the agencies of social change are also studied.

The last part of the book examines the social structure and the political process in India.

Comparative Government: An Introduction, the book jointly authored by Rod Hague and Martin Harrop (1982), analyses the process and development of the nation-state and the patterns of governments. Theories like political culture, political participation, political socialization are analysed in the book. Issues like parties, elections, assemblies and the bureaucracy, military and judiciary are also discussed.

Rashmi Srivastava's (1987) *Political Participation among University Students* studies the actual political participation levels of students in 15 states in India. The article discusses the reason why they participate or hesitate to participate in the political activities of the state. The article argues that Indian students are not interested in attending public meetings for elections in the cities. According to Shrivastava the students want to participate in politics and national development but they are frustrated and discouraged by the educational system, the political milieu, and the problems of unemployment and modernization in Indian society.

Gabriel A. Almond and Sidney Verba (1989) in their book *The Civic Culture Political Attitudes and Democracy in Five Nations* studies the civic culture in five different countries namely United States, United Kingdom, Germany, Mexico and Italy. It analyses the different approaches to political culture, the feeling towards

government and politics. The distribution of voluntary association membership and the political competence is also examined in the book. The book establishes a relationship between civic culture and the democratic stability.

Political Socialization of Students written by Manjit Singh (1992) analyses the nature of political socialization among the students of Punjab University, Patiala Campus. He studies the political awareness of the students during the time. It includes issues like sex-wise enrolment in the university and the geographical and family background of the students. The exposure of the youths towards mass media are also discussed. The political awareness of the students is studied through a questionnaire method consisting of questions about the Indian political system.

The book written by Chitta Ranjan Nag (1998) *Mizo Polity and Political Modernization*, studies the origin of the Mizo and their traditional administration. It includes the political transition from the pre-colonial to the colonial rule. The book also includes the impact of the British administration in the Lushai Hills and how it transformed the cultural and economic conditions of the Mizo. It also includes the work of the missionaries to end the primitive lifestyle of the Mizo.

R.P Verma's (2001) *Dynamics of Political Sociology* studies the conceptual framework of political sociology. It analyses the socialization of political behaviour and models of political

socialization. Students role and attitudes towards political system are also discussed. It also examines the issues of citizenship in India from a sociological angle.

Press and Political Socialization written by Madhusmita Mishra (2003) analyses the importance of press on the political socialization of the individual. The book analyses the history and evolution of the press and the role of press in promoting political socialization in the modern world. The book concludes with a retrospective—between the press and political socialization.

Political Developments in Mizoram written by P. Lalnithanga (2006) analyses the political conditions and developments in Mizoram from the time of India's independence. The book discusses the major political changes in Mizoram and the birth of the regional political parties. It examined the transition of Mizo District into Union territory (Mizoram) and the achievement of statehood. It also analyses the performance of several political parties in the achievement of statehood and also functions of the local civil societies.

Theory of Political Sociology written by S.P Guru (2015) discusses the theoretical concept of political sociology. It also examines the theories of political participation, political culture, political communication, political movement, political modernization and political socialization. The author critically analyses the concept of

political socialization, its types and agents. He calls the agents of the political socializations as socializers.

The above review of literature shows that there are a good number of literature on political socialization of students. However, the scholar could not find any literature on political socialization in Mizoram and particularly political socialization of college students in Mizoram. Therefore, the scholar studies the political socialization of college students in Mizoram to fill up the gap of literature in the subject.

1.8. STATEMENT OF THE PROBLEM

The level of political socialization and political consciousness among the people is strongly related to the level of education in the society. It is also believed that literate persons are more aware of the political system. However, in a contemporary society people may come across that low literate or even illiterate persons are also aware of the political system. There is also another opinion that the socializing influence of the parents and teachers begins to wane in early adolescence and from then on the peer groups become very important agents of political socialization. In the modern world the peer groups among the students are less interactive and the mass media, particularly the social media, has replaced the role of the peer group as an effective agent of political socialization.

It can be noted that family is the most important agent of transforming a child into a rational adult. Moreover it is often assumed that the role of family in political socialization is decreasing in the society particularly among the youths. At the same time, the role of the educational institutions like the schools, colleges etc. where the child spends most of his/her childhood period is also equally important. Today, people often regarded that the youths, particularly the students are well aware of their political system. Also the early orientation towards the political system in childhood are assumed to be the determinants for social support of the political system among adults.

It is believed that elementary stage is where the individual begins to generate certain beliefs towards political concepts and the political system. The question here is that to what extent does the early childhood teachings had an impact or influence on the adult or the individual political choices.³⁶ On the other hand adult political socialization is equally important in shaping one's political orientation and political attitudes. Actually, the nature of political socialization is different from time to time and place to place. As a result political socialization may differ on the geographical location of the individual. Similarly, the nature of political socialization among the students may differ from one school to another or from one college to another.

³⁶ R.P. Verma. (2001). *Dynamics of Political Sociology*. New Delhi: Rajat Publications. P - 101.

1.9. SCOPE OF THE STUDY

The study focuses on the political socialization of college students in Mizoram. The study is however limited to the students of two colleges namely Pachhunga University College (PUC) and Govt. Champhai College (GCC), who are admitted during the year 2016-2017, 2017-2018 and 2018-19. In other words, the study includes the I, III and V semester students from these two colleges. The study examines the nature of political socialization among the students in these two colleges. It also analyses the various agents of political socialization among the students in these colleges.

1.10.OBJECTIVES OF THE STUDY

1. To study the nature of political socialization in Mizoram
2. To study the nature of political socialization among Pachhunga University College (PUC) students.
3. To study the nature of political socialization among Govt. Champhai College (GCC) students.

1.11.RESEARCH QUESTIONS

1. What is the nature of political socialization in Mizoram?
2. What is the nature of political socialization among the college students of PUC ?
3. What is the nature of political socialization among the college students of GCC ?

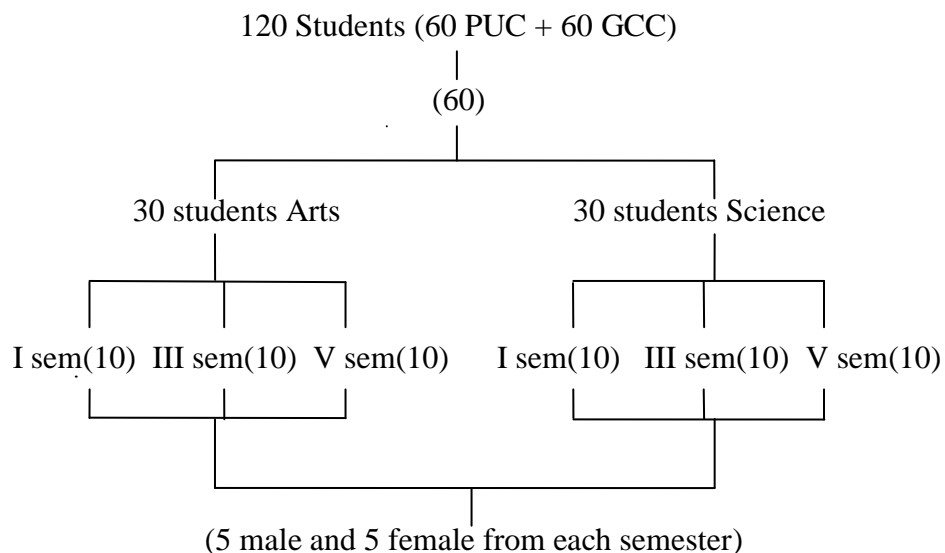
1.12.METHODOLOGY

The study is descriptive and analytical in nature. The study employs both qualitative and quantitative method. The study uses both primary and secondary sources. The primary sources are collected through schedule questionnaires. The scholar selected 120 students from the two colleges— Pachhunga University College (PUC) and Government Champhai College (GCC). The two colleges are chosen through non-probability sampling keeping in mind to represent two colleges out of five colleges having both science and arts stream. 60 students (30 boys and 30 girls) from each college are chosen for the study to analyse the perspectives of students in Mizoram on political socialization.

However, the scholar managed to meet 114 students (60 from PUC and 54 students from GCC). Three departments each are selected from the Arts and Science stream through non-probability sampling. Besides, interviews are conducted to nine political leaders from different parties (MPCC, MNF, BJP and ZPM). Moreover, one leader each from various civil organizations namely the Young Mizo Association (YMA), Mizo Zirlai Pawl (MZP) and Mizo Students Union (MSU) are interviewed to examine their views and opinions on the political socialization of the college students. Besides 20 youths from Aizawl (Dinthar and Armed Veng South Locality) are selected through non-probability sampling to study the nature of political socialization. The data collected from the field

work is interpreted by using percentage and average. The secondary sources include books, newspapers, magazines and journals.

1.13. DESIGN



1.14. CHAPTERIZATIONS

CHAPTER I: Introduction.

The first chapter introduces the study. It includes the concepts of political socialization, the profile of Mizoram, review of literatures, statement of the problem, scope of research objectives of the study, research questions, methodology and the chapterizations.

CHAPTER II: Political Socialization in Mizoram.

The second chapter analyses the nature of political socialization in Mizoram. It also studies the important agents of political socialization for the Mizo from the pre-British period till date.

CHAPTER III: Nature of Political Socialization among Pachhunga University College students.

The third chapter examines the nature of political socialization among the college students of PUC.

CHAPTER IV: Nature of Political socialization among Govt. Champhai College students.

The fourth chapter analyses the nature of political socialization among the college students of GCC.

CHAPTER V: Conclusion.

The last chapter summarizes the study and includes the findings of the research.

CHAPTER- II

POLITICAL SOCIALIZATION IN MIZORAM

2.1. INTRODUCTION

Political socialization is the process which generates the individual's political attitudes and behaviour in the society. It is through the process of political socialization that the individual is inducted into the political culture and his/her orientation towards the political system is formed.¹ Political socialization is also a process of understanding the political stability and development in the society. Political socialization changes the attitudes and behaviour of the people in the society. The society experiences a number of incidents and events that have a huge impact among the people. These events somehow shape the political outlook of the individual and the society as a whole. Apparently political socialization takes place through political learning. The political learning shapes the political attitudes, behaviours and orientations of the individual. There are different modes of political learning. They are as follows:-

i) *Apprenticeship Learning.*

One of the most important modes of political learning is apprenticeship learning. Apprenticeship learning can simply be identified as learning from experience and from a more experienced individual.

¹ Gabriel A. Almond & G.B Powell (1966). *Comparative Politics : A Developmental Approach*. Massachusetts: Little, Brown and Company (Inc.). P-64.

The process takes place from early childhood till late childhood, adolescence and early adulthood.² This process is evident in the work place and in social activities and it may include some positive as well as negative orientations of the individual. In the process of apprenticeship learning, the individual is expected to generate skills, attitudes and behaviour that can affect his/her political activities. The demand of the people towards the authorities increases through learning and understanding of different issues and events that takes place in the society.

ii) *Imitation.*

Imitation can be defined as an act of using someone or something as a model and which has an impact. Imitation of role model or a super hero is the most common way the individual learns during his early childhood. Imitation may also take place among the adult. Imitation of a particular character certainly includes knowledge of the imitated individual or character.³ For example, a child may imitate the Prime Minister or the President and his/her imitation will also include different information about the Prime Minister or the President that the child will come to know. As a result, the individual can have a certain amount of knowledge from the imitation.

iii) *Anticipatory Socialization.*

² R.P. Verma. (2001). *Dynamics of Political Sociology*. New Delhi: Rajat Publications. P- 108.

³ *Ibid.* P- 109.

Political learning of the individual is not only a result of unexpected learning. It is also a result of anticipated learning. Anticipatory socialization can be defined as the expected and the intended socialization process of the individual. Normally the individual selects his/her friends based on similar interests. This affects the individual's socialization process which can have a positive and negative outcome. The individual may deliberately imitate or practise certain kinds of behaviour which affects his political socialization process both in a negative or positive way.⁴

iv) *Political experience.*

Political education usually takes place among the adolescence and the adults in the form of listening, participating etc. Participation in electoral campaign, political rallies, rallies against the government and listening to speech of the leaders, debates in the parliament or the assembly or debate on various issues related with politics in the mass media (TV, newspapers etc.) are the political education that the individual experience in the society. Experiences from such activities create knowledge and experience for the individual which affects his political orientation.⁵

The above paragraphs show that the different modes of political learning are the methods of political socialization of the individual in

⁴ *Ibid.* P- 110.

⁵ *Ibid.* P- 111

the society. The second chapter focuses on the political socialization of the Mizo.

In the traditional Mizo society, the process of political socialization took place in several social institutions and cultural activities. The *Zawlbuk* is one of the major agents of political socialization in the traditional Mizo society. Usually all the young men (from the start of puberty till they married) of the village were the members of the *Zawlbuk* (Bachelors dormitory). The young men were trained physically and mentally at the *Zawlbuk*. Also those *Kut* (festivals) celebrated by the Mizo during the time were the agents of political socialization in the traditional Mizo society particularly for the youths and children. There are three major *Kut*-the *Pawl Kut*, the *Mim Kut* and the *Chapchar Kut*. During these festivals, various events like singing, dancing and rituals were performed in the village. These performances highlighted the cultures, traditions and customs of the Mizo during the time.

It can be mentioned here that the family and the work place were also important agents of political socialization in the traditional Mizo society. Moreover the church and civil organizations like the Young Mizo Association (YMA) have become an important agent of political socialization for the Mizo till date. With the turn of the century, mass media particularly the social media is becoming the main agent of political socialization in the Mizo society particularly for the youths.

2.2. ROLE OF THE ZAWLBUK

Zawlbuk was the largest house in the traditional Mizo village, which was located at the centre of the village and not far from the Chief's house.⁶ It was usually square in shape and there was hardly any windows at the *Zawlbuk*. There were villages where more than one *Zawlbuk* were set up for different sub-clans. It is mainly a place for collective night activity particularly for the young men of the village. Normally, men from the time of puberty till marriage were the members of the *Zawlbuk*.

In the *Zawlbuk*, a strict discipline was maintained among its members. The leader of the *Zawlbuk* was the *Val Upa* (the leader of the *Zawlbuk* recognised by the Chief) who was selected on the basis of efficiency, bravery, modesty, charisma and hunting skills. The *Val Upa* was responsible for maintaining discipline among the younger boys. He was also equally responsible for training the inmates to respect their elders and also to train them to be good hunters and fierce combatants in any physical encounter. Usually the *Val Upa* assigned duties to the inmates and also reviewed the work being done. When the work assigned by the *Val Upa* was not executed properly, he assigned more work to the irresponsible inmates. The *Zawlbuk* was the place where younger inmates experienced the importance of manners, discipline and respect in order to become a responsible member in the society.

⁶ Samuel V.L. Thanga. (2015). *Zawlbuk*. In Malsawmdawngliana and Rohmingmawii. *Mizo Narratives : Accounts from Mizoram*. Guwahati: Scientific Book Centre. P- 58.

Zawlbuk was also used as a village defence force during the time. It was in the *Zawlbuk* that strategies about the battles and hunting of wild beasts were made. The younger inmates learned the importance of planning and systematic strategy in the *Zawlbuk*. It can be said that the *Zawlbuk* was one of the the first place where the youths learned the importance and necessity of planning. The purpose of *Zawlbuk* was to be readied for emergencies during village raids. The members spent their nights in the *Zawlbuk* in order to have a quick response during the village raid.⁷

Zawlbuk was a bachelor's dormitory or clubhouse. It functioned as a recreational centre where manners and etiquettes were taught. Free, fair and open competition was allowed among the inmates in wrestling and bravery. It was the centre of learning to become a good and honest individual for the inmates. Usually the senior inmates narrated stories and tales of famous Mizo hunters and fighters. The inmates were taught famous village battles in the past. The members of the *Zawlbuk* had a sense of bravery, honesty, good manners from the teachings they received from the *Zawlbuk*. As a result their behaviour and attitudes changed and there was a strong desire among the inmates to become useful members of the society. It is important to know that apart from the lessons of bravery, honesty, liability and lessons of good manners,

⁷ *Ibid.* P- 59.

the effects of bad behaviours like stealing, disobedience and mischievous behaviour etc. were also taught.

Zawlbuk was also the main information centre. The inmates shared and discussed the stories they learnt in their work place during the day. The information and news of the village administration was shared among the members of the *Zawlbuk*. These clearly shows that the *Zawlbuk* was the main centre of information in the village. The *Zawlbuk* was also a place where travellers and visitors in the village dwell in. The travellers spent the night at the *Zawlbuk* and shared stories they have heard from other villages. The rumours and stories shared by the travellers among the inmates were the main source of information about other villages.

There was no formal educational institution in the pre-British period among the Mizo. As a result *Zawlbuk* was the place where the inmates were trained to furnish their skills and talents. The inmates were well trained in the art of hunting, crafting, wrestling, singing etc. The senior inmates educated the younger inmates regarding the manners and norms of the society. *Tlawmngaihna*⁸ was also taught in the *Zawlbuk*. The junior inmates were taught not to be greedy and selfish. They were first taught to help others at any cost. The *Zawlbuk* was not only a place for men but it was the main agent of political socialization in the traditional Mizo society. The individuals learn the art

⁸ *Tlawmngaihna* is a Mizo term which simply means to help anybody at any time or any place without thinking for any return or reward. It can also be defined as self-sacrifice and unselfish act.

of hunting, fighting and good manners in the society. The teaching and learning in the *Zawlbuk* helped the inmates to become a good citizen. Thus, the *Zawlbuk* was one of the main learning centres for the bachelors of the village. It can be said that it was an important agent of political socialization in the traditional Mizo society.

2.3. ROLE OF FESTIVALS (KUT)

Festivals (*Kut*) play an important role in the Mizo society. The festivals clearly reflected the socio-political cultures and customs of their ancestors. The Mizo have three main festivals namely the *Pawl Kut*, the *Mim kut* and the *Chapchar Kut*. It is important to note that these festivals are deeply connected with the agricultural life of the Mizo. These *Kut* are believed to start somewhere around 1450-1770 AD.⁹ During these festivals several cultural and social practices were displayed by every member of the family. There is a sense of care, unity and brotherhood in the village. The younger generation learnt and benefitted from their cultures and traditions during the festivals.

In the early Mizo society normally the *Pawl Kut* was celebrated after harvesting the crops (mainly in January). The origin of the *Pawl Kut* can be traced back to 1560 AD when the majority of the Mizo were still in the Chin state (Burma).¹⁰ During the time when the Mizo were still in the Chin state they experienced a long and serious famine. The Mizo experienced famine for three consecutive years and faced

⁹ B. Lalthangliana. (2014). *A Brief History And Culture Of Mizo*. Aizawl: Author. P - 133.

¹⁰ *Ibid.*

shortage of food grain. However in the fourth year they produce enough food grain.¹¹ People successfully harvested in that season by producing enough rice and other crops. As a result they decided to celebrate their good harvesting season with the name *Pawl Kut* and that carried on in the following years. *Pawl Kut*, was a festival normally targeted for the children.¹² Parents and family members expressed their care and love towards their children during the festival.

The *Pawl Kut* was celebrated only for a day. One day before the festival children go out for hunting and tried to catch as much rats and birds as possible. The children learnt the art of hunting small animals through traps. The children spent most of their time hunting and playing with their friends in the preparation of the festival. At this time men along with their friends also enjoyed with rice beer, shared and learnt new stories. On the day of the festival children wore earrings, necklaces, bracelets and put on their best dress. In the evening every family in the village came out in the field with their food to have a grand feast.¹³

The *Mim Kut* was another festival of the Mizo. It is often called the 'festival of sorrow'. It was meant for the commemoration of family members who have passed away. The origin of the *Mim Kut* started with the story of a couple-Tlingi and Ngama. One day Tlingi the wife of Ngama passed away. Ngama longing for his wife, cried himself to death and met his beloved in the spirit world. Ngama found out that

¹¹ *Ibid.*

¹² *Ibid.* P- 133.

¹³ *Ibid.* P- 134.

his wife was suffering due to scarcity of food in the spirit world.¹⁴ After he came back, he started to reserved some food for his beloved wife. After hearing his experienced in the land of the death people started reserving meat and rice for the departed soul. So the *Mim Kut* started and began to be celebrated by the society as a whole.¹⁵ The *Mim Kut* is no more celebrated by the Mizo.

Normally *Mim Kut* was celebrated in the month of August. During the festival, Mizo bread, rice and meat were reserved for the soul of their departed loved ones. The reserved food was allowed to be consumed only after offering three days to the departed soul. The family members mourned in their house with relatives and friends having rice beer, meat and rice. Family members discussed and shared various stories about their society and the tales about their ancestors.

The *Chapchar Kut* is the most famous and biggest traditional festival in the Mizo society. It can be mentioned here that the *Pawl Kut* and *Mim Kut* are no longer celebrated by the Mizo. However the *Chapchar Kut* is still celebrated by the Mizo. The origin of *Chapchar Kut* can be traced back to the incident when several hunters failed to hunt down any animal.¹⁶ The hunters who failed to hunt down even a single animal were disappointed and frustrated. The leader of the hunters could not bear the frustration of the hunters. As a result he called all

¹⁴ V.S. Lalrinawma. (2005). *Mizo Ethos: Changes and Challenges*. Aizawl: Mizoram Publication Board. P-145.

¹⁵ *Ibid.*

¹⁶ Lalthangliana. *Op. Cit.* P- 125.

the hunters in the field and offered them his high quality rice beer for compensation. He also contributed his largest hog and invited members of the village. Subsequently others also contributed meat and rice beer and started the celebration of *Chapchar Kut*. This is celebrated usually in the month of March. The festival usually lasted three nights and three days. All sections of the society participated in the festival. The unmarried men and women were the most active participants in the festival. They celebrated by singing, dancing and acting with their friends. Even the children distributed the rice beers to the adults. During this festival any fight or quarrel is hardly found in the society. The *Chapchar Kut* is the only traditional festival that is widely celebrated till date. Even today a number of performances reflects the traditions and practices of the traditional Mizo society. *Chapchar Kut* is the biggest cultural event for the youths in the modern Mizo society.

From the above, it can be said that traditionally, *Kut* was an important occasion where the cultural and societal practices were imparted to the young generation. The *Kut* played the role of an agent of political socialization in the traditional Mizo society. During these festivals discipline, manners and norms of the society were taught to the youths. In addition, they discussed and shared their unique culture and tradition in the society, which was a process of political socialization in the traditional Mizo society. Moreover they sang, dance and perform rituals which were based on the history and culture which lead to the

socio-political consciousness in the society particularly the youths. Even today the *Chapchar Kut* is an important source of cultural information particularly for the youths.

2.4 ROLE OF FAMILY AND WORK PLACE

Family occupies an important place in the traditional as well as the modern Mizo society. Mizo society followed a paternal system, the family affairs have been decided and dominated by the eldest male of the family. The head of the family taught the manners, discipline and cultures, traditions and norms of the society to their children. He also narrated the stories of their forefathers. The elder members of the family taught the younger ones how to cultivate jhum farming and also the art of hunting. In the traditional Mizo society, people (mainly the man) were normally engaged in the jhum cultivation. Every member of the family who has the physical capabilities were engaged in daily work in the jhum. Usually during every meal the father decided the daily business of the family. He decided which crops to plant and where they should sow the seeds. The younger members of the family learnt the method of cultivation from their parents. Also the youths learnt the story of their forefathers and their achievements from the family. The daughters learnt the art of handloom from their mother and the sons learnt the ability to manage family affairs from their fathers. So, family was an important social institution where the youths learnt the idea of social relations in the traditional Mizo society.

In the traditional Mizo society, almost all the families of the village were engaged in jhumming. It was the major source of livelihood for every family. Most of the youths were also engaged with cultivation and they shared the social issues and problems at work. The Mizo practised *Inlawm*¹⁷ which can last even a week depending on the area of cultivation. During *Inlawm*, friends and relatives gathered and work as a group and they also discussed about their society and personal experiences which became an important source of political socialization during the time.

2.5. ROLE OF THE MISSIONARIES AND THE CHURCH

The efforts of the Missionaries had a positive impact in the Lushai Hills. Before Christianity reached the Lushai hills, the belief system of the Mizo was dominated by nature worship, fear of demons (*ramhuai*) and superstitious beliefs. The social life was bound by many superstitious beliefs, social rules and regulations. For example, a normal person could not have window in their house because of superstition. It was believed that all the sickness was the mischievous work of the demons.¹⁸ So in order to cure the sickness they had to make sacrifices to the demon. Also the Mizo believed that there were different kinds of demons like the hill demon, the cave demon, the river demon that were more powerful than the humans. So the life of the Mizo before the

¹⁷ *Inlawm* is a Mizo term which simply means sharing and helping friends and relatives in their jhum cultivation.

¹⁸ Lalrinawma. *Op. Cit.* P- 79

missionaries was dominated by these supernatural and superstitious beliefs.¹⁹

The first missionary Rev. William Williams reached the Lushai Hills on 15th March 1891 and encountered the Mizo for the first time.²⁰ Rev. William Williams stayed at the Lushai Hills for around three years. After the return of Rev. William Williams to Welsh, two other missionaries F.W. Savidge and J.H. Lorrain came to Aizawl on 11th January 1894.²¹ The traditional beliefs of the Mizo slowly changed because of the efforts of the missionaries. The missionaries first studied the Mizo dialect and prepared the alphabet “A, AW, B”. The oral literature of the Mizo was finally converted to written literature because of the efforts of the missionaries. As a result, the first school was started on 1st April 1894.²² It can be said that the efforts of the missionaries changed the traditional Mizo beliefs and introduced a more advanced lifestyle.

The *Zawlbuk*, which was the main agent of political socialization in the traditional Mizo society was substituted by civil organization and formal education introduced by the missionaries. It increased the level of political socialization among the Mizo particularly among the youths. In the following years after they settled in the Lushai Hills schools were opened in different parts of the Lushai Hills. The increase of school

¹⁹ *Ibid.* P- 77.

²⁰ Rohmingmawii. (2015). Christianity and Society in Mizoram. In Malsawmdawngliana and Rohmingmawii. *Mizo Narratives : Accounts from Mizoram*. Guwahati: Scientific Book Centre. P- 194.

²¹ Z.T. Sangkhuma. (1995). *Missionary- te Hnuhma*. Aizawl: M.C. Lalrinthanga. P- 87.

²² *Ibid.* P- 98.

enrolment resulted in a more advanced and modern lifestyle and the traditional practices of the Mizo slowly faded. The institution of *Zawlbuk* was slowly closed down by 1926 because of the impact of the Missionaries, and it was replaced by formal school education.²³ The decline of *Zawlbuk* was the result of the awakening and social consciousness of the parents. They refused to send their children to *Zawlbuk*. These parents rather opted for formal education of the missionaries. The decline of the *Zawlbuk* was also due to the church who awakened the people in the Lushai Hills. The church was against the activities of *Zawlbuk* because it was of the opinion that it promoted a negative way of life which were against the Christian teachings.²⁴

The efforts of the church and missionaries completely changed the outlook and mentality of the Mizo. The missionaries started spreading the gospel and the conversion to Christianity was increased in the Mizo society. The conversion rate increased day by day and as a result the first Sunday School²⁵ was started on 20th February 1898.²⁶ The first Mizo who converted to Christianity were Khuma and Khara in 1899.²⁷ By 1917 the Sunday School from the Lushai hills even joined the India Sunday School Union (ISSU) and participated in the exam. Aspirants from Lushai Hills (*Ngopa*) even scored the highest in the exam in

²³ Samuel V.L. Thanga. *Op.Cit.* P- 63.

²⁴ *Ibid.* P- 65.

²⁵ *Sunday School* is an occasion where every Mizo Christian approach the church for religious service every Sunday. Lectures regarding the Christian faith ,the stories of Jesus Christ and social issues are given by the Sunday School teachers and church elders.

²⁶ Sangkhuma. *Op. Cit.* P- 99.

²⁷ Rohmingmawii. *Op. Cit.* P- 201.

1918.²⁸ The efforts of the Sunday School changed the mental outlook of the Mizo society particularly the youths. The church banned the consumption of liquor and campaigned against the mischievous behaviour of the society. The level of consciousness increased rapidly because of the Sunday School. As a result the nature of political socialization increased among the Mizo.

In 1924, another missionary named Miss Katie Hughes (*Pi Zaii*) reached the Lushai Hills.²⁹ The first priority for *Pi Zaii* was the Sunday school, gradually the Lushai Sunday School Union (LSSU) the present Mizo Sunday School Union (MSSU) was started in 1935.³⁰ The efforts of the church to stop the social malpractices in the society also increased. The feeling of brotherhood that emerged from the Christian theology was experienced in the Mizo society.

Nowadays, the efforts of the church to increase the level of political consciousness among its members is evident from these activities of the church. The church, particularly the Presbyterian church, includes the study of church and state for the students of sacrament department³¹. This automatically increase the level of political awareness of its members right from their early adolescent period. It is clear that the efforts of the church and the missionaries eliminated most of the evil practices in the Mizo society. As a result, the level of socio-

²⁸ *Ibid.* P- 100.

²⁹ Rohmingmawii. *Op.cit.* P- 100.

³⁰ *Ibid.* P- 101.

³¹ Sacrament department is one of the department in the Sunday School. It is particularly for the adolescent normally for the age group 14-16.

political consciousness increased among the Mizo particularly the youths.

2.6. ROLE OF CIVIL ORGANIZATION

The formal education introduced by the missionaries increased the number of educated youths in the Mizo society. The level of socio-political consciousness automatically increased with the rise of educated individuals in the society. The decline of *Zawlbuk* (its relevance and importance) led to search for a new social organization which can include all the Mizo youths. As a result, the Young Lushai Association (YLA) was established on 15th June 1935. Later the name was changed to Young Mizo Association (YMA) on 7th 1947. Today the YMA is the largest and most powerful civil organization in Mizoram. It became the guardian of the Mizo culture, tradition and society. The aims and objectives of the YMA are as follows:-

1. Good use of leisure time.
2. Development of the Mizo society.
3. Revere Christian ethics.³²

The YMA gives its best efforts to educate the Mizo society particularly the youths. The YMA fights for justice and against illegal activities in the society. The efforts of YMA is strengthened by its structure. The YMA has its headquarter, sub-headquarters and local branches in different parts of the state. The YMA organise various social activities and conferences where the participants gain knowledge

³² YMA *Thil Tum (Aims and objectives)*. www.centralyma.org.in

about the state and society. There are even issues where the YMA acted as a pressure group for the society. For example the YMA led the campaign for the removal of the former Chief Electoral Officer (CEO) of Mizoram S.B. Shashank in November 2018 due to election issues. He was ultimately removed due to the pressure from the YMA. YMA also called for *Hnam Hnatlang*³³ to the youth which led to the socio-political consciousness of the Mizo.³⁴ In some cases, the YMA even started protests or agitations against the government. The YMA also organise various programmes and lectures in the community on the socio-political issues. These functions and programmes are the source of knowledge for the society, particularly its members. The YMA frequently organise *Hnatlang* (Social service) in the community where members participate. The *Hnatlang* includes various activities like sanitation, construction of roads and bridges and helping the weaker sections of the society. During these activities, the members normally share their socio-political views and ideas, which is an important source of information. As a result the YMA is also an important agent of political socialization in the Mizo society.

The Mizo Hmeichhe Insuihkhawm Pawl (MHIP) was established on 6th July 1974.³⁵ The MHIP is an organization set up particularly for the welfare of women in the Mizo society. The aims and objectives of

³³ *Hnam Hnatlang* is a Mizo term which means a voluntary service to save and preserve the Mizo society.

³⁴ News item. *Vanglaini* (local vernacular daily published newspaper). 2018. Volume – XXXIII. No- 263. Dated 7th November.

³⁵ *Mizo Hmeichhe Insuihkhawm Pawl (MHIP)*. www.mizoram.nic.in

MHIP are to fight against the atrocities of women in the society, review disadvantages of women in the Mizo customary law, leadership training of Mizo women and increase interaction of women in the society.³⁶ The MHIP works for the promotion of women in the Mizo society. It organise programmes and functions regarding women's rights. The Mizo society, particularly the women benefits from the efforts of the MHIP. As a result, women in the Mizo society particularly the members of the MHIP has accomplished a certain level of socio-political consciousness.

The Mizo Zirlai Pawl (MZP) was established on 27th October 1935. It is an organization particularly for the welfare of the Mizo students. It is one of the most powerful organizations in Mizoram. It is vocal on the issues of students, state border issues, injustice and unlawful decisions of the government. They also protest against the government when they feel that the government does not protect and promote the interests of the society and the students in particular. The main aims and objectives of MZP are as follows:-

1. To protect the rights and promote unity of all Mizo students.
2. To train every individual to become a responsible citizens.
3. To re-unite the different clans and sub-clans of Mizo and also strive for one administrative territory.
4. To prevent corruption in the society.

³⁶ *Ibid.* P-1.

5. To preserve the culture and tradition of the Mizo.³⁷

The MZP also organised different functions and programmes for the students like seminars, lectures and quiz competitions which increase the socio-political knowledge of the students. The functions of MZP has increased the socio-political consciousness of the Mizo society particularly the students.

2.7. ROLE OF SOCIAL MEDIA

The radio, newspaper and the television are the sources of news and information apart from entertainment in the past. Nowadays, the mass media particularly the social media (Facebook, Whatsapp etc.) is becoming more popular in the society particularly among the youths. Earlier, in Mizo society the family, the school and the church were the main sources of information for the society. In the new millennium, social media is becoming one of the most important sources of socio-political news. Different news are accessed from social media outlets like Facebook, Whatsapp etc by the Mizo youths. The social media exposes the Mizo youths to the world which certainly helps them in acquiring knowledge and information. The Mizo youths discuss about the role of political parties, policies and programmes of the government, issues of corruption etc. in social media. It helps them to understand their society and government in general. In other words, social media acts as an agent of political socialization for Mizo youths which broaden the world view of the Mizo youths.

³⁷ Mizo Zirlai Pawl Dan Bu (The constitution). P- 8.

Table No. 2.1. Use of Social Media

Sl. No	Questions	Feedback
1	How many years have you been using the social media?	a) More than 4 years- 90% b) Between 2-4 years- 10%
2	Average hours spend daily on social media sites.	a) 1-7 hours daily – 60% b) 7-12 hours daily – 20% c) More than 12 hours- 20%
3	When are you active the most on social media?	a) Night- 70% b) Evening- 20% c) Noon- 10%
4	Do you visit social media site with a purpose in mind?	a) Yes- 90% b) No- 10%
5	Do you prefer to interact with people on social media rather than face to face?	a) Yes- 30% b) No- 70%
6	How do you access your social media account?	a) Smartphone- 80% b) Laptop- 30%
7	Why do you use social media?	a)To interact with friends, family and the society- 70% a) For information – 20% b) Professional purposes- 10%
8	Does social media help you in learning or acquiring new knowledge?	a) Yes- 95% b) No- 5%
9	Please rate how important social media is in your life.	a) Important- 55% b) Couldn't live without it- 45% c) Not important- 0%
10	What type of content do you like to see or read in social media?	a) News- 45% b) Entertainment (movies, dance, songs, etc)- 40% c) Lifestyle- 15%
11	Does social media help you in acquiring the news of the government functioning.	a) Yes- 100%
12	What is the main source of your news/ knowledge regarding government policies and programmes?	a) Facebook- 40% b) Whatsapp- 25% c) Television and Newspaper- 35%
13	Are you a member of any political or social discussion group in facebook or whatsapp?	a) Yes- 70% b) No- 30%
14	Do you acquire any political consciousness or knowledge from these groups?	a) Yes- 70% b) No- 30%

15	Are you a member of any political party group in social media?	a) Yes- 20% b) No- 80%
16	How effective is social media in shaping your political view/ opinion?	a) Very effective- 75% b) Not effective- 5% c) No answer- 20%

Sources: Field Work conducted at Aizawl during January 3rd 2018 to January 6th 2018 in the Dinthar and Armed Veng South locality.

A study was conducted among twenty Mizo youths in Aizawl from 3rd January to 6th January 2018 through a scheduled questionnaire by the scholar. The study found out that maximum of the respondents (95 %) believed that they learned and acquired knowledge from social media. The Mizo youths are very active in social media. Some of the respondents (20%) spend more than 12 hours a day and maximum of the respondents (60%) are also using social media 1-7 hours a day. The study found that maximum number of the respondents (70 %) ³⁸ use social media during the night time. This means that the Mizo youths are more active in social media after they completed their normal duties/works (may be in office, college, work place, etc) during the day.

The study reveals that majority of the respondents (70 %) use social media to interact with friends, family and society at large. Most of the respondents (70%) joined political and social discussion groups in Facebook and WhatsApp. The study also found that many of the respondents (75 %) ³⁹ believed that social media is very effective in shaping their political views and opinions. This simply shows that social

³⁸ Table no. 2.1

³⁹ Table no. 2.1

media is becoming a very effective agent of political socialization among the Mizo Youths.

The study found that the main source of news regarding government policies and programmes for the majority of the respondents is social media [65% (through facebook-40% and whatapp-25%)]. They even watched television or read news feed from the social media sites, and it seems learning or reading from social media is easier, interesting and convenient than reading from books or newspapers (hardcopy). This highlights the growing influence of social media in the contemporary Mizo society particularly among the Mizo youths. They not only learn and get new information but also gain attitudes, opinions and views which have a great impact on their daily life and even effect their political opinion. Maximum of the respondents (75%)⁴⁰ believed that social media shapes their political views or opinions. It shows that social media is very effective in shaping the political opinions and attitudes of the Mizo youths. In other words, youths who are more familiar with social media are likely to be more aware and conscious about state politics. The study shows the effective role of social media among the Mizo youths for political socialization.

2.8. CONCLUSION

The above analysis shows the important agents of political socialization in the Mizo society. It is a fact that some of these agents

⁴⁰ Table no. 2.1

are not relevant anymore. But the effective role of *Zawlbuk* as an agent of political socialization in the traditional Mizo society cannot be ignored. The *Zawlbuk* was the hub of almost all the social activities in those days. It can be said that without the *Zawlbuk* most of the political socialization of the youths in the traditional Mizo society would not take place. The festivals were also important agents of political socialization. These festivals were the chief source socio-cultural knowledge for the youths. Today many people participate in *Chapchar kut* celebration and as a result, the individual can have a sense of his/her origin, cultures and traditions from various socio-cultural performances in the festival. It can be mentioned here that the church is a powerful institution and majority of the people are engaged with the church. The teachings of the church have a deep impact on majority of its members. The teachings in the church include the socio-political issues and the members get socio-political awareness from the teachings of the church. In addition to the above agents, social media is emerging as a powerful agent of political socialization for the youths. The social media is already the main source of information for majority of the youths. It is clear that there are various institutions and activities that enhance the political socialization of the youths. The impact and role of the agents of political socialization particularly the students are discussed in the next chapter.

CHAPTER - III

POLITICAL SOCIALIZATION AMONG THE PACHHUNGA UNIVERSITY COLLEGE STUDENTS

3.1. INTRODUCTION

The second chapter studies the nature of political socialization among the students of Pachhunga University College (PUC). The PUC is the first college which was established in Mizo Hills (the present Mizoram) in 1958. The Mizo went to Shillong, Imphal and other places for higher education before the establishment of PUC. The history of education among the Mizo started in 1894 with the efforts of two Christian Missionaries—Rev. F.W. Savidge and Rev. J.H. Lorrain.¹ The Mizo had no written form of language before the arrival of the Missionaries and they had only oral communication. The devoted efforts of the Missionaries invented the Mizo alphabets.² The Missionaries introduced formal education on the lower level and set up the first school in 1894. Slowly and gradually, the number of primary schools increased to 259 and middle English schools to 22 in the entire Lushai Hills by 1947.³ Besides efforts were also made by the Missionaries at the higher level. They even sent Mizo youths outside the Lushai Hills to receive higher education because of the absence of higher education in it.

¹ Chitta Ranjan Nag. (1998). *Mizo Polity and Political Modernization*. Delhi: Vikas Publishing House Pvt. Ltd. P- 79.

² *Ibid.*

³ *Ibid.* P- 86.

Moreover the government and the Mizo people gave their best efforts to establish higher educational institution in the state. As a result Pachhunga University College was established as a first college in Mizo Hills with the name Aijal College in 1958. The first college was opened on 15th August 1958 for the first time. The affiliation of the college was changed from the Government of Assam to the Government of Mizoram after the up gradation of the Mizo Hills from a District of Assam to a Union Territory status in 1972. After 15 years of its establishment, science subject was also introduced in 1973. In 1979, the college became the only constituent college of North Eastern Hill University (NEHU), Shillong and the name of the college has changed to Pachhunga University College.

It is important to mention here that Mizoram University (MZU) was established in 2001. Consequently, PUC was transferred from being a constituent college of NEHU to Mizoram University. The National Assessment and Accreditation Council (NAAC) awarded the college B+ accreditation in 2011. The college always tries its best to achieve academic excellence, it encourages social services, and promotes students' exposure and research. The efforts of the college was finally achieved after it was awarded with an A+ in the NAAC accreditation 2016. It is located in College Veng, Aizawl, Mizoram. It offers various courses in the under graduate and post graduate

sections both in the science and arts stream. In the academic year 2017-2018, 2389 students were enrolled in the college.

3.2. IDENTITY AND RELIGIOSITY OF THE STUDENTS

The term *Mizo* includes various sub – tribe/clans. In fact there are as many as 17 clans and 160 sub-clans among the Mizo.⁴ The term Mizo consists of many clans which came under the Tibeto-Burman race namely Hmar, Paite, Lusei, Ralte, Kuki, Lai, Mara etc.⁵ The place of origin of the Mizo is obscure. Though the history of the origin of the Mizo is mentioned in the Mizo folklore and in the works of some local writers and historians as in ‘Chhinlung’. Most writers agree that the Mizo originated from ‘Chhinlung’ somewhere located in the Shan state of China.⁶ It is also estimated that the Mizo occupied the present Mizoram as early as 18th century A.D.⁷

The people who inhabited Mizoram are normally identified as “Mizo”. The Mizo were known as “Lushai” or “Lusei” during the British period and the place they occupied was known as Lushai Hills. During the British period particularly in the 1920s and the 1930s, the people started gaining socio-political consciousness. As a result, they realised that Lushai or Lusei is a sub-clan of the Mizo. In other words, the term ‘Mizo’ consists of various sub-clan of the Mizo

⁴ *Ibid.* P- 9-10.

⁵ B. Lalthangliana. (2001). *India, Burma leh Bangladesh-a Mizo Chanchin*. Aizawl: Author. P- 98.

⁶ *Ibid.* P- 9.

⁷ *Ibid.* P- 10.

tribe. The Mizo prefers to be classified themselves as simply ‘Mizo’. At the same time, some identified themselves as Mizo Indian or Indian Mizo.⁸ For example majority of the respondents (66.66%) prefer to identify themselves as Mizo Indian, whereas some students (16.67%) want to identify themselves as Indian Mizo. At the same time, some respondents (15%) identify themselves as Mizo only, while few respondents (1.67%) identify themselves as Indian.⁹ It shows that most of the under graduate students from PUC wanted to identify themselves as Mizo Indian. It means that majority of the respondents prefer to be identify as Indian along with their ethnic name—the Mizo. It can be said that the students of PUC are more comfortable and happy to identify themselves as Mizo Indian.

Table 3.1. Identification and religiosity of the students.

Q.1 How do you identify yourself?	1. Mizo	15%
	2. Indian	1.67%
	3. Indian Mizo	16.67%
	4. Mizo Indian	66.66%
Q.2 How many times do you pray in a day?	1. 2 times	38.33%
	2. 3 times	25%
	3. 4 times	25%
	4. 5 times and above	11.67%

Source : Field work in PUC during 26th – 30th July 2018.

The Mizo are very proud of their identity, culture, tradition and the religion they adopted—Christianity. Religion plays a central role

⁸ It is basically because there are Mizo sub-clans in Myanmar and Bangladesh also.

⁹ Table no. 3.1.

in the Mizo society. The Mizo culture and society is built on the doctrine of the Christian faith. The church plays an important role in the Mizo society. The missionaries introduced formal education and a new religion to them. Thus, the gospel of Jesus Christ through the missionaries have done a great job to modernise and uplift the Mizo. If the missionaries did not introduced formal education, and a new religion-the Christianity to the Mizo, the Mizo might still be very primitive.

In the Pre-British period, the Mizo worshipped nature and were committed to it. The spiritual sentiments occupied the central point in the traditional beliefs of the Mizo. The traditional nature worship was substituted by Christianity with the efforts of the Christian missionaries. The missionaries introduced Christianity in the late 19th century in the Lushai Hills. Since then, the Mizo society is committed to the traditions and practices of the Christian religion. Devotions like daily prayer is a central part in the Christian life and one's commitment to it is identical in the amount of time he/she spends for prayers in a day. Prayers are an integral part of the Christian life, it is a spiritual moment where one connect with the almighty. It is regarded that through prayers the individual connect with the deity. Prayers may result in reformation of the individual's life both morally and physically. The amount of prayers in a day clearly shows

the religious commitment of the individual, it also highlights that he/she has the desire to connect with God regularly.

Christianity slowly gained grounds among the Mizo and today, almost every Mizo follows Christianity. There are as many as 10 different doctrinal Christian denomination and 4700 local churches in Mizoram by 2016.¹⁰ This clearly shows that Christianity has significant influence among the Mizo. The religious commitment of the Mizo are evident in the fact that they are ready to spend and devote to the work of church and Christianity as much as they can. Maximum number of the respondents (38.33%) pray two times a day. Every Mizo started their life with a prayer right after they wake up in the morning. Some people pray to God 5-6 times a day and one-fourth of the students (25%) pray three to four times a day. It is also known from the field work that there are some students (11.67%) who pray more than five times a day.¹¹ The above information shows that the students, despite of their busy schedule in their education, still manage to pray at least two times in a day. It is expected that prayer and devotion to God will make the individual more disciplined and religious. So, if these students can maintained good discipline, it will certainly help them to increase a positive personality. If the personality of the student increase positively, then there is a good chance for them to become a good citizen of the society. Actually,

¹⁰ Statistical Handbook Mizoram. (2016). Aizawl. Directorate of Economics & Statistics. P- 154.

¹¹ Table no. 3.1.

prayer and devotion to God can transform the individual. This is a latent form of political socialization.

3.3. FAMILY AND POLITICAL SOCIALIZATION

Family plays an important role in the overall personal development of the individual in every society. The family is a place where the elder members educate the younger members about their society, economy, political system, political leaders, and the contemporary political affairs. The influence of the family has expanded immensely in the society and it increased the socio-economic and political ideas of the individual in the society. Political attitudes like admiration for politicians and political system or passion for striving a good political structure can be effectively taught in the family. The religious belief of the children is also deeply influenced by the teachings in the family. The positive atmosphere in the family creates an ideal condition for the individual's progress. On the other hand, unpleasant family atmosphere can have a negative impact upon the individual. In order to have a positive family environment, it is essential that family members openly share and discussed their ideas and thoughts on a particular issue. Moreover, children with irresponsible parents might have disadvantage in comparison to children who grow up in a good environment with responsible and affectionate parents.

The attitude and behaviour of the individual are greatly influenced by the topic of discussion in the family. If the individual experiences a regular discussion on a particular issue or topic he/she will think about it more often than other issues and it might even influence his/her character. It is interesting to know that the students (respondents) from PUC hardly discuss and share their views on politics with his/her family. Only a few number of the students (10%) notify that they have regular political discussion in the family, while majority of the respondents (83.33%) have political discussion only when they have the time and are in the mood. The remaining students (6.67%) never discuss about politics in the family.¹² Traditionally, discussion within the family on any subject is very important and also occupies a crucial place in their day to day life but nowadays most of the youths, rather than having discussion in the family, have resorted to other means.

In many society the family is the place where the children acquire knowledge regarding the government and its policies. In traditional Mizo society family is the main source of knowledge for the youths while growing up. The family is the place where the younger members learn and acquire the norms and traditions of their society. Traditionally, discussions among the family members are the main sources of information about the society. It is clear from the

¹² Table no 3.2.

study that the role of family in political socialization of the individual is decreasing rapidly among the youths particularly among the college students of PUC.

Table 3.2. Family and political socialization.

1. Parents Occupation	Government Servants	55%
	Private business	45%
Q.1. Do you discuss about politics in your family?	Regularly	10%
	Sometimes	83.33%
	Never	6.67%
Q.2. Do you think political discussion in the family will affect your political opinion?	Yes	71.67%
	No	28.33%
Q.3. Is your family aware of government schemes like NLUP, NGREGA, RMSA etc. ?	Yes	86.66%
	No	13.34%
Q.4. Are your family members enrolled in any political party?	Yes	21.66%
	No	78.34%

Source : Field work in PUC during 26th – 30th July 2018.

At the same time, majority of the respondents (71.67%) believe that if they discuss about politics in the family, their attitude and opinion towards politics could be affected while just more than quarter of the students (28.33%) are of the opinion that even if they had political discussion, it would not influence their political views and opinion.¹³ The study reveals that majority of the students (respondents) thinks that there is a need for political discussion in the family to increase their political awareness.

The government (both centre and state) launched and initiated a number of policies and programmes for developmental purposes.

¹³ Table no 3.2

Normally these schemes and policies are broadly publicised by the media for public awareness. Some of the government schemes and policies are New Land Use Policy (NLUP), National Rural Employment Guarantee Act (NREGA), Rashtriya Madhyami Shiksha Abhiyan (RMSA) etc. Majority of the respondents (86.66%) and their families are aware of these schemes and policies whereas only some students (13.34%) and their family were not aware of these schemes.¹⁴ It can be said that the level of awareness and consciousness regarding these policies and programmes can increase if the youth (students) share and inform their family members.

India follows a multi-party system consisting of many political parties. So, there are many political parties in Mizoram. Many people including the adults and youths enrol themselves as a member of political parties. Majority of the respondents (78.34%) from PUC expressed that no member of their family enrol themselves as party members. Whereas almost quarter of the students (21.66%) assumed that their family members are member of political party.¹⁵ It means that majority of respondents and their family members are not interested in taking part in any party activities.

The occupation of the parents can also affect the political socialization of the students. It is assumed that parents whose

¹⁴ Table no 3.2

¹⁵ Table no 3.2

professions are closely related with the government are more politically socialised than those who are not associated with the government. Similarly students whose parents are engaged in public sector enterprises may be more aware than those students whose parents are in private sector enterprises. Just more than half of the respondents' (55%) parents are involved in the public sector enterprises whereas the remaining respondents' (45%) parents are engaged with business and other private sector enterprises.¹⁶

The study found out that for the majority of the respondents the role of the family is being substituted by electronic gadgets and their friends with concern to political socialization. The role of the family regarding political socialization among the undergraduate students seems to have very limited role. However, it must be noted that socialization by the family is still very powerful and strong because family is the first socializing agent encountered by the individual and it has a lasting effect upon the individual.¹⁷

The family is one of the most significant agents of political socialization that transmits political identities, ideas and beliefs to the younger generation. It exhibits the political culture and passes it on from one generation to the other which denotes the importance of family in the political socialization process. Despite the importance

¹⁶ Table no 3.2

¹⁷ Gabriel A. Almond & G.B Powell (1966). *Comparative Politics : A Developmental Approach*. Massachusetts: Little, Brown and Company (Inc.). P-66.

and usefulness of the family in political socialization, it appears that majority of respondents from PUC are not influenced very much by the family as an agent of political socialization.

3.4. EDUCATIONAL INSTITUTIONS.

Educational institutions (schools, colleges, universities etc.) regardless of its size, level, medium or the conditions of its infrastructure, always occupies an important place in every society. The educational institutions can strengthen affection of the people towards the political system and provide expressive response to the system.¹⁸ Like in other societies educational institutions occupy an important place in the Mizo society. Education is an important factor that transformed the Mizo society from the traditional to a modern society. The importance of educational for political socialization of the individual cannot be ignored. It is the place where the individual can be transformed into a good citizen of the society. in other words the political socialization experienced by the individual in these educational institutions can make them a responsible citizen of the society.

The role of educational institution as an agent of political socialization is very important in Mizo society. The socio-political consciousness among the Mizo particularly the youth is because of the education system in the state. Many students believe that the

¹⁸ *Ibid.* P-67.

teachings and lectures received from the teachers in educational institutions are the main source of their knowledge. Besides, several activities such as quiz competitions, debates, seminars, meetings and student union activities within and outside the campus act as effective means for socializing the students politically. The role of educational institutions for political socialization is expected to continue more and more in the future. Educational institutions can easily transform the outlook of the youths particularly the students. So, it is necessary to have high quality schools, colleges, universities etc. in every society. It can be mentioned here that Mizoram is one of the highest literate state in the country. In fact, according to the 2011 census Mizoram is third (91.58%) in the country in terms of literacy rate.

However it is important to note that a highly literate state does not mean that the state is having a good and satisfactory quality education system. Actually, only a few respondents (10%) are fully satisfied with the present system of education in the state. Some students (41.67% of the respondents) are satisfied but they believe that there is room for improvement in the education system of Mizoram. Moreover, some of the respondents (38.33%) are not satisfied at all with the conditions of education in Mizoram.¹⁹ In short, majority of the students are not fully satisfied with the quality of education in Mizoram.

¹⁹ Table no. 3.3

Table 3.3 Assessment of the educational system

Q.1 Are you satisfy with the present education system?	Yes	10%
	Yes but room for improvement	41.67%
	No	38.33%
	No idea	10%
Q.2. Are you satisfy with the college effort to increase your political knowledge?	Yes	38.34%
	No	61.66%

Source : Field work in PUC during 26th – 30th July 2018.

Educational institutions like schools, colleges, and universities are the main source of knowledge for the student. These institutions always try their best to produce the most useful and responsible citizen in the society. The PUC is also putting its best effort to improve the quality of the college. The College authorities, teaching and non-teaching staffs wanted to make the college not only the best in the state but also the country. However, many students (more than half of the respondents (61.66%) from PUC believed that the institution could do more to improve the quality of the college and also improve their political skills and talents. At the same time more than quarter of the students (38.34%) are of the opinion that it is down to individual effort to improve his/her political knowledge and not to the institutions.²⁰

²⁰ Table no. 3.3

India is the largest democracy in the world. In democracy, election is very important because a country cannot be democratic unless the citizens elect their leaders (representatives) through elections that are open, free and fair. So the Government of India tries its best to publicise about the elections and its procedure among the citizens. Majority of the respondents (58.33%) however came to know about the electoral process from the schools and colleges. At the same time more than quarter of the respondents (28.33%) are of the opinion that their family is their main source of information about elections and its process. Also few students (13.34%) acquire this knowledge from social media. It is interesting to find out that none of the respondents from PUC obtain information from their peer groups and political parties with regard to elections.²¹ The study shows that there is a unique nature of political socialization among the students of PUC in the sense that the peer groups are instrumental in influencing or sharing knowledge about elections in many other societies which is not the case among the students (respondents) of PUC.

²¹ Table no 3.4

Table 3.4. Political process and students

Q.1. From where do you learn the electoral process of India?	Family	28.33%
	Educational institution	58.33%
	Mass media/ social media	13.34%
	Peer groups	NIL
	Political parties	NIL
Q.2. Do you want to study constitutions, electoral process, political parties etc.?	Yes	53.33%
	No	46.67%
Q.3. Do you think political studies would increase individual's political activity?	Yes	83.34%
	No	16.66%

Source : Field work in PUC during 26th – 30th July 2018.

It is often assumed that the theoretical study of any idea or thought in the colleges or universities would be one of the most effective to understand them and would have a tangible result. The study also found out that majority of the respondents from PUC (83.34%) are of the opinion that studying about politics in the college would surely increase their interest in politics and political activities. Whereas a small number of respondents (16.66%) believe that studying about politics would have no impact or increase his/her interest in politics or political activities.²² In other words, these students are interested to study politics. It can be mentioned here that many students regardless of science or arts stream show their interest

²² Table no. 3.4

in the study of politics. Nowadays students wanted desire to study politics and its process even if they are not interested to join politics. In fact, more than half of the respondents (53.33%) wanted to include politics in their syllabus to understand the political system and also to become responsible and law abiding members of the society. This will also increase his/her political consciousness. On the other hand the remaining respondents (46.67%) did not want to study about politics.²³

The educational institution is one of the most powerful agent of political socialization. Almond and Powell even regard it as the second most powerful agents of political socialization.²⁴ Undoubtedly, the learning and teaching experienced by the students in the schools and colleges have a crucial role in shaping their political attitudes. While talking about the effects of the college upon the students, it must be taken into account about the role of the college to increase the individual's knowledge, intellectual skills, participatory skill and attitudes.²⁵ The faculty and student interaction in the class can be a source of political consciousness for the students. The programmes and functions organised in the college can increase the level of political consciousness among the students. The outcome of these interactions and functions can be positive and generate new ideas or

²³ Table no. 3.4

²⁴ Almond & Powell. *Op.Cit.* P-67.

²⁵ Arun P. Bali. (1999). *Towards An Understanding of Political Socialization*. In B.K. Nagla. (ed). *Political Sociology*. New Delhi : Rawat Publications. P-94

knowledge among the students. Besides it can transform the students' perception of government policies and functions and even the society as a whole.

The environment in PUC is one of the best in Mizoram. It is suitable for personality and skill development for the individual. The college classrooms can be an ideal environment for socializing among the students. Majority of the respondents however are not satisfied with the efforts of the college to increase their skills and talents in politics. The infrastructure in the college is also among the best in the state, but it seems that there is not enough attempt to educate the students politically. The subject combination and elective subjects offered in the college also play crucial role in increasing or decreasing the nature of political socialization among the students.

For example, the college can offer a foundation course for every discipline on "The Constitution of India" or an open elective (OE) for the students and make it more multi-disciplinary, where students from the science and commerce stream can have an opportunity to select any social science discipline as their elective subject to increase their socio-political knowledge. The composition of the students' attitudes and behaviour, the methods of teaching in each discipline in the college may sometimes create an environment that enhance political socialization and in other cases may generate a situation that prevents students from political socialization.

3.6. STUDENT ACTIVITIES AND POLITICAL SOCIALIZATION

Students movement and activism takes place all over the world. Students are actively involve and participate in political movements in various parts of the world. For example, in 1973 a military government of Field Marshall Thanom Kittikachorn was overthrown as a direct result of demonstrations by Thai university students.²⁶ The Thai students actively participated in various activities and confrontation against the government. The students' movement even led to the change of government in Thailand. The student movement emphasises the important role of students in the society. As a result, a study was conducted among Thai students to find out the nature and level of political socialization of students in Thailand and the result illustrated that the Thai students were politically socialized because of their university environment.²⁷

Similarly, Spain experienced totalitarian and authoritarian regime before 1955. The changes in Spanish political system were particularly because of students awareness and participation in the political movement, where a radical student movement started in the mid 50's.²⁸ The student movement took place as a consequence of the involvement of intellectuals, political groups and a number of

²⁶ Susan Gluck Mezey. Political Socialization and Participation among University Students in Thailand. *Asian Survey*, Vol. 15, No. 6 (Jun., 1975). University of California Press. P -499-509

²⁷ *Ibid.*

²⁸ Jose M. Maravall. Political Socialization and Political dissent : Spanish Radical Students, 1995-1970. *Sociology*. Vol. 10. No.1. January 1976. P- 63-82.

politically socialized students in the university. This student movement was acknowledged by the society. During those days in Spain entering a university meant entering a political ghetto.²⁹ It is evident that the political participation and socialisation in Spain during the time was dynamic. This shows the effect of students movements in other parts of the world, however, till date such kind of demanding attitude and behaviour against the authority is still missing among the college students in Mizoram.

College students in Mizoram however, participated in different movements both inside and outside their campus. Students also participate in protest against the policy (ies) or decision (s) or initiative (s) of the government. The study found out that more than half of the respondents (56.67%) from PUC have participated in the protest movement or rally or procession against the government organised by the student organizations like the Mizo Zirlai Pawl (MZP) or Mizo Students Union (MSU) or College Students Union. According to L. Ramdinliana Renthlei (The President, Mizo Zirlai Pawl (2017-2019) the college students are their main target to convince to participate in protests and rallies organised by them. The college students participate whenever they call for such activities.³⁰ The college students even participated in various rallies organised by the civil organizations like

²⁹ *Ibid.*

³⁰ The scholar interviewed L. Ramdinliana Renthlei on 24th October, 2018 at MZP Office, Treasury Square, Aizawl.

the Young Mizo Association (YMA). On the other hand, less than half of the respondents (43.33%) have never participated in such kind of activities.³¹ Actually the participation of students in various activities help them in developing their personality and also increases the level of socio-political consciousness.

Table 3.5 Students participation.

Q.1. Do you participate in protest, rallies and processions against the government?	Yes	56.67%
	No	43.33%
Q.2. Do you think students should participate in politics?	Yes	58.34%
	No	15%
	No idea	26.66%
Q.3. Have you ever participate in political discussion, political rallies and political campaign?	Yes	23.33%
	No	76.67%
Q.4. Are you a member of any political party?	Yes	3.33%
	No	96.67%

Source : Field work in PUC During 26th – 30th July 2018.

Students are the important pillars of society. They are the ones who are going to lead the society in the future. So, it is important for the students to learn about the society and politics. There are many students who take active part in several social and political activities in Mizoram. Many PUC students are interested to join politics but also majority of the students (96.67%) from PUC are not members of any political party. Only a small number of respondents

³¹ Table no. 3.5

(3.33%) have enrolled themselves as a member of a political party.³² Interestingly, more than half of the respondents (58.34%) wanted to participate in party politics, while a few students (15%) believe that students participation in party politics is not needed at all. At the same time more than quarter of the respondents (26.66%) are not at all concerned with students participation in party politics.³³ According to Lalchamliana (The MNF leader and former Speaker of the Mizoram Legislative Assembly), the students must concentrate in their studies rather than playing active role in politics. This would benefit both the individual and the state in the future.³⁴ Further the study found out that most of the students (76.67%) have never participate in party campaigns, and political discussion of parties, whereas a few students (23.33%) have participate in such activities.³⁵ It shows that majority of the students are interested to join politics but in reality they are yet to participate in it.

3.7. PEER GROUPS AND POLITICAL SOCIALIZATION

The peer groups is one of the important agents of political socialization. The individual acquires many information about the state and society while socializing with the peer groups. In the traditional Mizo society, people normally worked in groups with friends and

³² Table no. 3.5

³³ Table no. 3.5

³⁴ The scholar interviewed Lalchamliana on 13th October, 2018 at his residence in Electric Veng, Aizawl.

³⁵ Table no. 3.5

relatives, and socialise among them. The Mizo engaged with daily labour in their jhum cultivation, while engaging in such activities, they also discuss about society and polity. On the other hand, while they are not engaged with daily labour the individual spent most of his/her time with their peer group. This shows that traditionally, peer group is an important agent of political socialization within the Mizo society. Despite the rapid growth of influence from other agents of political socialization the peer groups continue to contribute immensely in political socialization in the contemporary Mizo society.

The contribution of the peer group for political socialization cannot be ignored. Because, people regularly share and discuss about the day to day socio-political issues with their colleagues and friends . In this process of discussion and sharing ideas with other people learn new ideas and information on socio-political issues about their society. The Mizo commonly act or think in groups regardless of age or clan. The Mizo are very active as a group. The Mizo youth particularly the students are more active in their social groups which symbolizes the traditional nature of the Mizo society which is a collective and affectionate society. Likewise majority of the respondents (76.67%) have actively participated in social activities organised by the civil organization, but few students (23.33%) never participate in such social activities.³⁶ In other words, most of the

³⁶ Table no. 3.6

students are ready to participate in any social activities organised by the YMA or any civil organization.

Table 3.6. Participation in social activities.

Q.1. Do you participate in social activities?	Yes	76.67%
	No	23.33%
Q.2. If yes, do you discussed politics related topic while participating in social activities?	Yes	46.67%
	No	53.33%
Q.3. What issues do you discuss during the social activities ?	Personal life experiences	63.34%
	Politics and society	25%
	Lifestyle and sports	11.66%

Source : Field work in PUC during 26th – 30th July 2018.

In the Mizo society, community service like social service takes place regularly. In a such community service, people participate in large numbers and discuss many issues during the community service. Here in PUC, more than half of the respondents (53.33%) who participate in societal activities never discuss issues relating to politics while taking part in such kind of social service. On the other hand, nearly half of the respondents (46.67%) discuss political issues during such social activities. While interacting with their friends a quarter of the respondents (25%) discuss topic related to society and politics, whereas majority of the students (63.34%) share their personal life experiences while spending time with their friends, also a few students (11.66%) discuss about sports and lifestyle with their

friends.³⁷ It is clear from the fact that majority of the students (Respondents) while socializing with their friends hardly discuss and share political ideas and views, on the other hand issues like personal problems, lifestyle and sports are regularly discussed by the respondents.

According to Almond and Verba, “a society where family ties are loosened in an industrial society or where family training seems incongruous with the youth’s social environment, it is expected that the peer groups have considerable impact on the individual views of politics”.³⁸ In other words peer groups play an important role in shaping the individual’s political behaviour and attitudes. In the course of the individual’s growth and development early socialization is mostly concentrated with the family and the school, but adult socialization is mainly concentrated with the peer groups. This shows that peer groups can be vital for promoting the level of political socialization of the individual. The individual thinks and acts according to his/her surrounding environment. In Mizo society people spend more time with their peer group in various social institutions like YMA and also the church. So it is expected that peer group socialization will have an enormous impact on the individual.

³⁷ Table no. 3.6

³⁸ Gabriel A. Almond & Sidney Verba (1989). *The Civic Culture, Political Attitudes and Democracy in Five Nations*. 28 Banner Street, London. Sage Publications. P- 68.

Peers group experience can be effectively used in the process of political socialization. Today the youths are likely to dominate and influence the attitudes, the culture, the beliefs, behaviour and even the organizational structures of the societal groups to which they belong. The peer groups are nothing like the family, the school or even the political party which are plan and function based on hierarchy where only the adults or senior members exercise authority and possess power. Peer group offers a platform for its members to collaborate and help each other. Every member of the peer group gets equal opportunity to share and express his/her ideas and thoughts. Peer group provide an opportunity for individuals who are yearning to fit in the society or become accepted in social settings.

On the other hand the students (Respondents) mainly discussed their personal experiences and problems with their peer groups while participating in social activities. Most of these social activities are organised by the church and social organization like Young Mizo Association (YMA). It shows that most of the respondents are reluctant to discuss political related topics while participating in social activities particularly in the church activities. Also it can be noted that majority of the respondents discuss politics among the peer groups only when they are in the mood. In other words the students are neither willing nor ready to discuss political issues with their

peer groups. This actually leads to low level of political socialization among the students.

3.7. MASS MEDIA AND POLITICAL SOCIALIZATION

Mass media, mainly the social media, occupies an important place and central role in the life of the people particularly among the youths in the contemporary world. Social media is now an essential part for the society particularly for the youths .Today, the youths cannot live without social media even for a few days. All the respondents (100%) from PUC have access to social media applications like Whatsapp, Facebook, Instagram, Youtube etc.³⁹ Some of them (16.67%) use these social media outlets to collect news and information and majority of the students (81.67%) use it as a means of interacting with friends and families. Moreover few students (1.66%) use it for professional purpose and online marketing.⁴⁰

³⁹ Table no. 3.7

⁴⁰ Table no. 3.7

Table 3.7. Use of social media.

Q.1. Do you access social media?	Yes	100%
	No	NIL
Q.2. Which social media do you use the most?	Facebook	35%
	Whatsapp	41.67%
	Youtube	NIL
	Others like google, twitter etc.	23.33%
Q.3. Why do you use social media?	For news and information	16.67%
	To interact with friends and family	81.67%
	Professional purposes	1.66%

Source : Field work in PUC during 26th – 30th July 2018.

The influence of mass media especially the social media for political socialization is increasing rapidly. The news accessed from the social media may be political, social, economic and cultural. Most of the respondents (96.67%) agreed that social media helps in acquiring news including political. Moreover different kinds of social media can be easily acquired because of the inventions of modern technological devices. It can be mentioned here that for the majority of the respondents (41.67%) the main source of information regarding policies and programmes of the government is Whatsapp. While some other respondents (35%) believed that their main source of information

is Facebook. At the same time nearly a quarter of the respondents (23.33%) use other social media for acquiring such kinds of news.⁴¹

Mass media particularly the social media occupies essential role among the youths in every society regardless of qualification and origin. The youths, particularly the students, depend on social media for different purposes. The students (Respondents) from PUC, like other parts of the world, depend upon mass media (social media) to a great extent. Nowadays students prefer online reading materials than books and magazines. Most of the respondents also have access to internet where they can easily acquire their notes and references. The reason for the popularity of social media is the advancement of information technology and the effects of globalization. The main source of information for the majority of the students is the social media. They spend a good amount of time on social media than socializing with the family and the peer groups. The shrinking role of the family and peer groups in political socialization is the result of more access to social media by the youths. Social media is becoming the main medium of socialization for the students, it minimizes the roles of other agents of socialization among the students.

Today the mass media (social media) is becoming the most effective agent of political socialization because it is easy to access and user friendly in nature. Its influence among the students has

⁴¹ Table no 3.7

increased and will continue to do so in the future. The exercise of personalized means of social media like text message and involvement in social networking sites like Facebook and Whatsapp have increased extremely in the recent years. The students (Respondents) take full advantage of the social media and are more conscious than those who did not have access to these kinds of social media and are by and large politically socialized. Those who have access to Facebook and whatsapp also follow the groups in Facebook or Whatsapp created by the political party. These groups include close friends and acquaintances with more or less the same ideas and thoughts, which ultimately increases the level of political socialization. Even the youths who are yet to reach the voting age, are directly involved in election campaigns by using social media and even contribute their own ideas and views by commenting or reading.

In addition to social media, students also use newspaper for acquiring relevant information regarding the society and its issues. It also assists the students in their studies and also for updating and modernizing their lifestyle. Almost half of the respondents (48.34%) from PUC agreed that their main source of information regarding issues related to political parties, elections, politicians, good governance, corruption, government schemes and state politics are from the newspapers. According to Lalsawta (Finance Minister of Mizoram, 2018), newspapers are still the most effective means of political

socialization and the majority of the people are also using it as the main source of information. Even political parties in Mizoram still use newspapers for popularising their activities.⁴² On the other hand there are some students (25%) who believe that the television is their main source for acquiring these issues. Whereas none of the respondents (0%) from PUC use Radio and friends as a means for acquiring knowledge and information on the related issues. Furthermore a small number of the respondents (6.66%) consider Facebook and Whatsapp as their main resource of obtaining such issues. Also few students (8.34%) are of the opinion that they acquire knowledge and information from the educational institutions. Only few students (5%) in PUC believe that the family is their main source of information and awareness with regard to the related topics.⁴³

From the above discussion, it can be said that the role of other agents of political socialization is likely to be outshined and outperformed by the T.V, internet, social media and newspaper. The dominance of mass media particularly the social media over other agents of political socialization is due to the advancement of Information and Communication Technology (ICT) and the effects of globalization. It is important to mention here that there can be some

⁴² The scholar interviewed Lalsawta on 16th November, 2018 at his residence at Mission Vengthlang, Aizawl.

⁴³ Table no. 3.8

negative impact of ICT among the college students and so they need to be checked and necessary measures must be taken accordingly.

Table 3.8. Source of information regarding the government and its policies and functions.

Q.1. What is your main source of information regarding government policies and programmes, its functions and issues?	Family	5%
	Television	25%
	Newspapers	48.34%
	Radio	NIL
	Educational Institutions	8.34%
	Friends	NIL
	Facebook	6.66%
	Whatsapp	6.66%

Source : Field work in PUC during 26th – 30th July 2018.

3.9. POLITICAL AWARENESS (LOCAL AND NATIONAL) OF THE STUDENTS.

Educated youths particularly the college students are expected to know the political leaders like the President, the Chief Minister, the Governor, the speaker etc. and the high ranking government officials. In PUC less than half of the students (45% of the respondents) are able to identify the Member of Legislative Assembly (MLA) within their respective constituencies, while more than half of the respondents (55%) cannot even name their respective Member of Legislative Assembly (MLA). It is also important to note that little more than half of the students (51.67%) do not know the name of the present

President of India. Again only a few students (10%) are able to name Dipak Misra, the present Chief Justice of India .⁴⁴

At the local level also many students are not able to name Kummanam Rajasekharan the new Governor of Mizoram.⁴⁵ Only few of the respondents (16.67%) were able to identify the present Governor of Mizoram. Most of the students (Respondents) have the basic knowledge about India's political system. For instance, majority of the respondents (91.67%) knows that elections are conducted after every 5years. It means that the remaining students (8.33% of the respondents) are not aware of it. According to J.V Hluna (State BJP President Mizoram, 2018), most of the college students do not even know the political history and political development of Mizoram. The students really need to change their attitudes and behaviour and start concentrating on the socio-political issues of the state.⁴⁶ The study found out that the youths particularly the students (Respondents), are not interested to join the political parties. In fact, few respondents (13.33%) wanted to pursue politics as a career. On the other hand, maximum number of the respondents (86.67%) do not have any desire to pursue politics as a career.⁴⁷

⁴⁴ Table no. 3.9

⁴⁵ Kummanam Rajasekharan became the 23rd Governor of the state of Mizoram on 25th May 2018 which means one month before the field work.

⁴⁶ The scholar interviewed J.V. Hluna on 22nd October, 2018 at the BJP office, Aizawl.

⁴⁷ Table no. 3.9

Table 3.9 Political awareness of the students.

1. Member of Legislative Assembly in their respective constituency	Correct – 45% Incorrect – 55%	
2. Name of the present President of India	Correct- 48.33% Incorrect- 51.67%	
3. Present Chief Justice of India	Correct-10% Incorrect- 90%	
4. The present Governor of Mizoram	Correct- 16.67% Incorrect- 83.33%	
5. The present Home Minister of Mizoram	Correct- 63.33% Incorrect- 36.67%	
6. Will you pursue a political career?	Yes- 13.33% No- 86.67%	
7. Are you satisfied with the work of our political leaders?	Yes	5%
	No	73.33%
	No idea	21.67%

Source : Field work in PUC during 26th – 30th July 2018.

Usually people have high expectations from their representatives (MLA) to develop their society and create a better future. It can be said that the expectation level is likely to be higher among the youths. Majority of these students (Respondents) are not satisfied with the works of the state government. Only a few students (5%) are of the opinion that the present politicians are doing a good job in handling the affairs of the state and building a better future. Whereas majority of the respondents (73.33%) are not at all satisfied with the present politicians and their works. According to R.Lalnggheta (Vice

President, YMA 2017-2019), the present politicians are not doing a good job regarding infrastructure development and creating a better future for the youths.⁴⁸ In other words the maximum number of the respondents are of the opinion that the current politicians are not doing a great job for the younger generations.

3.10. ELECTION AND STUDENTS

Election is an important process in a democracy to select the representatives. The youths, particularly the college students, are expected to know about it. They are normally excited during the election. The study found out that the youth particularly the students are excited about the Mizoram assembly elections 2018. Majority of the respondents (66.67%) were excited about the state assembly elections while more than quarter of the respondents (33.33%) does not have any interest regarding the state assembly election.⁴⁹

⁴⁸ The scholar interviewed R.Lalnggheta on 22nd October, 2018 at Central Young Mizo Association office Tuikhuahtlang, Aizawl.

⁴⁹ Table no. 3.10

Table 3.10 Elections and students (Respondents)

Q.1 Are you exited about the coming state elections?	Yes	66.67%
	No	33.33%
Q.2. On which criteria will you cast your vote?	Political party	13.33%
	Candidate's personality	86.67%
	Candidate's clan/tribe	NIL
	Candidate's locality/resident	NIL
Q.3. Who will decide your voting behaviour?	My self	93.33%
	Parents	6.67%
	Friends	NIL

Source : Field work on PUC During 26th – 30th July 2018.

At the same time, majority of the respondents (93.33%) are ready to exercise their right to cast the vote. It seems that those who are not interested in elections are also willing to cast their votes. Most of these students (86.67% of the respondents) are of the opinion that they will vote to a candidate based on his personality and some students (18.33%) believed that they would vote base on the candidate's political party.⁵⁰ It means that majority of the respondents do not bother about the party affiliation and party ideology of the candidate. Most of the respondents look for a good and innovative candidate that could create suitable condition for the overall development of the state. Moreover maximum number of these students wanted to decide by themselves whom to cast his/her vote in the state assembly election. In fact 93.33% thinks that they should decide for themselves whom to vote for. On the other hand

⁵⁰ Table no. 3.10

few students (6.67%) agree that their parents should decide whom to vote for.⁵¹ Moreover these students believed that they are mature and rational enough to elect a candidate who will have the qualities of a good leader. At the same time, there are few students who believed that their voting patterns and behaviour should be decided by their parents. The study reveals that for a few number of the respondents the family is still a powerful agent of political socialization.

3. 11. CONCLUSION

The above analysis shows that most of the students (Respondents from PUC), despite their busy schedule, have a certain amount of religious commitment and they pray at least two times a day. Moreover maximum number of the students wanted to identify themselves with their ethnic identity-Mizo. It shows that these students have the socio-cultural commitments of being a Mizo. The study also reveals the powerful influence of mass media particularly the social media in the Mizo society. In fact, the maximum number of students (Respondents) depend heavily upon the mass media (social media) for acquiring social, political and cultural consciousness.

The study reveals that instead of physical involvement in campaigns and attending political programmes, the students of PUC are satisfied by interacting through the social media. The study also shows that social media plays a central role among the students

⁵¹ Table no. 3.10

because all the respondents from PUC have access to social media applications like Facebook, Whatsapp and Instagram. This highlights the great influence of social media in the society particularly among the students. It is clear that social media is a life changing mechanism for the students (Respondents).

The study also shows that the role of the family is decreasing and it is replaced by the mass media particularly the social media among the respondents for political socialization. It is important to mention here that the role of the family in political socialization is still very crucial for some students. At the same time, the students are actively engaged with the peer group for social and political understanding of the society. Traditionally, friends play a dominating role in determining the social and political attitudes of the individual. It seems that the phenomena is still continuing among the respondents where majority of the students enjoy spending time with the peer groups and taking part in social activities organised by the societal organizations.

The study found out that the educational institutions remain a key actor among the students of PUC. Majority of the respondents believed that the institution (PUC) could do more in enhancing their political consciousness and knowledge. It is remarkable to find out that the majority of the students acquire political consciousness from the educational institutions.

It is also interesting to find out that the level of political consciousness among the students (Respondents) is low in the sense that many of them could not able to name the President of India or even the Governor of Mizoram. The study also shows that majority of the students have no intention of pursuing politics as a career in the future. These students are also not satisfied with the works of the present political leaders who are supposed to uplift and promote the society and build a better future for the Mizo. These students wanted to vote a candidate base on his/her personality keeping aside their party affiliation. Thus, it can be said that the nature of political socialization is unique in its own way. Moreover the level of political socialization inside the campus is likely to improve with the joint efforts of the students and the institutions.

CHAPTER –IV

POLITICAL SOCIALIZATION AMONG THE GOVERNMENT CHAMPHAI COLLEGE STUDENTS.

4.1 INTRODUCTION

Education plays an important part for the development of any society. It is often assumed that a society or community without proper educated individuals will be backward and under-developed. Such is the case in the Lushai Hills before the advent of the British particularly the Missionaries. The pioneer Missionaries introduced not only a more advanced and sophisticated lifestyle, but they also promoted education among the Mizo. The missionaries promoted school education among the Mizo and they published the first Mizo book ‘Mizo Zir Tir Bu’ (A Lushai Primer) on 2nd October 1895.¹ Moreover the efforts of the Missionaries show some quick results. The missionaries established the first middle school in 1906 and the first high school was set up in 1944 in the Lushai Hills.² It is true that the pre-British era the Lushai Hills was backward in education in comparison to other societies. It can be mentioned here that the result of the Missionaries’ efforts in education among the Mizo have a positive outcome till date.

The British Missionaries also promoted the social structure of the Mizo through Christianity. Other than education, health and sanitation

¹ B. Lalthangliana (2016). *Mizo Chanchin: A short account of Mizo history*. Aizawl: Gilzom Offset. P-222.

² *Ibid.*

was another challenge for the Missionaries; the tribal lifestyle of the Mizo lack hygienic daily life. The Missionaries while teaching the gospel of Jesus Christ, also taught cleanliness and hygiene among the Mizo. It is evident that the effort of the Missionaries was the beginning of modernity among the Mizo particularly in education.

In the post independence period, development gradually took place in the Mizo Hills. For instance, several educational institutions were established in the Mizo Hills. The Government Champhai College (GCC) was set up in the year 1971. The college is located at Champhai, the district head quarter of Champhai District. Champhai town is situated nears the Indo-Myanmar border. The college is accredited B++ by the NAAC. The college offers different Under-Graduate (UG) courses like Bachelor of Arts (BA), Bachelor of Science (BSc), Bachelor of Commerce (B.Com) and Bachelor of Computer Application (BCA). In the year 2017-2018 661 students were enrolled in the college. The college draws students not only from Champhai town but also from different villages near the town. It is one of the best higher education institutes in the area. This chapter focuses on the nature of political socialization among the students of Government Champhai College.

4.2. IDENTITY AND RELIGIOSITY OF THE STUDENTS

Identity is one of the most controversial issue in contemporary society. It can be mentioned here that identity crisis and issue can even

generate problems in the society. It can also encourage violence and uprising among the people. It shows that identity is very sensitive. On the other hand identity can also generate a sense of brotherhood and friendship which resulted in formation of a particular culture or society. Ethnic identity is based on the common culture, common history and common ancestors. The Mizo are divided into many clans and sub-clans but they shared common origin and history. As a result, the Mizo are somehow united among themselves. It is a fact that Mizoram have experienced ethnic based insurgency in the past where majority of the people stand united and supported the movement. It is true that ethnic identity played a vital role in the outbreak of insurgency movement in the Lushai Hills.

The Mizo are very self-conscious and where ever they settle they identify themselves as Mizo. It can be mentioned here that majority (81.48 %) of the respondents identified themselves as Mizo Indian, on the other hand few students (7.4%) identify themselves as Mizo only. At the same time some respondents (5.56 %) identify themselves as Indian Mizo. Moreover only few respondents (5.56%) identify themselves as Indian only.³ It is obvious that most of the college students (Respondents) from GCC want to identify themselves as Mizo Indian. This shows that maximum number of the respondents choose to be identified as Indian but along with their ethnic name-the Mizo. It means

³ Table no. 4.1

that the students of GCC are more secure and happy to be identified as Mizo Indian. In other words most of these students are ethnically conscious.

Table 4.1 Identification and religiosity of the Students.

Q.1 How do you identify yourself?	Mizo	7.4%
	Indian	5.56%
	Indian Mizo	5.56%
	Mizo Indian	81.48%
Q.2 How many times do you pray in a day?	2 times	29.63%
	3 times	38.89%
	4 times	14.82%
	5 times and above	16.66%

Source : Field work in Govt. Champhai College on 2nd August 2018.

Religion is very powerful. It can influence very strongly on the individual and the society as a whole. Religion play an important role in the Mizo society. The Mizo culture is based on Christianity. In other words the norms and culture of a Mizo family is based on the Christian teachings. After Christianity reached the Lushai hills even the bedtime or daytime stories narrated by the parents to their children were taken from the stories of the bible. The strong influence of religion on the Mizo society is evident when majority of the Mizo are involved with commitment in different activities of the church. Further, majority of the Mizo family, regardless of their economic conditions,

pay weekly or monthly contribution (the tithe) to their local churches. Beside every ceremonial session of any function in Mizo society usually begins with a prayer. This shows the impact of religion (Christianity) in the Mizo society.

Christianity occupies a central role in the Mizo society during the British and early post-independent period. But in the age of globalization different entertainment emerged having a huge impact upon religion in different parts of the world. The newly invented devices seem to interrupt the religious commitment in the society particularly among the youths. At the same time it is important to note that different Christian denominations in the state have given their best effort to maintain the level of religious commitment in the past and present, through gospel camping and revival crusades which involves sermon, prayers, singing and dancing. In other words, the leaders of the churches try their best to maintain the religious commitment among the Mizo particularly the youth.

The Mizo are normally very religious. They usually start their day with a prayer in the morning and ended with a prayer before they go to bed at night. The Mizo pray three to four times a day. The study found out that the maximum number of respondents (38.89%) also pray three times a day. Whereas almost one-fourth of the students (29.63%) pray only two times a day. On the other hand, few number of the respondents (16.66%) pray more than five times a day. It is also known

from the field work that there are some students (14.82%) who pray four times a day. This shows that the respondents in spite of their busy schedule in the colleges and being surrounded by modern entertainment tools and devices, they still have enough time to pray at least twice a day.⁴

4.3. AGENTS OF POLITICAL SOCIALIZATION AMONG THE STUDENTS

Political socialization is the process in which political cultures are maintained and changed.⁵ In the process of political socialization various institutions play essential role and these institutions are termed as agents of political socialization. The agents of political socialization includes the family, the educational institutions, the employment experience, the peer groups, the mass media and the political system. These agents of political socialization are the main agencies through which the individual gets socialized throughout his lifetime.

4.3.1 FAMILY AND POLITICAL SOCIALIZATION.

Family is the first agent of political socialization encountered by the individual, and its influences have a powerful and lasting experience.⁶ Moreover the family is the primary agency of socialization

⁴ Table no. 4.1

⁵ Gabriel A. Almond & G.B Powell (1966). *Comparative Politics : A Developmental Approach*. Massachusetts: Little, Brown and Company (Inc.)P -64.

⁶ *Ibid*. P-66.

into politics.⁷ It means that family is one of the most important agents of political socialization. The political approach of the youths towards the political system and even the politicians are framed by the family. The teachings, debates and discussions in the family also enhance the individual's development in the socio-economic sphere. The positive and negative atmosphere in the family have a great impact on the individual with regard to the his/her social approach.

Table 4.2 Family and political socialization.

Q.1. Parents occupation	Government servants	22.22%
	Private business	77.78%
Q.2. Do you discuss about politics in your family?	Regularly	3.7%
	Sometimes	83.34%
	Never	12.96%
Q.3. Do you think political discussion in the family will affect your political opinion?	Yes	59.26%
	No	40.74%
Q.4. Is your family aware of government schemes like NLUP, NREGA, RMSA etc. ?	Yes	77.78%
	No	22.22%
Q.5. Is any member of your family enrolled in any political party?	Yes	31.48%
	No	68.52%

Source : Field work in Govt. Champhai College on 2nd August 2018.

The Mizo society is very open society. The members of the family discuss openly and frankly on any socio-political issues. The study find out that the respondents of GCC do not often share their political views with their family. Merely, a few number of the respondents

⁷ Herbert H. Hyman. (1959). *Political Socialization*. New Delhi. Amerind Publishing Co. Pvt. Ltd. P- 51.

(3.7%) have a regular political discussion in the family. Whereas the maximum number of the respondents (83.34%) have political discussion only when they are in the mood. It is also interesting to know that some respondents (12.96%) never discuss political issues in the family.⁸ It is necessary to mention here that the family is an important place where the member of the family share their socio-political views. In the traditional Mizo society, the family is the most important source of knowledge for the youths. The family is where the younger members learn about the customs and traditions within the society. Usually, regular discussion in the family is the main source of information about the society. But nowadays, majority of the youths have other alternatives than having a discussion in the family.

At the same time, most of the respondents (59.26%) accept that political discussion in the family would affect their outlook and opinion towards the political system. On the other hand, nearly half of the respondents (40.74%) believe that having political discussion with family members would not persuade their attitude towards politics.⁹ It can be noted here that the government has started certain socio-economic schemes for the people. For example the government has launched several developmental schemes such as New land Use Policy (NLUP), Midday meal schemes etc. Majority of the respondents (77.78%) and their members of the family are aware of these government schemes

⁸ Table no. 4.2

⁹ Table no. 4.2

and policies. Whereas nearly a quarter of the respondents (22.22%) and their members of the family are not aware of these schemes.¹⁰

In India there are number of political parties who work very hard to attract the public by popularising their policies and programmes. Political parties are popular and powerful because they have a number of blocks, units and members. It is interesting to know that majority of the respondents (68.52%) families are not members of any political parties. On the other hand few respondents (31.48%) assume that their family members are enrolled in political parties.¹¹ On other words majority of the respondents and their family members have no interest in joining party politics.

Besides the political awareness of the family, the occupation of the parents also affect the political socialization of the students. Maximum number of the respondents' (77.78%) parents are engaged in private business like jhum cultivation, piggery farm, petty business. On the other hand nearly quarter of the respondents' (22.22%) parents are engaged in public sector enterprises.¹² In other words, only some parents are government employee.

The study found out that maximum number of the students (Respondents) are confident enough on their political preferences. The role of the family is reduced by electronic gadgets, therefore the role of

¹⁰ Table no. 4.2

¹¹ Table no. 4.2

¹² Table no. 4.2

family in political socialization is reducing. However the significance of family in political socialization cannot be ignored. It is the family that provides the emotional and physical needs of the children, the individual has a sense of belonging in the family that cannot be found anywhere else. The family transfers the political cultures from one generation to the other. It passes on the ideas, beliefs and practices to the younger generation. But regardless of the importance of the family, majority of the respondents from GCC are not exercising the family as an agent of political socialization.

4.4. EDUCATIONAL INSTITUTIONS.

The educational institution is one of the most important agents of political socialization.¹³ Education is the fundamental method of transforming the traditional Mizo society into an advance and modern society. The school, colleges, universities etc are the place where the individual is shaped and moulded into useful members of the society. According to Almond and Verba, “If the individual had the opportunity to participate in the family, in school or at work, he is more likely than someone who did not have the same opportunities to consider himself competent to influence the government”.¹⁴ It means that educational institution is one of the most important agents of political socialization.

¹³ Almond & Powell. *Op.Cit.* P- 67

¹⁴ Gabriel A. Almond & Sidney Verba (1989). *The Civic Culture, Political Attitudes and Democracy in Five Nations.* 28 Banner Street, London. Sage Publications. P- 300.

which can transform the individual so that he/she can contribute positively to the society.

Therefore, it is necessary to have an excellent education system in every society. It is the high quality education system which produce more educated youths in the society. It is the society that will benefit from these sensible and brilliant youths. Also it is important to note that good quality education results in high level of political consciousness in the society and produces responsible members of the society.

The study found out that only about a quarter of the respondents (25.93%) are fully satisfied with the present educational system, while the majority of the respondents (44.45%) are satisfied but they believe that there is still room for improvement in the system. On the other hand less than quarter of the respondents (22.22%) are not satisfied with the condition of education in the state, whereas some of the respondents (7.4%) have no idea with regard to education in the state.¹⁵ It means that majority of the students are satisfied with the teachings they have received from the schools and colleges. As a result majority of the respondents (55.56%) are satisfied with the effort of the college to increase their political knowledge, though many respondents (44.44%) are not satisfied with the college's efforts to increase their political

¹⁵ Table no. 4.3

knowledge and agreed that the college could do more to enhance their political ideas and knowledge.¹⁶

Table 4.3 Assessment of the educational system

Q.1 Are you satisfy with the present education system?	Yes	25.93%
	Yes, but room for improvement	44.45%
	Not satisfy	22.22%
	No idea	7.4%
Q.2. Are you satisfy with the college effort to increase your political knowledge?	Yes	55.56%
	No	44.44%

Source : Field work in Govt. Champhai College on 2nd August 2018

Elections are an integral part of a democratic country like India. As a result, the government tries to popularize and publicize the electoral process to its citizens. Maximum number of the respondents (42.59%) acquire knowledge about the electoral process from the schools and colleges. At the same time just more than quarter of the respondents (27.78%) are of the opinion that the family is their main source of knowledge regarding elections and its process. Also few students (1.85%) acquire information about elections from the political parties. Further just more than quarter of the respondents (27.78%) agree that the mass/social media is the main source of information with regard to elections and its process in India.¹⁷

¹⁶ Table no. 4.3

¹⁷ Table no. 4.4

Table 4.4 Political process and students

Q.1. From where do you learn the electoral process of India?	Family	27.78%
	Educational institutions	42.59%
	Mass/ social media	27.78%
	Peer groups	NIL
	Political parties	1.85%
Q.2. Do you want to study the constitutions, electoral process, political parties etc.?	Yes	48.14%
	No	51.86%
Q.3. Do you think political studies would increase individual's political activity?	Yes	74.07%
	No	25.93%

Source : Field work in Govt. Champhai College on 2nd August 2018.

The study also found out that majority of the respondents (74.07%) are of the opinion that studying politics will certainly increase their political ideas and activities. Whereas almost a quarter of the respondents (25.93%) believed that studying politics would have no impact or enhance his/her political activities.¹⁸

It can be noted that many students regardless of the science or arts section show interest in the study of politics. Students have the aspiration to study politics and its process even if they are not interested to take part in politics. It is remarkable to know that just little more than half of the respondents (51.86%) have no desire to study politics and did not want it to be included in their syllabus. On the other hand just less than half of the respondents (48.14%) want to

¹⁸ Table no. 4.4

include the study of politics in their syllabus and become a responsible and law abiding members of the society and to increase their political consciousness.¹⁹

The educational institution is one of the most influential agents of political socialization. It is clear that the teachings and knowledge received by the students from the schools and colleges have a significant role in determining their political attitudes. The role of the educational institutions to increase the individual's awareness, personal skills and political attitudes is very important. The teachers and the students of the college can create good class room environment, that enhances or encourages interactions, discussion and debate regarding the government programmes and policies to increase the level of political awareness inside and outside the classroom.

The campus atmosphere in GCC is one of the best in Mizoram. It has the capacity to promote and encourage personal and overall development of the individual. The colourful campus surrounded by trees and green grasses is an additional advantage of the college to encourage healthy and active campus lifestyle. It can be mentioned here that majority of the students (Respondents) are quite satisfied with the college effort to increase their knowledge and ideas of politics. The infrastructure of the college is one of the best in the state and it might even outdo other Aizawl city based college. The rules and regulations,

¹⁹ Table no. 4.4

the college method of subject combination and elective subjects offered by the college along with the teaching technique of the faculties will be the deciding factor in the level of political socialization among the students.

The college offers under graduate courses in Arts, Science, Commerce and Bachelor of Computer Application (BCA) which is quite remarkable because many city based colleges could not offer a variety of these courses. However the student enrolment is not huge except the arts stream. It means that students from Champhai and nearby villages choose the city based colleges over GCC. The college authorities, faculties and students should do more to attract more students by improving the results and the infrastructures. The students' attitudes and behaviour, techniques of teachings and the activities inside the campus will create an atmosphere that can increase political socialization among the students.

The role of educational institutions for political socialization cannot be ignored at any society. With the increasing importance of education in the society, the significance of educational institutions is still at large. Students regard that the teachings they receive from educational institutions are the main source of knowledge. Activities like seminars, debates, quiz and writing competitions, workshops are effective method of socializing among the students. With the increase of the demand of

seats in the educational institutions, its influence among the youths is growing.

4.6. STUDENTS' ACTIVITIES AND POLITICAL SOCIALIZATION

Student activism is one of the most influential movement in the society. In 2014 the famous and massive student movement also known as the “Umbrella Protest” broke out in Hong Kong. The demand was to attain full democracy of Hong Kong from China. Around 50,000 protesters turned up on the streets of Hong Kong and demanded full autonomy of Hong Kong. The protesters condemned the Chinese government for breaking their promises to grant full autonomy and liberal democracy in Hong Kong. The government said that they care, listen and act sincerely for the welfare of the people of Hong Kong.²⁰ The methods employed in the movement were civil disobedience, street protest, internet activism, hunger strikes etc. Although the objectives of the protest were not fully achieved but the movement disturbed the daily life in the region and it even woke up the government to reconsider their rule in the region. This shows the impact of students activism in the society and in party politics.

Student activism is emerging as a powerful driving force to put pressure on the government. Students get involved through the students organization in various activities apart from the issues related to education. They are active in social and political issues, and various

²⁰ *Hong Kong's Umbrella Revolution*. www.theguardian.com.

students group organise movements against the government. In fact students organizations are becoming a watch dog on the success of government programmes and policies. Thus, participation of students in various issues of the society is important for the overall development of the state and society

The study shows that students are interested to participate in various movements. Majority of the respondents (51.86%) have participated in protest movement or rally or procession against the government organised by Mizo Zirlai Pawl (MZP), the Mizo Students Union (MSU) and the College Students Union, whereas just less than half of the respondents (48.14%) have never participated in these kind of activities organised by student organization.²¹ The students from GCC take active part in such student activities like rallies, protests and processions.

²¹ Table no. 4.5

Table 4.5 Students participation

Q.1. Do you participate in protest, rallies and processions against the government?	Yes	51.86%
	No	48.14%
Q.2. Do you think students should participate in politics?	Yes	29.63%
	No	29.63%
	No idea	40.74%
Q.3. Have you ever participate in political discussion, political rallies and political campaign?	Yes	18.52%
	No	81.48%
Q.4. Are you a member of any political party?	Yes	9.26%
	No	90.74%

Source : Field work in Govt. Champhai College on 2nd August 2018.

The participation of youths in politics is becoming a new phenomena all over the world especially in the first world countries. These youths are very active and some even take it as a profession. This kind of active participation of youth is not very common in developing countries like in India. In India, particularly in the rural areas, the youths are not very active in politics in the sense that most of the people contesting in elections are usually above fifty years of age. In this study, it is found that maximum number of the respondents (40.74%) are not interested to participate in party politics, and about a quarter of the respondents (29.63%) think that there is no reason for students to participate in party politics, only the remaining respondents (29.63%) wanted to participate in party politics.²² According to B.C. Lalbiakngura (Former MZP President 1986-1989 and present Chief

²² Table no. 4.5

Organizer of the MNF) it is high time for students to participate in party politics because the students will gain remarkable experience from it.²³ Students participation in the political affairs is a must for development of the state and society. Even though majority of the respondents from GCC are not interested in party politics, it is a necessity for the students to participate in order to achieve a high level of political consciousness in the society. It is clear that majority of the students (respondents) have no interest to participate in party politics.

Political campaigns, rallies and joint discussions are important means of socialization in the society. In fact, these kinds of party activities are the main sources where the majority of the people come to know about the programmes and policies of the party. The study found out that majority of the respondents (81.48%) have never participated in party campaigns or joint discussions of parties. Besides some respondents (18.52%) have never listened or participated in any of these events.²⁴ According to C. Chawngkunga (Ex- Minister of Mizoram and present General Secretary of Mizoram Congress Pradesh Committee), the youths, particularly the educated ones, are not interested and engaged with party politics. The political parties and the state would benefit from the participation of young, dynamic and educated youths.²⁵

The study found out that the students of GCC are active in protest

²³ The scholar interviewed B.C. Biakngura on 17th October at MNF party office Hnam Run, Tuikual, Aizawl.

²⁴ Table no. 4.5

²⁵ The scholar interviewed C.Chawngkunga on 17th October, 2018 at the MPCC Bhavan, Tuikual, Aizawl.

movements or agitations against the government but when it comes to party politics, majority of the students hesitate to participate.

4.7. PEER GROUPS AND POLITICAL SOCIALIZATION

Peer groups plays a crucial role in political socialization, especially for the youths. The role of other agents of socialization might even be outshined by the impact of peer group socialization. Usually the youths find it more interesting and feel more secure and enjoy time with people of their same age group with identical interests. The bond of friendship can be easily built and they get along with it.

Historically, the role of peer groups for political socialization is enormous, particularly for the Mizo society which is built on the ideas of helping each other, care and affection towards neighbours and the community. The individual acquires a handful of knowledge about the society and the political system as a whole while participating in activities organized by various social organization like YMA etc. This shows the important role that the peer groups played in the Mizo society. Peer groups continue to play an important role in the Mizo society. The study reveals that most of the respondents (94.44%) have actively participated in social activities organised by societal groups. On the other hand there are few students (5.56%) who have never taken part in such kinds of social activities.²⁶ According to R. Lalngheta (Vice President YMA, 2017-2018) the students must learn to adjust in the

²⁶ Table no. 4.6

society, as a Mizo they cannot escape all these social activities, at the same time they should concentrate more on their studies rather than the social activities.²⁷

Table 4.6 Participation in social activities.

Q.1 Do you participate in social activities?	Yes	94.44%
	No	5.56%
Q.2 If yes, do you discussed politics related topic while participating in social activities?	Yes	44.44%
	No	55.56%
Q.3 What is the main topic you discussed in the peer group?	Personal life experience	51.85%
	Politics and society	27.78%
	Sports and lifestyle	20.37%

Source : Field work in Govt. Champhai College on 2nd August 2018.

The peer groups have a vital role in shaping the political attitude of the individual. No doubt early socialization of the individual is dominated by the family and the schools but the adult socialization is dominated by the peer groups. The influence of peer groups is very significant, at times even the individual might act and think according to his/her peer group environment. Participating in social activity is important to have social awareness in the Mizo society. While participating in social activities, people openly share their ideas and thoughts with their friends. So, it is often assumed that the individual can be influenced by the discussion in social activities. As a result

²⁷ The scholar interviewed R.Lalnggheta on 22nd October, 2018 at Central Young Mizo Association office Tuikhuahtlang, Aizawl.

discussion among the peer group while participating in social service is an important means of social consciousness in Mizo society. At the same time the study found out that more than half of the respondents (55.56%) have never discussed issues relating to politics while participating in such social activities. While almost half of the students (44.44%) have talked about politics and related issues while participating in the societal activities.²⁸ Traditionally, socialization with the peer groups in the work place was an important source of information about the village issues and problems. Also when they are not engaged in any work, Mizo youths spend most of their time sharing their personal experiences and stories. Moreover while interacting with their friends more than half of the respondents (51.85%) share their personal life experiences with their friends. On the other hand just little more than a quarter of the respondents (27.78%) discuss issues related to politics and society. There are also some students (20.37%) who discuss sports and lifestyle with their friends.²⁹

The peer groups motivate, inspire and guide among themselves. That is why people often say that “Man is known by the company he keeps”. Having a companion with same interest group is very crucial so that individual will generate new ideas and thoughts and build self confidence. Whereas lack of friends can create a sense of loneliness and low self-esteem which can lead to low level of political

²⁸ Table no. 4.6

²⁹ Table no. 4.6

socialization for the individual as well as with the society. Also lack of socialization with the peer groups can have a negative impact on the individual. It may develop stress and mental problem for the individual, as a result the individual cannot live up to the expectation of becoming a responsible citizen in the society.

The environment of the peer group can be successfully used to enhance the process of political socialization. Peer group members are expected to spend more time with each other, so it is certain that the topics discussed among the peer groups will have a significant impact on the individual. As a result it is important that the topic of discussion among peer groups with their career and society, the political system and its process so that the individual can develop his/her personality with a sense of a better political system and might even come up with the solution of many social issues and problems.

The study found out that the students (respondents) of GCC generally discuss their personal life experiences with their friends while taking part in societal activities. Moreover it is the church that usually organise these kinds of activities. It can be seen that majority of the students (Respondents) hesitate to discuss political related issues and problems while involving themselves in such kinds of activities. Also, it can be noted that maximum number of the respondents discuss political related issues with their friends only when they are in the mood. It

shows that these students are reluctant to discuss political related issues or topics while socializing among them.

4.8. MASS MEDIA AND POLITICAL SOCIALIZATION

The individual is inducted into the political system and his/her attitudes towards the political system is formed.³⁰ The changes in the model of political culture is a result of political socialization process.³¹ With the emergence of modern technology and its impact in the day to day social, economic and political events in the society, the study of various agents of political socialization is a necessity. Today, the mass media, particularly social media, plays a crucial role in the life of the individual and the society at large. Mass media and social media provides knowledge, information, entertainment and also educate the masses. The impact of mass media in our daily lives is so strong that it is even impossible to ignore it. Its implication on the youth is so powerful that many youths are addicted to the mass media including the social media and cannot live without it even for a few hours.

This is possible because almost everybody has a smart phone. Nowadays they can easily access social media through their smart phones. At GCC, almost all the students (98.14% of the respondents) have access to social media application like Facebook, Whatsapp etc.³² People use social media for different purpose and exactly half of the

³⁰ Almond & Powell. *Op.cit.* P- 64.

³¹ *Ibid.* P- 64.

³² Table no. 4.6

respondents (50%) use social media to collect news and information about the political system and the society. On the other hand nearly half of the respondents (42.60%) exercise these social media outlets to interact with the society, friends and families. Whereas a small number of the respondents (7.4%) utilize the social media application for professional purposes.³³ In other words, many students from GCC use the social media to collect news and information about the state, government and society. These students collected these news from different sources and various social media applications. Maximum number of the respondents (62.96%) assume that their main source of information is Whatsapp, whereas some respondents (14.82%) think that other social media outlets like google and twitter are their main sources of knowledge. On the other hand some respondents (12.96%) think that their main source of information is Facebook, while there are a small number of students (9.26% of the respondents) who use Youtube as their main source of information.³⁴

³³ Table no. 4.7

³⁴ Table no. 4.7

Table 4.7 Use of social media.

Q.1. Do you have accessed to social media?	Yes	98.14%
	No	1.86%
Q.2. Which social media do you use the most?	Facebook	12.96%
	Whatsapp	62.96%
	Youtube	9.26%
	Others like google, twitter etc.	14.82%
Q.3. Why do you use social media?	For news and information	50%
	To interact with friends and family	42.6%
	Professional purposes	7.4%

Source : Field work in Govt. Champhai College on 2nd August 2018.

The Mass media, particularly social media, is an essential application for the youths in every society despite their outlook, qualification and origin. The students (Respondents) from GCC greatly depend upon the mass media (social media). The factor for the popularity of social media among the students is because of the expansion of information technology and also due to globalization. Social media turns out to be the main source of knowledge for the students. Today, many students spend most of their time with their phone and computers instead of spending time with their family and friends. The growing influence of social media influence the role of the peer groups and family negatively in the process of political socialization.

The influence of social media is very strong and powerful all over the world. The Mizo youths including the students, have a preference of

collecting their reading materials from online sources. Reading materials of the students (schools, colleges and universities) are easily accessible and available also. As a result the students choose these online materials than the hard bound printed material. These social media turn out to be the most important instrument of socialization for the students and they reduced the roles of other agents of political socialization among the students in general.

Apparently, the mass media is an important mechanism for the respondents. The lure of these devices is their user friendly character. The influence of social media among the students has expanded to a great deal. The use of a more private social media like online messenger, email, Whatsapp have increased enormously in the recent years and it is expected to increase furthermore in the years to come. It is clear that the students (Respondents) of GCC have taken full advantage of the positive character of these devices. Students who have access to the social media are more politically socialized.

By and large, the students who use Facebook and Whatsapp also follow the groups of various political parties where a number of close relatives, friends and educated citizens also participate.³⁵ As a result the students acquire new ideas and knowledge from discussion in these groups and it has increased their level of political socialization. Also the youths who are yet to reach their voting age but have access to these

³⁵ See Table 2.1

social media are engaged with the election campaign through social media and mass media. They might even contribute their ideas and thoughts which may increase the level of political socialization in the society.

The role of various agents of political socialization differs from place to place and from individual to individual. The influence of family or mass media may be very powerful on one particular individual whereas that might not be the case on others. Almost half of the respondents (42.59 %) from GCC approve that their main source of information regarding issues related to political parties, politicians, elections, government schemes and state politics is the television. On the other hand some of the respondents (18.51%) said that their main source of information on such kind of issues are the newspapers. Moreover there are few students (5.55%) who considered the family as their main source of information on the same issues. Again there are some respondents (11.11%) who believed that educational institutions are their main sources of acquiring information on the same matter. Further, some students (16.66% of the respondents) also considered Whatsapp as the main source of information with these issues. Here, it is important to note that for some respondents (5.58%) Facebook, Friends and Radio are the main sources of information.³⁶

³⁶ Table no. 4.8

Table 4.8 Source of information regarding the government and its policies and functions.

Q.1. What is your main source of information regarding government policies and programmes, its functions and issues?	1. Family	5.55%
	2. television	42.59%
	3. Newspaper	18.51%
	4. Radio	1.86%
	5. Educational Institutions	11.11%
	6. Friends	1.86%
	7. Facebook	1.86%
	8. Whatsapp	16.66%

Source : Field work in Govt. Champhai College on 2nd August 2018.

From, the above analysis, it can draw a conclusion that mass media is the main source of information for the Mizo youths, particularly the students. Mass media is a significant source of learning for these students. The role of other agents of political socialization is likely to be surpassed and outshined by mass media. However it is important to mention that these social media also application has a negative impact such as lack of privacy, vulnerability to crime, cyber bullying, misinformation, waste of time and money.

4.9. POLITICAL AWARENESS (LOCAL AND NATIONAL) OF THE STUDENTS

Political awareness of the people is always important in any society. Political awareness of the common citizens is needed in a democratic government for the successful implementation of its policies and programmes. The political awareness of the people can create a sense of responsibility among its members which may result in the achievement of the desired social goal. The political awareness of the

youths is also equally important for the achievement of such social goals because they are dynamic and their number are large. There have been many positive social transformation because of the political awareness of the youths. Remarkably, more than half of the respondents (77.78%) recognise their Member of Legislative Assembly (MLA). On the other hand, some respondents (22.22%) cannot identify their respective Member of Legislative Assembly (MLA). However three-fourth of the respondents (75.92%) were able to name the present President of India correctly. On the other hand it is remarkable to know that only about a quarter of the respondents (29.62%) were able to name the present Chief Justice of India.

It is expected that the people, particularly the youths, are familiar with their local leaders and politicians. However, majority of the respondents (74.08%) from GCC were not able to name the present Governor of Mizoram.³⁷ It means only some respondents (25.92%) can identify the present Governor of Mizoram correctly. Moreover, majority of the respondents have the basic knowledge of Indian political system like the tenure of elections in India. For example, maximum number of the respondents (88.90%) know that elections are conducted after every 5 years, which means that only few students (11.1%) could not understand it.³⁸ The study also found out that many of these students

³⁷ Kummanam Rajasekharan became the 23rd Governor of the state of Mizoram on 25th May 2018, which means just more than two months before the field work.

³⁸ Table no. 4.9

(respondents) are not interested in a political career. Only few students (11.11%) have the ambition of pursuing a political career, whereas the remaining respondents (88.89%) do not have the interest in pursuing politics as a career.³⁹

Table 4.9 Political awareness of the students.

1. Member of Legislative Assembly in their respective constituency	Correct- 77.78%	
	Incorrect – 22.22%	
2. Name of the present President of India	Correct- 75.92%	
	Incorrect- 24.08%	
3 Present Chief Justice of India	Correct- 29.62%	
	Incorrect- 70.38%	
4. The present Governor of Mizoram	Correct- 25.92%	
	Incorrect- 74.08%	
5. The present Home Minister of Mizoram	Correct- 61.11%	
	Incorrect- 38.89%	
Q.1. Will you pursue a political career?	Yes- 11.11%	
	No- 88.89%	
Q.2. Are you satisfied with the work of our political leaders?	Yes	18.52%
	No	42.59%
	No idea	38.89%

Source : Field work in Govt. Champhai College on 2nd August 2018.

It is often regarded that satisfaction of the citizens regarding the works done by of the politicians is important for the success of a democracy. The dissatisfaction of the citizens, particularly the youths, can generate chaos and disorder in the society. It is important to note that the majority of the respondents (42.59%) are not satisfied with the present situation and works of the state government. Only some of the respondents (18.52%) agree that the present government and politicians are doing an excellent job in managing the government affairs and

³⁹ Table no. 4.9

creates a better future. On the other hand there are a handful of students (38.89% of the respondents) who have no idea about the present scenario of the state politics.⁴⁰ Nevertheless, it is clear that majority of the students (Respondents) believe that the current politicians are not doing a good job in building a better future for the youths. According to L. Ramdinliana Renthlei (President Mizo Zirlai Pawl, 2107-2019), the past and the present government in Mizoram might have succeeded on a handful of developmental works, but looking at the present conditions of the state it seems it is not enough.⁴¹

4.10. ELECTION AND STUDENTS

Elections are crucial for democratic country like India. It is the mechanism for electing the representatives of the people. It is assumed that every responsible citizen must be aware about their elections and should be excited and cautious in electing their representatives. The study shows that almost half of the respondents (48.14%) are excited about the state assembly elections, whereas more than half of the respondents (51.86%) are not interested at all about the Mizoram Legislative Assembly election 2018.⁴²

The study found out that majority of the students (87.03%) are prepared and ready to cast their vote. Those students who are not

⁴⁰ Table no. 4.9

⁴¹ The scholar interviewed L. Ramdinliana Renthlei on 24th October, 2018 at MZP Office, Treasury Square, Aizawl

⁴² Table no. 4.10

interested to join politics and elections are also enthusiastic to cast their vote. Moreover maximum number of the respondents (74.08%) agreed that they will cast their vote to a candidate based on his/her personality. Whereas a small number of students (12.96% of the respondents) assumed that they will vote a candidate based on his/her political party. Also a few students (9.26%) decide to vote a candidate if he/she is from the same locality or community. On the other hand a handful of students (3.7% of the respondents) agree that they will vote a candidate based on his/her tribe/clan.⁴³

Table 4.10 Elections and students (Respondents)

Q.1. Are you excited about the coming state elections?	Yes	48.14%
	No	51.86%
Q.2. On which criteria will you cast your vote?	Political party	12.96%
	Candidate's personality	74.08%
	Candidate clan/tribe	3.7%
	Candidate's locality/resident	9.26%
Q.3. Who will decide your voting behaviour?	Me	96.3%
	Parents	3.7%
	Friends	NIL

Source : Field work in Govt. Champhai College on 2nd August 2018.

It is clear from the above that most of respondents are not very much concerned about the party and their programmes and policies. Majority of the students (respondents) are looking for a candidate having good and positive qualities. They are searching for positive and

⁴³ Table no. 4.10

ambitious leader who can work for the improvement and development of the state. Most of the respondents (96.3%) believe that they should trust their own instinct for whom to cast vote. On the other hand only a small number of the respondents (3.7%) think that their parents should decide whom to cast the vote.⁴⁴

The study reveals that these college students are independent and free to make their decisions during the elections. It is important to note that majority of the respondents are not excited about the Mizoram State Legislative Assembly elections 2018. The reason for the lack of excitement among the students may be due to irresponsible politicians in the past, or low personal quality of the candidates in the previous elections. These students are not excited may be due to low level of political socialization in the society.

4.11. CONCLUSION

The above analysis illustrates that majority of the GCC students (Respondents), despite their busy day-to-day daily work, they pray at least two times a day. The maximum number of the students wanted to be recognized as Mizo Indian. It is clear that the students possessed cultural commitments of being a Mizo but equally, these students wanted to be identified as Indian. The study shows that most of the students rely on social media for social and political news. It also found out the important role of mass media (social media) among the

⁴⁴ Table no. 4.10

Mizo youths, particularly the students. Majority of the students (respondents) from GCC positively utilized these social media by collecting news and information with regards to the political system. On the other hand there are some students who use social media just for entertainment and enjoyment. It is remarkable to find out that there are a few students who never accessed to social media. On the other hand most of the students are influenced by the electronic devices. It can be said that these social media will have a positive and negative impact among the students. It is suggested that the students must be cautious with the use of social media.

The study also reveals the decreasing role of the family on political socialization in the Mizo society, particularly among the college students. It is important to note here that there are even some students who hardly discuss issues and problems in the society with their families. On the other hand the study found out that maximum number of the students (respondents) think that discussion in the family would increase their political awareness. The study also shows that most of the students are deeply engaged with the peer group. It also came to know that most of the respondents from GCC are active in social activities, but it is interesting to find out that majority of these students never discuss political issues while taking part in social activities. This may be one of the reason for low level of political socialization in the society mainly the youths.

Moreover it is found out that the impact of educational institutions in the society is still very strong mainly among the youths. Maximum number of the respondents from GCC are satisfied with the present condition of the college. The study also shows that for most of the students the educational institutions are the main source of information regarding electoral process in India. It means that majority of the students are convinced with the college system of education and administration. These students mutually agree that they have benefitted from the resources of the college. This is a positive sign in terms of political socialization because educational institutions play an important role in political socialization of the students.

The importance of students activism in the society cannot be overlooked. The students movement can lead to a positive social transformation. The study shows that majority of the respondents often participate in protest, rallies and procession against injustice and unlawful activities of the authority.

The study also found out that the political awareness among the students of GCC is average. Most of the students (respondents) could identify most of the office holders of the central and the state. On the other hand the names of the Chief Justice of India and the Governor of Mizoram are the common errors made by them. It is equally interesting to find out that majority of the students are not interested to take up politics as a career.

The study found that maximum number of students were not satisfied with the works of the present politicians. Moreover, there are a handful of students who have no idea with the works and achievements of the present leaders. Also it is found out that the students are unbiased regarding elections and most of them agreed that they would vote based on the candidate's personality and not on the party affiliation. However it is also interesting to find out that majority of the respondents are not excited about the Mizoram Assembly Election 2018. The study reveals the nature and level of political socialization of the students of GCC. It is expected that with more serious efforts from the institution and the students the nature of political socialization of the students will increase in the future.

CHAPTER – V

SUMMARY AND CONCLUSION

Political socialization is the process where the people learn their values, beliefs, attitudes, behaviours and manners in the political system. The individual develop certain kinds of behaviour and attitudes towards the authority or the government through political socialization. Political socialization is the process in which people build or develop their orientation towards the political system. It is the process in which political cultures are maintained and changed. In the process of political socialization, various institutions play an essential role, and these institutions are termed as agents of political socialization. The agents of political socialization include the family, the educational institutions, the employment experience, the peer groups and the mass media. These agents of political socialization are the main agencies through which the individual get socialized throughout his life time.

The nature of political socialization differs from people to people, culture to culture and time to time. The geographical location of a particular place is also another factor in the process of political socialization of a society. It is important to identify the nature of political socialization of a society or a specific group because the nature of political socialization itself would characterize the political culture. The political culture of a society would decide the future

conditions of the society. This shows that the nature of political socialization has a role in the socio-political development of the society.

The nature of political socialization may be similar among different individuals of a society. At the same time the nature of political socialization may vary amongst the members of a particular family. This shows the diverse nature of political socialization. It is important to know the level of socio-political consciousness of the youths in the society because they are the future leaders. It is expected that the level and nature of political socialization of the students would be higher in comparison to other members of the society. Students involvement in political activities and their contribution to politics is higher in the western and advanced societies than developing countries like India.

The political socialization of Indian youths in general and particularly the college students are comparatively low than the western countries. This is basically due to the standard and quality of education in India. The quality of education in rural area is not up to the mark. The level of literacy rate is also not very high. These are some of the factors responsible for the low level of political socialization among the youth in India. It can be mentioned here that the people of the North East India are ethnically very sensitive and conscious. The study also reveals that maximum number of the respondents from both the colleges are aware of their ethnic origin and wanted to be identified as a Mizo. At the same time they do not

forget their identity as an Indian. As a result, majority of the students (Respondents from both the colleges) wanted to be identified as Mizo Indian. It means that these college students want to give their ethnic identity as the first priority than the national Identity. Moreover there are few students from both the college who wanted to be identified as Mizo only. On the other hand there are few students from both the college that completely discard their ethnic identity and identify themselves as Indian. In short, majority of the college students have a strong ethnic sentiment and they are conscious about their culture, tradition and history. The socio-ethnic consciousness among the college students generates a feeling of unity among them.

Religion occupies an important place in the Mizo society. Traditionally Mizo belong to the pagan and they worshiped nature and were devoted to different kinds of rituals and practices. They were committed to their beliefs and traditional system. The Mizo adopted Christianity from the mid 1890s and it became an indispensable part of their life. In fact Christianity was introduced by the British Missionaries in 1894 and has been followed for more than a century by the Mizo. The Christian teachings remain their life guiding principle for majority of the Mizo till date. Devotions like prayers, singing and reciting hymns, bible reading, church gathering are the signs of religious commitment. These activities are commonly practised by one and all in

Mizo society. It shows that religion from the traditional period till date plays a central role among the Mizo.

It is often assumed that the role of religion which is very strong and powerful in the Mizo society would fade away or be replaced by the modern technological devices especially among the youths in the globalised and Information Communication and Technological world. However the study found out that majority of the students have enough time for religious practices (particularly daily prayers) despite their busy schedule. In fact, all these students spare at least two times for prayer in a day. The study found out that majority of the respondents from Government Champhai College (GCC) pray at least three times a day, on the other hand maximum number of the respondents from Pachhunga University College (PUC) pray two times a day. Moreover it must be noted that there are a number of students from GCC who pray more than five times a day, whereas there are only a few students from PUC having more than five or more prayers in a day. It means that the students (respondents from GCC) are more religious because they spare more time for prayers than the students from PUC.

The family is one of the oldest and one of the most important agents of political socialization. It is the most important institution where the children and the young ones learn their cultures and traditions regardless of the condition of the society. It can be the most powerful agent of political socialization because the environment and conditions

experienced by the children in their family mould their personality and even decides their adult political behaviour. If the children often come across and listen to political discussions in the family, their political attitudes or behaviour in the later stage would be reflected by their early socialization. In other words, discussion on socio-political issues in the family along with the children is important so that the children can learn and understand the latest socio-political issues of the society.

The discussion on socio-political issues of their society or state or nation or the world depends on the occupation and interest of the parents. Some people are not interested to join politics but they are fascinated to discuss on political issues of their state. At the same time, there are many people who never talk or discuss about politics at home. In fact, the study found out that maximum number of the students did not hear or listen any kind of political discussion in their family. Many students (Respondents from both the colleges) hardly have political discussions in their family. They discuss about politics only when they are in the mood or when there are any important political issues or events in the state or at the national level. However few students (respondents from both the colleges) have a regular political discussion in the family.

Interestingly, there are some students who have never experienced political discussion in their family. The study shows that the number of students (respondents) who have never had a political discussion in the family is much higher among the students from GCC. It is basically due

to the types of occupation and the level of education of the parents of the students of GCC. It can be mentioned here that most of the parents of the GCC are not government employees. Many of them are engaged in firm, shop, jhum cultivation, carpentry, animal rearing etc. It means they do physical work during the day and get tired in the evening after working the whole day. So, they are likely to take rest than talk about politics. In other words, the parents' occupation and the level of education are also important factors for the political socialization of the youth in general and students in particular.

Actually, these students want to talk and discuss with their parents and family members on politics. Many students (more than half of the students respondents from both the colleges) believe that political discussion in the family would surely be helpful in determining their political behaviour. The study also found out that some heads of the families (respondents' parents) from both the colleges are not aware of any schemes launched by both the state and central government. It means that the level of political consciousness among some parents is also very low. In other words, there is a direct link with the level of political socialization of the parents and their children.

Coming to the role of political party as an agent of political socialization, the study reveals that most of the students (respondents) from both the colleges believed that no members of their family are enrolled in any political party and are not involved in party activities at

all. It is important to note that almost all the college students (respondents from both the college) are not affiliated as a member in any political party. In other words, political parties are not an important and active agents of political socialization among the college students.

Educational institutions such as schools, colleges, universities etc. play an important role in the society. These institutions are the place where many responsible individuals and academicians in the society are being trained and produced. So, the efforts of the educational institutions in educating the individual will have a positive impact not only on the individual but also on the society. It is for every institution and the teacher to teach the contemporary socio-political issues and challenges regardless of the student's subject preference. The students are also equally responsible for addressing these issues and challenges in the society. In this study, it is found out that majority of the students (respondents from both the college) are satisfied with the standard of education in the state but they are of the opinion that the government should do more to improve the present education system. In other words, students are satisfied with their syllabus, infrastructure of the colleges and the method of teaching in the college. At the same time, they also believe that there is still room for improvement in the educational institutions of Mizoram. In short, these students are not fully satisfied with the standard and quality of education in the colleges.

These students believe that the actual study of politics would increase their political activities. It is interesting to know from the study that majority of the students (respondents) from GCC do not want to study about the constitutions of India, electoral process and political parties, while majority of the students (respondents) from PUC wanted to include them in their syllabus. It basically means that the PUC students are more interested to study about politics than the other. It can be noted here that the students from both the colleges agree that educational institutions (Schools, college etc.) are the main source of knowledge regarding electoral process in India.

Student organization, like in other parts of India, is a powerful pressure group in Mizoram. These student organizations are a watch dogs for the welfare of the state and society. In fact a number of student movements have successfully fought injustices and unlawful acts of the authorities. The study found out that maximum number of the students (Respondents) have participated in various activities such as protests, rallies and even processions against the government organised by the local student organization. In fact, majority of the students (respondents) agreed that student should play an active role not only in the social issues but also in politics. The study reveals that maximum number of the students (Respondents from both the colleges) participated in protests, rallies and procession against the government. At the same time, some students do not want to get involved in any socio-political

activities and wanted to concentrate in their studies. It is interesting to know that majority of the respondents have participated in these socio-political activities because they are requested to participate by the leaders of the student organizations of the state. It is doubtful that these students (from both colleges) would start any protest without the initiatives of the student bodies like Mizo Zirlai Pawl (MZP) or Mizo Student Union (MSU).

On the issue of participation and involvement of students in the political activities, the students of these two colleges have different opinions. The PUC students approved that students participation in politics is important and needed. On the other hand only few students (Respondents) from GCC agreed that students should participate in political activities. The study also found out that the students (respondents) from PUC are more willing to participate in political activities than the other. In other words, the city based college students are ready to participate in political activities than the students from outside the capital (Aizawl).

Actually, most of these students including the PUC (maximum number of the respondents from the two colleges) have never participated or took part in any political discussion or political campaigns organized by political party. They (Respondents) support students activity in political affairs theoretically but in reality most of the students (respondents) hardly participated even in such kinds of political events. In fact, most

of the respondents from both the college have never participated or listened to any political debates and political campaign organized by political party. It means the number of student who have not participated in any political event is more than the students who have participated in political activities. It is important to know here that the number of non-participants is much higher among the respondents of GCC than that of the students (respondents) of PUC. It is also found out that political participation (listening to political debates, political campaign etc.) of the PUC students are more and active than the other.

Peer group activities and socialization are important for the socio-political consciousness of the individual. Similarly, political socialization that takes place in the peer group activities are essential for generating a certain degree of political awareness among the individual. Normally the youths spend more time with their friends playing or attending schools or colleges or even gossiping or discussing with each other. This shows that peer group is a crucial agent of political socialization particularly for the youths. In Mizoram the youth participated in many social activities organised by the YMA or the church. The study also found out that majority of the college students (respondents from both the college) have actively participated in social activities organised by the church or other social organization. It means that the Mizo youths are actively participating in the social activities organised by various social

organizations. In such social activities these youths discuss, talk and share their personal life other than socio-political issues.

Coming to the role of Mass media as an agent of political socialization, it is one of the most important agents of political socialization of the youth. Mass media particularly social media, has become an inseparable part of the life of the youths. The youths cannot live without their cell phone, tablets or any electronic gadgets. With the advancement of technology these modern electronic gadgets and devices have reached every nook and corner of the world, even in the most backward areas. These modern devices have become the basic needs for human beings. In fact, all the students from PUC have access to social media applications (Facebook, Whatsapp etc.) and majority of the students (respondents) agreed that they use social media only for interacting with friends and family. The students (respondents) from PUC believed that they access social media to keep themselves updated with the trending styles and the modern way of life. The study reveals that only few students (respondents) from GCC did not have access to social media. On the other hand majority of the students (respondents) from GCC unlike the respondents from PUC agreed that they have access to these social media applications (Facebook, Whatsapp etc.) for acquiring news and information about the society, the government and the world. The study found out that the GCC students are more positive than the other in terms of political consciousness and the use of social media. In other

words, the mass media particularly the social media is an important agent of political socialization among the college students.

The study shows that Whatsapp is the most common social media application use by the students. The level of active users of Whatsapp is much higher among the GCC students than the other. It can be noted that few of the respondents from PUC have resorted to other social media application like Google, Twitter, Facebook etc. for acquiring information. Similarly, few students from GCC think that Google, Twitter Facebook and Youtube are their main sources of information. It means there is a diverse use of social media by the college students.

The teaching and learning in the educational institutions are always powerful means of political awareness for the students. It is expected that most of the college students are aware of the local and national political scenario. However, it is found out that many college students (both the college) were not able to identify the present Chief Justice of India (CJI). It is also interesting to know that most of the respondents from PUC were not able to identify the present President of India, while majority of the respondents from GCC were able to name the President accurately. It shows that the level of political knowledge among the students is not very high regarding the national leaders.

At the state level also, maximum number of these students (Respondents) were not able to identify and name the present Governor

of Mizoram (Kummanam Rajasekharan). It can be mentioned here that the field work was conducted after three months after the joining of the new Governor in Mizoram. These college students, whether they are from Arts or Science stream are expected to know at least the Governor of their state. Majority of these students however were able to identify the present Home Minister of Mizoram (R. Lalzirliana).

Moreover the study found out that majority of the respondents from PUC were not able to identify the Member of Legislative Assembly (MLA) of their constituency. Whereas maximum number of the students (respondents) from GCC were able to identify their respective MLA. It means that the student (respondents) from GCC are more aware about political leaders than the student (respondents) from PUC. It is clear from the study that the awareness of the leaders at the local and national level of the students from both the colleges did not live up to the general expectations. This simply shows that many of these college students are not politically aware and their political knowledge are not very strong. They are also not interested in pursuing politics as a career in the future. They are not satisfied with the present politicians and their efforts towards development of the state. The study found out that most of the student (both colleges) are dissatisfied with the present politicians but the level of dissatisfaction is higher among the PUC students.

Elections are inseparable part of democracy. It is the process where the people elect their representatives in the parliament or the state

(provincial) assembly. So it is expected that the youths particularly the college students are aware of elections and its procedure. The level of participation in the election reflects the nature of political socialization in the society. Besides, it also characterizes the political culture of a particular political system. This shows the importance of elections in every society. It is interesting to find out that majority of the students from PUC are excited about the state legislative assembly election, 2018. On the other hand it is equally fascinating to find out that maximum number of the students from GCC are not excited at all about the recently concluded state legislative assembly election. On the other hand, these students (whether they are excited or not) are ready to cast their vote. They are willing to cast their votes to a candidate based on his/her personality.

Moreover there are some college students who are going to vote a candidate based on his/her political party. It can be mentioned here that the number of students (respondents) who decided to cast their votes based on political parties is much higher among the PUC students than the other. This shows that the voting behaviour of the college students differ from one to another. Some wanted to cast the vote on the party line and some likes to cast on the basis of the quality of the candidate. In addition to it, few students (respondents) from GCC are willing to vote for a candidate based on the candidate's tribe and his residence. Most of these college students wanted to decide by themselves whom to cast

their vote. This shows that majority of the college students are independent to make their own political choices and decision.

From the above study, it can be concluded that the nature of political socialization among the college students (both PUC and GCC) are more or less the same. It means that there is no difference in the nature of political socialization among the students. It can be said that the nature of political socialization of the two colleges reflects the nature of political socialization of the college students in general and particularly the youths. In other words the nature of political socialization among the colleges in Mizoram is more or less similar to one another. Actually, the level of political consciousness is not very strong among the college students though they are ethnically conscious. The level of political consciousness is expected to improve with the level of improvement in the quality of education in Mizoram. In fact majority of students are not able to name the present Governor of Mizoram. The most important agent of political socialization for college students is the mass media, particularly the social media.

Bibliography:**Primary Sources:****Persons Interviewed:**

1. B.C. Biakngura, Chief Organizer, Mizo National Front (MNF). (Dated 17/10/2018)
2. C. Chawngkunga, General Secretary, Mizoram Pradesh Congress Committee (MPCC). (Dated 17/10/2018)
3. C. Laltawnvela, General Secretary, MNF (Dated 17/10/2018)
4. F. Lalmangaiha, Vice President, Mizoram Pradesh Youth Congress Committee (MPYCC) (Dated 16/10/2018)
5. H. Ramthansanga, General Secretary, Bharatiya Janata Party (BJP). (Dated 22/10/2018)
6. J.V. Hluna, President, Bharatiya Janata Party (BJP). (Dated 22/10/2018)
7. Lalchamliana, Mizo National Front (MNF) & Ex-Speaker Mizoram Legislative Assembly. (Dated 13/10/2018)
8. Lalsawta, Finance Minister (2013-till date) & Education Minister, Mizoram (2008-2013). (Dated 16/10/2018)
9. Lalliansawta, Chairman Steering Committee, ZPM (Dated 16/10/2018)
10. L. Ramdinliana Renthlei, President, MZP (2017-till date) (Dated 24/10/2018)
11. R. B. Lalmalsawma, President, MSU (2016-2018) (Dated 24/10/2018)

12. R. Lalngheta, Vice President, YMA (2017-till date) (Dated 22/10/2018)

Secondary Sources:

Books:

Almond, Gabriel A. and G. Bingham Powell. (1966). *Comparative Politics: A developmental Approach*. Massachusetts. Little, Brown and Company (Inc.).

Almond, Gabriel A. and Sidney Verba. (1989). *The civic culture : Political attitudes and democracy in five nations*. Newbury Park, California: Sage Publications.

Bottomore, Tom. (1979). *Political Sociology*. New Delhi: B.I. Publications.

Calvert, Peter. (2002). *Comparative Politics: An Introduction*. Essex: Pearson Education Limited.

Chaturvedi, Archana. (2009). *Comparative Politics*. New Delhi: Commonwealth Publishers.

Das Gupta, Subir. (1984). *Political Growth and Political Development: Theoretical Perspective*. Calcutta: Asoke Ray.

D'Souza, Leela. (2005). *The Sociology of Religion*. Jaipur: Prem Rawat Publications.

Faulks, Keith. (1999). *Political Sociology : A Critical Introduction*. New Delhi: Rawat Publications.

- Green, December & Laura Luehrmann. (2004). *Comparative Politics of The Third World: Linking Concepts and Cases*. Boulder: Lynne Rienner Publishers, Inc.
- Gupta, S.D. (1984). *Political Growth and Political Development: Theoretical Perspective*. Calcutta. Asoke Ray, Prajna.
- Guru. S.P. (2015). *Theory of Political Sociology*. New Delhi: Concept Publishing Company.
- Guy Peters, B. (1998). *Comparative Politics: Theory and Methods*. Hampshire: Palgrave.
- Hague, Rod & Martin Harrop. (2001). *Comparative Government and Politics: An Introduction*. Hampshire: Palgrave.
- Haynes, Jeffrey. (2005). *Comparative Politics in a Globalizing World*. Malden: Polity press.
- Hyman, Herbert. (1959). *Political Socialization : A study in the Psychology of Political Behaviour*. New Delhi: Gutab Primlani, Amerind Private Limited.
- Ishiyama, John T. (2012). *Comparative Politics: Principles of Democracy and Democratization*. West Sussex: Blackwell Publishing.
- Jayapalan, N. (2000). *Comparative Governments*. New Delhi: Atlantic Publishers and Distributors.
- Jena, Saroj Kumar. (2002). *Political Sociology: A Realistic Approach*. New Delhi: Anmol Publications.
- Kukreja, Sunil. (2006). *Case Studies in Political Sociology*. New Delhi: Serials Publications.

- Lalnithanga, P. (2005). *Emergence of Mizoram*. Aizawl: Author.
- Lalrinawma. V.S. (2005). *Mizo Ethos: Changes and Challenges*. Aizawl: Mizoram Publication Board.
- Lalthangliana. B. (2014). *A Brief History and Culture of Mizo*. Aizawl: Author.
- Malsawmdawngliana & Rohmingmawii (2018) (ed). *Mizo Narratives: Accounts from Mizoram*. Guwahati. Scientific Book Centre.
- Majumdar, A.K. and Bhanwar Singh. (1999). *Political Sociology*. Jaipur: R B S A Publishers.
- Mishra, Madhusmita. (2003). *Press and Political Socialization*. Delhi: Dominant Publishers.
- Mukhopadhyay, Amal Kumar. (1974). *Political Sociology: An Introductory Analysis*. Calcutta. P.K. Bagchi.
- Nagla, B.K. (1999). (ed.). *Political Sociology*. Jaipur: Prem Rawat Publications.
- Nunthara, C. (1996). *Mizoram : Society and Polity*. New Delhi: Indus Publishing Company.
- Oomen, T.K. (2004). *Nation, Civil Society and Social Movements: Essays in Political Sociology*. New Delhi: Sage Publications India Pvt Ltd.
- Pye, Lucian W. & Sidney Verba. (1989). (ed.). *Political Culture and Political Development*. Delhi: Surjeet Publications.
- Rathod. P.B. (2006). *Dimensions of Comparative Politics*. Jaipur: ABD Publishers.

Singh, Manjit. (1992). *Political Socialization of Students*. New Delhi: Deep & Deep Publications.

Verma, R.P. (2001). *Dynamics of Political Sociology*. New Delhi: Rajat Publications.

Journal Articles:

Atkin, Charles K. and Walter Gantz 'Television News and Political Socialization'. *The Public Opinion Quarterly*. Vol. 42, No. 2. (Summer, 1978). P. 183-198.

Connell, R. W. 'Why the "Political Socialization" Paradigm Failed and What Should Replace It'. *International Political Science Review*. Vol. 8, No. 3. (July 1987). P. 215-223

Gustafsson, Gunnel. 'Political Socialization Studies in Scandinavia'. *International Political Science Review / Revue internationale de science politique*. Vol. 8, No. 3. (July 1987). P. 225-233.

Kahne, Joseph. and Ellen Middaugh 'Digital media shapes youth participation in politics'. *The Phi Delta Kappan*. Vol. 94, No. 3. (November 2012). P. 52-56.

Niemi, Richard G. and Barbara I. Sobieszek 'Political Socialization'. *Annual Review of Sociology*, Vol. 3. (1977). P. 209-233.

Poyntz, Stuart R. 'Independent Media, Youth Agency, and the Promise of Media Education'. *Canadian Journal of Education*. Vol. 29, No. 1. (2006). P. 154-175.

Yun, Seongyi. and Woo Young Chang. 'New Media and Political Socialization of Teenagers: The Case of the 2008 Candlelight Protests in Korea' .
Asian Perspective, Vol. 35, No. 1. (Jan.-Mar. 2011). P. 135-162.