INTERGENERATION CONFLICT IN MIZO SOCIETY: A PSYCHOLOGICAL ANALYSIS

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**Thesis Submitted for the Degree of
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Dated 2nd July, 2010

Certificate

This is to certify that the present piece of Thesis titled, "Intergeneration Conflict in Mizo Society: A Psychological Analysis" is the bonafide research conducted by Mr. C.Vanlalhruaia under my supervision. He worked methodologically for his dissertation being submitted for the Doctor of Philosophy in Psychology under the Mizoram University.

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DECLARATION

I, C.Vanlalhruaia, hereby declare that the subject matter of this Thesis is the record of work done by me, that the contents of this Thesis did not form basis for the award of any previous degree to me or to the best of my knowledge to anybody else, and that the Thesis has not been submitted by me for any research degree in any other University or Institute.

This is being submitted to Mizoram University for the Degree of Doctor of Philosophy in Psychology.

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Over the past few decades, there has been increasing recognition that culture plays an important role in shaping human behavior. Culture, generally viewed as patterns of behaviors that are transmitted among members of a society, comprises the rules and norms that promote stability and harmony within that society (Rogoff, 2003). Culture has been shown to affect many domains of family life including the way in which parents socialize their children (Harrison, Wilson, Pine, Chan, & Buriel, 1990; Kagitçibasi, 1996; Ogbu, 1994). Man has followed the models of his parents, grandparents and elders lifestyles in every society from the dawn of mankind as they have their own culture norm. In addition to traditional family beliefs within one's culture, factors such as social class, racism, prejudice, discrimination, acculturation, and family structure also influence parenting and child socialization (García Coll et al., 1996). Hence, the advent of urbanization, industrialization and acculturation is characterized by the rapid change in all spheres of life; intergeneration difference has become a phenomenon of common occurrence at present. Beginning from simple differences of ideologies between parents and children, the ever-increasing differences pervaded the society as a whole assuming serious dimensions. These differences observable along psychological dimensions are today being manifested in various agitations, insurgencies, revolutions and even wars spreading all over the settlement of mankind. It is not unusual to see a TV program showing crimes or violence being committed by adolescent. The idea of law breaking by adolescents is not foreign anymore. Though, numerous newspapers reports alarmingly increasing rates of smoking, drinking, drug use, insurgency involvement, and violence among Mizo. However, no intensive academic approach of studies has been investigated so far in the Mizo population, and this is where the present study was framed to investigate the causes of such problems focusing the intergeneration conflict among the target population under study.

Adolescence is a transitional period between childhood and adulthood, entered at approximately 10-12 years of age and ending at 18-22 years of age (Sanstrock, 2006) .The age in which a person is considered a "youth", and thus eligible for special treatment under the law and throughout society varies around the world: 15 year to 24 years (United Nations general Assembly), 15 years to 25 years (World bank), 15 years

to 29 years (the Commonwealth youth programme), 14 years to 21 years (Wilson school district), 13 years to 19 years (Alternatives Homes for Youth) .

The terms "youth", "adolescent", "teenager", and "young person" are interchanged, often meaning the same thing, occasionally differentiated. The most significant characteristic of adolescence is rapid change. The prominent features of this period of development are: The pursuit of independence and an identity, more and more time is spent outside the family, thought becomes more abstract, idealistic and logical. For many youth, adolescence is a time of painful struggle, with mixed messages and conflicting demands. Influence of the media, of communities, of the streets, of peer groups and home invite teens to participate in self-destructive and illegal behaviors. These may include determining youth assets and expanding on them; learning assertiveness skills, conflict management, negotiation skills, and other competencies; and by having positive interaction experiences in peer groups (American Psychological Association, 1996).

Adolescence has been described as phase of life beginning in biology and ending in society (Petersen, 1988). Indeed, it may be defined as the period within the life span when most of person's biological, cognitive, psychological, and social characteristics are changing from what is typically considered child-like to what is considered adult-like (Lerner & Spanier, 1980). For the Adolescent, this period is a dramatic challenge, one requiring adjustment to change in the self, in the family, and in the peer group. In contemporary society, adolescents experience institutional changes as well. Among young adolescents, there is a change in school setting, typically involving a transition from high school; and in late adolescence there is a transition from High School to the worlds of work, University, or Childrearing.

Adolescence (from Latin: adolescere meaning "to grow up") is a transitional stage, which involves biological (i.e. pubertal), social, and psychological changes, though the biological or physiological ones are the easiest to measure objectively. Historically, puberty has been heavily associated with teenagers and the onset of adolescent development. In recent years, however, the start of puberty has had somewhat of an increase in preadolescence (particularly females, as seen with early and precocious puberty), and adolescence has had an occasional extension beyond the teenage years (typically males). These changes have made it more difficult to rigidly

define the time frame in which adolescence occurs. The timing of puberty can have important psychological and social consequences.

As the population grows, the prevalence of these kinds of problems will most likely continue to grow as well. According to Jessor and Jessor (1977), there are three major elements in deviant behaviors among youth: substance use (smoking, drinking, and other drugs), delinquency (truancy to criminal activities), and sexual activities. Many studies have speculated on what could cause internalized and externalized problems among adolescents. Some studies have claimed that such problems among adolescents are associated with intergeneration conflict (Chae, 1990; Go, 1998; Hall, 1987; Hilliday-Scher, 2000; Lyon, Henggeler & Hall, 1992; Shek, 1997; Steinberg, 1987; Tomlinson, 1991; Williams, 1998). Studies have stated that high intergeneration conflict is associated with high levels of drug use, delinquency, runaway, and depression (Aldwin and Greenberger, 1987; Hall, 1987; Sung, Bae, Song, Kim, & Cho, 2002). Moreover, studies have claimed that intergeneration conflict has adverse affects. Kar and his colleagues (1998) claimed that intergeneration conflict adversely affects the quality of life of Indo-Americans. Bhattacharya (1998) reported that intergenerational conflict was also linked to adolescent substance use. Lorenzo and his colleagues (1995) also claimed that intergeneration conflict was a major source of stress within immigrant families (Minority group) and the most important predictor of parasuicidal behavior. Studies have come to the conclusion that intergeneration conflict is one of the important predictors of delinquent behaviors among Asian American adolescents. (Ary, Duncan, Biglan, Metzler, Noell & Smolkowski, 1999; Lorenzo, Pakiz, Reinherz, & Frost, 1995; Steinberg, 1987).

The socialization perspective emphasizes that experiences in the family of origin may influence subsequent behavior in close relationships through relationship schemas, including generalized expectations and beliefs about close others (Conger et al.'s, 2000) while attachment theory (Mikulincer & Shaver, 2003) provides a compelling theoretical account of how internal working models about the dependability and trustworthiness of relationship partners influence behavior in close relationships across the life span (Bowlby's (1969, 1982); overlapped genetic in origin (Donnellan, Burt, Levendosky, & Klump, 2009) of individual differences. Those

differences in individuals, cultures and nations may be originated from acculturation with negative impact on psychological adjustment (Quintana, Vogel, & Ybarra, 1991), a strain of learning cultural values that differ from their own origins creates difficulties and stressors that arise during the acculturative process (Berry, 1998). Acculturation can be experienced as a stressful process when the two cultural groups' norms and values are incompatible (Roccas, Horenczyk, & Schwartz, 2000). For example, White American culture values individualism and cultural group members are expected to become independent from their families; whereas Latino cultural norms tend to be more collectivistic in nature and family interdependence is expected regardless of age (Castillo & Cano, 2009). Latino college students who perceive these cultural beliefs and expectations as oppositional to their own may find it problematic to find a balance between the cultures (Castillo et al., 2004). Acculturative stress can also be experienced as a result from tensions within an ethnic group (Castillo, Conoley, Brossart, & Quiros, 2007). Research on racial/ethnic minority family conflict has supported this contention. Immigrant parents tend to acculturate and adapt to the dominant-host culture at a slower rate in comparison to their children. Because children brought up in the U.S. have a higher acculturation level and have adopted White American cultural norms, these cultural differences may lead to family conflict (Lee, Cho, Kim, & Ngo, 2000). The few studies on this topic have shown that racial/ethnic minority family conflict has a detrimental psychological effect on the acculturating individual (Lee & Liu, 2001). In the acculturation course, family conflict may occur when low acculturated parents expect their children to continue following their heritage culture's values and traditions (Lee & Liu, 2001) that manifested in intragroup marginalization. Castillo et al. (2007) define intragroup marginalization as the interpersonal distancing created by heritage culture group members and not to when the acculturated individual develops cultural characteristics of the dominant-host culture. The interpersonal distancing is viewed as a social sanction imposed on the acculturated individual who displays behaviors that differ from the heritage culture norms. However, acculturative stress can occur from family members' pressure to maintain and demonstrate loyalty to the heritage culture (LaFromboise, Coleman, & Gerton, 1993) and this pressure may be displayed in the form of intergeneration conflict. It was predicted that the selected population has gone through the speedy social and culture change from primitive culture to modernization would account for a significant amount of the variance in acculturative

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stress above and beyond that can accounted for intergeneration conflict. The purpose of this study was to examine the prevailing intergeneration conflict, which can be utilized for curbing the possible negative impact in the selected population of Mizo.

The term 'conflict' with no official definition has been generally employed to connote 'an opposition of two (if not more) factors, a struggle between counterparts' (Bugelski, 1960). The struggle may incorporate ideas, wishes, impulses, and the tendencies to respond in opposing directions, instincts, emotions, and even perceptions. In this regard, Hilgard, et al., (Hilgard, Atkinson and Atkinson, 1971) employed conflict to indicate "the simultaneous presence of opposing or mutually exclusive impulses, desires or tendencies".

A conflict is seen to comprise a situation containing various alternatives, which are not compatible, so that choosing of one best out of many is not easy, but beset with some difficulty. It will be made clear that the difficulty felt in choosing one alternative out of many, usually is a property of the structure of the situation. That is, the relative qualities of the alternatives are themselves taken together, and not so much upon the individual psychological characteristics of the parties in the conflict.

Brickman (1974) presented the method of classification of conflict and convincingly argued for a system based upon the extent to which conflict interactions are regulated by social or normative rules. Important asymmetries between self-perception and social perception arise from the simple fact that other people's actions, judgments, and priorities sometimes differ from one's own. This leads people not only to make more dispositional inferences about others, than about themselves (Emily, Thomas, & Lee, 2004). According to this system, conflict interactions may be described as lying along unstructured to highly structured behavioral restrictions continuum. The degree of rule structuring, of course, affects the behavior, hence, differences in the psychosocial nature of the conflict such as example of traffic lights is a highly structured conflict with right of way as a scarce resource. The unstructured and absence of social constraints permits open use of hostility and broad behavioral freedom enabling reflection of personal beliefs and needs. On the other hand, the highly structured conflict may not appear to be conflicted at all; the rights, roles, and obligations are specified to preclude the expression of hostility and personal feelings. Again, he proposed the third, intermediate point on the structured-unstructured

continuum, defines as "partially structured" conflicts that have its own unique character. In partially structured conflicts some rules exist regarding behavior, but these do leave the parties with some behavioral freedom. Partially structured conflicts, therefore, tend to encourage the parties to use their limited freedom to behave strategically within the framework of rules. This mixture of freedom, constraint, and tactics are perhaps most clearly seen in negotiation.

According to Miller's scheme (1973), four different types of conflict situations are distinguishable: (i) Approach-approach conflict. Here the party to the conflict has before him two goals both of which are almost equally attractive. A choice has to be made between the two alternative goals, which is not easy, and creates the conflict, (ii) Approach-avoidance conflict. Here there is one goal, which is attractive, but there is another aspect of it, which is repulsive. The organism or group is simultaneously attracted and repelled by two aspects residing within the goal, analogous to a state of 'ambivalence', (iii) Avoidance-avoidance conflict. Here the organism or group faces two goals both of which are repulsive; and, (iv) Double Approach-avoidance conflict. In the language of Bugelski (1960), "there the two goals are positive, but attaining one will result in the loss of the other".

The definition of 'conflict', which has served the purpose of the discussion so far, has to be modified and sharpened somewhat to accommodate conflicts involving groups, rather than individuals. According to Boulding (1962), "Conflict may be defined as a situation for competition in which the parties are aware of the incompatibilities of potential future positions and in which each party wishes to occupy a position that is incompatible with the wishes of the other". Awareness of incompatibility is an essential ingredient – thereby precluding situations involving conflicts between tendencies, motives or wishes, which are below the level of awareness. He recognized three levels of conflict where groups are involved: (i) Simple conflicts where individuals are contending for some goal, against opposition, on their own, and 'not in any representative capacity', (ii) Conflict between organizations, between well structured groups 'with clearly defined roles and constitutions' (p.104). Conflicts between nations, between teams playing a game, negotiations between trade unions and employers, are the examples to belong to this category; and, (iii) in between these two extreme types, we have conflicts which

involve ill-defined groups, which are not so clearly organized. Social factors of belongingness or sharing some common characteristics may invest individuals with group identification, which assumes significance in conflicts. Demand for seats in colleges for Scheduled Caste students may belong to this middle category of conflicts. Here, organizations have not proceeded for enough to produce the types of structures that organized or institutionalized groups come to possess.

Boulding (1962) has pointed out one important characteristic that certain group conflict may possess. There are situations where one group tries to expand at the cost of another. Boulding envisages some form of 'bounded partition' between members belonging to continuous group "members are continuous in the sense that they occupy a well-defined area in some kind of space, from which members of the other groups are excluded" (p.113). If attempts are made to move this boundary line separating the partitioned groups, there will be a tendency for one group to expand at the cost of the other groups, which may not be acceptable to the latter. Such conflicts are called 'boundary conflicts'. It is frequently found that the ecological groups interpenetrate each other, they're being no well-defined or fixed partition line separating the groups, and there is much contact among members belonging to different groups. When they begin to compete for scarce resources than conflicts arise, which may bring into existence organizations for guiding the struggle, giving shape to it, and intensifying it.

Homans (1961, 1974), following the principles of the operant psychology, suggested two sources of interpersonal conflict. First, the "aggression-approval proposition" state that conflict is likely to arise when a person receives a punishment that was not expected of does not receive a reward that was not expected. If those expectations are violated then we become angry and more likely to engage in aggression. The consequences of our aggressive behaviors become more valuable to us, making aggression more likely in the future. Another source of this form of conflict stems from Homans' "deprivation-satiation proposition". A resource may have been provided so often that it in no longer valued. Consequently, no rewards are forthcoming for usually reinforced behaviors. The second form of conflict is suggested by Homans' analysis of distributive justice. This assumed that people compare their profits with those of other people. People who have investments

approximately equal to ours should have profits similar to our own. When the rule of distributive justice is violated in a direction opposite of our self-interest, we become angry. Presumably, we should act in some way to restore distributive justice. Several studies have found that individuals who are reinforced for verbal aggression are more likely to engage in physical aggression than individuals who are reinforced for stating positive or neutral comments about another (Lovaas, 1961; Loew, 1967; Parks, Ewell, and Slaby, 1972). In other words, reinforcement for one form of aggression is generalized to another. Reinforcement for our conflict behaviors may come from several sources. Parents are likely to respond to our conflict behaviors with approval or disapproval. Bandura and Walters (1959) observed that parents of non-aggressive boys provided no reinforcements for their sons' use of physical aggression, whereas the parents of violence-prone boys tended to discourage violence at home but encourage and reinforce aggressive behaviors of their sons toward others. Bandura (1960) found that the parents of inhibited boys tended not to reinforce any aggressive behavior on the part of their sons, but the parents of aggressive boys tended to tolerate aggression between the boys their siblings and reinforced the use of aggression by the boys against other people outside of the family.

In addition to parents, peers may also reinforce conflict behaviors. Certain subgroups may provide reinforcements to individuals who are highly aggressive. Bandura (1973, p.192) describes the violent tendencies of delinquent sub-cultures: "Among the personal qualities most highly prized in such groups are fighting prowess, toughness, ability to outsmart others, and a quest for excitement. Members are rewarded for fighting exploits and lose stature for timid in the face of insults and combat challenges". Thus peer groups may bestow status upon individuals who engage in verbal and physical aggression.

Other than socialization influences, a major source of reinforcement for our conflict behaviors stems from the person with whom we are in conflict. To the extent that the other person's responses are regarding to us, our conflict behaviors should be reinforced and subsequently repeated. Rausch et al., (1974, p.201) discovered that married couples tended to generally reinforce each other's role played conflict behaviors; "Most often we are truck by the almost exquisite intermeshing of individual husband and wife in creating an approach to a conflict between them.

Generally, individuals who avoid, deny or repress conflict are helped in this by their partners; in turn help their partners in these same modes. So, too, those who escalate conflict into punitive support by one partner will also generally be mirrored by the other".

Homans (1974) suggests that people can learn to imitate the behaviors of other. Indeed, Homans suggests that Bandura's Social Learning Theory (1971, 1973) might be a useful approach for predicting certain behaviors. Bandura and his associates have demonstrated that observed aggression will be imitated by children (Bandura, 1973, pp.22-86). In particular, witnessing a model engage in aggression that is rewarded or at least not punished intends to increase the likelihood of aggression by the observer (Bandura, 1965; Thelen and Soltz, 1969; Walters, Parke, and Cane, 1965; Rosekrans and Hartup, 1967). Research has even found that seeing a model's verbal aggression reinforced tends to increase the likelihood of the observer's physical aggression (Parke, Wiederholt, and Slaby, 1972).

Again, a variety of models for adoption of conflict behaviors are available. Steinmetz (1979) reviewed a large number of studies, which relate forms of parental discipline to aggressive behaviors. In general, the research indicates that the use of physical punishment as discipline is highly correlated with a child's aggressiveness. However, parental discipline is not the only role model for conflict; some children may be raised in a family involving violence between their parents. Gelles and Straus (1979, p.554) have noted, "If our estimates are correct, millions of children can directly observe and use as a role model physical violence between husbands and wives".

The term "generation gap" was commonly used to describe the condition of intergenerational conflict in early literature. The concept of generation gap was much scrutinized during the latter part of the 1960s and early 1970s. Much was written on whether or not a generation gap existed. Early theorists perceived intergenerational conflict as an unfortunate but inevitable byproduct of adolescence (Lauren, Coy, & Collins, 1998). The idea of storm and stress was originated by Goethe and adopted by Hall (1904) in relation to adolescent development. Anna Freud further claimed that storm and stress was universal and inevitable (Arnett, 1999). Arnett (1999) claimed

that prior to the 1970s, theorists advised parents to expect rebelliousness, defiance, and conflict in dealing with their adolescent children.

During the late 1960s and early 1970s, some analysts argued that the generation gap, in association with conflict with parents, was an illusion created by media sensationalism and distorted generalizations based on studies of deviant samples (Bandura, 1964; Traub & Dodder, 1988). Different perspectives and results were touted by various studies. Bengtson (1970) summarized three positions on the generation gap issue: the "Great Gap," "Gap is an Illusion," and "Selective Continuity and Difference."

The Great Gap position suggests that youth and adults have vast differences in their "value system, orientations toward social institutions, interpersonal relations and communication, and locus of control and authority" (Bengston, 1970, p. 16). This position views youth culture as being distinct from and in opposition to adult culture. The Gap is an Illusion position assumes that there are more continuities than discontinuities in the behaviors and values of youth and adults. This notion argues that intergenerational conflicts are related to "the means employed in actualizing similarly accepted values, rather than the acceptance of different values." (Traub & Dobber, 1992, p. 977). In other words, intergenerational conflict is not the outcome of different values; it is rather the means to help generations realize how much they share similar values. Finally, the Selective Continuity and Difference position suggests that there is a continuity of values across generations, along with inevitable behavioral differences (Bengston, 1970). Lauren and colleagues (1998) stated two reasons for persistent disagreement on the issue of intergenerational conflict. First, they claimed that studies have not defined ages consistently. Age and conflict are related to each other in that conflict increases in early adolescence and decreases after mid-adolescence. Second, they claimed that conflict has been inconsistency in defining conflict. Studies have focused on different aspects of conflict, rates of conflict, and affective intensity of conflict.

The review of literature, as presented in the foregoing, was devoted and centered around the definition of conflict, its nature and forms, in the familial/peer group/the social contexts, and situations leading to and its persistence on the principles of operant psychology. The conflict, intergeneration conflict as coined for

the present investigation requires further elaboration to pin points the beginning of the problem for study. A comprehensive review on generation, generation conflict, intergeneration conflict, intergeneration conflict and personal values, areas of generation gap and affective factors are appended to pin point the problem of the study for investigation.

Generation conflict is not only a problem of today. In every age, since the dawn of mankind, some kind of conflict has existed between the generations. It has remained a universal theme in history. Founded on the most primordial facts of human nature it has been deriving force of history. There are a lot of Oedipuses, Ajatasatrus, Shahjahana and Aurangzebes in each era. However, "the son rebelling against his father has been so typical of Mughals". Sinha (1972) writes, "that the phenomenon of parent child conflict are intergenerational differences and tensions can aptly be designated as the "Mughal Syndrome". It is for this reason that Sinha (1972) has entitled his psychological study of intergenerational differences as "Mughal Syndrome". The earliest masters of Political Science like Plato and Aristotle have also given generational conflict a due place in politics. They have recognized it as a primary factor in political change. Much research has asserted that conflict between parents and adolescents generally increases during adolescence and that such conflict may have harmful effects on adolescents (Arnett, 1999; Laursen, Coy, & Collins; 1998; Montemayor, 1983; Smetana, 1989; Steinberg, 2001; Steinberg & Sheffield, 2001; Traub & Dodder, 1988). Studies have also found that intergenerational conflict is more severe and problematic with immigrant families of minority group. These studies argue that differences between parents and their children are far greater for Asian immigrant families than for non-immigrant families in the United States (Farver, Narang, & Bhadha, 2002; Kwak & Berry, 2001; Lee & Liu, 2001; Rosenthal, Demeriou, & Efklides, 1989). More often than not, the parents in Asian immigrant families abide by traditional Asian values, such as collectivism, conformity, self-restraint, and silence. Their children, on the other hand, tend to adopt such American values as individualism, autonomy, assertiveness, and self-expression, leading to conflicts within these families.

The youth of every era has seen the old out-of-date, conservative and lacking in understanding the youth. At the same time, the older generation has perceived the

young as ungrateful in outlook and incapable of managing the affairs of the life. As Gangrade (1969) has presented it, "such a conflict between younger and older generation has perhaps always existed, but it has become more conspicuous in recent times for the simple reason that the society is developing as well as the developed countries are moving today at a much faster rate than the past. Rapid change in modern civilization tends to accentuate present youth conflict, for within a fast changing social order the time interval generation creates a hiatus between one generation and the next". Adolescents experience many adverse circumstances, which may contribute to conflict in their families. Adolescents face enormous pressure from their parents. Parents value education highly and pressure their children to succeed in school. Many parents assert that they have sacrificed everything to provide a better educational opportunity for their children can become a great burden for those children. Adolescent must deal not only with parents pressuring them to study hard, but also with feelings of obligation to compensate for their parents' sacrifice. Two distinctly different forces influence the adolescents that heritage culture and dominant culture from globalization. These differing cultural forces widen the gap between parents and children. It is well documented in numerous studies (Dinh, 1994; Fuligni, 1998; Huh-Kim, 1998; Lee & Lee, 1990; Nguyen & Williams, 1989) that acculturated adolescents clash with their traditional parents over values and behaviors. The traditional culture of Mizo emphasizes collectivism, family solidarity, interdependence, and hierarchical structures with well-defined social roles and expectations, and indirect communication whereas western culture, in contrast, values individualism, independence, assertiveness, and direct communication. Such differences may contribute to frequent and serious conflict in Mizo families.

Generation:

Life always has a length of years and age. Age is the fact of man's being always in a certain sector of his scanty time span, whether this be the beginning of life's time, the climb towards its noon tide – its center or the approach towards its end – are the customary terms, whether he is a child, a youth, a grown up individual or and old man. Sigmund Neumann, a political scientist said "contemporaries are not merely people born in the same year … What identifies them as people of one generation is decided by their common experiences, the same decisive influences, similar historical problems". And to belong to a generation is broadly uniform, is to

have a very different vital destiny, a very different life structure from those belonging to one that is narrow, heterogeneous and dispersed. However, there are generations whose destiny is to break through a people's isolation and to lead them to live spiritually with others, thus integrating them into a much broader unity, taking them out of their retrograde history, freeing them from being individual and housebound, so to speak, and introducing them into the gigantic ambit of universal history. Thus a generation is an integrated manner of existence or, better to say, a fashion in living, which fixes itself indelibly on the individual.

Gasset (1958) in his famous book "Man and Crises" has pointed out that not all contemporaries are coevals. Contemporaries are those who live at the same time in same atmosphere in same world, whereas coevals are only those who belong to the same generation. For Gasset, belonging to the same generation means being of the same age and having same vital contact with one another. In a sense, generation may well reasonably be defined as a group of people of the same age and having same vital contact with one another through their common experiences, sameness decisive influences and similarly in historical problems.

Generations may be classified in different varieties. In general we might well distinguish between biological generations and sociological ones. Biologically, the generation is determined on the basis of age. In biological sense, fathers and the sons always succeed each other, but their mode of life and standpoints under peaceful conditions may be much the same. The generation in the biological sense does not then have a political significance. In other words, in biological sense, the younger generation consists of individuals whose ages fall into a lower age range. On the other hand, the older generation constitutes of those who fall into a group of higher age range.

The sociological generation, in contrast, covers wide expanses of time spanned by history. Thus, individuals in a common age group who have, in their formative years, been subjected to the same historical experiences, have shared the same hopes and disappointments, and experienced a common disillusionment with respect to the elder age groups towards whom their sense of opposition is defined. If a person is biologically old but possesses a youthful mentality, sociologically, he should be

included in the younger generation. Thus, a sociological generation may consist of a number of biological generations.

Age is not the stuff of mathematics, but the stuff of life. Age is not, in point of origin, a date but a "zone of dates", and it is not only those born in the same year that are of the same age in life and in history, but those who are born within a zone of dates. So much is this most elemental fact of life a reality that is spontaneously gives form to the social body, dividing it into three or four groups according to the length of personal existence. Within the human trajectory of life, age is a certain way of living inside the totally of our lives. There is, so to speak, a life with its beginning and its end. On the whole, human life can either be classified in terms of the biological and/or sociological perspectives.

Generation gap has its different meaning in different disciplines. For Mitra (1974) generation gap, in general, refers to a distance that separates two generations. It does not refer to the difference in years. It has to be "something other than" difference in years. The 'some things other than' could be physical, chemical, biological, physiological, psychological, social, economic, culture etc. As a function of aging, the physiological changes may bring some significant differences between two generations. But these differences are not at issue in generational gap. Similarly, there may be economic differences but generation is not concerned with such things as are natural. It is concerned with some unnatural phenomenons, which are matters of human behavior either in the individuals or in the groups. Sociologist, political scientists and anthropologists are concerned with generation gap in the sense of social, political and cultural tensions, conflicts and movements. In this sense, generation gap indicates two generations, which are socially, politically and culturally so distinct that the difference is large enough to be recognized as a generation gap. In order to understand the real conflict or movement in this field, it is necessary to add the psychological point of view to the socio-political one which is currently much more popular. Psychologically, the conflict between generations is sustained and increased by perceptions, beliefs and attitudes. The more one generation perceives another as being different the greater is generation the greater is the distance between them, because such perceptions lead to the belief that one generation actually is different and this in turn leads to acts which indeed confirm the belief. Although we

act according to the real nature of things, we also act in accordance with what we believe to be the real nature of things. This is particularly so in interpersonal relations and social behavior where the 'real' things is usually hard to define and identify. In social situations, one perceives certain differences between oneself and another. If this matters emotionally and/or socially, such perceptions enhance one's belief that one is really different from another. This belief in turn influences behavior in such a way that the belief is confirmed by an observable difference in the acts of persons involved. We tend to act consistently with our belief both as individuals and as groups.

Generation gap, in broader perspectives, thus refers to the differences in perceptions of one generation to another on matters of emotional and social factors of importance (for one but not for another). Based on these perceptions, there are certain beliefs and attitudes, which determine the social acts of each generation. The more this happens, the more the access for reinforcements of response tendencies, and gradually the two generations drift at large perceptible differences between the two generations. The generation gap is a perceived gap, partly based on the actual differences in beliefs, attitudes, and values; and partly on feelings, impulses, and attitudes of people arising out of their individual life histories. Thus, this is an emotional and motivational basis for the conflict between the generations. The most important and widely studied cultural dimension is that of individualism-collectivism. The construct (Lukes, 1973) has been discussed in context of social sciences in areas of values, social systems, morality, religion, cognitive differentiation, economic development, modernity, structure of constitutions and cultural patterns. As operationalized by Hofstede (1980), individualistic culture refers to the culture where individual's focuses on rights above duties, located concern on one's self and immediate family, laid emphasis on personal autonomy and self-fulfillment, and one's identity based upon one's personal accomplishments. Thus, the internal attributes such as attitudes, emotions, preferences and beliefs become the indicative factors of one's identity. Contrastingly, a collectivistic culture refers to the culture that emphasizes values that promote the welfare of their in-group, family integrity, security, obedience and conformity. Thus, the person in collectivistic culture is a component of the society, subjected to the expectations and obligations of the society, which functions as unit with common fate, common goals and common values.

The individualism-collectivism construct was initially conceptualized at the cultural level, however, the focus have been adapted to the level of the individual. The Self-Construal Theory (Markus, & Kitayama, 1991; Singelis, 1994) proposed that individuals with an independent self-construal see themselves as a bounded and autonomous entity, whereas individuals with interdependent self-construal perceived interconnectedness with others. Markus and Kitayama (1991) proposed that individual with personal or independent self-construal differs with those with collective or interdependent self-construal. Singelis (1994) states that different cultures are differentially characterized by these identities and established that the two aspects of the self are empirically orthogonal and suggested that individuals' may have strong independent self as well as strong interdependent self.

The examination of varieties of cultural patterns revealed the use of attitude items to measure individualism and collectivism (Hui, 1988; Hui & Triandis, 1986). However, several researchers (Bond & Forgas, 1984; Hofstede, 1980; Kagitcibasi & Berry, 1989; Leung, 1988) regarded the construct as a significant value dimension for cultural variation. A host of studies revealed that individuals from collectivistic culture tend to have collectivistic value reflected as pro-social and restrictive conformity, subjects from individualistic culture tend to value achievement, enjoyment and self-enhancement, individualistic interests (Triandis, 1994). That the hard core of attitude and value of an individual serve basis for the intergeneration conflict leading to interpersonal distancing, that may be observable in the form various agitations, insurgencies, revolutions and even wars may broke out.

Gasset (1958) has pointed out the intergeneration gap is inherent in human society. He says, "… the present is rich in three vital dimensions which dwell together in it, whether, they will or not link with one another and perforce because they are different, in essential hostility one to the other. For, some, 'today' is the state of being twenty for others forty, and for still another group, sixty and this is the fact that the three such very different ways of life have the same "today", creates the dynamic drama, the conflict, and the collision which form the background of historic material and of all modern living together." Shah (1971) objected to Gasset's thesis that

Gasset's entire discussion is, of course, with reference to western society and would need some modification if one were to apply this theory to Indian society.

Several studies conducted in the recent years have clearly demonstrated that although heredity does play its role in such phenomenon, the environmental factors play a much larger role. Age is only one of the factors contributing to the intergeneration gap. In fact the gap is more affected and significantly increases by other environmental factors like education, lack of communication, social change, lack of interaction, social distance, personal values, rural vs. urban, environment etc. Thus, it may be concluded that either the heredity and environmental factors operate in producing the generation gap or conflict but the environmental factors play the more dominant role.

Intergeneration Gap and Personal Values:
Several researches have been carried out for exploring the gap existing between the generations but among all these researches, attitudinal gap has been more frequently investigated. Investigators have tried to find out the attitudes of different generations towards their burning social problems and by doing so they have made an attempt to present the clearest picture of the difference or gap or conflict. This emphasis on attitudinal study seems to be simply because of considering attitude as a major key to the understanding of social problems. As put by Krech, Crutchfield and Ballachey (1962), 'Attitude is rather an enduring system of positive or negative evaluations, emotional feelings and pro or con action tendencies of the individuals with respect to their social objects'. By way of measuring the attitudes of the individuals, one can gather relevant information concerning their thoughts, feelings and beliefs and even their actions. Since the attitudinal system is relatively a stable system, measurement of attitudes provides a means for assessing conflict of individuals regarding certain social issues. Attitude is always value laden, so, the measurement of attitude also makes possible the measurement of individual values as well. Though the divergence in the values and attitudes of the two generations has always existed, traditional Indian society and culture has provided certain inbuilt mechanism for the resolution of these differences. In the recent years, however, the intergenerational differences have become more conspicuous because society in developing as well as in the developed countries are moving at a much faster pace

than in the past. In this kind of fast changing social order, the youth is reared in a milieu very much different from that of the parents and does not share the same values. Shah (1969) pointed out the most important feature of the contemporary conflict of generations is the disharmony between human attitudes. Viewing the problem in parent-child context, Chitnis (1969) regards it as a dimension of difference in attitude and value orientation of the parents and the child. Strains, tensions, conflicts, anomie are involved when the values held by teachers peers or by others who influence the child differ significantly. Gangrade (1969) states, "Intergenerational conflict is understood as difference, gap, distance or conflict of values between the adult and adolescent generations".

Value conflicts due to cultural differences have increased the likelihood of parent - child conflicts in Korean American families (Min, 1995). Many of these Problems are related to the fact that the Korean parents held to their traditional Korean traditional values, which were based mainly on Confucianism, to raise their children in America. Confucian values, which emphasize filial piety, family/kin ties, the patriarchal family order (hierarchical social relations in general), and great emphasis on education, still have a great effect on Koreans' behaviors and attitudes. Scholars (Min, 1998; Park & Cho, 1995) have claimed that Confucianism places more emphasis on the family than any other religion or ideology and thus it is viewed as a familial religion. Therefore, any attempt at achieving independence from the family may be perceived as rebellious and lead to serious intergenerational conflict. In addition, it implies strict obedience by children and respect to their parents. Korean American adolescents may feel conflict when these two different cultures - collectivism and interdependence from the Korean culture and individualism and independence from the American culture - collide and are both imposed upon them.

Values refer to "a set of principles whereby conduct is directed and regulate as a guide for individuals and the social groups". The values are dynamic in character. When an interest system has once been formed, it not only creates a tensional condition that may readily arouse the individual and may lead him to some kind of overt behavior which satisfies his interests but it also acts as a salient agent for selecting and directing any behavior related to it. By and large, psychology has done little to give systematic setting to all these various dynamic formations that represent

the apex of development in the mature personality. With time, no doubt, when the errors of excessive elementarism and gensticism are cleared away and the principle of functional autonomy is substituted as a general guide, the situation will improve. Although individual values have been classified in several ways, the most generally accepted classification is that of Spranger who has described values of six ideal types, namely theoretic, economic, aesthetic, socio political and religious. The present study is devoted to elude these facets of value systems (patterns) as the measure of intergeneration conflict in Mizo society.

These personal values influence the attitudes of different generations and the ways of tackling their social problems. Differences and tensions between the generations are inevitable in every non-static and developing society. The change, in which the society is undergoing, generates its own norms and system of values, which are challenged in the same very process of change. The younger generation with their educational and their greater exposure to what is tasking place in the more developed countries, give the challenge to the existing systems and the norms.

Areas of Generation Gap and Affecting Factors:

Sinha and Gangrade (1971) selected a simple of 92 middle class males and 98 females from urban community in Delhi metropolitan area. The students were in the age group of 20-30 years and were exposed to mass media of communication. Areas like joint family, family authority, marriage, religion, education and career aspirations, decline of teacher's authority, national goal and political participation were selected for studying the generation conflict. The results showed clear opinion differences between young and olds on the issues of joint family. The younger were more in favour of large and joint families. The familial authority pattern revealed some divergence of opinion between the two generations. So far as the area of marriage is concerned, both the generations were inclined towards restricting marriages within the same religious and linguistic groups. On the various issues of marital attitudes, the two generations exhibited significant differences. The generations agreed that education had little influence on religiosity or respect for religious leaders. A majority from the two generations rejected unethical behavior on the part of people either in public or private life. The differences among generations were also observable in the area of educational career. Their assessments regarding

the quality of the present day education differed markedly. However, in the area of decline of the teachers' authority, two generations agreed that the teacher's status and authority are on the decline.

Brunswick (1970) examined data from 7 national surveys for age differences in black and white population regarding outlook on life, international tolerance and hostility, and attitude towards the advocacy of violence. The investigator concluded that education might be at least as important determiner of generation as age is, introducing education as an interacting variable with age, adds precision to the discussion of generational difference.

Boshier (1973) pointed out that parents were more conservative than the children on 43 of the 50 items, 27 of these differences being statistically significant. Children were significantly more conservative than parents on only two items, i.e., masculine superiority and trade unions. These results derived from "whole scale" and "item mean" data, supported the notion that on attitudinal level generation gap did exist within the sample studied.

Mitra (1974) tried out on two groups of postgraduate students, one of boys and the other of girls, technique of groups' discussion to elicit both the perceptual and emotional-motivational aspects of generation gap. A questionnaire was also included in the study, which was thought of as an instrument with opinion attitude items on the five-point scale covering the alien aspects of generation gap that had emerged from the initial groups discussion data. Different samples of adult from their parent generation were selected for the study. The pilot study clearly revealed a psychological gap between youths of today and generation of their parents. The psychology of gap has not been clearly understood in this study although an attempt was made to link up individual perceptions and attitudes with personal life history.

Steininger, Marion, Lesser and Harvey (1974) carried out a study to understand the gender and generation differences and similarity in social attitude. Using 79 males and 89 female college students and their parents (108 father and 138 mothers) parents were found to be significantly more conservative on items concerning social issues. Gender differences were significant for 7 items. The

generation gap was greatest on the items quite close to the daily life of respondents. Generation gap was thought to be an expression of and a contributor to social change.

Martin, William, Vern, Bengston and Alan (1974) studied age group differential on specific components of alienation on a three generational sample consisting of 182 males, predominantly white with an age range of 15 to 81. They postulated alienation to be related to position in social structure. Results revealed that there was a curvilinear relation between alienation and age, the youth most alienated and the middle aged being least with elderly people falling in between the two.

Schvanevelt, Jay (1973) studied Morman adolescents' likes and dislikes towards parents and their homes. 85 males and 145 females completed a questionnaire, which included both, history taking and Likert type items. The findings indicated that of the ten areas of potential conflict rated by all respondents performing home chares is the number one type of conflict, use of time is second, attitude towards study is third, expenditure of money with regard to drugs is fourth. The great majority of the respondents believed that they constituted a serious problems for people with whom they associated. The data indicated that both generations experienced ambivalence in their day-to-day interaction. Both generations expressed a number of attitudes, which indicated closeness, warmth, happiness and succession domestic front.

Gangrade (1975) selected a sample of 1000 students in the age group of 16-22. A high percentage of parents were found to be between 41 and 50 years of age. A large majority of students and 52% of parents had urban background. The investigator concluded that the difference between the two generations occurred whenever the parents did not keep pace with the changing environment and failed to respond to the call of youth to modulate their attitudes according to the demands of the time. Nuclear vs. joint family, size of family, parents authority, social distance based on religion, caste, class and language, educational career, teachers authority, students participation in university affairs, and style of living including ways of dressing up, habits, recreations, late evening out, and pocket money were reported to be the main areas of differences. The younger generation had comparatively more individualistic, modern, progressive values and attitudes. Thus it appeared that the intergenerational

differences were latent in the family situation but more likely to be manifested in the wider society where the consequences were comparatively impractical.

Sinha (1972) concluded that the pattern of value orientation was generally similar in all the three groups (i.e. students, younger, teachers, and older teachers), though similarity was greater between the members of some generation and profession than between the older generation and younger generation of students. Results observed significantly lower level of religious value in young than among the older groups, and that in both the generations, theoretical, political and social values come in the order of their importance. Among the older groups, aesthetic and religious values were significantly stronger than students. The younger group also displayed social values strongly. As compared to students, the younger teachers were significantly more aesthetic, more religious, slightly less political, more theoretical and social. The generational differences were reflected to the extent that the young were significantly less religious, more social, less aesthetic and slightly less political.

Studies attempting investigate generation gap as reflected in the manner of perceiving social events by the two generations are very few in number. Sinha (1972) studies possible differentials in perception of people as related to age. In his investigation, intergenerational differences in person perception and impression formation were studied by employing semantic differential technique, the checklist method and determination of hero image. The study revealed that in their perception of certain contemporary figure, the two generations were not radically different. There were minor differences in the perception of certain figures like political leaders, businessmen, government administrators, modern young men and modern young women. But by and large their socio-political stereotypes and evaluative judgment at least regarding these figures were on the whole similar. With regard to the choice of heroes, the effect of age difference was noticeable to the extent that the older generation displayed greater agreement among themselves and received inspirations from personalities both of the present and past and were inspired by political as well as religious figures and social reformers. In their perception of socio-political situations, which involved transgressing of accepted code behavior, the older generation assumed an attitude of disapproval and condemnation while the younger generation adopted a more permissive stance.

Anderson, Bengt-Erick (1974) studied the real or perceived differences in the way older and younger generations look upon each other. A total of 455, 16-20 years old and 548, 40-60 years old in different groups rated their views about adolescents and adults as well as their perception of the opposite generation. Results revealed a clear perceptual gap. The adolescents particularly expected the adults to have a clearly negative view of youth. While, at the same time, believed the adults to have a high opinion of them. This misperception decreased the older adolescents and working youths.

The other set of studies have been concerned with the identification of certain variables or factors which affect the phenomenon of generation gap. Brunswick (1970) pointed out that education might be as important a determiner of generation as is age. According to him, introducing education as a variable, interacting with age, adds perception to the discussion of generational differences. Johnson et al., (1974) explored the magnitude sources and consequences among age strata on various dimensions of religious orientation and practice. Results supported a "selective gap" theory rather than a great gap interpretation of contrasts among age strata. 19 to 23 years old were reported to be most heterogeneous in their beliefs, attitudes and life styles.

Adolescence is viewed as a period of transformation and reorganization in family relationships (Grotevant & Cooper, 1986; Steinberg, 1990). Prominent among these changes is the shift that occurs from unilateral authority exercised by parents over their children to mutual authority in which adolescents share in the decision-making process and exercise increasing amounts of personal jurisdiction over their own behavior (Youniss & Smoller, 1985). This shifting and renegotiation of authority and control, along with a host of correlated biological, social, cognitive, and self-definition/personal identity transitions and is associated with the emergence and escalation of conflict between adolescents and their parents (Montemayor, 1986; Paikoff & Brooks-Gun, 1991; Steinberg, 1990).

Laursen (1995) claimed that conflict is an integral component of parent-adolescent relationships. It was focused on the normative features of parent-

adolescent conflict, including its frequency and intensity, developmental features throughout adolescence, the types of issues creating conflict, and its variation across families (Barber, 1994; Montemayor, 1983; Smetana, 1989; Steinberg, 1981). Specifically, conflict has most often, but not universally (Laursen & Colins, 1994, been reported to be at its highest levels in early adolescence and at its lowest levels in late adolescence (Clark-Lempers, Lempers & Ho, 1991; Furman & Buhrmester, 1992; Galambos & Almeida, 1992; Montemayor & Hansen, 1985; Montemayor, 1983; Offer, 1969; Paikoff & Brooks-Gunn, 1991; Steinberg, 1990). Conflict has also been linked to puberty or the degree and/or timing of pubertal maturation, as distinguished from age, in a number of studies (Holmmbeck & Hill, 1992; Hill, Holmbeck, Marlow, Green & Lynch, 1985a, 1985b, Steinberg, 1981, 1987, 1988; Steinberg & Hill, 1978), while several other studies have reported little or no association between pubertal status and conflict in the family (Laursen & Collins, 1994). Parent-adolescent conflict has been found to vary as a function of gender, with conflict more often involving adolescents and their mothers than fathers, and daughter-mother dyads in particular (Hill, 1988; Montemayor, 1986); Paikoff & Brooks-Gunn, 1991; Collins & Russell, 1991; Smetana, 1989; Steinberg, 1981). Finally, changes in parent-adolescent relationships during adolescence, including variation in conflict, have been found to be mediated by family context, family atmosphere, family structure, parental work status, parenting styles, family interactional patterns, and ethnic-racial and cultural context of the family (Anderson, Hetherington & Clingempeel, 1989; Barber, 1994; Collins, 1990; Flanagan, 1990; Hill & Holmbeck, 1987; Jacob, 1974; McLoyd, Cauce, Takeuchi & Wilson, 2000; Montemayor, 1986; Paikoff & Brooks-Gunn, 1991; Reuter & Conger, 1995; Smetana, 1988; Smetana & Gaines, 1999).

Although much has been learned about the nature of parent-adolescent conflict, the bulk of the research has focused on conflict throughout the pubertal and post pubertal years of adolescence, encompassing ages 12 to 18, or conflict linked to pubertal status per se (Montemayor, 1983; Paikoff & Brooks-Gunn, 1991, Steinberg, 1990). Much less attention has been paid to conflict during early adolescence. This is unfortunate considering that the early years of adolescence have been associated with relational changes in the family, including heightened levels of conflict between young and adolescents and their parents. Further, the study of changes in parent-adolescent conflict during adolescence has itself been truncated by the paucity of

information on conflict in the pre pubertal period of later childhood and the transitional years between late childhood and early adolescence (Paikoff & Brooks-Gun, 1991; Hill, 1988).

Theorists have proposed that conflict within the family plays an important role in shaping child and adolescent development, and parent-adolescent conflict is widely recognized by clinicians as an etiological factor in adolescent maladjustment (Foster & Robin, 1988; Hall, 1987). However, there has been limited research on the links between parent-adolescent conflict and adolescent development. As noted by Rubenstein and Feldman (1993), "it is not known to what extent adolescent behavioral and emotional disorders are a function of the amount of conflict in the family" (p.43).

One such difference was that the age of smoking onset varied from group to group. Other Asians reported the youngest age for smoking onset, 12.1 years, and Koreans had the second youngest age at 12.6 years. The prevalence of a lifetime smoking habit also varied among these subgroups. Moreover, the study found gender differences: smoking prevalence was higher among males of the Chinese and Korean populations, whereas it was higher for females among the Japanese and Other Asians. This study demonstrated the different rates of smoking between gender, age, acculturation, and ethnic groups.

According to Chen and True (1994), the rate of gang-related homicides within the Asian American population (4.8%), was lower than that of Latinos (16%), but higher than that of Caucasians and African Americans (1% and 2%, respectively). Although it was not clear how much of these percentages represented homicides committed by adolescents, the authors emphasized that the number of gangs and the number of crimes committed by these gang members was on the rise. Tsunokai and Kposowa (2002) studied existing literature on Asian gangs to understand the phenomenon. They concluded that the problem could not be fully understood due to the lack of research.

Although studies have reported lower use of illegal substances among Asian American adolescents, some research suggested that substance use among Asian populations has been underreported (Kwon-Ahn, 2001), and that substance use is on

the rise within this population (Bhattacharya, 1998; Mercado, 2000; O'Hare & Tran, 1998; Sasao, 1992). Welte and Barnes (1987) found higher consumption of alcohol among Asian American adolescents who drank, compared to Caucasians, African Americans, Hispanics, and Native Americans. Numerous news articles report a rise in Asian American youth illegal drug use, crime, and gang involvement (Dutt, 2001; Lim, 1992; Lim, 2001; Ritts, 1997). Harachi and colleagues (2001) also reported significant Asian subgroup differences in the use of alcohol, tobacco, and illicit drugs.

A survey of the literature on parent-adolescent conflict shows it to be related to adolescent maladjustment, including depression (Forehand, Brody, Slotkin, Fauber, McCombs & Long, 1988), injuries (Bijur, Kurzon, Hamelsky & Power, 1991), unacceptable behavior (Tomlinson, 1991), problem behavior at school and academic performance (Forehand, Long, Brody & Fauber, 1986), and anxiety and self-esteem problems (Slater & Haber, 1984). Studies have found extensive parent-child conflict in the homes of disturbed children (Reich, Earls & Powell, 1988) and runaway adolescents (Adams, Gullotta & Clancy, 1985; Justice & Duncan, 1976).

The earlier studies have mainly investigated the psychological well being of adolescents, with few examining the relationship between parent-adolescent conflict and adolescent social behavior. Second, the research on social behavior has primarily focused on the relationship between parent-adolescent conflict and adolescents' antisocial behavior; little attention has been paid to their pro-social behavior (Chase-Lansdale Wakschlag & Brooks-Gunn, 1995). Only a few studies (Ma, Shek, Cheung &lee, 1996; Shek, Ma & Cheung, 1994) have examined adolescent social relations, antisocial behavior, and pro-social behavior simultaneously. Third, few studies have been conducted on the direction of influences between parent-adolescent conflict and adolescent social behavior. As noted by Cox and Paly (1997), empirical evidence is sparse with respect to the relationships among systemic functioning, dyadic relationships, and individual behavior in the family.

Regarding the direction of influences between parent-adolescent conflict and adolescent social behavior, there are at least five possibilities: (1) parent-adolescent conflict influences adolescent social behavior; (2) adolescent social behavior influences parent-adolescent conflict; (3) parent-adolescent conflict and adolescent social behavior influence each other (i.e., bi-directional influence between the two

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domains); (4) parent-adolescent conflict and adolescent social behavior do not influence each other; and (5) the relationship between the two domains is spurious. Studies have primarily been guided by the first possibility, assuming that increased parent-adolescent conflict in conducive to negative social behavior in adolescents. In contrast, there has been much less research examining the second possibility (i.e., that adolescent social behavior is an antecedent of parent-adolescent conflict), and findings have been interpreted in terms of the influence of parent-adolescent conflict on antisocial behavior (Galambos et al., 1995).

Some theoretical bases exist for the hypothesis that adolescent antisocial behavior influences parent-adolescent conflict. There are also studies suggesting that adolescent social behavior is a source of parent-adolescent conflict (Collins & Laursen, 1992; Steinberg, 1990). However, one problem with such studies is that adolescent social behavior (such as antisocial behavior) is regarded as trigger of parent-adolescent conflict and it is not clear whether the level of behavior is related to the level of conflict.

The third possibility is consistent with the systems approach, namely that parent-adolescent conflict and adolescent social behavior influence each other (Shek, 1999a). While there is no single systems approach (Bochner & Eisenberg, 1987), one common emphasis of the different version is that there are mutual and bi-directional influences among the processes, relationships, and systems within a family (Hinde & Stevenson-Hinde, 1988; Stafford & Bayer, 1993). As pointed out by Stafford and Bayer (1993), systems are composed of objects, attributes, relationships, and environments, and a widely held belief among systems theorists is that "interdependent components mutually and simultaneously (influence) all other systems components" (p.30). Applying this to the present context, it can be hypothesized that there are mutual influences between the dyadic relationship (i.e., the parent-adolescent relationship) and the individual system (i.e., adolescent social behavior).

The lives of adults have been largely inaccessible to children (Bernstein, 1978); adolescents in particular have come to develop a special life style that operates independently of adults. The development of this separation between adults and youths has been accompanied by problems, conflicts, misunderstanding and rebellion.

The more that various age groups in our culture specialize in forming their own unique life styles, the more common will conflict occurs as family members experience alienation from one another. This issue of conflict between generations is more commonly known as the generation gap and focuses on differences in value, attitudes, and life styles between adults and teenage children. Some family sociologists as well as psychologists maintain that conflict is to be expected and is unavoidable, while other researchers feel that the notion of such conflict is a creation of the mass media which has responded to the public taste for excitement by exploiting the actions of a minority of adolescents who are disturbed (Weiner, 1977).

The central issue surrounding the topic of generation conflict between parents and adolescents involves the exercise of controls on adolescents' behavior. A number of disagreements surface between adults and adolescents as these individuals test the presence and extent of limits of acceptable behavior. The majority of these disagreements focus on the adolescent's personal conduct and activities and the degree of freedom that he/she deserves to have in conducting her/his own affairs (Chand, Crider and Willits, 1975). Conflict, however most often results when parents resort to coercive control methods to resolve disagreements (Edward and Brauburger, 1973). Rebellion, the stereotypical hallmark of adolescent behavior resulted; not because it is preordained part of adolescent development, but because of a home environment that is patriarchal, authoritarian, and unhappy (Belswick and Marcrides, 1975). A very restrictive home that neither allows nor encourages an increasing level of personal autonomy leads to feelings of frustration and aggression by the adolescent. A very permissive home that provides little feedback about autonomy development also leads to feelings of frustration for the adolescent and then to aggression as the individual attempts to test limits and seeks definitions of acceptable behavior. Two coping strategies - problem solving and social support seeking differentially moderate the effects of intergenerational family conflict on well – being and adjustment (Jenny, Lee, & Vang, 2005). Social support served as a protective – stabilizing factor that buffered the effects of family conflict on positive affect and somatic distress. Problem solving coping served as a protective reactive factor that had a positive affect when family conflict was low and a negative effect when family conflict was high (Lee, Su and Yoshida, 2005). Other factors may intervene, however, to shape the extent and use of parental controls over the adolescent's behavior,

including family size, gender of the individual, a single-rather than two parent presence, and so on.

Finally, contracts may be arranged but these are less defined, and their existence is acknowledged perhaps only when the parents or children violate the limits. Contracts involve three basic clauses that vary in content: (i) the responsibility freedom clause contain parents' expectation that adolescents will assume certain personal responsibilities in exchange for freedom and autonomy, (ii) the achievement – support clause assumes that adolescents' progress toward certain parental goals will be rewarded by their receiving emotional and financial support from parents; and (iii) the loyalty – commitment clause assumes that children will maintain commitments from parents in return for their loyalty to family values and beliefs.

Relations between parents and adolescents may become tense as adolescents come to expect and demand freedom that violates these contractual agreements with parents. Parents may fail to respond to the adolescent in the adolescent's emerging individuality. Both parents and adolescents come to perceive each other as being insensitive to the others' needs. Grinder (1973) identified two reasons that may explain why parents have difficulty in recognizing the adolescent's needs to achieve recognition as a maturing and responsible individual: (i) cultural impoverishment of the parents and (ii) personality constrictions of the parents.

Cultural impoverishment of the parents, according to Grinder (1973), refers to the problems of anticipating events that the teenager will confront in his/her future. Because there have been numerous changes and questioning of traditional social structures in recent years, parents come to fear that recognized institutions and values may not persist into the future. This fear results in more authoritarian controls to enforce conformity. Personality constrictions relate to parent's conflicts over recognition that their increasingly autonomous child is removing their "need to be needed" in showing less dependence on them for guidance and care. This recognition is threatening to the now deeply ingrained sense of generativity of the parents. The maturing adolescent pushes her/his parents toward transition to new adult roles that affect the parents' self-concepts. Any transition is uncomfortable and tense and may result in conflicts between adolescents or young adults and their parents. Studies on adolescent's attempts to influence parent behavior (Baronowski, 1978), gender role

socialization (Enright et al., 1980) and personal problems (Miller, 1973) provide empirical findings on conflicts between adolescents of adults and their parents.

In general, the view of available literature in the field reveals a clear-cut generation gap in the area of conservatism, value system, marriage, family setting, dress and fashion, religion, traditionalism etc. In contrast to the above-mentioned areas, Sinha (1972) reported that generational differences in the area of socio-economic and religious questions, joint family system, marriage, religion and socio-economic issues were not statistically significant. Sinha and Gangrade (1971) found the gap absent in the areas of decline of teachers' authority, national goals, political participation and boys' educational aspiration but not in girls' educational aspiration. Available literature suggests that education, rural-urban background, university exposure type of college, gender, caste, family income, religion, and entertainment time, industrial development is important variables to influence the generation gap. Reddy (1971) concluded that the common conflict between the parents and students is caused by the frequency of amount of money that the students demand from the parents. On the other hand, choice of mate and age marriage, social distance between teachers and students, lack of correspondence, change in social system to be the main variables to affect the generation gap. Although the literature available in this area is sound enough to make oneself to reach some solution but it is worthwhile to point out that the overall literature does not represent the phenomenon of intergeneration gap in the same way. There are plenty of studies, which reveal that the generation gap is real one but such studies are not uncommon where the phenomena have been accepted as a superficial one. These considerations lead to the formulation of a study on intergeneration conflict in a society leveled to be a classless society, the Mizo society - a tribal group with its colourful socio-cultural systems and practices.

The causes of change can be either external or internal, the external sources of change lie in cultural diffusion (acculturation) or development programmes, while internal reside in the internal social or psychological dynamics of cultural or social group, and as no change would be attributed to a single factor. Berry (1980) emphasized three general directions of change: (i) the direction of becoming "modern" in the usual sense of urbanization and homogenization of world cultures, (ii) the direction of a "traditional" life style, when there is reaffirmation of

characteristic value; and, (iii) some 'novel' life style on the dimension that is independent of the usual "traditional-modern' axis. As regards the dynamics of social and cultural change can be both the process of change and the states that exist at some point during the process. The study of process requires dynamic conceptualization and longitudinal design, while the study of the state may only require cross-sectional research (Berry, 1980).

Parents want to raise their children as they were raised, practicing strict parental control, which may be perceived as hostile and excessive by adolescents. It is not unusual for parents to expect their children to listen only, and not to express their opinions. Mere self - expression may be perceived as talking back because of the parents' expectation of a hierarchical order between themselves and their children. A language and child-rearing practices that are different from those of traditional families often serve to widen the gap between parents and their adolescent children. Finally, adolescents have to deal with the issue of identity formation, including ethnic identity. Ethnic identity may start to develop with the realization and experience of discrimination by other with whom they associate (Tse, 1999). However, some studies (Lee & Cynn, 1991) have revealed that it is not always easy for them to feel a connection with their ethnic identity because they may not share their parents' values and experiences. On the one hand, they find themselves needing to develop who they are ethnically; on the other, they find themselves having difficulties connecting to their cultural heritage because of lack of exposure to Mizo culture or other reasons different from earlier.

Studies have focused on different aspects of conflict, rates of conflict, and effective intensity of conflict.

Intergeneration Conflict Due to Adolescent Development:

Prior to the 1970s, child development experts advised parents to expect intense conflict with their adolescent children. Moreover, the absence of such conflict, in relation to adolescent development, was considered abnormal (Arnett, 1999). However, contemporary studies have shown mixed results concerning the seriousness and ramifications of intergenerational conflict in the lives of adolescents. Some studies have asserted that intergenerational conflict has a severe negative influence on adolescents, while other studies have argued that the effects of intergeneration conflict

during adolescence should not be exaggerated, and that some conflict may even be desirable (Steinberg, 2001). Those researchers who deny the negative effects of intergeneration conflict claim that conflict between parents and their adolescent children is not as pervasive and serious as we have been led to believe. Although the likelihood of arguments between parents and children is higher in adolescence, these arguments usually concern such minor issues as curfews, cleaning, or clothing, and do not present a serious threat to the parent-child relationship. In addition, these studies claim (Hill, 1987; Steinberg, 1990) that most parents and adolescents generally agree on significant issues, share similar values, generally respect, trust, and show affection for each other throughout adolescence.

Opposing studies stress that conflict between parents and adolescents generally increases during adolescence and that such conflict may have harmful effects on adolescents (Arnett, 1999; Laursen, Coy, & Collins; 1998; Montemayor, 1983; Smetana, 1989; Steinberg, 2001; Steinberg & Sheffield, 2001; Traub & Dodder, 1988). Much of the research indicates that most children become quite distant from their parents during adolescence and that this differs from their closer relations in preadolescence, and they remain distant until late adolescence (Arnett, 2001; Galambos & Almeida, 1992; Hall, 1987; Paikoff & Brooks-Gunn, 1991). In fact, the intensity of conflict with parents tends to increase during the stage of mid-adolescence to late adolescence (Laursen, Coy, &Collins, 1998). However, the frequency of such conflict may decrease in late adolescence due to separation from parents as children move out or go away to college (Montemayor, 1983). Arnett (2001) points out that conflicts between parents and adolescents may represent more than just a change in the parent-child relationship. Parents may indirectly express their serious concerns for their child's safety and well being by arguing over seemingly trivial issues around curfews or clothing. For example, parents may insist on a strict curfew as an indirect way of protecting their children from drug use or potential automobile accidents. Although studies have demonstrated increasingly intense conflict between parents and children, most conflicts seem to occur over daily, mundane issues such as doing chores, appearance, and getting along with others (Smetana, 1989; Smetana, Yau, Restrepo, & Brasges, 1991; Steinberg, 1987, 1988). Therefore, the current study utilized this aspect of conflict to assess intergenerational conflict due to developmental processes per se.

Intergeneration Conflict Due to Acculturation:

Recent studies have concluded that the likelihood of intergenerational conflict occurring in Asian families is far greater than in non-immigrant American families. As indicated by other studies (Lau, Jernewall, Zane, & Myers, 2002), two - thirds of Asian Americans are immigrants. It is reasonable to assume that immigrant parents with Asian values and traditions, a circumstance that often serves to heighten conflicts between parents and children are raising the majority of Asian-American adolescents. Other studies have indicated that intergenerational conflict may be exacerbated after migration (Dinh, Sarason & Sarason, 1994; Nguyen & Williams, 1989). Rosenthal (1984), in a study of Greek and Italian families who immigrated to Australia, reported significantly more parent-adolescent conflicts among these immigrants than among the non-immigrant Anglo-Australian families. This study reported that the greatest level of conflict occurred among those adolescents who were most assimilated into the host culture a finding, which suggests that the acculturation gap may play a role in determining conflict levels. A study by Dinh, et al. (1994) supports the theory that different rates of acculturation on the part of parents and adolescents have a magnifying effect on intergenerational conflicts. The situation is further complicated by the fact that all family members do not have the same opportunities to learn and adapt to the host culture. This problem will be further described in the section on acculturation theory.

The process of acculturation has had a major influence on both the children and parents of these families. Parents have tended to stay within the confines of close-knit Korean communities and to have little interaction with the host culture, whereas their children have tended to learn the new language and culture quickly, and thus have been assimilated into the host culture at a faster pace. The possibility is great that parents and adolescents in these Korean families have experienced and will continue to experience conflict due to acculturation differences.

Min (1989) conducted a survey among Korean children and their mothers on their three most common complaints about each other. Two of the most common complaints of the children were of their parents "restricting freedom too much" and being "too strict." The mothers complained about their children "not respecting

parents" and "talking back." These complaints can be understood in the context of the Korean immigrant parents' adherence to the principles of Confucianism, including the importance of family hierarchy, respect for one's elders, and filial piety. Min (1989) summarized the intergenerational conflict among Korean families as follows.

Most Korean immigrant parents try to teach their children Korean customs, including the Korean way of speaking politely to parents and other adults. They usually discourage their children from talking back even when they are wrong. Naturally, Americanized Korean children want to escape parental control and authority, leading to a high level of intergeneration conflicts (p. 199).

Intergeneration conflicts may be intensified when family roles are reversed, as when adolescents become family spokespersons because of their parents' lack of proficiency in the host language and lack of understanding of the host culture. Parental authority can easily erode when parents have to depend on their children in order to carry out the activities of daily living, such as paying bills or talking to authorities (Rosenthal, Ranieri, & Klimdis, 1996). In addition, conflicts between parents and children can be exacerbated when the parents are unable to provide their children with the guidance and help that children need in order to adjust to the mainstream society. It is difficult for parents to guide their children while they themselves are struggling with the task of adjusting to the host society (Rick & Forward, 1992).

Although it is generally believed that intergneratonal conflict is more problematic between acculturating parents and their children because they may face additional challenges due to the process of acculturation, a scale that measures this unique aspect of conflict has not existed until now.

Ethnic Identity:

One of the main tasks of adolescents is for the individual to develop and achieve his or her own identity. The very same task applies to Mizo adolescents as well. It is believed that ethnic identity emerges from the realization, by an immigrant, that it is not possible to ever be completely accepted by the host society. Because the immigrants differ from the dominant group, they have to face such additional barriers as stigmatization, stereotyping, or discrimination based on their ethnicity (Tse, 1999).

Ethnic identity has received more attention recently due to the rapid increase of immigration. Phinney (1990) illustrated that the basic understanding of "ethnic identity" was derived from three conceptual frameworks: Erikson's identity development (Erikson, 1968), social identity theory (Taifel & Turner, 1986), and the acculturation model (Berry, 1980). Erikson (1968) considered that identity formation was one of the most important tasks in adolescence. He was concerned that the negative views of the dominant society might create negative outcomes, such as negative self-identity or self-hatred. Erikson's ego identity development (1968) was later developed into four identity status by Marcia (1980). Marcia's paradigm (1980) to describe four identity statuses focused on developmental aspects of identity, from exploration to commitment. The four identity statuses are illustrated as follows. Diffuse is a state in which neither exploration nor commitment is made. Foreclosure is a state in which a commitment is made without exploration. Moratorium is the process of exploration without commitment and the state of active struggle. Finally, identity achieved is the state in which a commitment is made after a period of exploration.

Social identity theory (Tajfel & Turner, 1986) stressed attitudes, feelings, and a sense of belonging to the group. The theory posits that "group identity is an important part of the self-concept; people generally attribute value to the group to which they belong, and derive self-esteem from their sense of belonging to that group" (Roberts, et al., 1999, p. 303). The theory postulates that a sense of belonging to the group contributes to a positive self-concept for an individual (Phinney, 1990). Ethnic identity becomes a meaningless concept in an ethnically homogeneous society, which brings us to the concept of acculturation. The acculturation model includes ethnic identity as an aspect of acculturation to deal with the concern of how an individual relates to his/her own ethnic group (Phinney, 1990). Further information on the acculturation model, in relation to ethnic identity, is described later in this chapter. Phinney (2003) contributed greatly to the study of ethnic identity by integrating Erikson's identity development and social identity theory. She emphasized the importance of belongingness and attitudes towards one's ethnic group, which were derived from social identity theory. She further claimed, "on the basis of social identity theory, ethnic identity is assumed to include the strength of one's sense of

belonging to an ethnic group and valence, or the degree to which attitudes toward one's group membership are positive" (p.68). Moreover, in her 1989 study, she identified three identity stages, which are generally congruent with Marcia's four identity statuses. Phinney suggested that her "pre-exploration" stage of ethnic identity is congruent with Marcia's diffusion and foreclosure stages, that her "exploration of ethnic identity" stage parallels Marcia's moratorium; and that her "commitment to an ethnic identity" stage parallels Marcia's ethnic identity achievement. Phinney stated that commitment (identity achievement) to an ethnic group refers to acceptance and internalization of one's ethnicity.

Studies have defined and measured ethnic identity using different components of ethnic identity. In some articles, Tajfel's definition (1981) was applied; "that part of an individual's self-concept which derives from his knowledge of his membership of a social group (or groups) together with the value and emotional significance attached to that membership" (p. 255). Moreover, Rotheram and Phinney (1987) defined ethnic identity as a sense of belonging to an ethnic group and thinking, perception, feelings, and behaviors due to ethnic group membership. Phinney (2003) described ethnic identity as "a dynamic, multidimensional construct that refers to one's identity of sense of self as a member of an ethnic group" (p. 63). Moreover, she claims that ethnic identity changes "over times or across generations in a new culture, in different contexts, and with age or development" (p.63).

Ethnic identity refers to self-ethnic identification and sense of belonging to an ethnic group. By contrast, acculturation refers to a minority individual's adaptation to the host culture, values, beliefs, and behavioral changes which result from contact with the host culture. Phinney (2003) illustrated three specific aspects of ethnic identity that differed from acculturation: (a) ethnic self-identification (group names such as Asian, Asian American, or American), (b) sense of belonging and feelings toward an ethnic group, and (c) ethnic identity development level. She asserted that ethnic self-identification or self - labeling persists throughout generations.

The following linkage between the development of ethnic identity and the acculturation process for adolescents was proposed by Leong & Chou, (1994). They suggested that the pre-encounter stage in ethnic identity is parallel to assimilation in acculturation; that moratorium in ethnic identity is parallel to separation in

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acculturation; and that achieved identity in ethnic identity is parallel to integration in acculturation.

Ethnic Identity as a Predictor and as a Moderator:

The research that has centered on using ethnic identity in relation to problem behaviors has resulted in mixed findings. Some studies have speculated that a lack of positive ethnic identity may contribute to problem behaviors (Kvernmo, & Heyerdahl, 2003; Marcell, 1994) and that a strong sense of ethnic identity may protect adolescents from engaging in delinquent behaviors (Arbona, Jackson, McCoy, & Blakely, 1999; Brook, Whiteman, Balka, Win, & Gursen, 1998; Rotheram-Borus, 1989; Scheier, Botvin, Diaz, & Ifill-Williams, 1997). Arbona and colleagues (1999) hypothesized that ethnic identity would predict an attitude toward fighting among African American and Latin American early adolescents. The study reported that a high score in ethnic identity emerged as a predictor of nonfighting attitude among African American adolescents but the suggested causal relationship was not supported for Latin American adolescents. Rotheram-Borus (1989) also investigated the relationship between identity status and behavior problems among high school students, including Caucasians, African American, Puerto Rican and Filipino adolescents.

A few studies have applied ethnic identity as a moderator of the effects of psychosocial risk factors on the behavioral problems of minorities (Brook, Whiteman, Balka, Win, & Gursen, 1998; Scheier, Botvin, Diaz, & Ifill-Williams, 1997). These studies speculated that commitment to one ethnic group, or achieved ethnic identity, might reduce the risk of behavioral problems. Brook et al. (1998) studied the relationships between psychosocial risk factors and drug use and the independent and moderating effects of ethnic identity among Puerto Rican adolescents. In terms of moderating effects of ethnic identity, Brook and her colleagues postulated that the influence of drug-related risk factors could be ameliorated by a strong sense of ethnic identity and that the impact of drug-related protective factors could be enhanced by a strong sense of ethnic identity. The study found no direct effect of ethnic identity on drug use but found a moderating effect of ethnic identity on the relations between four sets of risk factors-adolescent personality, family drug tolerance, peer deviant attitude, and drug availability-and drug use. The study also established two moderating effects

of ethnic identity: (a) as the mechanism to reduce risk factors, and (b) as the mechanism to promote the effects of protective factors.

Scheier and colleagues (1997) incorporated a stress-buffering model to conceptualize the buffering effect of ethnic identity. The study tested the role of ethnic identity as a moderator for the effects of psychosocial risk factors for alcohol and marijuana abuse, both concurrently and longitudinally, for African American and Hispanic youth. The study found most of the significant moderating effects from the cross-sectional data. The study further demonstrated the buffering effects of ethnic identity for the effects of cognitive-affective risk, social skill risk, social influence risk, and competence risk on drug use from the cross-sectional data but only the social skill risk from the longitudinal data. The study clearly demonstrated the buffering effect of ethnic identity on the relationship between psychosocial risk and drug use.

Ethnic Identity in Relation to Intergeneration Conflict:

The findings on the relationship between ethnic identity and intergenerational conflict are fragmentary and inconclusive. Rosenthal (1984) postulated that intergenerational conflict, disagreement, and tension between parents and children might be greater when there was a lack of shared cultural common ground between parents and children. Parents identify themselves with their culture of origin and exercise their cultural norms and values, whereas children have greater identification with the host culture and exercise the host cultural norms and values. The family interactional theory (Brook, Brook, Whiteman, Gordon, & Cohen, 1990) hypothesized the role of intergenerational conflict in predicting adolescent negative outcomes among adolescents. The Family interactional theory suggested that an affectionate and conflict-free parent-child bond would reduce the likelihood of committing deviant acts among adolescents. Brook and his colleagues (Brook, Brook, Whiteman, Gordon, & Cohen, 1990) introduced an integrated theory, drawn from several viewpoints, such as social learning, attachment, and psychoanalytic theories, related to problem behaviors among adolescents. They claimed that the cornerstone of family interactional theory "is the attachment relationship or the affectionate bond that exists between parent and child, a bond that tends to be enduring" (Brook et al., 1990, p. 162).

In other work, Brook et al. (2001) emphasized four components as important to a close mutual attachment between the parent and child: (a) identification, which refers to the children identifying themselves with their parents to the extent they share the beliefs and values of their parents; (b) a conflict-free relationship; (c) warmth, which refers to the affectionate and lasting parent-child bond; and (d) involvement, which refers to the degree of commitment to the parental role and how much attention the parents give to the child (Brook, 1993). According to the theory, parent-adolescent relations are influenced by parent personality characteristics such as parental interjection of societal values, affectionate or supportive parenting style, and maternal psychological adjustment (Petraitis, Flay, & Miller, 1995). Furthermore, the following factors are in turn affected by the parent - child bond; adolescent personality, peer selection, and ultimately, problem behaviors. It is believed that a strong mutual relationship between parents and children will reduce the likelihood of committing delinquent acts among adolescents (Brook et al., 1998).

The acculturation model helps us to understand the intensified intergenerational conflict among immigrant families. Berry (1980) stated that acculturation, by its very nature, requires change in one or the other, or both, of the two groups as a result of contact. When one group dominates over the other, contact and change can become conflicting, difficult, and reactive. The author suggested a three-phase course to acculturation, which consists of contact, conflict, and adaptation. He stated that "the first phase is necessary, the second is probable, and some form of the third is inevitable" (p.11). Berry (1980) then introduced four modes of acculturation, including assimilation, integration, rejection, and deculturation. Assimilation implies moving into the host society and giving up cultural identity. Integration, the most desirable mode in this multicultural society (Coutts, 2000; Berry & Kim, 1988), implies moving to join the host society while maintaining cultural identity, which generates the least amount of stress of all modes (Berry & Kim, 1988). Rejection has two forms: rejection, which is self-imposed withdrawal from the host society, and segregation that is group distinctiveness and separation, imposed by the host society. The last mode is deculturation, which refers to groups having cultural and psychological contact with neither their traditional culture nor the culture of the dominant society. When deculturation is imposed by the dominant society, it constitutes a type of cultural genocide.

Cultural awareness and ethnic loyalty were introduced to the acculturation model by Padilla (1980). He postulated five acculturative changes that compose the process of acculturation: (a) language usage and familiarity; (b) knowledge of cultural heritage; (c) ethnic pride and identity; (d) inter-ethnic interaction; and (e) inter-ethnic distance. As Berry & Kim (1988) suggested, sustaining cultural awareness and ethnic loyalty is indicative of the mode of integration. Sustaining one's cultural awareness and ethnic loyalty has been associated with the most desirable outcomes among the alternative acculturation processes and has been indicated as a protector of psychosocial risk factors (Judith, et al., 1998).

Phinney (2003) illustrates that "ethnic identity can be thought of as one aspect of the acculturation process that can be distinguished from other aspects by virtue of its focus on subjective feelings about one's ethnicity" (p.65). Leong and Chou (1994) proposed a model linking the ethnic identity development stages to the acculturation process. They postulated the pre-exploration stage of ethnic identity as equivalent to assimilation. The moratorium stage parallels separation, where one may separate from the host culture and become totally immersed in his/her own ethnic culture. Finally, they proposed that the ethnic identity achievement stage parallels integration, which values one's ethnic group as well as the host society. Moreover, Phinney (2003) cited Tonks's study (1998) and claimed a positive correlation between achievement of ethnic identity achievement and integration, and a negative correlation between ethnic identity and assimilation. It is also conceivable that assimilating to the host culture may not be feasible for some minorities such as African Americans or Asian Americans due to visually identifiable appearance. Therefore, those who have developed secure ethnic identities and who have a strong sense of belonging to their own ethnic groups become more acceptable to other groups (Phinney, Ferguson, & Tate, 1997) and have high self-esteem, coping skills, and optimism (Roberts et al., 1999).

The theory also postulates different rates of acculturation. Acculturation can occur differently between the old and the young, mainly due to formal education and amount of contact with the host culture (Rick & Forward, 1992; Szapocznik & Kurtines, 1980). This different rate of acculturation between generations is closely

related to intergenerational conflict in the immigrant population (Rick & Forward, 1992; Rosenthal, 1984; Rosenthal, Ranieri, & Klimidis, 1996). It occurs because Korean-American children tend to be exposed to American culture more often as they spend most of their time at school speaking English and interacting with American peers, whereas Korean parents either stay at home or work at small family shops, rarely interacting with Americans. The number of encounters with American culture and Americans is greatly different between parents and children, which tends to widen the acculturation rate between them. Research has concluded that the different levels of acculturation between children and their parents lead to intergenerational conflicts (Lee, Choe, Kim, & Ngo, 2000; Szapoczik & Kurtines, 1993). Furthermore, the intergenerational conflicts are more serious among immigrants than natives (Dinh, Sarason, & Sarason, 1994; Nguyen & Williams, 1989; Rosenthal, 1984).

By going through the acculturation process, people face challenges regarding use of language, perceptual and cognitive style, identity, attitudes, and most importantly, the experience of acculturative stress. Berry (1980) claimed that such stress is common and may lead to disruptive behaviors such as drug use, homicide, and suicide.

Several studies (Chen, et al., 1999; Nagasawa, Qian, & Wong, 2000) have investigated the relationship between acculturation and substance use, demonstrating that the more adolescents are acculturated, the more likely they are to use substances. Some (Nagasawa, et al., 2000) suggest that length of residency, as a proxy of acculturation, may have an influence on adolescents' drug use: the longer they have stayed in the United States, the more they are acculturated. In addition, a number of studies (Chi, et al., 1989; Hong & Faedda, 1996; Welte et al., 1987) have indicated that gender may have an influence on adolescents' behavioral problems as Asian American females are less likely than their male counterparts to engage in substance abuse and other delinquent behaviors. Welte and Barnes (1987) found significant differences between female Asian American adolescents' alcohol consumption and male Asian American adolescents' alcohol consumption. Studies (Brooks, etc, 1998; Ssasao, 1992; Welte & Barnes, 1987) have suggested that age, gender, and acculturation significantly impact behavioral problems. It is also suspected that these variables, age, gender, and acculturation, would be associated with behavioral

problems among Korean American adolescents. Therefore, the current study controlled age, gender and level of exposure to acculturation (ecological setting) in sample selection.

In addition to the demonstration of a positive relationship between intergenerational conflict and depression, some studies have investigated the relationship between ethnic identity and depression among Asian American populations. However, the findings are inconsistent. Liebkind (1993) found evidence that higher ethnic identity is related to fewer psychological problems, whereas Wong (2001) claimed that Asian American adolescents with a high orientation toward their ethnic culture presented higher depressive symptoms.

Due to flexibility among them in bicultural society, there need not always results conflict or may not produce psychological conflict in an individual (Haritatos, & Benet-Martinez, 2002); or may also associated with certain benefits such as enhance feelings of efficacy and competence (LaFramboise, Coleman, & Gerton, 1993), a more complex identity (Hurtado, Gurin, & Peng, 1994), and flexibility to operate in global economy (Hermans, & Kempen, 1998). While going through intercultural relation, individual encompasses two major issues, 'Cultural maintenance' and 'Contact participation'. Cultural maintenance is the extent to which individual value and wish to maintain their cultural identity and behavior, and Contact participation is the extent to which individual value and seeks out contact with those outside their own group and wish to participate in the daily life of the larger society. Thus, evaluation of the two issues provides unique patterns of relationship differentiating the dominant and non-dominant groups who undergo psychological acculturation. Acculturation can occur differently between the old and the young, mainly due to formal education and amount of contact with the host culture (Rick & Forward, 1992; Szapocznik & Kurtines, 1980).

According to Nash and Shaw (1963) bicultural individuals are in-authentic, insecure self-identity, conflictual (Fong (1965), viewed as a new self-identity entailing political struggle and conflict with the dominant society, with traditionalist parents, and with assimilations, often hostile, and incapable of bicultural integration on incompatible of two cultures (Sue and Sue (1971) and Bochner (1982). The

individuals' adaptations involving psychological acculturation had been previously thought to inevitably bring social and psychological problems (Malzberg, & Lee, 1956), and are highly vulnerable to interpersonal problems (Searle & Ward, 1990; Ryder et al, 2000). Sandhu (1994) distinguished two major types of factors that are responsible for international students' psychological problems: intrapersonal which have roots within the self and includes personality traits, and interpersonal which can include environment and cultural milieu or surroundings. *Inventory of Interpersonal Problems – Circumplex version (IIP-C; Alden, Wiggins, & Pincus, 1991)* measures the specific interpersonal difficulties and higher overall score on the scale indicated that the subject experience more interpersonal difficulties.

A number of immigration impacts were highlighted by social scientist that adult immigrants are vulnerable to stresses arising out of the acculturation process (Berry and Annis, 1974); acculturative stress include confusion, anxiety, depression, feelings of alienation, hopelessness, identity confusion, and heightened psychosomatic symptoms (Berry & Annis, 1974; Smart & Smart, 1995), acculturative stress is positively correlated with psychosocial and health problems (Moyerman and Forman (1992), prone to strong counter-aggression if newcomers to any group display dominance cues (de Waal, 1982; Holekamp & Smale, 1998); that counteraction aggression takes the form of ridicule, hostility, and stigmatization (Kurzban & Leary, 2001; Prasad, Mills, Elmes, & Prasad, 1997; Stephan, Ybarra, & Bachman, 1999).

Chronic stress is a risk factor for psychological problems such as burnout, anxiety disorders (general anxiety, panic, phobia, acute) mood disorder (depression) and suicide (Brown, 2000).

Stress can cause different kinds of psychosomatic diseases for example; one person may suppress anger and eventually develop the mental dysfunction of depression, migraine headaches, ulcers, cancer, bronchial asthma, common colds, headaches, chest pains, spastic colons and constipations.

Psychologists have given two types of stress (a) stimulus-oriented as an external force which is perceived as threatening, (b) response-oriented (both physiological and behavioral) focuses on the responses or reactions of the person rather than the situation producing them. Many people explain stress in different

ways: our response to events that disrupt, or threaten to disrupt our physical or psychological functioning (Lazarus & Folkman, 1984; Taylor, 1999); an internal state which can be caused by physical demands on the body (disease conditions, exercise, extremes of temperature, and the like) or by environmental and social situations which are evaluated as potentially harmful, uncontrollable, or exceeding our resources for coping (Morgan *et al.,* 1993). Stress manifests itself through a variety of symptoms such as nervousness, anxiety, tension, anger, irritability, fatigue, muscle aches, stomach aches, upset, insomnia, loss of sleep, increased heartbeat, rise blood pressure, compulsive eating or loss of appetite, feeling of frustration, crying, yelling, and screaming (Harris, 1987).

Usually, many stressful situations are long lasting, developing over time, and so the situational circumstances change constantly. These changes in situation demand different kinds of strategies, for using flexible coping. People differ not only in the number and diversity of coping strategies, but also in the degree to which their behavior is flexible and adapted to the demands of the specific stressful transaction. Flexibility is thus, an important feature of coping style and their use is related to dispositional variables type of stress and the context (Strelau, 1983). Highly influence by the availability of genetic and major psychosocial resistance resources like social support, types of coping strategies, degree of commitment and level of ego identity (Antonovosky, 1979). The individuals' adaptation involving psychological acculturation had been previously thought to inevitably bring social and psychological problems (Malzberg, & Lee, 1956). However, it is apparent that individuals' undergoing acculturation processes can and learns new psychosocial function for adaptation by employing adequate coping strategies.

Social scientists emphasized that socio political changes have been characterized by industrialization, urbanization, modernization, economic development, acculturation, and information technology. The advent of industrialization, acculturation and urbanization that is characterized by a rapid change in all spheres of life, the phenomena of intergeneration differences has become a phenomenon of common occurrence in modern society. Beginning from the simple differences of ideologist between parents and children, it has pervaded the society as a whole assuming many serious dimensions within a shorter span of time.

These differences are today being manifested in various kinds of students' agitations and youth revolutions. It is important to understand how ethnic identity affects adolescents because it is during adolescence when youth explore and develop ethnic identity.

About Mizo Society:

The original inhabitants of the present State of Mizoram are known by the generic name *Mizo* which comprise of several major and minor tribes in the area. However, the term *'Mizo'* is rather difficult to explain in detail. The word has been explained in many ways. According to some scholars, the word *'Mi'* in Mizo means person or people and *'Zo'* means 'highland or upland region'. In line with this definition, the word 'Mizo' may literally mean people living in the high hills or highlanders, who are living in the upper land cool regions. But while these tribal people called themselves by this name, they do not call other people of the hills Mizos.

The customs, practices and usages; the languages and the songs and thoughts of the different tribes and sub-tribes have, through a very long process, fused and mingled together into what is now known as the MIZO TRIBE, and the *Lusei* dialect has become the *lingua franca* of the Mizos. The Mizos are an important hill tribe of the Indian sub-continent. Linguistically, they speak a Mizo dialect belonging to the Tibeto-Burman family of languages. The Mizo dialect itself is closer to the languages of the Burma and Tibet than that of Chinese. One pioneer missionary *James Herbert Lorrain*, in his introduction to his *Dictionary of the Lushai Language* wrote, "….. their speech belongs to the Assam-Burma branch of the Tibeto-Burman family of language.

The Christian missionary who first set (his) foot on Mizoram was Rev.William Williams of the Presbyterian (Welsh) missionary who had been working at the Khasi and Jaintia Hills now in Meghalaya. Hearing about the people, he came to survey the inhabitants to see if there would be any chance of preaching the gospel there. He arrived at Aizawl on the 20th March 1891. His primary object was to explore the prospect of religious work in Mizoram. Unfortunately, his death due to typhoid in the same year shattered all hope of starting a new missionary field among the Mizos. Before his death, however, he left a report to his journey, which brought to light the

prospect of founding a new field for Presbyterian seed among the tribes in Mizoram. (Rev.V.L.Zaithanga, 1981). London based Christian millionaire, Arthington sent two Christian missionaries, Rev. J.H.Lorrain and Rev.F.W.Savidge. They arrived at Aizawl, the District Headquarters, on 11 January. 1894. They were devoted in the learning of Mizo language and became master over the language by 1897. They first reduced the Lushai language into writing in simple Roman scripts with phonetic form of spelling. They were the first who taught a number of Mizos how to read and write (Sangkima, 1992).

The two missionaries also hardly work for propagation of Christianity and preached in many villages in north Mizoram (Lewis). Records indicate that in 1901 the total number of persons belonging to animistic religion in Mizoram was 78,657 out of the total population numbering 82,434 including Buddhists, Christians etc. But there appeared only 45 Mizo-Christians in the whole of Mizoram in 1901 (Census, 1901). There is a quirky story that narrates how the traditional tribal group of Mizos lost their original scripts. That script was written on an animal skin, which, one day, was eaten up by a stray dog, leaving the Mizos without a script to call their own. However, the Christian missionaries set foot on Mizoram and began the Christianization of the State, which very soon was converted to Christianity in its entirety. (Rev. Lalrinawma). The Christian missionaries then compiled what is referred to as the Mizo alphabet by using the Hunterian system of Roman script in 1894 (Lewin, 1970), which resulted in the rapid development of Mizo literature. Just as the people of Mizoram can be considered as one tribe, the religion of the hills can also be considered as one, which is Christianity. The missionaries introduced Christianity in Mizoram from the United Kingdom. The first of these came on the heels of the British Expedition, which conquered the Mizos and annexed their territory to British India in 1890. (Shakespear, 1912).

The British and other people of the plains commonly dubbed the primitive Mizos as "head hunters" (Rev. V.L.Zaithanga, 1981) without being professional head-hunters (McCall, 1977) as the primitive village had their own sovereignty under village chief and often the inter-village warring broke out among villages that lead to head hunting in safeguarding the village. This age-old custom turned into abominable with the coming of the British. The Christianity played the most effective role in the

gradual and final extinction of the custom in the Mizo society. The Christian missionaries taught the people that killing of human beings was an act against God who was the creator of all living and non-living things in the world. The Christian teaching was concerned with a moral code, which was the need of the hour. The missionaries were trying hard to make the people morally conscious for they knew that unless this was achieved, the practice would remain alive. They, therefore, began to preach the Gospel, which was the enemy of the head hunting. In this way the missionaries indirectly inculcated the idea to the people that headhunting was a sin against God (Sangkima, 1992).

As a result of their ministry, the Mizos in general and the Lusei in particular, have forsaken their traditional beliefs in favour of Christianity. The Christianity brought the Mizos deliverance from ignorance, from mistaken beliefs and animistic practices. Among the Mizos henceforward, the old traditional beliefs and practices have totally disappeared. There are no longer any hostile spirits to fear and appease. Everywhere one finds himself within God's care and love. It is to humanity, not to demons, that God has given dominion over the whole earth and over all creation (Rev.Liangkhaia).

This transformed Mizo attitude to life and the world as powerful potential for change. This transformed personality and the new attitude to life and the world together set the stage for the transformation of society. Successive waves of revival amongst the Mizos enhanced the growth of Christianity and re-inforced their Christian conviction and commitment. For all these reasons, Mizos are now best considered as hundred percent Christian, and the term *'Mizo'* has become almost synonymous with Christianity.

So now, some scholars believe that the living culture of the people of the present Mizoram is no other than the culture of Mizo Christians, which means the people have adopted the Christian way of life. Their customs and ceremonies have been greatly changed and are controlled by their newfound religion. The religious transformation is completed by now that none of these old rituals is practiced anywhere in Mizoram today. Christianity changed the entire mode of life of the people; their social structure was completely transformed (Ray, 1972). Hence, a new culture has been formed and is rightly named the Mizo Christian culture. However, it

is quite certain that some sections of the people will find it difficult to accept this view. In any case, the validity or otherwise of this view may be seen in the years to come.

Some people said that with the coming of Christianity to these hills the Mizo tribe lost its valuable cultural heritage and traditional ways of life. Nothing can be more wrong than this assumption and nothing can be further from truth. The truth is that Christianity has in every way sublimated whatever was good in the Mizo traditional way of life to a higher ideal while the ancient superstitions, fear of spirits and ghosts have vanished with the result that the hill and the dales all over Mizoram is now an abode of perfect peace.

In the old Mizo villages before the advent of the British, there was no formal school, even in bigger villages. All information was passed on to the succeeding generation by word of mouth, since oral tradition was the only source of knowledge and practice of the people. All young boys of a certain age were, under compulsion, involved in the social life of the village, the center of which was the *Zawlbuk* (Bachelors' hut or dormitory) in which all unmarried young men of the village slept. Here the boys got training in discipline and art of warfare and learnt the Mizos customs and way of life. The *Zawlbuk* gave a thorough training to the boys and made them fit for adult life in the tough atmosphere of lonely and warring villages.

Here the young men played, told stories, sang songs. It was in the *Zawlbuk* that programmes of hunting and other expeditions were discussed and chalked out. It was there that the youth learnt almost everything about social life. After the advent of the British rulers and the coming of the missionaries both Welsh and English, the Lushai language was reduced to writing and schools were built for the upliftment of the tribe. Under the influence of Christianity, the Lushais gradually abandoned the *Zawlbuk.*

In the old Mizo custom marriage and divorce was very easily contracted without any religious significance. The system of bride price – monetary consideration paid by the groom to the bride – entailed a very rigid and complicated procedure. Christianity introduced religious significance in marriage; divorce, however, continues liberally. Paying of bride price also has stayed on. Under the old

Mizo custom if a mother died at childbirth, the child was also buried along with the mother. Cow or goat milk was a taboo among the Mizos. Hence it was difficult to keep alive a motherless infant. This custom continued till the missionaries started homes for motherless babies. Such homes are functioning in several places in Mizoram, but now they care mostly for the children deserted by the unmarried mothers. Customs regarding death and burial have also changed (Animesh Ray, 1972).

The fast disappearance of some of the Mizo social customs and practices was due to primarily to the adoptability of the Mizos to the changing situation (Rev.Lalsawma, 1975). They found no difficulty in discarding the old values and practices and adjusting themselves to the changing circumstances. In this regard, their moral code - *tlawmngaihna* to which they had a deep attachment served as an ideal. In fact, because of this quality, the Mizos could well adjust themselves to any change that came to their way of life. Even in accepting Christianity, the ideal of *tlawmngaihna* was very much inherent. With the coming of Christianity *tlawmngaihna* merged in the Christian teaching of self-sacrifice, and thus paved the way for response to other changes (Rev. E.J.Thomas, 1984).

Side by side with religious evolution in the form of change from indigenous religious faith to Christianity, the Mizo society has also undergone numerous changes in the social phenomena. All such changes, combining together, may be called by the expression 'social evolution'. With the British annexation followed by the advent of Christianity, social transformation in the Mizo society has taken place in numerous ways. In other words, as a result of Mizo-West contact, many new things have been introduced in the society, some indigenous social practices have been abolished, and some of the existing social customs and practices have been modified. This transformation by way of introduction, abolition and modification has given rise to the reformation of the Mizo society.

As regards their economy, the people still depended very much on bare sustenance from their land. It is learnt that in normal time they managed themselves with the produce they made in jhum cultivation. But when famine occurred their sufferings knew know bounds as they had no other means to fall back. But with the coming of the British when there was a steady improvement in there economy and

they had to rely on the British when there were severe famines. They exchange their agricultural produce with the goods sold in the trade marts set up within chiefs' territories or elsewhere outside Mizoram.

In Mizoram, education as an auxiliary of Christianity has been another agent of change. The then State Government of Assam entrusted education completely to the missionaries, making financial grants for this purpose. The fulltime village teachers were also Christian evangelists and church leaders played significant role as agents of change and education of the people. Then the Mizo people took rather serious to learn any lesson with fervor and enthusiasm, and the Lushai Hills did once become first in literacy percentage among the Districts in India, and won the appreciation and comment of Mahatma Gandhi himself in his 'Harijan'.

Some primary school education was started in the villages and it was gradually extended to the remote interiors and the work was in the hands of the missionaries and the first batch of evangelists. Then secondary schools for boys and girls were established in the missionary headquarters followed by the first high school started in Aizawl town in 1944. At that time there was one middle school at Serkawn in the South Lushai Hills, and one Middle English School *(Sikulpui)* for boys and one for girls at Aizawl. The educated Christians became affluent and their children got higher education. Thus a new privileged class came up. This new class flourishes because of their economic emancipation through salaried jobs, profession, trade and commerce. They wanted freedom from the chiefs and from customary community discipline. This individualism was principally based on their superior academic qualification cemented by comfortable salaries.

Today every village and hamlet has a primary school, and there are Middle English Schools in almost all the bigger villages. There are over seventeen hundred Primary Schools, 1081 Middle Schools, 502 High Schools, 80 Higher Secondary Schools, 21 Colleges and a good number of private Institutions are running in the State. (Statistical abstract, 2007). The education of Mizoram has all along been based on a one-way academic traffic system of education that produces only literary graduates. But with the establishment of Mizoram University (Central University) in 2001 and rapid growth of technologies, wider scope for technical, management and diverse form of education have been introduced here and there that equip students

with know how in handling the emerging challenges. Wider and wider contacts are being made with the outside world. Mizo young men are now serving in the highest ladders of the India Government's services, and are teaching in schools, colleges and universities both in India and abroad. In science, technology, medicine, agriculture, arts, theology and other disciplines of learning Mizo young men and women have already taken the highest university degrees. In fact, the State is characterized by a unique and singular example of a true tribal harmonious pattern. It is also a very ordered society with clearly defined social roles and responsibilities for all. Mizo society values and maintains its traditional customs and lifestyle while at the same time adopting modernization and taking in global influences even in its language.

The cone problems of the study are described in the chapter to follow.

Until about two hundred years ago there was little or no separation in the lives of adults and children (Aries, 1962). Since that time, however, the lives of adults have been largely inaccessible to children (Berstein, 1978). Adolescents in particular have come to develop a special life style that operates independently of adults. The development of this separation between adults and youths has been accompanied by problems, conflicts, misunderstanding and rebellion. The more that various age groups in our culture specialize in forming their own unique life styles, the more common will conflict occur as family members experience alienation from one another. This issue of conflict between generations is more commonly known as the generation gap and focuses on differences in *values, attitudes, and life styles between adults and teenage children.* Some family sociologists maintain that conflict is to be expected and is unavoidable, while other researchers feel that the notion of such conflict is a creation of the mass media which has responded to the public taste for excitement by exploiting the actions of a minority of adolescents who are disturbed (Weiner, 1977).

The central issue surrounding the topic of generation conflict between parents and adolescents involves the exercise of controls on adolescents' behavior. A number of disagreements surface between adults and adolescents as these individuals test the presence and extent of limits of acceptable behavior. The majority of these disagreements focus on the adolescent's personal conduct and activities and the degree of freedom that he/she deserves to have in conducting her/his own affairs (Chand, Crider and Willits, 1975). Conflict, however, most often results when parents report to coercive control methods to resolve disagreements (Edward and Brauburger, 1973). Rebellion, the stereotypical hallmark of adolescent behavior, result not because it is preordained part of adolescent development but because of a home environment that is patriarchal, authoritarian, and unhappy (Balswick and Marcrides, 1975). A very restrictive home that neither allows nor encourages an increasing level of personal autonomy leads to feelings of frustration and than aggression by adolescent. A very permissive home that provides little feedback about autonomy development also leads to feelings of frustration for the adolescent and then to aggression as the individual attempts to test limits and seeks definitions of acceptable behavior. Other factors may intervene, however, to shape the extent and use of parental controls over the

adolescent's behavior, including family size, gender of the individual, a single rather than two presences, and so on.

Family conflict may occur when low acculturated parents expect their children to continue following their heritage culture's values and traditions (Lee & Liu, 2001). This expectation can be manifested through intra-group marginalization. Castillo et al. (2007) define intra-group marginalization as the interpersonal distancing created by heritage culture group members when the acculturated individual develops cultural characteristics of the dominant-host culture. The interpersonal distancing is viewed as a social sanction imposed on the acculturated individual who displays behaviors that differ from the heritage culture norms. Social sanctions of intra-group marginalization are exhibited through teasing and criticism.

Elkind (1974) described conflicts between parents and adolescents as a product of growth towards maturity by both groups. He stated that there are three types of arrangements between parents and adolescents that govern and regulate child behavior: the bargain, the agreement, and the contract. Conflict results when these arrangements are violated by the actions either of the adolescent or the parents or both. First, a bargain is struck between parents and adolescents when parents offer a reward or withhold a punishment in return for the child's cooperation, for example, "You may stay out late tonight if you will do the laundry today". Second, an agreement is arranged when both parents and adolescents agree to follow specific rules for an indefinite time-such as, "You'll have to agree to be home when I ask if you want to continue to drive the car". Finally, contracts may be arranged but these are less defined, and their existence is acknowledged perhaps only when the parents or children violate the limits. Contracts involve three basic clauses that vary in content: (i) the responsibility freedom clause contains parents' expectation that adolescents will assume certain personal responsibilities in exchange for freedom and autonomy, (ii) the achievement – support clause assumes that adolescents' progress toward certain parental goals will be rewarded by their receiving emotional and financial support from parents; and, (iii) the loyalty – commitment clause assumes that children will maintain commitments from parents in return for their loyalty to family values and beliefs.

Research on high conflict families (Johnston, 1988, 1993, 1994, and Johnston & Roseby, 1997) reveals a continuum of problems and a variety of factors, which contribute to the problems. Some families are mildly entrenched in conflict and can benefit from guidance and structured recommendations. The more difficult of these families may seem to make little progress, even with rather extensive interventions (e.g. therapy and case management). Some parents have personality traits, which exacerbate conflicts, perhaps exaggerating or quite rigid.

The major task of the adolescent is developing greater independence and autonomy from the family. They begin to separate from the primary parent to form his/her own personality. This process is often referred to as "separation – individuation". There can be a tendency to act with oppositional and negative behaviors. Just as with the toddler, adolescents express some resistance and rebelliousness while forming their identity. Healthy adolescents function well in school, have self-confidence, and strong peer relationships. They learn to talk with their parents about life goals and they begin to plan for driving, working, and college or vocational school. As a group, adolescents tend to be somewhat moody and reactive in their emotions. They may feel overwhelmed by pressure from their peers, use poor judgment, and be socially insecure. Their ideas, values, and goals are in a state of turn-moil and may change considerably over their junior high and high school years. However, these years can be exciting ones as teens grow into productive and idealistic individuals.

However, with this considerable internal adjustment, this is a population at potential risk. This is true for adolescents of intact families as well as with families of divorce. When a divorce occurs at this age, teens worry about the loss of their family life. They tend to feel a blend of responsibility and guilt, and anger for the way it has affected them. Children of this age tend to be self-centered naturally, and the divorce becomes a disruption to them. They may avoid both their parents, especially if the parents are burdening them with loyalty conflicts and adult problems. When there is a pattern of high-conflict, children in this age group are at risk for persistent academic failure, depression, suicide, delinquency, promiscuity, or substance abuse. With their ability to see things more abstractly, they become much more aware of their parents' flaws. This may lead to a more rapid destruction of their idealized view of their

parents, resulting in anxiety and anger. This anger may take a fairly self-righteous stance and adolescents may resist contact with the parent whose flaws have been significantly exposed. Some adolescents want little or nothing to do with one of his/her parents. This must be understood completely. Sometimes, it is the result of alienation by one parent; sometimes, it is the result of frustration with the conflict; sometimes, it is the result of legitimate frustration that has built over a long relationship of pain. When an older adolescent (15-17) is adamant about how he/she want to set up a situation, which may encourage an adolescent to rebel (any more than he/she would anyway).

Adolescents are much more likely to have a range of reactions than school-aged children, starting with quilt. Adolescents are often feels responsible for the conflict of their parents. They show a greater frequency of externalizing (aggressive or delinquent) and internalizing (withdrawn or anxious) behaviors. This is a group that is highly susceptible to school problems, regression, and poor self esteem (Johnston, Kline, & Tschann, 1989). When there is violence associated with the high-conflict, boys in particular are at risk for delinquent acting out.

Research on the nature of conflict within parent–child relationships has traditionally focused on two developmental periods, early childhood and early adolescence. Parent–child conflict across the toddler and early preschool years is often frequent and an important arena for children's socialization (e.g., Dunn & Slomkowski, 1992). Similarly, early adolescence is often a time of increased emotional and physical distancing from parents (Paikoff & Brooks-Gunn, 1991; Steinberg, 2001), as well as a time during which the frequency and affective intensity of parent–child conflicts may be higher than at other ages (Laursen, Coy, & Collins, 1998). But what is happening between parents and children during middle and late childhood? Research investigating conflictual interactions between parents and their children during this developmental time period is sparse at best. In addition, despite a growing literature on families of different ethnic and economic backgrounds (Cauce, Hiraga, Graves, & Gonzales, 1996; Conger, Ge, Elder, Lorenz, & Simons, 1994; Fuligni, 1998; McLoyd & Smith, 2002; Smetana & Gaines, 1999), few investigations of parent–child conflict have focused on identifying whether culturally based behaviors impact conflict differentially by ethnic or racial group.

Children who enter adolescence with more conflictual relationships have been found to be at greater risk for more severe parent–child problems and poorer child outcomes during adolescence (Steinberg, 2001). In prior studies, both positive and negative emotional expressions and conflicts were more common in mother–child than in father–child interactions, a pattern that persists into adolescence (Collins & Laursen, 1992). Because mothers and daughters typically experience close, interdependent relationships, this dyad may be particularly prone to conflict when attempts to integrate individual goals and behaviors (while maintaining the close relationship) are put forth. However, very few investigations have examined mother–daughter interactions among families with different cultural contexts, especially among preadolescent girls.

Adolescents who have been exposed to conflict and violence tend to be aggressive and have multiple behavior problems, including truancy, problems with authority, and revenge seeking behaviors. They are at risk for drug abuse, promiscuity, social alienation, delinquency, and school failure. They may attach to destructive peer groups and gangs as a substitute for the family. Internalizing adolescents may feel suicidal, emotionally constricted, and numb to the pain that they feel.

Relations between parents and adolescents may become tense as adolescents come to expect and demand freedoms that violate these contractual agreements with parents. Parents may fail to respond to the adolescent in the adolescent's emerging individuality. Both parent and adolescents come to perceive each other as being insensitive to the others' needs. Grinder (1973) identified two reasons that may explain why parents have difficulty in recognizing the adolescent's needs to achieve recognition as a maturing and responsible individual: (i) cultural impoverishment of the parents and (ii) personality constrictions of the parents. Cultural impoverishment of the parents, according to Grinder, refers to the problems of anticipating events that the teenager will confront in his/her future. Because there have been numerous changes and questioning of traditional social structures in recent years, parents come to fear that recognized institutions and values may or not persist into the future. This fear results in more authoritarian control to enforce conformity. Personality constrictions relate to parent's conflicts over recognition that their increasingly

autonomous child is removing their "need to be needed" in showing less dependence on them for guidance and care. This recognition is threatening to the now deeply ingrained sense of generativity of the parents. The maturing adolescent pushes her/his parents toward transition to new adult roles that affect the parents' self-concepts. Any transition is uncomfortable and tense and may result in conflicts between adolescents or young adults and their parents. Studies on adolescent's attempt to influence parent behavior (Baronowski, 1978), gender role socialization (Enright et al., 1980) and personal problems (Mills, 1979) provide empirical findings on conflicts between adolescents and their parents.

Along with potential differences in children's behaviors in parent–child interactions, it has been shown that there are cultural differences in parent behaviors, which can also have an effect on parent–child relationships and interactions. Much of the parenting literature has focused on authoritative versus authoritarian parenting practices, with authoritative parenting behaviors including reasoning with their children about problems, encouraging independence, and using less physical punishment and authoritarian parenting behaviors including more focus on control, obedience, and use physical punishment (Baumrind, 1972; Darling & Steinberg, 1993). Historically, parenting practices of ethnic and minority families have been conceptualized as those of the "other" group, which are compared with the "standard" group (García Coll & Pachter, 2002). Authoritarian parenting practices have been found, in many studies, to be more common among ethnic minorities, while not showing associated negative child outcomes typically found with European American children raised within the same parenting style (García Coll et al., 1995; Jambunathan, Burts, & Pierce, 2000). Moreover, maternal control has been described in some research as a protective factor, with the amount of control optimal for adolescent development varying by environmental risk (Mason, Cauce, Gonzales, & Hiraga, 1996). A limited number of investigations have considered how maternal practices influence parent–child conflict among families with different cultural traditions.

A variety of factors such as socio-economic status, family structure, and maternal age can either directly or indirectly affect the quality of family relationships and, more specifically, parent–child relationships (Conger et al., 1994; McLoyd,

Jayaratne, Ceballo, & Borquez, 1994), these constructs were accounted for in the analyses. Goldberg (1941) and Green (1947), in their responses to the marginal human theory, suggested that people who live within two cultures do not inevitably suffer. Both authors suggested that being a "marginal person" is disconcerting only if the individual internalizes the conflict between the two cultures in which he or she is living. In fact, Goldberg perceived advantages to living at the border between two cultures. According to him, a marginal person may (a) share his or her condition with others of the same original culture; (b) engage in institutional practices that are shared by other "marginal" people; (c) experience no major blockage or frustrations associated with personal, economic, or social expectations; and (d) perceive him or herself to be a member of a group. Goldberg argued that a person who is part of a subculture that provides norms and a definition of the individual's situation would not suffer from the negative psychological effects of being a marginal person. Members of groups within different social strata may have differential access to social, occupational, and political roles associated with cultural competence (Ogbu, 1979). We do assume, however, that the more levels in which one is competent, the fewer problems an individual will have functioning effectively within two cultures.

One model for explaining the psychological state of a person living within two cultures assumes an ongoing process of absorption into the culture that is perceived as dominant or more desirable. Gordon (1964, 1978) outlined a number of sub processes constituting various stages of the assimilation process: (a) cultural or behavioral assimilation, (b) structural assimilation, (c) marital assimilation, (d) identificational assimilation, (e) attitudinal receptional assimilation, (f) behavioral receptional assimilation, and (g) civic assimilation. Ruiz (1981) emphasized that the goal of the assimilation process is to become socially accepted by members of the target culture as a person moves through these stages. The underlying assumption of all assimilation models is that a member of one culture loses his or her original cultural identity as he or she acquires a new identity in a second culture.

This model leads to the hypothesis that an individual will suffer from a sense of alienation and isolation until he or she has been accepted and perceives that acceptance within the new culture (Johnston, 1976; Sung, 1985). This person will experience more stress, be more anxious, and suffer more acutely from social

problems such as school failure or substance abuse than someone who is fully assimilated into that culture (Burnam, Telles, Karno, Hough, & Escobar, 1987; Pasquali, 1985). The gradual loss of support derived from the original culture, combined with the initial inability to use the assets of the newly acquired culture, will cause stress and anxiety.

Gender differences were observed, with women reporting greater conflict over issues of dating and marriage than did men. This pattern is consistent with previous research on minority adolescents. Rumbaut (1996) found that girls reported more conflict with their immigrant parents than did boys. This was attributed to the "clash between restrictive parental standards for behavior and dating and the girls' increasing sense of and desire for individuality and independence from parental control in the transition to adulthood" (p. 163). Interestingly, the same pattern of more protective and restrictive parenting practices over girls than boys contributing to greater intergenerational conflict was observed among Italian immigrants in Australia (Rosenthal, 1984). Another contributing factor to the observed gender difference may be the higher rate of out marriage among Asian American women than men (Kitano, Chai, & Hatanoka, 1984; Lee & Yamanaka, 1990). Out marriage is a matter of great concern to many immigrant parents. The injunction against out marriage is often repeated from an early age with implied sanctions that would affect the individual and the family as a whole. Interestingly, for Japanese Americans, rates of out marriage appear to be unrelated to intergenerational conflict over dating and marriage issues because they have one of the highest rates of out marriage (Kitano et al., 1984) yet scored significantly lower than other ethnic groups in this study. Patterns of intermarriage, geographic and occupational integration, and political participation are reflective of this trend (Kitano & Daniels, 1995; Spickard, 1996). The acculturative stress associated with rapid rate of cultural change may contribute to greater intergenerational conflict for those who are low acculturated or bicultural. Connor (1974), in a study of three generations of Japanese Americans, found that the first-generation families had both higher levels of acculturative conflict and higher cohesion than subsequent generations. In the context of such radical change involved in the early adjustment period, parental anxieties and fears regarding loss of their children to the host culture may be heightened as they see their children acculturate rapidly. Many immigrant parents respond to these fears by becoming more rigid and

trying to adhere more strongly to traditional values at a time when those very values are being undermined by mainstream cultural values, particularly regarding matters of individuality and personal freedom. However, over time, as parents become more comfortable with the host culture, the contrast in degree of acculturation between the generations may lessen, leading to lower conflict.

Petrovsky (1986) described the reasons for conflict as "At the beginning of the adolescent period situation emerges which is fraught with possible contradictions if the adult still views the young as a child. On the one hand, this attitude impedes the educational process and the adolescent's development of his social maturity while, on the other hand, it contradicts the adolescent's notion of the degree of his own maturity and his claims to new rights. It is precisely this contradict that is the source of the conflicts among adult and adolescent, resulting from the divergence of their views about the nature of the rights and the measure to be accorded to the adolescent independence". He described all these for adolescents, but by the same analogue it may be extended for young who are still treated by old as child and leading more and more problems and contradictions between them.

In rigid social structures and in closed groups, the impact of conflict is likely to be quite different (Encyclopedia of the Social Sciences, 1982). The closer the group, the more intense are conflicts likely to be, that is, the more highly involved the groups. Such groups tend to inhibit the open acting out of hostility since they fear its disruptive effect. Closed groups tend to absorb the total personality of their members; they are jealous of members' affiliation with other groups and desire to monopolize their loyalty. In sum, conflict occurs in all human societies but varies in degree and forms of expression. In some societies verbal rather than physical aggression is more frequent, while in other societies more passive forms of expression may predominate. Some peoples inhibit aggression within the local community, only to wage war with surrounding groups. It is in this context that a study on intergeneration conflict, in an entirely tribal and developing society like Mizo, finds its own relevance for practice understanding of the conflict existing in the society. A brief introduction about the society (the cultural group) is appended to make the genesis of the present study more clear.

The Mizo society, even within a very short history of about 100 years, was entirely a rural and class-less community and very homogeneous group. The change of religion from Animism to Christianity, spread of education, political arousal and awareness, holding of property (which in the very short history was never of individuals one but of community) and its heritage, exposure to modern industrial/technological world have initiated the process of social stratification, at least in terms of urban and rural as rich and poor and as educated and uneducated and the like stratum in the whole society. These all issues, as the researchers assumes, have set in a process of change and adjustment problems of the people of various categories and have generated a paradox of conflict among the people.

The influxes of the various socializing agencies and their awareness have deteriorated the traditional systems and values seem to have generated a paradox of adjustment and coping of people between two systems: traditional and modern, and have added much towards the generation conflict among people of the various sections. While presenting all these, the scholar is not pretending that such a generation conflict did not existed in the society, but attempting to emphasize the need for psychological study to measure the extend of the intergeneration conflict resulting out of the various types of exposures to the community. To highlight these questions, three levels of **'Generation'** (adolescent and parent), **'Ecology'** (rural and urban) and **'Gender'** (male and female) are incorporated to mark out the differences existing amongst the various groups.

The changing patterns did not only affect the social structure and system of the society, but have also added towards the socialization and recognition of women status and rights. An overview of the status of women in the early Mizo Society (Chatterji, 1975) projected that females used to enjoy a lower status as compared to males. Though spread of education and new religion has certainly lifted the status of women in the society by the cultural structures and systems as also the practices seems to have hampered the interest of women even today in the developing Mizo society. However, while having a simple observation of males and females in the community one may easily infer those females are more competitive, accommodating and industrious as compared to males.

Here it deserved to mention that the minimizing tendency of the gap between the status and roles of males and females are observed in urban areas, whereas, the same in the rural environment (where the cultural practices and systems are still observed on the traditional line), the role of females are still observed far beyond equality. A study in depth would confirm these observational differences in terms of empirical findings.

The reviews of literature (as described in the preceding chapter) indicated age to be an important factor in affecting the individual's attitude towards different social issues. As the experience of the individual increases with the age and as with every new coming experience, certain perceptual factors get involves, it is not improper to think of certain changes in beliefs and attitudes of the individuals with increasing differentials in their age. Studies by Campbell et al., (1960), Mitra (1974), Tzeng Oliver and Dimit Mary (1974), Brunswick (1970), Steininger et al., (1974), Gangrade (1975), Sinha and Gangrade (1971), Sinha (1972) have emphasized this aspect in great details. It is on the same ideology that it was decided to study the effect of different ages on the attitudes of the individuals towards certain relevant social issues as well as on their value patterns, thus making the study an intergenerational. The rationale behind the selection of the two generation groups of subjects (adolescents and parents) was on the analogue of modernization to traditionalism, which may well be realized on simple survey and observation in the proposed area under investigation: the Mizo tribe.

In several studies attempts have been made to investigate intergeneration gap only in urban environment (Sinha, 1972; Mitra, 1974; Boshier, 1973; Biggs Donald, 1975). Investigation in rural areas has been relatively ignored, but there are some studies, which have emphasized that environment along with age, are also a relevant variable in affecting the generation gap (Reddy and Bhat, 1971; Gangrade, 1975; Tiwari, 1976; Mishra and Tiwari, 1980). In general, it has been suggested that the differences of opinions and attitudes between the two generations are more likely to occur in urban environment as compared to rural environment. It is because of these reasons that effects of urban and rural environments (the locations) were also taken into account in the present investigation while exploring the generation gap in attitudes and pattern of values.

Studies evince intergeneration gap only in the highly educated people (Sinha, 1972; Mitra, 1975), or the attitudinal differences existing between generations with regard to educational qualification (Brunswick, 1970; Tzeng and Dimit Mary, 1974; Joshi, 1971; Reddy and Bhat, 1971; Mishra and Tiwari, 1980), however, the studies are not equivocal. Here it may be mentioned that two options were available with the researcher, that is, to attack the existing controversy relating to the differences in the findings with regard to the educational level of the subjects; or to incorporate gender (sex) as the third variable as most of the studies could not include gender variable (who constitute almost 50% of the populations) due to the lack of supporting attitude for such investigations. The second option attracted much for investigation as males and females (in the proposed area of research: the Mizo tribes) are very free mixing and participate almost equally in their daily activities without any social taboo or prohibition. This inclusion of gender variable was also guided to elude the transition period of the society in terms of the differences in values patterns as well as the attitudes that may have accrued due to the sea changes observed in the traditional socio-cultural systems and practices of the cultural group.

Apart from the concern with the above-mentioned three independent variables, there were two more intentions in planning the study. One was the investigation of certain areas where the differences in attitudes of young and olds (adolescents and parents) were more likely to be reflected. The main areas which have usually been explored in different studies are *'marriage'* (Sinha, 1972; Sinha and Gangrade, 1971; Gangrade, 1975), *'family-structure'* (Sinha, 1972; Boshier, 1973; Gangrade, 1975; Sekher, 1971; Sinha and Gangrade, 1971), *'traditionalism'* (Sinha, 1972), *'religion'* (Gangrade, 1975; Sinha, 1972) *'dress and fashion'* (Sinha, 1972; Sinha and Gangrade, 1971), *'conservatism'* (Boshier, 1973; Staininger et al., 1974; Sinha, 1972), *'outlook on life', 'inter-racial tolerance', 'hostility and advocacy of violence'*, (Brunswick, 1970), *'national goal and political participations and educational and career aspirations'* (Sinha and Gangrade, 1971). Values different from their own (Kuczynski, Marshall & Shell, 1997) and resulting in the decrease of parents-children value similarity in plural situation (Knafo & Schwartz, 2001 Other social sciences like economics, political science, sociology and anthropology have been concerned with the analysis of population level changes. Recently They have

recognized that was not sufficient to deal social change and development, and shifted to the individual level changes, and its relation to the population level changes such changes have been identified and are broadly referred to as 'behavioral shifts' and 'acculturative stress' (Berry, 1980a). There are two paradigm available for social and cultural change and development (i) the acculturation process can be observed in the developing countries where varieties of developmental schemes designed by the local governments are directed towards the sections of the population that are undeveloped or underdeveloped and the phenomenon has been referred to as 'acculturation by design' (Berry, 1980a). There are some important carriers of such plan acculturation are education and urbanization and industrialization. The acculturation involves transformation of the primitive or original culture into new culture or carrying both original culture and the dominant other culture. The acculturating group on long-term contact with the external culture resulted in changes at the group level as well as at the individual level by changing individuals' identity, attitudes, values and behavioral norms through contact with different cultures over time (Berry, 1980; Berry, Trimble, & Olmedo, 1986). The acculturation process may involve unlearning of aspects of culture of origin, 'culture shedding' (Berry, 1992) accompanied by moderate 'culture conflict' when incompatible behaviors create difficulties for the individual.

Secondly, the outcome may involve greater conflict, and the individual my experience 'culture shock' (Oberg, 1960) or 'acculturative stress' (Berry, 1970; Berry, Kim, Minde & Mok, 1987) if the individual finds difficulty to change their repertoire. The source of the problems that arises is not cultural but intercultural, residing in the process of acculturation. Finally, when major difficulties are experienced with the changes in the cultural context beyond the individual's capacity to cope in terms of the magnitude, speed and some other aspects of the change, it is referred to as 'psychopathology' or 'mental disease' (Malzberg & Lee, 1956; Murphy, 1965) leading to serious psychological problems (Berry & Kim, 1988; Jayasuria et al., 1992).

A host of studies provided the indicative findings those individuals' adjustments to the process of acculturation lead some form of psychological conflict and social disintegration or intergeneration conflict. This type of conflict is referred to as "Acculturative stress" (Berry & Annis, 1974; Berry, Kim, Minde & Mock, 1987;

Mena, Padilla & Maldonado, 1987) that included a range of behaviors and experiences bearing different names such as 'psychopathology', 'identity confusion' (Wintrob & Sindell, 1972), feeling of 'marginality' (Berry, 1970), 'personal discomfort' (Cawte, Bianchi & Kiloh, 1968), lack of 'personality adjustment' (Chance, 1965), 'psychological adjustment' (Barger, 1977) with some of which can be 'pathological' (Thomas, 1995). These can lead to severe depression, anxiety, deviant behaviors, adjustment disorders, psychosomatic symptoms, and substance abuse (Berry, 1986; Thomas, 1995). And that the extent to which acculturative stress affects individuals' mental health depends upon a variety of group and individual characteristics (Berry, 1990).

Acculturation enhances positive or negative outcomes largely depends on several factors that moderate the relationships between acculturation and stress, including psychological characteristics of the individual, demographic and social factors, modes of acculturation, and the social factors of the host culture (Berry, 1990). The researchers working in the field of interpersonal relationships revealed the problems common to individual in general and particularly to individual in plural society. Such individual were engaged in acculturation process experiences behavioral changes culminating to the long-term adaptation, the relatively stable changes that take place in an individual or the group in response to environmental demands. Adaptation does not necessarily require the individuals' adjustment to the environment, but may involve resistance to change, attempts to change the environment or decision to move away from the situation altogether. The long-term adaptation to acculturation if highly variable from well to poorly adapted, and some individuals can manage their new lives very well while others are unable to carry on in the new society.

Adaptation is multifaceted and the distinction between psychological and sociocultural adaptation has been put forwarded and validated (Searle & Ward, 1990; Ward 1996). Psychological adaptation involves the psychological and physical well being that initially increases after contact and decreases with time. Good psychological adaptation is predicted by personality variables, life change events and social support. Sociocultural adaptation is predictable from cultural knowledge; degree of contact and intergroup attitudes and it involves the extent to which the

individual is able to maintain daily life in the new cultural context. Ward (1996) stated that sociocultural adaptation shows typical linear improvement with time and developed an index for the measurement of individual's sociocultural adaptability, Sociocultural Adaptation Scale. The Socio-cultural Adaptation Scale (Ward, & Kennedy, 1999) consisted of 29-items self-report measures to be rated on a five-point scale of perceived difficulty. Aycan and Berry (1996) suggested the third aspect of adaptation referred to as economic adaptation predictable from the migration motivation, perception of relative deprivation and status loss on first entry into the world of work while the former two are predictable from successful pursuit of acculturation strategy, and minimal cultural distance (Ward, 1996).

The *Self-Categorization Theory* (Turner, 1987; Turner, Hogg, Oakes, Reicher, & Wetherell, 1987) discussed that the personal identity which is a well-formed sense of his or her own identity as distinct from his or her social organization, and social identity as an individual's concept of the self and the individual's estimation of his or her personal impact in a given social role within a particular cultural relationship. He further expanded into three levels of self-categorization in relation to one's human identity, social identity and personal identity.

The *Social Identity Theory* (Tajfel, 1978, 1981; Tajfel, & Turner, 1986) proposed additional identity - collective identity to assess collectivistic featuresCollective identity is defined in terms of a subjective claims or acceptance by a person (Deaux, 1996) and particular social category does not become a collective identity unless it is personally acknowledged as self defining by the person (Ashmore, Deaux, & McLaughlin-Volpe, 2004). Cheek & Busch (1982) reported social identity to be positively correlated with measures of public self-consciousness, sociability, altruistic selves and extraversion subscale of personality and personal identity to be positively correlated with private

The central assumption common to theories pertaining to attitude is that people's evaluation of object is stable across time, context and form of assessment (Petty & Krosnick, 1995). However, empirical evidence are accumulating that support the notion that people can hold multiple attitudes towards a given objects across time (Richard, Van der Pligt & De Vries, 1996a; Richard, et al., 1996b; Van der Pligt, Zeelenberg, Van Dijk, De Vries & Richard, 1998), context (McConnell, Leibold &

Sherman, 1997) and form of assessment (Chaiken, Pomerantz & Giner-Sorolla, 1995; Prislin, Wood & Pool, 1998). The dual-mode processing models of persuasion are based on the notion that the determinants and processes of attitude change depend on the mentioned motivation of the individuals and ability to process issue-relevant information.

The supporter of the social identity theory suggested that group exerts influence in a unique manner, referred to as referent informational influence (Turner, 1982, 1991). Pool and colleague (Pool, Wood & Leck, 1998) demonstrated that people maintain favourable self-view by shifting their attitudes to align with positively valued groups and deviate from the negative ones. Thus, attitude is conceived to have cognitive, affective and behavioral components that involve feelings and emotion, beliefs and action. These components has a single referent and their confluence, attitude may be organized into consistent and coherent structures known as 'value systems'. Kluckhohn (1951, 1956) developed the analytical scheme that represents the cultural relativist view that human populations vary widely in their cultural values and moral outlook.. Kluckhohn and Strotbeck (1961) study the value orientations of five different cultures based on the universal value of the systematic approach, and reported that the study confirm the within-culture regularities and between-culture differences and that it is possible to study the value orientations of culture through the testing of individuals that is appropriate mainly for peasant population. Values were seen as the result of early socialization and element of behavior, and not as the antecedents of behavior. Socialization of children imparting cultural norms is through - parents and siblings (family) teaching, age-mate, and as culture 'carrier' or 'transmitter" of value. Parents want their children to hold the same value and parents' value values correlate highly with their socialization values (Whitbeck & Gecas, 1988). This is mainly due to the fact that children must identify to the values that their parents endorse, and must accept the values as their own (Grusec & Goodnow, 1994), and value transmission can succeed or fail at either of the step in the process (Knafo & Schwartz, 2001). Several researches support that children adopted the prevailing values more than their parents do (Feathers, 1975; Georgas, Berry, Shaw, Christakopoulou & Milonas, 1996) and children are likely to receive competing messages from the parents and from the environment (Szapocznik & Kurtinez, 1993). The transmission and socialization of culture norm, value are very

complicated and always faced many complications leading to children-parent conflict; when adolescent in plural situation are often in conflict with their parents over values (Pettys & Balgopal, 1998; Szapocznik & Kurtinez, 1993), immigrant children are more similar in value patterns to their nonimmigrant peers as compared to that of their parents (Cashmore & Goodnow, 1985; Phinney, Ong & Madden, 2000), and in extreme cases children reported receiving contradictory and confusing messages from the parents (Mirsky & Prawer, 1992). A further complication may occur due to lack of cultural competence in plural societies (Feather, 1975; LaFromboise et al., 1993; Roccas & Sangiv, 1998), when parents in plural society's advice their children to hold values different from their own (Kuczynski, Marshall & Shell, 1997) and resulting in the decrease of parents-children value similarity in plural situation (Knafo & Schwartz, 2001) in serious case leading to agitation, forming gang, insurgency or even war at wider level of conflict.

It is worthwhile to mention here that out of all the areas reported above, it is only in somewhere the generation gap exists to an appreciable degree and the researcher findings unanimously agree with each other. But in other areas, the situation is not very clear-cut and there are several studies, which report in those areas the generation gap to be a superficial issue. On the basis of these controversial reports as also the non-availability of suitable test instruments for the cultural group under study, it was decided to employ *Collectivistic and Individualistic Attitudes and Value Scale (CIAV, Chan, 1994)* to measure the attitudes and values for both collectivists and individualists. The *Attitude Scale* consists of 13 - items; out of which 6 (six) were designed for *collectivistic attitude* (CA) and 7 (seven) were designed to measure *individualistic value* (IV) to be rated on 5 - point scale, and the *Value Scale* consists of 13 – items; 6 (six) of which are designed for *collectivistic value* (CV) and 7(seven) are designed to measure *individualistic value* (IV).

The individual in the plural society may in a position of learning new language, social norms and cultural expectations and are forced with difficulties pertaining to interpersonal problems being in the process of acculturation (Ryder et. al., 2000). *Inventory of Interpersonal Problems – Circumplex* Version *(Alden, Wiggins, & Pincus, 1991)*, the 64 items scales was employed to measure tendencies to experience specific interpersonal difficulties along four-response option of

representing increasing symptom severity, level of the interpersonal problems by using this scale was used to measures the level of Intergeneration conflict in this study.

The content of parent–child interactions is often used to predict problem behaviors in early childhood. There is a general agreement that interactions characterized as mutually hostile, harsh, permissive, or over controlling contribute to a wide spectrum of child psychopathologies. The researcher use **flexibility** and **rigidity** interchangeably as opposing poles of the same dimension, parent–child dyads. Until recently, structural analyses of family patterns were largely inaccessible because of the dearth of methodologies appropriate for analyses (Granic & Hollenstein, 2003; Hinshaw, 2002; Richters, 1997; Sameroff & Chandler, 1975). The present study addresses this gap by resurrecting the concept by employing ***Rigidity-Flexibility Scale (RFS)*** to examine the parent–child interactions. The scale consists of 39 true or false items. The subjects with the score above 75 percent and below 25 percent are respectively referred to as the **high rigidity** and **low rigidity**. The characteristically low scores on Rigidity Scale are indicative of flexibility trait of personality.

Taken all together, the **primary objective** of the present study was to discern the extent and differential effects of **generation** (adolescents and parents), **ecology** (urban and rural), and **gender** (male and female) variables on value patterns and attitudinal differences across the samples as the measures of intergeneration conflict (gap) existing in the cultural group. This was guided on the analogue that under the stable or static social conditions, the individual's acquire some sort of conflicting value tendencies and under conditions of social change or personal adaptation to a new culture, and this kind of stress is especially common.

The process of cultural change is influenced by historical circumstances, probability and human agency (Linton, 1936). Migration or immigration leading to intercultural interactions initially may have disproportionate impact. Subsequently, differing appraisal of the preexisting norms emerges and people change with the changes in culture, and strong culture assimilate or accommodate new cultures (Park, 1928; Sherif & Sherif, 1956). Ward (1996) stated the socio-cultural adaptation shows typical linear improvement with time and developed an index for the measurement of

individual's socio-cultural adaptability, *Socio-Cultural Adaptation Scale*. Though the tribal community (Mizo society) enjoys constitutional protection to preserve and maintain their cultural identity and prestige they are having problems on socio-cultural adaptation due to acculturation. The researcher employed the 29-items ***Socio-Cultural Adaptation Scale (Ward, & Kennedy, 1999)*** to measure problems related to socio-cultural adaptation.

At the level of individual behavior, a number of psychological variables are important, that is, the internal and external antecedents. Among the external antecedents are behaviors and beliefs brought by educators, missionaries, traders, and colonial officials; and among the internal antecedents are such psychological features as attitudes toward change, achievement orientation, and other personality characteristics. Finally, among the consequents, two classes of behaviors are apparent: (i) behavioral shifts – the change in behaviors toward new norms; and (ii) acculturation stress – the disorganization or even disintegration of behavior that often (but not inevitable) accompanies social and cultural change (Berry, 1980). Of course, these behavioral antecedents and/or consequents deserve referral with special reference to social and cultural change and development, however, as the pertinent social problems incorporated to trap attitudinal differences seldom mention changing systems and practices requires some clarification that would make the objectives as well as the findings of the study lucid. The observed attitudinal differences across the sample of 'Generation', and 'Gender' variables would be coloured to be the manifestations of socio-cultural change and development, however, the objectives of the study would be assumed to have been achieved if 'Generation' difference becomes apparent, and if this variable assumes relative dominance over the other variables of interest of the study; it is certainly empirical foundation sufficient enough to elude intergeneration gap (conflict) for which the study is carefully designed.

Finally, to address to the target research problem, two differing levels of 'conflict' (low and high) shall be incorporated as the independent variable. A psychological measure designed to address to the above mentioned problem should be constructed for adolescents' perception of the parents and the parents' perception of their children. Taken all together, the present study incorporates three main variables of two **'Generation'** groups (adolescent and parent), two **' Ecology'** (urban and

rural), and two **'Gender'** (male and female) to highlight intergeneration conflict in Mizo society.

Hypotheses:

Based on general findings as also the observations in the field, it is hypothesized that: (i) Adolescents will exhibit greater indices of Interpersonal Problems (conflict) as compared to parents. (ii) The urban subjects will exhibit greater indices of Interpersonal Problems (conflict) as compared to rural subjects. (iii) Females will show greater indices of Interpersonal Problems (conflict) as compared to males. (iv) Higher Collectivistic Attitudes in the subject with 'low' Interpersonal Problems as compared to 'high' Interpersonal Problems (conflict) and the reverse for the Individualistic Attitudes. (v) Higher Collectivistic Values in the subjects with 'low' Interpersonal Problems as compared to 'high' Interpersonal Problems (conflict) and the reverse for the Individualistic Values. (vi) Higher Socio-cultural Adaptability with 'high' Interpersonal Problems as compared to 'low' Interpersonal Problems (conflict), and (vii) Higher Rigidity in the subjects with 'low' Interpersonal Problems as compared to 'high' Interpersonal Problems (conflict) and the reverse for the Flexibility.

The above stated hypotheses (v-vii) are tenable to be tested for both the 'low' and 'high' intergeneration conflict of the adolescent and parents. The methods and procedure adopted for the conduct of the study are outlined hereafter under methods and procedures.

Sample:

The study incorporated multistage sampling procedure. Keeping in view the objectives of the study, 320 subjects were randomly selected for the conduct of the study. Firstly, the subjects from two different **'Generation'** (adolescents and their parents), with two different **'Ecology'** (rural and urban) of either of the two **'Gender'** (male and female) were listed. At this stage of the sampling procedure, at least 40 (forty) subjects for each of the 8 (eight) independent groups were included, and in the final count, 40 subjects each of the list were randomly picked from various parts of Mizoram to constitute the final samples of the study.

Thus, half of the subjects referred to as **'rural'** were randomly selected from the rural areas of Kolasib district, Lunglei district, Champhai district and Lawngtlai district with equal number of males and females of adolescents having age range 13-19 years and their parents havaing age range between 40-50 years, that is, 40 each. The other half of the subjects referred to as **'urban'** were drown from Aizawl city with equal number of males and females of adolescents and parents as did for rural subjects.

While preparing the list of the subjects for the various groups and to ascertain the representative-ness of the groups, a number of extraneous variables like educational qualification; socio-economic status and profession were very carefully listed. At this stage of the sampling procedure very strict attention was paid to assume equal proportion of the subjects from each of the stratum of the population and if, under the circumstances, and to matched / equated the various groups, systematic randomization was employed. More precisely, it may be mentioned that subjects of equal educational, professional and socio-economic status were sampled under various groups.

Experimental Design:

The present study titled *"Intergeneration Conflict in Mizo Society : A Psychological Analysis"* aims at a designed to investigate into the differential influence of **'Generation'**, **'Ecology'** and **'Gender'** on the changing attitudes, value, interpersonal problems, socio-cultural adaptability, rigidity and flexibility in Mizo society. For this purpose, the **'Generation'** variable is manipulated at two levels as

adolescent and **parent**, and **'Ecology'** as **rural** and **urban**, and **'Gender'** as **male** and **female**.

The rationale behind the selection of the second variable, that is, the ecological /environmental settings (ecological backgrounds) as rural and urban were considered and manipulated on the analogue as follows: the entire Mizo society followed a nomadic life style and pattern, which is, fishing, hunting and moving from one place to another was the basic characteristics. On the whole, the community was limited in movements and had limited interaction between the tribes and sub-tribes of distant places, which perhaps generated the community, based life style.

Within a very short history of about hundred years since 1894, sea changes in the life style of people, and in the socio-cultural systems and practices were marked with the advent of Christian Missionaries (January, 1894) and introduction of alphabet (April, 1894). The first School was established in the year 1896 and gradually the educational systems reached at a stage where literacy rate of the State at present (88.80%) is the second highest in Indian Union (2001 Census).

The advent of Christian Missionaries, change of religion from animism to Christianity, introduction of alphabet and fast spread of education, exposure to the modern technological world and interaction of people with other recessive and/or dominant cultural groups did not only brought changes in the life style of the people but also brought changes in the value systems and practices of the society. These marked changes (as the researcher perceives) has thrown the entire community into a state of conflict where youngsters are seen on most of the occasions contradicting the norms and values of the traditional society. The persuasion of olds for protection and retention of the traditional cultural practices, on the one hand, and violation of the systems by youngsters in the existing system, on the other, gives foundation for the study on intergeneration conflict in rural (where traditional systems and practices are still assumed to be protected) and urban samples. Added to these is the urbanization without industrialization, which perhaps is the most drastic change. In this regard, it is worthwhile to mention that the entire Mizoram was a rural sector, and the change of shifting settlement patterns to permanent settlement pattern, fast and rapid urbanization, segregation of the society as educated/uneducated, low and high educational levels, rich and poor, rural/urban are well realized while moving across

the length and the breath of the State. Though it is referred that the Mizo society is a classless society but on the realizations of the above noted dimensions, the researcher plead to refer these changes as stratification of the society and provides foundations for classification of the population as rural and urban. The personal experiences and observations (as the researcher himself is a member of the society) prompts to state further that a sense of deprivation and disadvantages are being expressed/realized by rural people as compared to urban people, hence intergeneration conflict between the populations of the two specified environmental settings (the ecological backgrounds), the rural and urban, are very much expected on the measures of the study.

An overview of the status of women in the traditional Mizo society (Thanga, 1978) indicates that they used to enjoy a lower status as compared to males. Though spread of education and new religion has certainly lifted the status of women, but the cultural systems and practices seem to hamper the interests of women even today in the fast developing and changing society. However, while having an observation of the routine activities and pursuits of men and women, one would easily infer that females are more competitive, accommodating and industrious than males. In this regard, it may be mentioned that the minimizing tendency of the gap between the status and roles of males and females are noticeable in the urban areas, whereas the same in the rural areas, whereas the same in the rural areas (where the cultural systems and practices are still observed on the traditional line), the role of females are still observed to be far beyond equality. These observational inferences with regard to the role and status of males and females, and their recognitions made desirable for selection and manipulation of gender as the third variable in the experimental design for empirical validation.

A combination of all the three independent variables of **'Generation'** (at two levels), **'Ecology'** (at two levels), and **'Gender'** (at two levels) give rise to the formation of 8 (at two levels) were included under the main cell of the design for the conduct of the study. These overall considerations projected 2 x 2 x 2 (2 generation x 2 location x 2 gender) factorial designs, the sample characteristics may diagrammatically be presented as follows:

GENDER

Male   Female

LOCATION { Rural
              Urban

GENERATION { Adolescent

                Parent
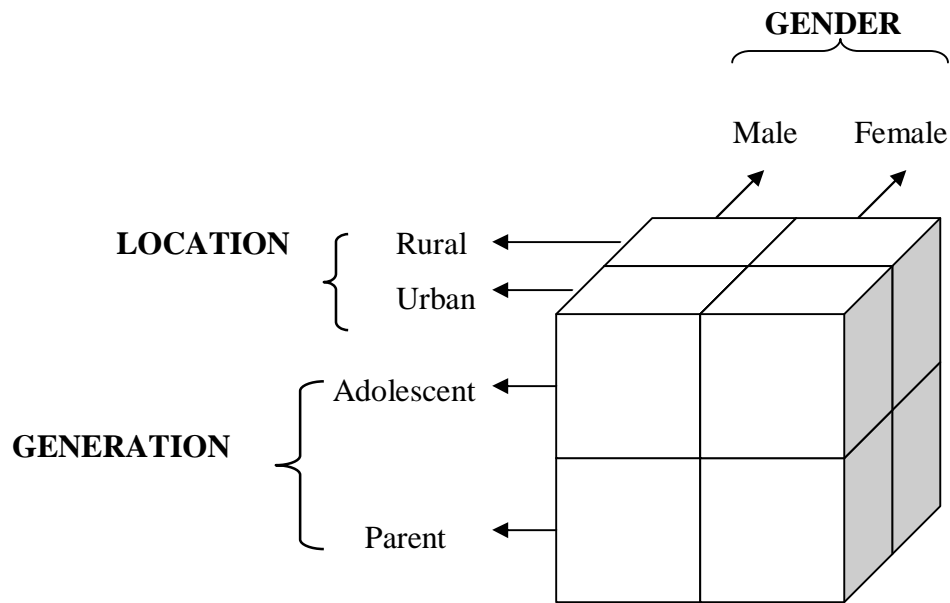
Figure : The proposed 2 x 2 x 2 factorial designs for the conduct of the study.

Test Materials:

To meet the objectives of the present study on generation conflict in Mizo Society, the following psychological measures were incorporated: (i) Collectivistic and Individualistic Attitudes and Values Scale (CIAV; Chan, 1994), (ii) Inventory of Interpersonal Problems – Circumplex (IIP-C; Alden, Wiggin, Pincus, 1991), (iii) Socio-cultural Adaptation Scale (SCA; Ward & Kennedy, 1999) and (iv) Rigidity – Flexibility Scale (RFS; Ansari & Bhargava, 1958) were originally in English and translated into Mizo language, and tried out on a small sample to elucidate the relevance of the test items on the basis of the results of the pilot study, some items were excluded looking into the relevance of the cultural group under study.

In addition, the intergeneration measures designed for the conduct of the study were incorporated. The included items were subjected to appropriate statistical analyses for working out the reliability of the test scores and shown substantial reliability, and the final questionnaire was administered for obtaining data as per designed.

(i) Collectivistic and Individualistic Attitudes and Values Scale (CIAV; Chan, 1994): This is a 26 – items test scale measuring values and attitudes for collectivistic

and individualistic dimensions. The *Attitudes Scale* consists of 13 – items; 6 (six) of which are designed for **collectivistic attitude** (CA) and 7 (seven) are designed to measure **individualistic attitude** (IA) to be rate on 5 – point scale ranging from disagree (1) to agree (5), and the *Values Scale* consists of 13 – items; 6 (six) of which are designed for **collectivistic value** (CV) and 7 (seven) are designed to measure **individualistic value** (IV) and both are to be rated for the extent to which they constitute highly a 'guiding principle in my life' on 5 – points scale ranging from not important (1) to supreme important (5). A higher sub-scale score indicated higher attitudes and values on either or both individualism and collectivism dimension, and the scale was employed to discriminate attitudinal and value differences among the groups under comparision. A specimen copy of the CIAV may be seen at Appendix-II.

(ii)   Inventory of Interpersonal Problems – Circumplex Version (IIP-C; Alden, Wiggins, & Pincus, 1991) :   The IIP-C is 64 items scales designed to measure tendencies to experience specific **interpersonal problems**. Each item is to be responded on either of no symptoms (*'Not At All'*) and increasing symptoms severity (*'A Little Bit', 'Moderately', 'Quite A Bit'* and *'Extremely'*). The total score on the scale reveal the overall index of interpersonal dysfunction: higher overall score on the scale indicated that the subject experience interpersonal difficulties. The higher Interpersonal Problems were treated as higher inter generation conflict in this study. A specimen copy of the IIP-C may be seen at Appendix – III.

(iii)   Socio-Cultural Adaptation Scale (SCA; Ward, & Kennedy, 1999): The Socio-Cultural Adaptation Scale is 29 – items self-report measures of perceived socio-cultural problems. Each item is to be rated on a five – point scale from no difficulty (1) to extreme difficulty (5). Thus, higher score for the scale indicated increased perceived socio-cultural problems. A specimen copy of the SCA may be seen at Appendix – IV.

(iv)   Rigidity-Flexibility Scale (RFS; Ansari & Bhargava, 1958) : The Rigidity-Flexibility Scale consists of 39 'true' or 'false' items. The subjects with the scores above 75 percent and below 25 percent are respectively referred to as the High Rigidity and Low Rigidity. The test items also measures Constriction and Inhibition

(3 items), Intolerance of Disorder and Ambiguity (7 items), Conservation (6 items), Obsessional and Perseverative tendency (5 items), Social Introversion (10 items), and Anxiety and Guilt (5 items). The characteristically low scores on Rigidity Scale are indicative of flexibility trait of personality. A specimen copy of the Rigidity-Flexibility Scale may be seen at Appendix –V.

Procedure:

The subjects were tested by using - (a) Collectivistic and Individualistic Attitudes and Values Scale (CIAV; Chan, 1994), (b) Inventory of Interpersonal Problems – Circumplex (IIP-C; Alden, Wiggin, Pincus, 1991), (c) Socio-cultural Adaptation Scale (SCA; Ward & Kennedy, 1999) and (d) Rigidity – Flexibility Scale (RFS; Ansari & Bhargava, 1958).

The **'rural'** and **'urban'** subjects were tested in classroom settings in the presence of the researcher with 40 – 50 subjects of either gender in each group. The researcher describes the purpose of the study, distributes the questionnaires and carefully instructed the subjects to complete the whole questions. The researcher himself travels to various rural areas to collect the data of the rural youths (adolescents) and parents.

Statistical Analyses:

At first, the psychometric adequacy of the psychological measures of: (i) Collectivistic and Individualistic Attitudes and Values Scale (CIAV: Chan, 1994), (ii) Interpersonal Problems Inventory – Circumplex (IIP-C: Alden, Wiggin, Pincus, 1991), (iii) Socio-cultural Adaptation Scale (SCA: Ward & Kennedy, 1999) and (iv) Rigidity-Flexibility Scale (RFS: Ansari & Bhargava, 1958) were ascertained by computing the item-total coefficient of correlation, reliability of the test to determine further analysis. The Coefficient of Alpha and the Spearman-Brown reliability were computed to determine the applicability of the behavioural measure for the present population under study.

Secondly, the descriptive statistics such as mean, standard deviation, range etc. of the obtained scores on the psychological measures were computed. Analyses with a view to ascertain the normality of variance and to certify the assumption of parametric statistical methods were incorporated with desirable transformation; Analysis of

variance for three way classification of variables and post analysis of variance multiple comparisons to mark out the independent and conjoint effects of the independent variables on the dependent variable(s) were computerized.

Thirdly, the relationships (correlation statistics) between the scales/sub-scales of the behavioral measures were computerized for the whole samples to discern the systematic relationship between two variables that are associated or covary and the aim was to show that levels of association between them. Correlational approaches detect associations between variables and on the basis of their association appropriate statistical analysis can be decided for further analysis.

Fourthly, an attempted was made to screen the data for the parametric assumptions such as normality of distribution linearity, multicolinearity, homogeneity of variance for the three-way classification of variables of 'Generation', 'Ecology', and 'Gender' on the behavioural measures was computed to provide empirical bases to test the proposed hypotheses for understanding of the existence of intergeneration conflict in Mizo Society. Based on the nature of the data, the factor analysis, multiple regression or any other appropriate statistical analyses were attempted to display the objectives of the study.

The results and discussion were presented in the preceding Chapter-IV.

The present study was attempted with three main independent variables of (i) two 'Generations' (adolescents and their parents), (ii) the 'Ecology' (rural and urban); and, (iii) the 'Gender' (male and female) to elucidate the independent and conjoint effects of the main variables on attitudes and values, interpersonal problems, socio-cultural adaptation, and rigidity and flexibility (as a measure of intergeneration conflict) in Mizo society.

The subject–wise scores on the specific items of the behavioral measures of: (i) Collectivistic and Individualistic Attitudes and Values Scale (CIAV: Chan, 1994), (ii) Inventory of Interpersonal Problems – Circumplex (IIP-C: Alden, Wiggin, Pincus, 1991), (iii) Socio-cultural Adaptation Scale (SCA: Ward & Kennedy, 1999), and (iv) Rigidity – Flexibility Scale (RFS: Ansari & Bhargava, 1958) were separately prepared for adolescent and parent, rural and urban, male and female, and for the whole samples. The response endorsements were also dissected on age, marital status and educational qualification for measurement purposes in the project population of the subjects (the Mizo tribal group) under study.

Psychometric Properties of the Behavioral Measures

The response matrix on measures of (i) Collectivistic and Individualistic Attitudes and Values Scale (CIAV: Chan, 1994), (ii) Inventory of Interpersonal Problems – Circumplex (IIP-C: Alden, Wiggin, Pincus, 1991), (iii) Socio-cultural Adaptation Scale (SCA: Ward & Kennedy, 1999) and (iv) Rigidity – Flexibility Scale (RFS: Ansari & Bhargava, 1958) were prepared and the psychometric adequacies for each behavioral measure were ascertained. The analysis of psychometric adequacy of the behavioral measures included: (i) item-total coefficient of correlation (and the relationship between specific items of sub-scale of each measure as an index of internal consistency), (ii) reliability coefficient (Cronbach alpha and split-half), and (iii) predictive validity by highlighting 'Generation' differences (adolescents and parents) as well as 'Ecological' (rural and urban) along with 'Gender' differences (males versus females) on each scale/sub-scale of the behavioral measures.

Here it may be mentioned that the test scales are in English and the people of the terrain- the Mizo – are not well versed in English, hence the tests were translated

in Mizo by the researcher in order to ensure context equivalence of the tests. Be it is, this raises very serious theoretical and methodological problem. Those psychological test instruments of proven psychometric adequacy for a given population if transported (and employed) in a new cultural milieu would not yield the identical psychometric properties. Even more serious would be that the test items neither suit nor fit in comprehension of the new population. Thus in relevance to the theoretical and methodological consideration of the psychological test instruments in culture-specific and/or cross-cultural perspectives, the standardization of the tests of: (i) Collectivistic and Individualistic Attitudes and Values Scale (CIAV: Chan, 1994), (ii) Inventory of Interpersonal Problems – Circumplex (IIP-C: Alden, Wiggin, Pincus, 1991), (iii) Socio-cultural Adaptation Scale (SCA: Ward & Kennedy, 1999) were was taken up in the same population (Varte, 2005), and employed for the measurement purposes in the present study. (iv) Rigidity – Flexibility Scale (RFS: Ansari & Bhargava, 1958) was also administered to small samples as pilot study (Varte, 2005 in the same population) and found trustworthiness of the test for the present study.

The preliminary psychometric analyses over the level of analyses for each of the specific items and scales/subscales were determined with the objectives to ensure further statistical analyses, and the results were presented in Tables - 1 to 6.

Table -1 : Mean, SD, values, range of item, variance, no. of items, Cronbach alpha and Spearman Brown Coefficient (internal consistency and item validity) of the Scales/Subscales of the behavioral measures (CIAV, IIP-C, SCA, and RFS) for rural samples.

Source of Variance	Cronbach Alpha (CA)	Range of corrected Item –total correlation (RIT)	Spearman-Brown Coeffi-cient (SBC)	Scale Statistics			
				Mean	Std. Deviation	Variance	No. of Items
Individualistic Attitude (IA)	.74	.15 - .64	.87	17.72	3.61	12.99	7
Collectivistic Attitude (CA)	.86	.51 - 77	.90	18.77	5.99	35.87	6
Individualistic Value (IV)	.70	.10 - .68	.79	17.52	3.42	11.65	7
Collectivistic Value (CV)	.77	.25 - .70	.81	20.77	5.42	29.31	6
Inventory of Interpersonal Problems Circumplex (IIPC)	.95	.01 - .75	.93	155.03	28.24	797.64	64
Socio-cultural Adaptation Scale (SCA)	.84	.20 - .51	.76	66.36	13.03	169.67	29
Constriction and Inhibition (CI)	.77	.56 - .69	.75	.85	1.12	1.25	3
Obsessional and Perseverative Tendency (OPT)	.69	.35 - .55	.71	1.34	1.48	2.18	5
Anxiety and Guilt (AG)	.71	.22 - .63	.81	1.17	1.45	2.09	5
Conservatism (CON)	.72	.28 - .63	.54	1.69	1.64	2.66	6
Intolerance of Disorder and Ambiguity (IDA)	.66	.10 - .56	.50	1.51	1.65	2.73	7
Social Introversion (SI)	.75	.09 - .53	.68	3.56	2.89	8.34	13

Table -2 : Mean, SD, values, range of item, variance, no. of items, Cronbach alpha and Spearman Brown Coefficient (internal consistency and item validity) of the Scales/Subscales of the behavioral measures (CIAV, IIP-C, SCA, and RFS) for Urban samples.

Source of Variance	Cronbach Alpha (CA)	Range of Corrected Item -total correlation (RIT)	Spearman-Brown Coefficient (SBC)	Scale Statistics			
				Mean	Std. Deviation	Variance	No.of Items
Individualistic Attitude (IA)	.73	.23 - .63	.84	19.98	3.88	15.03	7
Collectivistic Attitude (CA)	.76	.04 - .73	.79	18.53	4.32	18.65	6
Individualistic Value (IV)	.76	.17 - .62	.86	19.38	3.87	15.03	7
Collectivistic Value (CV)	.82	.05 - .87	.85	17.71	4.66	21.62	6
Inventory of Interpersonal Problems Circumplex (IIPC)	.93	.03 - .55	.93	167.79	21.76	473.68	64
Socio-cultural Adaptation Scale (SCA)	.81	.13 - .46	.70	67.09	11.83	139.75	29
Constriction and Inhibition (CI)	.82	.59 - 72	.85	.67	1.07	1.14	3
Obsessional and Perseverative Tendency (OPT)	.68	.32 - .60	.72	1.15	1.40	1.95	5
Anxiety and Guilt (AG)	.60	.24 - .52	.59	1.12	1.29	1.67	5
Conservatism (CON)	.72	.28 - .63	.54	1.37	1.64	2.66	6
Intolerance of Disorder and Ambiguity (IDA)	.62	.24 - 43	.59	1.90	1.72	2.94	7
Social Introversion (SI)	.80	.28 - .58	.79	2.90	2.96	8.73	13

Table –3 : Mean, SD, values, range of item, variance, no of items, Cronbach alpha and Spearman Brown Coefficient (internal consistency and item validity) of the scales/subscales of the behavioral measures (CIAV, IIP-C, SCA, and RFS) for male samples.

Source of Variance	Cronbach Alpha (CA)	Range of corrected Item -total correlation (RIT)	Spearman-Brown Coeffi-ciant (SBC)	Scale Statistics			
				Mean	Std. Deviation	Variance	No.of Items
Individualistic Attitude (IA)	.76	.12 - .76	.82	18.38	3.81	14.49	7
Collectivistic Attitude (CA)	.85	.30 - .86	.85	19.07	5.47	29.87	6
Individualistic Value (IV)	.77	.18 - .69	.83	18.23	3.61	13.02	7
Collectivistic Value (CV)	.79	.14 - .78	.83	19.68	5.52	30.45	6
Inventory of Interpersonal Problems Circumplex (IIPC)	.93	.23 - .71	.92	159.38	25.77	663.86	64
Socio-cultural Adaptation Scale (SCA)	.83	.12 - .48	.73	66.96	12.29	150.99	29
Constriction and Inhibition (CI)	.78	.54 - .67	.81	.73	1.07	1.15	3
Obsessional and Perseverative Tendency (OPT)	.74	.40 - .59	.77	1.30	1.53	2.35	5
Anxiety and Guilt (AG)	.75	.18 - .68	.75	1.06	1.45	2.09	5
Conservatism (CON)	.74	.31 - .69	.68	1.48	1.70	2.91	6
Intolerance of Disorder and Ambiguity (IDA)	.68	.22 - .53	.63	1.78	1.79	3.19	7
Social Introversion(SI)	.75	.16.58	.74	3.07	2.79	7.73	13

Table - 4 : Mean, SD, values, range of item, variance, no. of items, Cronbach alpha and Spearman Brown Coefficient (internal consistency and item validity) of the Scales/Subscales of the behavioral measures (CIAV, IIP-C, CIAV and RFS) for female samples.

Source of Variance	Cronbach Alpha (CA)	Range of corrected Item –total correlation (RIT)	Spearman-Brown Coeffi-ciant (SBC)	Scale Statistics			
				Mean	Std. Deviation	Variance	No. of Items
Individualistic Attitude (IA)	.76	.17 - .65	.90	19.32	3.96	15.67	7
Collectivistic Attitude (CA)	.80	.43 - .69	.88	18.23	4.94	24.33	6
Individualistic Value (IV)	.73	.17 - .67	.83	18.67	3.92	15.30	7
Collectivistic Value (CV)	.82	.35 - .84	.83	18.81	4.99	24.81	6
Inventory of Interpersonal Problems Circumplex (IIPC)	.94	.12 - .65	.92	163.43	26.10	681.05	64
Socio-cultural Adaptation Scale (SCA)	.83	.16 - .51	.74	66.49	12.60	158.58	29
Constriction and Inhibition (CI)	.81	.62 - .75	.77	.78	1.12	1.26	3
Obsessional and Perseverative Tendency (OPT)	.62	.27 - .52	.65	1.18	1.34	1.79	5
Anxiety and Guilt (AG)	.55	.18 - .47	.66	1.22	1.28	1.64	5
Conservatism (CONS)	.63	.23 - .47	.48	1.58	1.57	2.47	6
Intolerance of Disorder and Ambiguity (IDA)	.59	.17 - .51	.45	1.63	1.59	2.54	7
Social Introversion (SI)	.80	.22 - .66	.73	3.39	3.08	9.50	13

Table - 5 : Mean, SD, values, range of item, variance, no. of items, Cronbach alpha and Spearman Brown Coefficient (internal consistency and item validity) of the scales/subscales of the behavioral measures (CIAV, IIP-C, SCA and RF) for parent samples.

Source of Variance	Cronbach Alpha (CA)	Range of Corrected Item –total correlation (RIT)	Spearman-Brown Coefficient (SBC)	Scale Statistics			
				Mean	Std. Deviation	Variance	No.of Items
Individualistic Attitude (IA)	.72	.12 - .71	.86	17.30	3.58	12.78	7
Collectivistic Attitude (CA)	.78	.31 - .63	.81	20.91	5.16	26.58	6
Individualistic Value (IV)	.72	.09 - .68	.83	17.25	3.48	12.11	7
Collectivistic Value (CV)	.74	.37 - .61	.82	21.22	4.81	23.07	6
Inventory of Interpersonal Problems Circumplex (IIPC)	.84	.05 - .45	.85	145.58	14.83	220.02	64
Socio-cultural Adaptation Scale (SCA)	.79	.05 - .52	.61	66.35	10.88	118.33	29
Constriction and Inhibition(CI)	.78	.58 - .69	.77	.89	1.15	1.32	3
Obsessional and Perseverative Tendency (OPT)	.68	.28 - .60	.76	1.53	1.54	2.35	5
Anxiety and Guilt (AG)	.71	.26 - .64	.74	.99	1.37	1.87	5
Conservatism (CON)	.66	.23 - .52	.62	1.80	1.68	2.82	6
Intolerance of Disorder and Ambiguity (IDA)	.58	.08 - .46	.36	1.37	1.48	2.18	7
Social Introversion (SI)	.79	.19 - .64	.79	3.89	3.22	10.36	13

Table - 6 : Mean, SD, values, range of item, variance, no of items, Cronbach alpha and Spearman Brown Coefficient (internal consistency and item validity) of the scales/subscales of the behavioral measures (CIAV, IIP-C, SCA, and RFS) for adolescent samples.

Source of Variance	Cronbach Alpha (CA)	Range of corrected Item -total correlation (RIT)	Spearman-Brown Coefficiant (SBC)	Scale Statistics			
				Mean	Std. Deviation	Variance	No. of Items
Individualistic Attitude (IA)	.71	.30 - .54	.82	20.39	3.61	13.02	7
Collectivistic Attitude (CA)	.81	.33 - .75	.87	16.39	4.21	17.70	6
Individualistic Value (IV)	.72	.15 - .69	.81	19.65	3.67	13.39	7
Collectivistic Value (CV)	.81	.08 - .90	.81	17.27	4.97	24.70	6
Inventory of Interpersonal Problems Circumplex (IIPC)	.94	.05 - .64	.89	177.23	25.09	629.36	64
Socio-cultural Adaptation Scale (SCA)	.86	.19 - .48	.81	67.10	13.82	191.08	29
Constriction and Inhibition (CI)	.81	.57 - .71	.84	.62	1.03	1.06	3
Obsessional and Perseverative Tendency (OPT)	.66	.25 - .68	.65	.95	1.28	1.62	5
Anxiety and Guilt (AG)	.60	.20 - .52	.67	1.28	1.36	1.84	5
Conservatism (CON)	.70	.25 - .54	.54	1.26	1.56	2.42	6
Intolerance of Disorder and Ambiguity (IDA)	.67	.15 - .55	.64	2.03	1.83	3.39	7
Social Introversion (SI)	.71	.19 - .54	.59	2.57	2.46	6.03	13

The reliability and validity analyses were computerized for rural, urban, male and female, adolescent and parent samples separately in an effort to find internal consistency in results. Following the broad format of psychometric analyses, the results for rural, urban, male and female, adolescent and parent samples are sequentially discussed with the available researches, and to determine the trustworthiness over the level of analyses for each of the specific items of the scales/subscales with the objectives to ensure further statistical analyses, and the results discussed below:

(a) Collectivistic and Individualistic Attitudes and Values Scale (CIAV; Chan, 1994): Item-total coefficient of correlation and reliability coefficients at each levels of analysis on each of the sub-scale of CIAV such as Collectivistic Attitude (CA), Individualistic Attitude (IA), Individualistic Value (IV), and Collectivistic Value (CV) over the levels of analysis; for males, female, rural, urban, adolescence and parents are put together in Tables – 1 to 6. Results (Tables – 1 to 6) revealed almost substantial item-total coefficient of correlation and reliability coefficient of CIAV (10 items each) at each level of analysis for males, female, urban, rural, adolescence and parents' samples. The Mean, Standard Deviation, Reliability (Cronbach alpha and split-half) values for males, female, rural, urban, adolescence and parentsamples on CIAV are shown in Tables – 1 to 6. The results revealed the ranges of the item-total coefficients of correlation for the Collectivistic Value scale for urban (.05 - 87) and for adolescent (.08 - .90); Collectivistic Attitude scale for urban (.04 - .73) and Individualistic Value for parent (.09 - .68) were a bit low and not in the line with an ideal for the parametric assumption of normality (i.e. .1 and above) could not be fulfilled, and suggested the non parametric statistical analysis for further analyses. The reliability of the scale was between .71-.95 for Cronbach Alpha reliability and .71-.93 for spearman-Brown reliability and has shown substantial trustworthiness over the level of analysis, as all were higher than .60 of reliability. The reliability analysis of the scale/ sub-scales conformed to Chan (1994) and Varte (2005: in the same population) finding of the trustworthiness of the scales for behavioural measurement purposes.

(b) ***Inventory of Interpersonal Problems – Circumplex Version (IIP-C; Alden, Wiggins, & Pincus, 1991)***: Inventory of Interpersonal Problems – Circumplex Version (IIP–C; Alden et al., 1991): The Mean, Standard Deviation, Reliability (Cronbach alpha and split-half) values over the levels of analysis; for males, female, urban, rural, adolescence and parents are presented in Tables – 1 to 6. The result revealed that substantial reliability coefficient of IIP-C at all the level of analysis, manifested the finding conforming to Alden et al. (1991) and Varte (2005), but the patterns of the range of the item-total coefficients of correlation on the IIP-C was (.01 - .75 for rural, .03 - .55 for urban, .05 - .45 for parent, and .05 - .64 for adolescent) violating the normality assumption for parametric analysis. The reliability of the scale was range between .84 - .95 for Cronbach alpha and .85-.93 for Spearman- Brown coefficient over the level of analysis, that have shown a high reliability of the scale for measurement purpose for the projected population under study.

(c) ***Socio-cultural Adaptation Scale (SCA; Ward et al., 1999):*** The Mean, Standard Deviation, Number of items, Range of the item total coefficient correlation and Reliability (Cronbach Alpha) values of SCA over the levels of analysis for males, female, rural, urban adolescence and parents are put together in Tables – 1 to 6. The result revealed that substantial reliability coefficient of SCA at each level of analysis conforming to the applicability of the Scale of Ward et. al. (1999), and Varte (2005) in the same population, but the range of the item total correlation on SCA was .05 - .52 for parent samples, this infringed the normality assumption for parametric analysis. The reliability of the scale was range between .79- .86 for Cronbach alpha and .61-.92 for Spearman- Brown coefficient over the level of analysis that confirmed the trustworthiness of the test scale for measurement purpose for the projected population under study.

(d) ***Rigidity – Flexibility Scale (RFS; Ansari & Bhargava, 1958):*** The relationship between the RFS sub-scales (in all the possible combinations) analysis for males, female, rural, urban adolescence and parents are emerged to be significantly positively correlated (Tables – 1 to 6). The results (Tables – 1 to 6) show the Item-total coefficients of correlation, reliability coefficient and relationships of between the Sub-Scales of RFS over the levels of analysis confirmed the theoretical expectations and are given in Tables – 1 to 6. Results (Tables – 1 to 6) revealed

substantial item-total coefficient of correlation but the Spearman –Brown Coefficient reliability were below .60 on IDA for rural (.50) and Urban (.59), on CON for urban (.54), but the scores on female (.48) and adolescents (.54); and on SI for parent (.36); have contributed to the trustworthiness of the test scale but little lower than an ideal for measurement purposes. The results revealed the ranges of the item-total coefficients of correlation for the sub-scales of RFS for urban, rural, male, female, and adolescent and their parent samples separately. The range of item-total correlation for rural (.09 - .53) on SI and for adolescent sample (.08 - .46) on IDA were a bit low for the parametric assumption of normality (i.e. .1 and above) and may suggested the non parametric statistical analysis for further analyses. The sub-scale of RFS failed to reach the norm criterion for item-total coefficients (Item-total coefficients > .10) to ascertain, but have some contribution to the items.

The descriptive statistics included the computation of mean, standard deviation, minimum scores, maximum scores, skewness and the kurtosis of the scales/ sub-scales on all the measures of the dependent variables for the whole samples as shown in Table – 7. The descriptive statistic was done with the objectives to check the assumption of ANOVA (or for any parametric test) to avoid platykurtosis, skewness, kurtosis and outliers.

Table –7 : Mean, SD, Values, Skewness, Kurtosis of the Scales/Subscales of the Behavioural measures (CIAV, IIP-C, SCA and RFS) for the whole samples.

	N	Min.	Max.	Mean	Std. Deviation	Skewness		Kurtosis	
	Statistic	Statistic	Statistic	Statistic	Statistic	Statistic	Std. Error	Statistic	Std. Error
Generation	320	1.00	2.00	1.5000	.50078	-	-	-	-
Location	320	1.00	2.00	1.5000	.50078	-	-	-	-
Gender	320	1.00	2.00	1.5000	.50078	-	-	-	-
Age	320	12.00	68.00	29.3219	15.08781	-	-	-	-
IATT	320	9.00	27.00	18.8437	3.90490	-.115	.136	-.451	.272
CATT	320	8.00	30.00	18.6469	5.21425	.132	.136	-.630	.272
IVTT	320	9.00	27.00	18.4469	3.76300	-.115	.136	-.265	.272
CVTT	320	8.00	30.00	19.2406	5.26611	-.037	.136	-.728	.272
IPTT	320	107.00	218.00	161.403	25.97062	.268	.136	-1.020	.272
SCATT	320	33.00	92.00	66.7219	12.42410	-.210	.136	-.469	.272
CITT	320	.00	3.00	.7531	1.09644	1.105	.136	-.328	.272
OPTTT	320	.00	5.00	1.2406	1.43672	.931	.136	-.275	.272
AGTT	320	.00	5.00	1.1375	1.36681	1.128	.136	.428	.272
CONSTT	320	.00	6.00	1.5281	1.63786	1.074	.136	.237	.272
IDATT	320	.00	7.00	1.7000	1.69195	.951	.136	.050	.272
SITT	320	.00	12.00	3.2281	2.93522	.897	.136	-.073	.272
Valid N	320								

Results (Table - 7) show the means, standard deviations, minimum and maximum value, Skewness and Kurtosis of the scale/subscales of the behavioral measures (i) Collectivistic and Individualistic Attitudes and Values Scale (CIAV: Chan, 1994), (ii) Inventory of Interpersonal Problems – Circumplex (IIP-C: Alden, Wiggin, Pincus, 1991), (iii) Socio-cultural Adaptation Scale (SCA: Ward & Kennedy, 1999) and (iv) Rigidity – Flexibility Scale (RFS: Ansari & Bhargava, 1958).

The statistic of skewness was very high (above .816) in proportionate to the assumption of Normal Probability Curve (NPC) on Constriction and Inhibition (CI) (1.10), Obsessional and Persevarative Tendency (OPT) (.93), Anxiety and Guilt (AG) (1.13), Consservatism (CON) (1.07), Intolerance of Disorder and Ambiguity (IDA) (.95) and Social Introversion (SI) (.89) of the Rigidity-Flexibility Scale, and as well as

the kurtosis statistic again high on IIP-C (1.02) and standard error higher than the acceptable value on all of the subscales of Individual Attitude (IA), Collectivistic Attitude (CA), Individualistic Value (IV), Collectivistic Value (CV) of the CIAV scales and SCA. The Descriptive statistics on Table – 1 have shown that the kurtosis and skewness of the data on all of the scales, and took it as no need to perform other parametric assumptions, and suggested that the non-parametric statistics for further analysis.

Relationship of the Behavioural Measures

After ascertaining that the data and to meet the requirement of the non-parametric statistic analysis, the Spearman's' correlation was attempted to work out the systematic associations or covary between the variables. The relationships between the scales/sub-scales of the behavioral measures for male, for female, urban, rural, adolescent and parent by employing Spearman Coefficient of Correlation (Two-tailed) were highlighted in Tables – 8, 9 and 10.

The bivariate correlation matrix (Table - 8) indicated the relationships among the scales/sub-scales of the behavioral measures: CIAV, IIP-C, SCA, and RFS accounting for the 'Generation' (adolescents and parents), and 'Ecology' (rural and urban) along with 'Gender' (male and female) as well as marital status and educational qualification variables on the scale/subscales of the behavioral measures, and the significant interrelationships were discussed in the light of the available literatures; and the relationships between the scales/sub-scales of the behavioral measures for whole sample employing Spearman Coefficient of Correlation (Two-tailed) were highlighted in Table-8.

Table - 8 : Relationships (spearman's coefficient of correlation) of the 'Generation', 'Ecology', ' Gender', scales and sub-scales of the behavioral measures for the whole samples.

	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
1. Genera-tion	1.000															
2. Ecology	.000	1.000														
3. Gender	.000	.000	1.000													
4. Age	.870**	-.112*	-.067	1.000												
5. IA	-.388**	-.275**	-.114*	-.341**	1.000											
6. CA	.436**	.013	.084	.318**	-.221**	1.000										
7. IV	-.294**	-.241**	-.042	-.197**	.134*	-.175**	1.000									
8. CV	.365**	.289**	.079	.304**	-.241**	.145**	-.135*	1.000								
9. IIP-C	-.565**	-.271**	-.063	-.415**	.325**	-.282**	.245**	-.280**	1.000							
10. SCA	-.052	-.012	-.013	-.065	.087	-.066	.053	.058	.007	1.000						
11. CI	.136*	.092	.020	.109	-.138*	.085	-.023	.007	-.027	-.013	1.000					
12. OPT	-.200**	-.075	-.020	-.185**	.118*	-.043	.052	-.059	.173**	.009	-.076	1.000				
13. AG	-.138*	-.009	-.111*	-.144**	.017	-.014	.050	-.022	.056	.026	-.136*	.411**	1.000			
14. CON	.190**	.124*	.069	.109	-.101	.126*	-.133*	.098	-.154**	-.047	.355**	-.105	-.236**	1.000		
15. IDA	-.187**	-.128*	-.024	-.153**	.084	-.046	.056	-.025	.189**	.052	-.043	.633**	.527**	-.123*	1.000	
16. SI	.210**	.142*	.039	.141*	-.099	.111*	-.123*	.080	-.216**	-.011	.381**	-.039	-.105	.364**	-.047	1.000

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The results of Spearman's Correlation Coefficient of the scale/sub-scales (Table - 8) revealed that:

(i) The 'Generation' had positively significant independent effect on CA (r=.43**) and CV (r=.36**) of CIAV; CI (r = .13**)and SI (r=.21**) of RFS whereas negative significant relationship with IA (r = -.38 **)rand IV (r = -.29**) of CIAV sub-scales, IIP-C (r = -.56**); OPT (r = -.20**), AG (r = -.13*) and IDA (r = -.18**), of RFS. The findings received support of the earlier investigations that diversity of cultures leads to differences values and attitudes (Kagitcibasi, 1987; Schwartz, 1990, 1996). Urban subjects are supposed to have a higher acculturation level and have higher adaptation to the dominant cultural norms, but that may lead to family conflict (Lee, Cho, Kim, & Ngo, 2000). In the acculturation course, family conflict may occur when low acculturated parents expect their children to continue following their heritage culture's values and traditions (Lee & Liu, 2001) because of rigidity to change, and that manifested in intragroup marginalization. Castillo et al. (2007) define intragroup marginalization as the interpersonal distancing created by heritage culture group members and not to when the acculturated individual develops cultural characteristics of the dominant-host culture. The interpersonal distancing is viewed as a social sanction imposed on the acculturated individual who displays behaviors that differ from the heritage culture norms. However, acculturative stress can occur from family members' pressure to maintain and demonstrate loyalty to the heritage culture (LaFromboise, Coleman, & Gerton, 1993) and this pressure may be displayed in the form of intergeneration conflict. That intergeneration conflict between parents and adolescents generally increases during adolescence and that such conflict may have harmful effects on adolescents (Arnett, 1999; Laursen, Coy, & Collins; 1998; Montemayor, 1983; Smetana, 1989; Steinberg, 2001; Steinberg & Sheffield, 2001; Traub & Dodder, 1988) was matched with the present finding. It was predicted that the selected population has gone through the speedy social and culture change from primitive culture to modernization would account for a significant amount of the variance in acculturative stress above and beyond that can accounted for intergeneration conflict. The 'Generation' had the negative significant relationship with IA, IV of the sub-scales of RFS. The available literature mentioned that the acculturating group on long-term contact with the external culture resulted in changes

at the group level as well as at the individual level by changing individuals' identity, attitudes, values and behavioral norms through contact with different cultures over time (Berry, 1980; Berry, Trimble, & Olmedo, 1986).

The purpose of this study was fulfilled by detection of the prevailing intergeneration conflict, which can be utilized for curbing the possible negative impact in the selected population of Mizo.

(ii) The "Ecology" had positive significant effect with significant independent effect on CV (r = .29**) of CIAV and CON (r = .12*) and SI (r = .14*) of RFS whereas negative significant relationship with IA (r =-27**) and IV (r = -.24**) of CIAV and IIPC (r = -.27**) scales and IDA (r = -.12*) of RFS scale. Changes in the cultural context beyond the individual's capacity to cope in terms of the magnitude, speed and some other aspects of the change, it is referred to as 'psychopathology' or 'mental disease' (Malzberg & Lee, 1956; Murphy, 1965) leading to serious psychological problems (Berry & Kim, 1988; Jayasuria et al., 1992). Available literature provided that the acculturative stress is related to having lowered mental health status (e.g., confusion, anxiety, depression), feelings of marginality and alienation, heightened psychosomatic symptom level, and identity confusion (Berry & Annis, 1974; Smart & Smart, 1995) that may influence levels of depression and suicidal ideation include social support found within the new community; immediate and extended family support networks; socioeconomic status (SES), including work-status changes and specific characteristics of SES such as education and income; premigration variables such as adaptive functioning (self-esteem, coping ability), knowledge of the new language and culture, and control and choice in the decision to migrate (voluntary move vs. involuntary move); cognitive attributes such as expectations for the future (hopeful vs. nonhopeful); religiosity; and the degree of acceptance of cultural diversity (multicultural vs. assimilationist) within the larger society. These variables may serve as predictors of depression and suicidal ideation. Acculturating individuals with positive expectations for the future and relatively high levels of social support may, for example, experience less depression than individuals without the same expectations and support. Sinha and Misra (1983) also found underprivileged university students have used conformity, feeling of inadequacy, withdrawal and ignoring the situation as coping strategies than the advantaged group.

Rural subjects were found to be conservative than the urban subjects on these social issues (Gangrade, 1975; Reddy and Bhat, 1971; Tiwari, 1976).

(iii) The 'Gender' has shown negative significant relationship with IA (r = -.11*) of the sub-scale of CIAV, AG (r = - .11*) of RF. Acculturation stress had differential influence on gender and generation such as girls reported higher levels of stress, suggesting that adolescence may represent a period of particular vulnerability for girls (Brooks-Gunn 1991; Ge et al. 2001). Misra et al. (2000) found that college women reported higher levels of stress than college men for some stressors such as frustration, self-imposed stress, and pressure in relation to academics. The hostile and anxious reactions of young adults to immigrants revealed that stronger effects of anxiety and threat were found more prevalent in men as compared to women (Azzam, Beaulieu, Bugental, 2007). Recent studies have increasingly shown an association between hostility and the lack of adoption of proper health habits, most consistently in men (Littman, 1993; Siegman & Smith, 1994). Furnham and Shiekh (1993) indicated that female Asian immigrants tended to experience worse mental health symptoms than did their male immigrant counterparts. The current study is also designed to advance our understanding of acculturation and family conflict by examining the relationships between the values acculturation gap and perceived family conflict within the parent and child differences on dependant variables. Kim (2005) found that adolescents perceived greater maternal behavioral control as a function of lower parental acceptance, but they did not find this association for paternal control. Dinh and Nguyen (2006) also found more significant associations between an acculturation gap and domains of parent–child relationships for mothers than for fathers. On the other hand, Costigan and Dokis (2006) found that father–child difference in levels of values was associated with higher levels of conflict intensity and depression in children whereas mother-child difference in language use and media use was associated with higher levels of conflict intensity and depression and lower levels of achievement motivation.

(iv)   Relationship between dependant variables are highlighted as under:

(a) The CA and CV ((r = .14**) were positively related each other, and CV was significantly negative related with IA (r = -.24**) and IV (r = -.13*) of CIAV, IIP-C (r = -28**).

(b) The IIPC had positive significant relationship with OPT (r = .17*) and IDA (r = .19**) but negative significant relationship with CON (r = -.15**) and SI (r = -.21 **) of RFS.

(c) CI had positive significant relationship with CON (r = .35**) and SI, (r = .38**) positively significant relationship with AG (r = -.14*); OPT had positive significant relationship with AG (r = .41**) and IDA (r = .63 **); AG had positive relationship with IDA (r = .53**) but negatively related with CON (r = -.24**); CON was negatively significant related with IDA (r =-12*) but converse to SI of the sub-scale of RFS.

The psychological changes is the psychological adaptation simply a matter of learning new behavioral repertoire it is referred to as 'behavioral shifts' (Berry, 1980b), 'culture learning' (Brislin, Landis & Brant, 1983) and 'social skills acquisition' (Furnham & Bochner, 1986) that involve unlearning of aspects of culture of origin, 'culture shedding' (Berry, 1992) and accompanied by moderate 'culture conflict' when incompatible behaviors create difficulties for the individual. Such problems among adolescents are associated with intergenerational conflict (Chae, 1990; Go, 1998; Hall, 1987; Hilliday-Scher, 2000; Lyon, Henggeler & Hall, 1992; Shek, 1997; Steinberg, 1987; Tomlinson, 1991; Williams, 1998). The studies revealed roles of gender in patriarchs' family in conflict situation (Sodowsky et. al., 1995). These gender-specific roles may lead to differences in the types of values each parent attends to with respect to their children. The contextual relationship between cultural factors and dissonant acculturation is complex, and it is possible that conflicts are only associated with acculturation gaps on specific cultural values. Therefore, the present study expands on earlier research by looking at the impact of intergeneration discrepancies on values, attitudes, interpersonal problems, socio-cultural adaptation a, rigidity and flexibility to change dimensions among the Mizos.

Predictability of the behavioural measures from the effects of 'Ecology' (rural and urban) setting, 'Gender' (male and female) and 'Generation' (adolescent and their parent) on the dependant behavioral measures:

The Predictability of the behavioural measures from the independent effect and conjoint effects of the independent variables of 'Generation' (adolescent and their parent), 'Ecology' (rural and urban), and 'Gender' (male and female) on the behavioral measures were computed by using Mann Whitney U-test and presented sequentially as follows:

1.   *Effects of Generation (Adolescents and Parents):*

(i)   Effects of Generation on CIAV: The results of Mann Whitney U-test revealed significant between the adolescent and their parents on Collectivistic and Individualistic Attitude, and Collectivistic and individualistic Value of the subscales of *Collectivistic and Individualistic Attitudes and Values Scale (CIAV).* The Mann-Whitney U-Test revealed that adolescents are significantly higher mean rank (Means ranks =196.24 and 124.76) than their parents on Individualistic Attitude (IA) (Table 9.1.1). The same trend of result was found on Individualistic Value (IV) that adolescents (mean ranks = 187.55) are more individualists than their parents (Mean ranks= 133.45). The reverse significant effect of generation was found that the parent (Mean ranks= 200.74) had greater mean rank as compared to adolescent (Mean ranks= 120.26) in Collectivistic Attitude (CA) and also in the Collectivistic Value (CV) same trend that parent (Mean ranks= 194.11) were higher than adolescent (Mean ranks= 126.89) as indicated in the Table 9.1.2. The result revealed that Adolescents had higher individualistic attitude and value than their counterpart parents whereas they had lower collectivistic attitude and value than their parents.

Table 9.1.1 : Effect of Generation (Adolescent & Parent) on Individual Attitude (IA), Collectivistic Attitude (CA), Individual Values (IV) and Collectivistic Values (CV) as indicated by Mann-Whitney U-Test (Rank).

	Generation	N	Mean Rank	Sum of Ranks
IATT	*Adolescents*	160	196.24	31398.00
	Parents	160	124.76	19962.00
CATT	*Adolescents*	160	120.26	19242.00
	Parents	160	200.74	32118.00
IVTT	*Adolescents*	160	187.55	30008.50
	Parents	160	133.45	21351.50
CVTT	*Adolescents*	160	126.89	20302.50
	Parents	160	194.11	31057.50

Table 9.1.2 : Effect of Generation (Adolescent & Parent) on Individual Attitude (IA), Collectivistic Attitude (CA), Individual Values (IV) and Collectivistic Values (CV) as indicated by Mann-Whitney U-Test (Statistics).

	IATT	CATT	IVTT	CVTT
Mann-Whitney U	7082.00	6362.00	8471.50	7422.50
Z	-6.931	-7.796	-5.248	-6.511
Asymp. Sig. (2-tailed)	.000**	.000**	.000**	.000**

(ii) ***Effects of Generation on IIP-C:*** The results of Mann-Whitney U-Test revealed the significant independent effect of 'Generation' on ***Inventory of Interpersonal Problems-Circumplex (IIP-C)*** that the adolescents samples had shown greater mean rank (Mean ranks = 212.70) than the parent (Mean ranks= 108.30) as shown in the Table 9.1.4 which indicated that adolescents are higher in interpersonal problems (conflict) than their parents.

Table 9.1.3: Effect of Generation (Adolescent and Parent) on Inventory of Interpersonal Problems as indicated by Mann-Whitney U-Test (Ranks).

	Generation	N	Mean Rank	Sum of Ranks
IPTT	*Adolescents*	160	212.70	34032.50
	Parents	160	108.30	17327.50

Table 9.1.4: Effect of Generation (Adolescent & Parent) on Invention of Interpersonal Problems as indicated by Mann-Whitney U-Test (Statistics).

	IPTT
Mann-Whitney U	4447.50
Z	-10.095
Asymp. Sig. (2-tailed)	.000**

(iii) ***Effects of Generation on SCA:*** The Mann-Whitney U-Test was computed to depicted the sifnificant independent effect of 'Generation' on the ***Socio Cultural Adaptation Scale (SCA),*** and the results revealed that adolescents had higher mean rank than parent but not at significant level. Here it deserved to mention that the finding received supports of the earlier finding that conflict due acculturation were

depicted (Berry & Annis, 1974; Smart & Smart, 1995) and various types of psychological adjustment and psychosocial adjustment which invites different types of coping styles (Lazarus, 1980; 1985; Endler & Parker, 1999), that exerted higher anxiety, depression and anger hostility in males may be their high responsibility as a guardian of the culture and overlapping roles created more conflict and stress than female (Azzam, Beaulieu, Bugental, 2007), higher in somatic concern might be exerted by their multiple experiences and overlapping roles created more conflict and stress in men (Anshel et al, 2009; Gaiacobbi, Foore, & Weinberg, 2004; and Anshel et al, 2009;Spurlock, 1995;), and may change with time searching for appropriate coping style depending upon the events or situation of the stress (Anshel & Kaissidis, 1997). Although the results had shown trend of difficulty in socio cultural adaptability but not at significant level, that may be due to the agreement of Peace Accord between Mizo National Front (MNF) and Indian Government.

(iv) ***Effects of Generation on RFS:*** The results of Mann-Whitney U-Test on **Rigidity-Flexibility Scales (RFS)** indicated that generation had significant effect on Constriction and Inhibition (CI), Obsessional and Perseverative and Tendency (OPT), Anxiety and Guilt (AG), Conservatism (CON), Intolerance of Disorder and Ambiguity (IDA) and Social Introversion (SI) as indicated by Mann-Whitney U-Test (Table 9.1.5 and Table 9.1.6). Observations of result indicated higher mean rank for parents (Mean ranks = 171.39) on CI than adolescent (Mean ranks = 149.61); on OPT Parent (Mean ranks = 178.00) were higher than Adolescent (Mean ranks = 171.39); adolescent (Mean ranks = 172.47) had higher significant mean rank scores as compared to their parent (Mean ranks = 148.53) OPT; adolescent (Mean ranks = 177.47) had higher significant mean rank scores as compared to their parent (Mean ranks = 143.66) IDA. Observations of result indicated higher mean rank for parents (Mean ranks = 177.47) on IDA than adolescent (Mean ranks = 143.53); higher mean rank for parents (Mean ranks = 179.72) on SI than adolescent (Mean ranks = 141.28). So, the results indicated that parents were significantly more rigid than adolescents whereas the adolescents were more flexible than their parents.

Table 9.1.5: Effect of Generation (Adolescent & Parent) on Constriction and Inhibition (CI), Obsessional and Perseverative Tendency (OPT), Anxiety and Guilt (AG), Conservatism (CON), Intolerence of Disorder and Ambiguity (IDA), Social Introversion (SI) as indicated by Mann-Whitney U-Test (Ranks).

	Generation	N	Mean Rank	Sum of Ranks
CITT	*Adolescents*	160	149.61	23937.50
	Parents	160	171.39	27422.50
OPTTT	*Adolescents*	160	143.00	22880.50
	Parents	160	178.00	28479.50
AGTT	*Adolescents*	160	172.47	27595.50
	Parents	160	148.53	23764.50
CONSTT	*Adolescents*	160	143.53	22965.00
	Parents	160	177.47	28395.00
IDATT	*Adolescents*	160	177.34	22985.50
	Parents	160	143.66	28374.50
SITT	*Adolescents*	160	141.28	22604.00
	Parents	160	179.72	28756.00

Table 9.1.6: Effect of Generation (Adolescent & Parent) on Constriction and Inhibition (CI), Obsessional and Perseverative Tendency (OPT), Anxiety and Guilt (AG), Conservatism (CON), Intolerance of Disorder and Ambiguity (IDA), Social Introversion (SI) as indicated by Mann-Whitney U-Test (Statistics).

	CITT	OPTTT	AGTT	CONSTT	IDATT	SITT
Mann-Whitney U	11057.50	10000.50	10884.50	10085.00	10105.50	9724.00
Z	-2.426	-3.570	-2.457	-3.396	-3.345	-3.753
Asymp. Sig. (2-tailed)	.015**	.000**	.014**	.001**	.001**	.000**

The effect of **'Generation'** on *Collectivistic and Individualistic Attitudes and Values* as indicated by Mann-Whitney U-Test (Table 9.1.1 and 9.1.2) recorded the entire sub-scales were statistically significant. The result manifested that an adolescent has higher score in IA and IV than parents, whereas parents are higher score in CA and CV than adolescents. The results indicated that adolescents are higher in individualistic attitude and values than their parent. In the meantime, parents are higher in collectivistic attitude and values, and they are more liberal in attitudes and values than adolescents. This finding has conformed to earlier studies (Steinberg, 2001) that adolescents are having higher interpersonal problems than their parents. The younger generation had comparatively more individualistic, modern, progressive values and attitudes. Thus it appeared that the intergenerational differences were latent in the family situation but more likely to be manifested in the wider society where the consequences were comparatively impractical (Gangrade, 1975). Acculturation can occur differently between the old and the young, mainly due to formal education and amount of contact with the host culture (Rick & Forward, 1992; Szapocznik & Kurtines, 1980).

Children who enter adolescence with more conflictual relationships have been found to be at greater risk for more severe parent–child problems and poorer child outcomes during adolescence (Steinberg, 2001). In prior studies, both positive and negative emotional expressions and conflicts were more common in mother–child than in father–child interactions (Russell & Russell, 1987), a pattern that persists into adolescence (Collins & Laursen, 1992). Because mothers and daughters typically experience close, interdependent relationships, this dyad may be particularly prone to conflict when attempts to integrate individual goals and behaviors (while maintaining the close relationship) are put forth. However, very few investigations have examined mother–daughter interactions among families with different cultural contexts, especially among preadolescent girls.

Adolescence is often a time of increased emotional and physical distancing from parent (e.g., Paikoff & Brooks-Gunn, 1991; Steinberg, 2001), as well as a time during which the frequency and affective intensity of adolescent-parent conflicts may be higher than at other ages (Laursen, Coy, & Collins, 1998). The same result was found in Individual Value (IV). This implied that adolescent has significantly

different values system than their parents. These findings conformed to the research investigation in conflictual interactions between parents and their children during the developmental time period (Cauce, Hiraga, Graves, & Gonzales, 1996; Conger, Ge, Elder, Lorenz, & Simons, 1994; Fuligni, 1998; McLoyd & Smith, 2002; Smetana & Gaines, 1999). Many researchers have suggested that the changes in parent–child relationships that occur between late childhood and early adolescence are instigated by children's growing desire to increase their sense of autonomy and independence; that is, children become less satisfied with parents' authority over their personal lives as they mature (Smetana, 1989). If conflict in parent–child relationships is linked to autonomy and perceptions of parental authority, then conflict may have a cultural basis (Fuligni, 1998). Specifically, children's respect for parental authority may be particularly salient to conflict in Mizo society.

Parent has greater mean rank as compared to adolescent in Collectivistic Attitude (CA) and Collectivistic Value (CV) as indicated in the Table 9.1.2. This means that parents are more liberal in attitudes and values and more sociable than adolescents. The result conformed to the earlier finding (Zhou & Bankston, 1998). Value contrast between individualism and collectivism may result in painful clashes between parents and their young-adult children (Zhou & Bankston, 1998) over degree of autonomy in making important life decisions. In situations where mutual rigidity was involved, in which parental ethnocentrism clashes with that of adolescent egocentrism, alienation and segregation often result. In such cases, parents and children may reside under the same roof but live in different worlds with little connection and mutual understanding. Lack of fluency in a common language exacerbates the situation, leaving families few bridges to span the ever-widening gulf (Lee & Cynn, 1991). In investigations of parent–adolescent conflict among a homogeneous society, parents indicated that they viewed conflicts with children in terms of respect for parents, obedience to authority, and the importance of cultural traditions (Smetana & Gaines, 1999; Smetana, Crean, & Daddis, 2002). Generational differences in values and rate of acculturation often lead to a gradual divergence of perspective, with subsequent impact on intergeneration conflict (Ho, 1987; Lin, 1986; Min, 1998).

By employing *Inventory of Interpersonal Problems – Circumplex Version (IIP-C)* the subjects were again tested, the data was calculated by using Mann-Whitney U-Test. The result revealed that adolescents have greater mean rank than parent (Table 9.1.3) with significant difference (Table 9.1.4). This means that adolescents have more interpersonal problems as compared to their parent. This finding has conformed to some previous studies.

Generation has also effect on Constriction and Inhibition (CI), Obsessional and Perseverative and Tendency (OPT), Anxiety and Guilt (AG), Conservatism (CON), Intolerance of Disorder and Ambiguity (IDA) and Social Introversion (SI) of the *Rigidity-Flexibility Scale (RFS)* as indicated by Mann-Whitney U-Test (Table 9.1.5). Observations of the result (Table 9.1.6) indicated that all the sub-scales of RFS are at significant level. The higher mean rank for adolescents as compared to parent was seen in CI, OPT, AG and IDA, whereas parent has greater mean rank as compared to adolescent in CON and SI. The effects of generation (adolescents and parents) computed by employing CIAV, IIP-C, SCA and RFS shows more interpersonal problems and conflicts among adolescents as compared to their parents. These findings supported the observations of other studies (Mitra, 1974; Gangrade, 1975; Amritananda, 1971) who found young (adolescents) are rigid attitude than olds (parents). The findings of the present studies (Table 9.1.1 to 9.1.6) conform to the first hypothesis that *the adolescents will exhibit greater indices of conflict as compared to parents.*

Many researchers also studied the reason of conflicts arises between adolescents and parents. Along with potential differences in children's behaviors in parent–child   interactions, it has been shown that there are cultural differences in parent behaviors, which can also have an effect on parent–child relationships and interactions. Much of the parenting literature has focused on authoritative versus authoritarian parenting practices, with authoritative parenting behaviors including reasoning with their children about problems, encouraging independence, and using less physical punishment and authoritarian parenting behaviors including more focus on control, obedience, and use physical punishment (Baumrind, 1972; Darling & Steinberg, 1993). Historically, parenting practices of ethnic and minority families have been conceptualized as those of the "other" group, which are compared with the

"standard" group (García Coll & Pachter, 2002). Authoritarian parenting practices have been found, in many studies, to be more common among ethnic minorities, while not showing associated negative child outcomes typically found with European American children raised within the same parenting style (e.g., García Coll et al., 1995; Jambunathan, Burts, & Pierce, 2000). Moreover, maternal control has been described in some research as a protective factor, with the amount of control optimal for adolescent development varying by environmental risk (Mason, Cauce, Gonzales, & Hiraga, 1996). A limited number of investigations have considered how maternal practices influence parent–child conflict among families with different cultural traditions. A variety of factors such as socio-economic status, family structure, and maternal age can either directly or indirectly affect the quality of family relationships and, more specifically, parent–child relationships (e.g., Conger et al., 1994; McLoyd, Jayaratne, Ceballo, & Borquez, 1994), these constructs were accounted for in the analyses.

However, the outcomes of acculturation are considered to be depending upon the stages of acculturation and level of difficulty for the individual and may be viewed as three types: (1) at the initial stage, an individual psychological adaptation to acculturation including learning new behavioral repertoire it is referred to as 'behavioral shifts' (Berry, 1980b), 'culture learning' (Brislin, Landis & Brant, 1983) and 'social skills acquisition' (Furnham & Bochner, 1986). The acculturation process may also involve unlearning of aspects of culture of origin, 'culture shedding' (Berry, 1992) accompanied by moderate 'culture conflict' when incompatible behaviors create difficulties for the individual; (ii) the outcome may involve greater conflict, and the individual may experience 'culture shock' (Oberg, 1960) or 'acculturative stress' (Berry, 1970; Berry, Kim, Minde & Mok, 1987) if the individual finds difficulty to change their repertoire. The source of the problems that arises is not cultural but intercultural, residing in the process of acculturation; and (iii) finally, a time with major difficulties are experienced.

Several theories conceptualized proposing different factors which are likely involved in acculturative stress that may caused variation from individual to individual such as "Reference Group Effect", 'Ultimate attribution Error", "Social Identity Theory" and "Social Dominance Theory". Heine et al, (2002) proposed the

"Reference Group Effect" refers to when the cultural group compare with the norm of other culture group that is not under measure in giving response to attitude questionnaire. The host culture also may compare the minority groups with the host culture norm when he has to give about the minority group, a different kind of doubt may be cast on findings. Similar in this, some researches stated that common view is inappropriate to judge the validity of the measures as it neither was nor endorsed by empirical evidences (Takano and Osaka, 1997, 1999). Takado and Sogon (2009) examined the common view that "Japanese are more collectivistic than American", and their finding shows they were more or less same, that findings did not support common view and evinced that the "reference group effects" presence in cultural relations (Heine, Lehman, Peng, & Greenholtz, 2002). The cultural difference as predicted by common view could be obtained when reference group effect was circumvented; and the common view may be created by stereotype or comparison with one's own reference group can fabricate a cultural difference rather than conceal it.

Addition to that the 'Ultimate attribution Error" (UAE) proposed by Pettigrew (1979) prevails in inter-group attribution when an individual explain the behaviors of their own and other social group is often ethnocentric. The UAE postulates that if regarded negative act is performed by an out-group member, may attributed as dispositional factors in comparison to the same act carried out by an in-group member as situational actor, as such the same action is attributed differently depend upon the culture group. Consistent with '*Social Identity Theory*' (Tajfel, &Turner, 1979), argued that ethnocentric inter-group attribution could be part of the process of establishing a positive social identity. SIT derives largely from biased comparisons on salient dimensions that are favorable to the in-group and unfavorable to the out-group (Brown, 2000), the acculturating persons trying to ameliorate through a number of identity management strategies (van Knippenberg, 1989) such as individual mobility, social creativity, and social competition. An alternative theoretical foundation of the motivational basis behind ethnocentric inter-group was '*Social Dominance Theory'*. SDT proposed those higher status groups are more egocentric than lower status in trying to maintain their power through a process known as 'Behavioral Asymmetry'.

The research literature has distinguished between two aspects of the cross-cultural adjustment process: psychological adjustment and socio-cultural adjustment

(Anderson, 1994; Shaffer & Shoben, 1956). Psychological adjustment focuses on the emotional component of adjustment, or the process by which individuals attempt to maintain a sense of mental and physical well being in the new environment. The second aspect, socio-cultural adjustment, focuses on the cognitive and behavioral components of adjustment, or the process by which individuals learn to reinterpret their environment and increase their ability to function within the new cultural context. However, these constructs (Berry (1997) noted that psychological and socio-cultural adjustments have different time courses and different predictors. Psychological adjustment is more variable over time and predicted by personality variables and social support, whereas socio-cultural adjustment improves linearly over time and is predicted by cultural knowledge, degree of contact, and inter-group attitudes. Ward and colleagues (Ward & Kennedy, 1994) found that psychological adjustment was related to identification with mainstream culture, whereas socio-cultural adjustment was related to affiliation with the host culture.

2. *Effects of Ecology (Rural and Urban):*

(1)   Effects of Ecology on CIAV: The analysis of the data by employing the *Collectivistic and Individualistic Attitudes and Values Scale (CIAV),* significant effects of 'Ecology' were found on IA, IV, CA and CV of the sub scale of CIAV. The results portrait that the urban samples had higher mean ranks (Mean ranks =185.78) than rural samples (Mean ranks = 135.22) on IA; on IV same trend happened that the urban samples (Mean rank =182.72) than rural samples (Mean ranks = 138.28); where as rural samples had significant higher mean ranks (Mean ranks = 161.68) than urban samples (Mean ranks = 159.32) on CA; and the same trend happened on CV that the rural samples had higher mean rank (Mean ranks = 187.15) than urban samples (Mean ranks = 133.85). The overall observation of the results have shown that the rural subject were more conservative than urban samples while urban subject were more individualistic than rural samples conforming the hypothesis set forth for the present study in the present population under study.

Table 9.2.1: Effect of 'Ecology' (urban & rural) on Individual Attitude (IA), Collectivistic Attitude (CA), Individual Values (IV) and Collectivistic Values (CV) as indicated by Mann-Whitney U-Test (Ranks).

	'Ecology'	N	Mean Rank	Sum of Ranks
IATT	*Rural*	160	135.22	21634.50
	Urban	160	185.78	29725.50
CATT	*Rural*	160	161.68	25868.50
	Urban	160	159.32	25491.50
IVTT	*Rural*	160	138.28	22124.00
	Urban	160	182.72	29236.00
CVTT	*Rural*	160	187.15	29943.50
	Urban	160	133.85	21416.50

Table 9.2.2 : Effect of 'Ecology' (urban & rural) on Individual Attitude (IA), Collectivistic Attitude (CA), Individual Values (IV) and Collectivistic Values (CV) as indicated by Mann-Whitney U-Test (Statistics)

	IATT	CATT	IVTT	CVTT
Mann-Whitney U	8754.50	12611.50	9244.00	8536.50
Z	-4.904	-.228	-4.311	-5.163
Asymp. Sig. (2-tailed)	.000**	.819	.000**	.000**

(2) ***Effects of Ecology on IIP-C:*** Results of the analysis of the scales/sub scales of ***Interpersonal Problems –Circumplex Version (IIP-C)*** showed urban samples (Mean ranks = 185.49) had significant higher mean rank as compared to rural subjects (Mean ranks = 135.51) as shown in the Table – 9.2.3. The result manifested that urban samples were having higher interpersonal problems (conflict) than rural samples that confirm the hypothesis of the present study.

Table 9.2.3: Effect of 'Ecology' (urban & rural) on Invention of Interpersonal Problems as indicated by Mann-Whitney U-Test (Ranks).

	'Ecology'	N	Mean Rank	Sum of Ranks
IPTT	*Rural*	160	135.51	21681.00
	Urban	160	185.49	29679.00

Table 9.2.4: Effect of 'Ecology' (urban & rural) on Invention of Interpersonal Problems as indicated by Mann-Whitney U-Test (Statistics).

	IPTT
Mann-Whitney U	8801.00
Z	-4.833
Asymp. Sig. (2-tailed)	.000**

(3) *Effects of Ecology on RFS:* Using *Rigidity-Flexibility Scale (RFS)*, the result (Table 9.2.5 & 9.2.6) revealed that urban samples had higher mean rank than rural samples on CON and SI of the RFS where as IDA was higher in rural samples than urban samples. The results revealed that rural samples had significant means higher ranks (Mean ranks = 171.59) on conservatism than urban samples (Mean ranks = 149.41) on conservativism (CON) where as the urban samples (Mean ranks = 171.81) were having significantly higher mean ranks than rural samples (Mean ranks = 140.02) on intolerance of disorder and ambiguity (IDA); the rural samples (Mean ranks = 173.48) were significantly higher on the social introversion (SI) than urban samples (Mean ranks = 147.52). The findings indicated that rural subjects are more in conservative, socially introverted than urban samples where as the urban samples were more in intolerance of disorder and ambiquity than rural

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samples, that can be taken as the difference was prevail between the two ecological settings as hypothesized in the present study.

Table 9.2.5: Effect of 'Ecology' (urban & rural) on Constriction and Inhibition (CI), Obsessional and Perseverative Tendency (OPT), Anxiety and Guilt (AG), Conservatism (CON), Intolerence of Disorder and Ambiguity (IDA), Social Introversion (SI) as indicated by Mann-Whitney U-Test (Ranks).

	'Ecology'	N	Mean Rank	Sum of Ranks
CITT	*Rural*	160	153.10	24496.50
	Urban	160	167.90	26863.50
OPTTT	*Rural*	160	167.09	26734.00
	Urban	160	153.91	24626.00
AGTT	*Rural*	160	159.76	25561.50
	Urban	160	161.24	25798.50
CONSTT	*Rural*	160	171.59	27454.50
	Urban	160	149.41	23905.50
IDATT	*Rural*	160	149.02	23844.00
	Urban	160	171.98	27516.00
SITT	*Rural*	160	173.48	27756.00
	Urban	160	147.52	23604.00

Table 9.2.6: Effect of 'Ecology' (urban & rural) on Constriction and Inhibition (CI), Obsessional and Perseverative Tendency (OPT), Anxiety and Guilt (AG), Conservatism (CON), Intolerence of Disorder and Ambiguity (IDA), Social Introversion (SI) as indicated by Mann-Whitney U-Test (Statistics).

	CITT	OPTTT	AGTT	CONSTT	IDATT	SITT
Mann-Whitney U	11616.50	11746.00	12681.50	11025.50	10964.00	10724.00
Z	-1.648	-1.344	-.152	-2.219	-2.279	-2.533
Asymp. Sig. (2-tailed)	.099	.179	.879	.026*	.023*	.011**

On Computing the data on the *Rigidity-Flexibility Scale (RFS)*, the result (Table 9.2.5 & 9.2.6) shows that rural has higher mean rank than urban in CON and IDA significantly whereas, the urban subject are higher than rural subject in the sub-scale of SI. The majority of the sub-scales indicated higher mean rank in rural subject than the urban. The effects of 'Ecology' (rural and urban) by applying CIAV, IIP-C, SCA and RFS, the majority supports that rural subjects are more individualistic and conservative than the urban subjects. The study conforms to the second hypothesis that the *rural subjects will exhibit greater indices of generation conflict as compared to urban subjects.* The results revealed that rural subject's weremore conservative, introverted but less intolerance than urban subjects.

Analysis of *'Ecology'* variable manifested significant effect in terms of all the pertinent social issues of the cultural group (attitudes and value systems for both in collectivism and individualism). This trend has projected intergeneration conflict with reference to the rural and urban ecological background of the subjects. This finding tends to support Gangrade's (1975) and Mishra and Tiwari's (1980) contention that urban people are more advanced than those with rural background.

Rural and urban environment was also found to have significant influence on interpersonal problems on rigidity - flexibility towards marriage, family setting and traditionalism. Rural subjects were found to be conservative than the urban subjects

on these social issues (Gangrade, 1975; Reddy and Bhat, 1971; Tiwari, 1976). The pattern of significantly more liberal attitudes of urban people than rural of the present study can be explained on the basis of the differentials in the requirements of the rural and urban living and the life style of people. Rural people are mostly engaged in agriculture where entire success depends upon maximal cooperation and joint efforts of all the members of the family. However, in the urban areas, the living is mainly individual, where every individual earns and spent for their own convenience. On this counts, Gangrade (1975), Reddy and Bhat (1971), and Tiwari (1976) interpreted their findings that joint family pattern seems to be a burden to urban people than rural people, that is why urban subjects have been more favourable towards nuclear family whereas rural people have performance for joint family structure. They also referred that rural subjects feel Indian traditional living to be necessary for adjustment and success in life. But the urban subjects, due to impact of urbanization, acculturation and modern exposure, do not agree with old norms and traditional aspects of living, exhibiting lesser degree of traditionalism and their counterpart. Gangrade (1975) also offered similar position while reporting his findings that individuals with urban backgrounds are more advanced as compared to the individuals with rural backgrounds. The experimenter (researcher) of the present study feels tempted to interpret the major trends of observations (as observed in the study) in view of the individualism and collectivism concepts now being seldom referred for industrialized (westernized) and traditional (primitive) societies (Triandis, 1988).

As stated earlier, the present day Mizo tribal group within a very short history of about hundred years was of nomadic characteristics, very free mixing and compact within their sub-tribal groups. Advent of missionaries, introduction of alphabet, establishment of schools, spread of education, change of religion from animism to Christianity, interaction of Mizo people with other recessive and/or dominant cultural groups and their awareness of the modern technological world, and above all, the developmental programmes have brought in rapid changes not only in terms of the life style and qualities of prosperous life of the people, but traditional socio-cultural systems and practices almost seem to have extinguished. These drastic changes may perhaps be said to have set in a process of social stratification in the cultural group. These changes, particularly from ethological patterns to modernization and more

competition for individual gains which, however, used to be for the community prompts the experimenter to colour the observed liberal attitudes of urban people as compared to rural as the results of individualism rather than collectivism, an indicator of development over the traditionalism.

3.   *Effects of Gender (Male and Female):*

     (1)   *Effects of Gender on CIAV:*   On analysis of the data by using the ***Collectivistic and Individualistic Attitudes and Values Scale (CIAV)***, an independent effect of 'Gender' on attitudes and value was calculated by employing the Mann-Whitney U-Test (Table 9.3.1 & 9.3.2.). The result showed significant different effect on individualistic attitudes that the female samples (Mean ranks = 171.01) higher than male samples (Mean ranks = 149.99). This indicated that female has higher individualistic attitude than male samples that conform the hypothesis set forth for the present study in the project population.

Table 9.3.1:   Effect of 'Gender' (Male & Female) on Individual Attitude (IA), Collectivistic Attitude (CA), Individual Values (IV) and Collectivistic Values (CV) as indicated by Mann-Whitney U-Test (Ranks).

	Gender	N	Mean Rank	Sum of Ranks
IATT	*Male*	160	149.99	23998.50
	Female	160	171.01	27361.50
CATT	*Male*	160	168.21	26913.50
	Female	160	152.79	24446.50
IVTT	*Male*	160	164.37	25060.50
	Female	160	156.63	26299.50
CVTT	*Male*	160	167.79	26846.50
	Female	160	153.21	24513.50

Table 9.3.2: Effect of 'Gender' (Male & Female) on Individual Attitude (IA), Collectivistic Attitude (CA), Individual Values (IV) and Collectivistic Values (CV) as indicated by Mann-Whitney U-Test (Statistics).

	IATT	CATT	IVTT	CVTT
Mann-Whitney U	11118.50	11566.50	12180.50	11633.50
Z	-2.038	-1.494	-.751	-1.412
Asymp. Sig. (2-tailed)	.042*	.135	.453	.158

(2) ***Effects of Gender on RFS:*** The significant effect of 'Gender' was tried to find out by administering the ***Rigidity-Flexibility Scale (RFS)* and** the data were computerized by employing the Man Whitney U-test, the result (Table 9.3.3 & 9.3.4) revealed significant differences between male and female was seen in anxiety and guilt (AG) of the sub scale of the RFS. In which, female had significant greater mean rank (Mean ranks = 170.18) as compared to male (Mean ranks = 150.82). The result manifested that female had more anxiety and guilt than their counterpart male contributing to the findings that 'Gender' significant effect as hypothesized in the present study.

Table 9.3.3: Effect of 'Gender' (Male & Female) on Individual Attitude (IA), Collectivistic Attitude (CA), Individual Values (IV) and Collectivistic Values (CV) as indicated by Mann-Whitney U-Test (Statistics).

	Gender	N	Mean Rank	Sum of Ranks
CITT	*Male*	160	158.88	25421.00
	Female	160	162.12	25939.00
OPTTT	*Male*	160	162.22	25954.50
	Female	160	158.78	25405.50
AGTT	*Male*	160	150.82	24132.00
	Female	160	170.18	27228.00
CONSTT	*Male*	160	154.34	24695.00
	Female	160	166.66	26665.00
IDATT	*Male*	160	162.62	26018.50
	Female	160	158.38	25341.50
SITT	*Male*	160	156.97	25114.50
	Female	160	164.03	26245.50

Table 9.3.4: Effect of 'Gender' (Male & Female) on Individual Attitude (IA), Collectivistic Attitude (CA), Individual Values (IV) and Collectivistic Values (CV) as indicated by Mann-Whitney U-Test (Statistics).

	CITT	OPTTT	AGTT	CONSTT	IDATT	SITT
Mann-Whitney U	12541.00	12525.50	11252.00	11815.00	12461.50	12234.50
Z	-.361	-.350	-1.985	-1.232	-.420	-.690
Asymp. Sig. (2-tailed)	.718	.726	.047*	.218	.674	.490

Another aspect that emerged in the analysis of the results was the significant effect of gender variables. The significant effect was seen in Individualistic Attitudes (IA) of CIAV and Anxiety & Guilt (AG) of RFS only. Result indicated significantly higher mean indices in females than males in IA (Table 9.3.1 & 9.3.2.), indicating

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women are significantly more individualitic than men. In the sub-scales of RFS, a significant difference has seen in AG only (Table 9.3.3 & 9.3.4). In which, female has greater mean rank as compared to male. The result indicated that female subjects are having higher anxiety and guilty feelings and have more interpersonal problems than male. The effects of gender (male and female) by applying CIAV, IIP-C, SCA and RFS, the significant results show those female subjects are individualistic and have more interpersonal problem than male subjects. This finding conforms to the third hypothesis that *females will show greater indices of generation conflict as compared to males*. This conforms to the theoretical assumption of the status of women in Mizo society (Thanga, 1978).

The offered interpretation (explanation) for liberal attitudes in women than in men of the cultural group would be one, but females in the cultural group are realized to be more co-operative and industrious; hence their greater susceptibility to change and adaptation to the changing traditional socio-cultural systems and practices would be responsible for their liberal attitude with reference to the pertinent social issues of the cultural group. This explanation is entirely inferential (based on the personal experiences of the researcher who himself is a member of the cultural group), however, an in-depth study incorporating achievement cognition, achievement goals, competition tolerance, change prowess and the like would be desirable to conclude about the differences by gender in the light of empirical studies.

There is a detailed literature describing differences in how male and female tend to experience and exhibit conflict during social interactions. In their comprehensive review of literature written between 1966 and 1973 on the topic of gender differences, Maccoby and Jacklin (1974) offer research evidence that males engaged in more hitting and insulting behaviors than did females, that they returned insults with more retaliatory force, and that they were also more likely than females to take part in rough play. Ehrhardt (cited in Miedzian, 1991) explained that biologically based differences may account for males' general tendency to be more rough-and-tumble, physically active, and self-assertive. In reporting the conduct of males and females during interpersonal communication, Pearson (1985) described male behavior as characterized by gestures of dominance such as grappling, playfully hitting, uttering threats of physical consequences, and establishing territory through

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exaggerated gestures or maintaining physical distances between one another. Wilson (1988)—in a study of 208 children, ages 2 to 5—reported that "male dyads were involved in 63.2 percent of . . . social intrusion/annoyance . . . conflicts . . . (and that) 26.3 percent involved male/female dyads. Female dyads were engaged in 10.5 percent of (these) conflicts" (p. 21). In the same study, Wilson concluded that, although "aggressive actions varied among . . . different age groups" (p. 26), 65% of aggression strategies in targeted actions were used by male children and 35% by female children. She also found that boys are more inclined to engage in boisterous physical activity most likely to attract observers' attention. In a study of 217 adolescents, McDowell (1990) reported "females tend to integrate arguments and offer tradeoffs to reach solutions while males tend to assert their opinions forcefully and prefer to assume control or dominate in arguments" (p. 8). Also discussing gender differences in communication, Corsaro and Eder (1990) described boys as more inclined to engage peers in ritual insulting. In a 1986 report on conflict situations involving 24 school children, ages 5 to 7, Miller, Danaher, and Forbes (1986) concluded that, although their kinds of conduct overlapped, "girls were more likely than boys to engage in behavior which defused or mitigated the conflictual quality of . . . interaction . . . (while) boys were more apt to engage in heavy-handed behavior . . . (and) start a conflict episode with a heavy-handed tactic".

In conclusion, the overall analyses of behavioural measures (as incorporated in the present study) provided that (i) empirical basis sufficient enough to concluded their replicability in the projected population under study: that substantial item total coefficient of correlation (and the relationship of the selected scale and sub-scale as index of internal consistency), reliability index (Cronbach alpha and Spearman-Brown) and the relationship between the sub-scale measures of each of the behavioural measures, (ii) the relationship between the factors structure of the behavioural variables as expected by theories, and the theoretical expectations formulated for the conduction of the present study, (iii) the predictability analysis and the results of Man Whitney U-test uniformly manifest the significant effect at each level of the predictor (the independent variables) in the prediction of each subscales except on SCA, (iv) The results of 2 x 2 x 2 levels of analyses provided empirical backgrounds relation to the causal effects of 'Generation', ' Ecology' and 'Gender' on measures of the attitudes, value, interpersonal problems, socio cultural adaptation and

rigidity and flexibility of the behavioural variables. The 'Generation', emerged to portray greater extent of their effects as compare to 'Ecology', and the 'Ecology' shown greater effect on behavioural variables than 'Gender'. The intergeneration differences (conflict) were found on collective attitude and value (parents were more collectivist than adolescents), individualistic value and attitude (adolescent were more individualistic than their parent), interpersonal problems (adolescent having more interpersonal problems than their parent), socio-cultural adaptation (adolescents were little higher but not at significant level than their parents), Rigidity (parents were more rigid than their children) whereas adolescent were more flexible than their parents as shown in the sub-scale of RFS such as : Constriction and Inhibition (CI), Obsessional and Perseverative Tendency (OPT), Anxiety and Guilt (AG) , Conservatism (CONS), Intolerance of Disorder and Ambiguity (IDA), and Social Introversion (SI) in the samples under study. The 'Gender' difference was found on individualistic attitude and aggression level at significant levels. On the whole, the findings of the study indicated empirical bases proved sufficient enough in conformity to the theoretical expectations as set forth for the conduct of the study. Further, extended studies by incorporating larger sample size and more repetitive measures of behavioural problems are desirable to be replicated in support of the finding and for the formulation and implementation of the behavioural intervention proramme to the distressed and depressed persons in the projected culture group - the Mizo.

The present study was designed to illustrate effects of 'Generation', 'Ecology', and 'Gender' on the changing attitudes, values, interpersonal problems, socio-cultural adaptability, rigidity and flexibility as the measures of ***Intergeneration conflict in Mizo society***. Keeping in view of the objectives of the study, 320 subjects were randomly selected for the conduct of the study. It may be mentioned that during the first stage' of sampling procedure the various groups were matched on a number of extraneous variables like educational qualification, socio-economic status and profession to obtain a very homogeneous and truly representative sample of the population. The subjects from two different 'Generation' (adolescents and parents), from two different 'Ecology' (rural and urban) of either of the two 'Gender' (male and female) were listed. At this stage of the sampling procedure, at least 40 (forty) subjects for each of the 8(eight) independent groups were included, the responses of large number of the subjects were screened out and in the final count, 40 subjects each of the list were randomly picked from various parts of Mizoram and matched again on the extraneous variables to meet the objectives on the sampling of various groups to serve as subjects for the conduct of the study. The age range was between 13-19 years for adolescent and for parents having age range between 40-50 years were selected to represent different "generation' sample.

The rural subjects were randomly selected from the remote areas of Kolasib district, Lunglei district, Champhai district and Lawngtlai district with equal number of males and females of adolescents and their parents, that is, 40 in each group. The other half of the subjects referred to as 'urban' were drown from Aizawl city with due care and consideration of equal number and true representation of the male and females of adolescents and their parents as per designed of the present study.

The subject–wise scores on the specific items of the behavioral measures of: (i) Collectivistic and Individualistic Attitudes and Values Scale (CIAV; Chan, 1994), (ii) Inventory of Interpersonal Problems – Circumplex (IIP-C; Alden, Wiggin, Pincus, 1991), (iii) Socio-cultural Adaptation Scale (SCA; Ward & Kennedy, 1999) and (iv) Rigidity – Flexibility Scale (RFS; Ansari & Bhargava, 1958) were prepared separately for adolescents and parents, males and females, and as well as rural and urban, and for

the whole samples and analyzed in step-wise manner to check the psychometric adequacy for measurement purposes in the project population.

The study was conducted with three main independent variables of (i) two 'Generations' (adolescents and their parents), (ii) the 'Ecology' (rural and urban); and, (iii) the 'Gender' (male and female) to elucidate the independent and conjoint effects of the main variables on attitudes and values, interpersonal problems, socio-cultural adaptation, and rigidity and flexibility (as a measure of intergeneration conflict) in Mizo society.

The subject–wise scores on the specific items of the behavioral measures of: (i) Collectivistic and Individualistic Attitudes and Values Scale (CIAV: Chan, 1994), (ii) Inventory of Interpersonal Problems – Circumplex (IIP-C: Alden, Wiggin, Pincus, 1991), (iii) Socio-cultural Adaptation Scale (SCA: Ward & Kennedy, 1999) and (iv) Rigidity – Flexibility Scale (RFS: Ansari & Bhargava, 1958) were separately prepared for rural, urban, male, female, adolescent, parent and for the whole samples. The response endorsements were also dissected on age, marital status and educational qualification for measurement purposes in the project population of the Mizo youth under study.

The Psychometric behavioral measures of (i) Collectivistic and Individualistic Attitudes and Values Scale (CIAV: Chan, 1994), (ii) Inventory of Interpersonal Problems – Circumplex (IIP-C: Alden, Wiggin, Pincus, 1991), (iii) Socio-cultural Adaptation Scale (SCA: Ward & Kennedy, 1999) and (iv) Rigidity – Flexibility Scale (RFS: Ansari & Bhargava, 1958) were prepared and the psychometric adequacies for each behavioral measure were ascertained. The analysis of psychometric adequacy of the behavioral measures included: (i) item-total coefficient of correlation (and the relationship between specific items of sub-scale of each measure as an index of internal consistency), (ii) reliability coefficient (Cronbach alpha and split-half), and (iii) predictive validity by highlighting 'Generation' differences (adolescents and parents) as well as 'Ecology' (rural and urban) along with 'Gender' differences (males versus females) setting differences on each scale/sub-scale of the behavioral measures.

The test scales in the present study are in English and the people of the terrain- the Mizo – are not well versed in English, hence the tests were translated in Mizo by the researcher in order to ensure context equivalence of the tests. Be it is, this raises very serious theoretical and methodological problem. Those psychological test instruments of proven psychometric adequacy for a given population if transported (and employed) in a new cultural milieu would not yield the identical psychometric properties. Even more serious would be that the test items neither suit nor fit in comprehension of the new population. Thus in relevance to the theoretical and methodological consideration of the psychological test instruments in culture-specific and/or cross-cultural perspectives, the standardization of the tests of: (i) Collectivistic and Individualistic Attitudes and Values Scale (CIAV: Chan, 1994), (ii) Inventory of Interpersonal Problems – Circumplex (IIP-C: Alden, Wiggin, Pincus, 1991), (iii) Socio-cultural Adaptation Scale (SCA: Ward & Kennedy, 1999) were was taken up in the same population (Varte, 2005: in the same population), and employed for the measurement purposes in the present study. Rigidity – Flexibility Scale (RFS: Ansari & Bhargava, 1958) was also administered to small samples as pilot study (Varte, 2005 in the same population) and found trustworthiness of the test for the present study.

The preliminary psychometric analyses over the level of analyses for each of the specific items and scales/subscales are determined with the objectives to ensure further statistical analyses, and the results are presented in Tables -1 to 6.

The reliability and validity analyses were computerized for rural, urban, male and female, adolescent and parent samples separately in an effort to find internal consistency in results. Following the broad format of psychometric analyses, the results for rural, urban, male and female, adolescent and parent samples are sequentially discussed with the available researches, and to determine the trustworthiness over the level of analyses for each of the specific items of the scales/subscales with the objectives to ensure further statistical analyses, and the results discussed below:

(a) Collectivistic and Individualistic Attitudes and Values Scale (CIAV; Chan, 1994): Item-total coefficient of correlation and reliability coefficients

at each levels of analysis on each of the sub-scale of CIAV such as Collectivistic Attitude (CA), Individualistic Attitude (IA), Individualistic Value (IV), and Collectivistic Value (CV) over the levels of analysis; for males, female, rural, urban, adolescence and parents are put together in Tables – 1 to 6. Results (Tables – 1 to 6) revealed almost substantial item-total coefficient of correlation and reliability coefficient of CIAV (10 items each) at each level of analysis for males, female, urban, rural, adolescence and parents' samples. The Mean, Standard Deviation, Reliability (Cronbach alpha and split-half) values for males, female, rural, urban, adolescence and parentsamples on CIAV are shown in Tables – 1 to 6. The results revealed the ranges of the item-total coefficients of correlation for the Collectivistic Value scale for urban (.05 - 87) and for adolescent (.08 - .90); Collectivistic Attitude scale for urban (.04 - .73) and Individualistic Value for parent (.09 - .68) were a bit low and not in the line with an ideal for the parametric assumption of normality (i.e. .1 and above) could not be fulfilled, and suggested the non parametric statistical analysis for further analyses. The reliability of the scale was between .71-.95 for Cronbach Alpha reliability and .71-.93 for spearman-Brown reliability and has shown substantial trustworthiness over the level of analysis, as all were higher than .60 of reliability. The reliability analysis of the scale/ sub-scales conformed to Chan (1994) and Varte (2005: in the same population) finding of the trustworthiness of the scales for behavioural measurement purposes.

(b) *Inventory of Interpersonal Problems – Circumplex Version (IIP-C; Alden, Wiggins, & Pincus, 1991)*: Inventory of Interpersonal Problems – Circumplex Version (IIP–C; Alden et al., 1991): The Mean, Standard Deviation, Reliability (Cronbach alpha and split-half) values over the levels of analysis; for males, female, urban, rural, adolescence and parents are presented in Tables – 1 to 6. The result revealed that substantial reliability coefficient of IIP-C at all the level of analysis, manifested the finding conforming to Alden et al. (1991) and Varte (2005), but the patterns of the range of the item-total coefficients of correlation on the IIP-C was (.01 - .75 for rural, .03 - .55 for urban, .05 - .45 for parent, and .05 - .64 for adolescent) violating the normality assumption for parametric analysis. The reliability of the scale was range between .84 - .95 for Cronbach alpha and .85-.93 for Spearman- Brown coefficient over the level of analysis, that have shown a high

reliability of the scale for measurement purpose for the projected population under study.

(c)   *Socio-cultural Adaptation Scale (SCA; Ward et al., 1999):*   The Mean, Standard Deviation, Number of items, Range of the item total coefficient correlation and Reliability (Cronbach Alpha) values of SCA over the levels of analysis for males, female, rural, urban adolescence and parents are put together in Tables – 1 to 6. The result revealed that substantial reliability coefficient of SCA at each level of analysis conforming to the applicability of the Scale of Ward et. al. (1999), and Varte (2005) in the same population, but the range of the item total correlation on SCA was .05 - .52 for parent samples, this infringed the normality assumption for parametric analysis. The reliability of the scale was range between .79- .86 for Cronbach alpha and .61-.92 for Spearman-Brown coefficient over the level of analysis that confirmed the trustworthiness of the test scale for measurement purpose for the projected population under study.

(d)   *Rigidity – Flexibility Scale (RFS; Ansari & Bhargava, 1958):* The relationship between the RFS sub-scales (in all the possible combinations) analysis for males, female, rural, urban adolescence and parents are emerged to be significantly positively correlated (Tables – 1 to 6). The results (Tables – 1 to 6) show the Item-total coefficients of correlation, reliability coefficient and relationships of between the Sub-Scales of RFS over the levels of analysis confirmed the theoretical expectations and are given in Tables – 1 to 6. Results (Tables – 1 to 6) revealed substantial item-total coefficient of correlation but the Spearman –Brown Coefficient reliability were below .60 on IDA for rural (.50) and Urban (.59), on CON for urban (.54), but the scores on female (.48) and adolescents (.54); and on SI for parent (.36); have contributed to the trustworthiness of the test scale but little lower than an ideal for measurement purposes. The results revealed the ranges of the item-total coefficients of correlation for the sub-scales of RFS for urban, rural, male, female, and adolescent and their parent samples separately. The range of item-total correlation for rural (.09 - .53) on SI and for adolescent sample (.08 - .46) on IDA were a bit low for the parametric assumption of normality (i.e. .1 and above) and may suggested the non parametric statistical analysis for further analyses. The sub-scale of

RFS failed to reach the norm criterion for item-total coefficients (Item-total coefficients > .10) to ascertain, but have some contribution to the items.

The descriptive statistics included the computation of mean, standard deviation, minimum scores, maximum scores, skewness and the kurtosis of the scales/ sub-scales on all the measures of the dependent variables for the whole samples as shown in Table – 7. The descriptive statistic was done with the objectives to check the assumption of ANOVA (or for any parametric test) to avoid platykurtosis, skewness, kurtosis and outliers.

The results (Table -7) show the means, standard deviations, minimum and maximum value, Skewness and Kurtosis of the scale/subscales of the behavioral measures (i) Collectivistic and Individualistic Attitudes and Values Scale (CIAV: Chan, 1994), (ii) Inventory of Interpersonal Problems – Circumplex (IIP-C: Alden, Wiggin, Pincus, 1991), (iii) Socio-cultural Adaptation Scale (SCA: Ward & Kennedy, 1999) and (iv) Rigidity – Flexibility Scale (RFS: Ansari & Bhargava, 1958).

The statistic of skewness was very high (above .816) in proportionate to the assumption of Normal Probability Curve (NPC) on Constriction and Inhibition (CI) (1.10), Obsessional and Perseverative Tendency (OPT) (.93), Anxiety and Guilt (AG) (1.13), Consservatism (CON) (1.07), Intolerance of Disorder and Ambiguity (IDA) (.95) and Social Introversion (SI) (.89) of the Rigidity-Flexibility Scale, and as well as the kurtosis statistic again high on IIP-C (1.02) and standard error higher than the acceptable value on all of the subscales of Individual Attitude (IA), Collectivistic Attitude (CA), Individualistic Value (IV), Collectivistic Value (CV) of the CIAV scales and SCA. The Descriptive statistics on Table – 1 have shown that the kurtosis and skewness of the data on all of the scales, and took it as no need to perform other parametric assumptions, and suggested that the non-parametric statistics for further analysis.

After ascertaining that the data and to meet the requirement of the non-parametric statistic analysis, the Spearman's' correlation was attempted to work out the systematic associations or variation between the variables. The relationships between the scales/sub-scales of the behavioral measures for male, for female, urban,

rural, adolescent and parent by employing Spearman Coefficient of Correlation (Two-tailed) were highlighted in Tables – 8, 9 and 10.

The bivariate correlation matrix (Table - 8) indicated the relationships among the scales/sub-scales of the behavioral measures: CIAV, IIP-C, SCA, and RFS accounting for the 'Generation' (adolescents and parents), and 'Ecology' (rural and urban) along with 'Gender' (male and female) as well as marital status and educational qualification variables on the scale/subscales of the behavioral measures, and the significant interrelationships were discussed in the light of the available literatures; and the relationships between the scales/sub-scales of the behavioral measures for whole sample employing Spearman Coefficient of Correlation (Two-tailed) were highlighted in Table-8.

Results of the calculation of the data using Spearman's Correlation Coefficient of the scale/sub-scales (Table - 8) exposed as under:

(i) The **'Generation'** had positively significant independent effect on CA(r=. 43**) and CV (r=. 36**) of CIAV; CI (r = .13**) and SI (r=. 21**) of RFS whereas negative significant relationship with IA (r = -.38 **) and IV (r = -.29**) of CIAV sub-scales, IIP-C (r = -.56**); OPT (r = -.20**), AG (r = -.13*) and IDA (r = -.18**) of RFS. The findings received support of the earlier investigations that diversity of cultures leads to differences values and attitudes (Kagitcibasi, 1987; Schwartz, 1990, 1996). Urban subjects are supposed to have a higher acculturation level and have higher adaptation to the dominant cultural norms, but that may lead to family conflict (Lee, Cho, Kim, & Ngo, 2000). In the acculturation course, family conflict may occur when low acculturated parents expect their children to continue following their heritage culture's values and traditions (Lee & Liu, 2001) because of rigidity to change, and that manifested in intragroup marginalization. Castillo et al. (2007) define intragroup marginalization as the interpersonal distancing created by heritage culture group members and not to when the acculturated individual develops cultural characteristics of the dominant-host culture. The interpersonal distancing is viewed as a social sanction imposed on the acculturated individual who displays behaviors that differ from the heritage culture norms. However, acculturative stress can occur from family members' pressure to maintain and demonstrate loyalty to the heritage culture (LaFromboise, Coleman, & Gerton, 1993) and this pressure may be displayed in the

form of intergeneration conflict. That intergeneration conflict between parents and adolescents generally increases during adolescence and that such conflict may have harmful effects on adolescents (Arnett, 1999; Laursen, Coy, & Collins; 1998; Montemayor, 1983; Smetana, 1989; Steinberg, 2001; Steinberg & Sheffield, 2001; Traub & Dodder, 1988) was matched with the present finding. It was predicted that the selected population has gone through the speedy social and culture change from primitive culture to modernization would account for a significant amount of the variance in acculturative stress above and beyond that can accounted for intergeneration conflict. The 'Generation' had the negative significant relationship with IA, IV of the sub-scales of RFS. The available literature mentioned that the acculturating group on long-term contact with the external culture resulted in changes at the group level as well as at the individual level by changing individuals' identity, attitudes, values and behavioral norms through contact with different cultures over time (Berry, 1980; Berry, Trimble, & Olmedo, 1986).

The purpose of this study was fulfilled by detection of the prevailing intergeneration conflict, which can be utilized for curbing the possible negative impact in the selected population of Mizo.

(ii) The **'Ecology'** had positive significant effect with significant independent effect on CV ($r = .29^{**}$) of CIAV and CON ($r = .12^*$) and SI ($r = .14^*$) of RFS whereas negative significant relationship with IA ($r = -.27^{**}$) and IV ($r = -.24^{**}$) of CIAV, and IIP-C ($r = -.27^{**}$) scale, and IDA ($r = -.13^*$) of RFS scale. Changes in the cultural context beyond the individual's capacity to cope in terms of the magnitude, speed and some other aspects of the change, it is referred to as 'psychopathology' or 'mental disease' (Malzberg & Lee, 1956; Murphy, 1965) leading to serious psychological problems (Berry & Kim, 1988; Jayasuria et al., 1992). Available literature provided that the acculturative stress is related to having lowered mental health status (e.g., confusion, anxiety, depression), feelings of marginality and alienation, heightened psychosomatic symptom level, and identity confusion (Berry & Annis, 1974; Smart & Smart, 1995) that may influence levels of depression and suicidal ideation include social support found within the new community; immediate and extended family support networks; socioeconomic status (SES), including work-status changes and specific characteristics of SES such as education and income;

premigration variables such as adaptive functioning (self-esteem, coping ability), knowledge of the new language and culture, and control and choice in the decision to migrate (voluntary move vs. involuntary move); cognitive attributes such as expectations for the future (hopeful vs. nonhopeful); religiosity; and the degree of acceptance of cultural diversity (multicultural vs. assimilationist) within the larger society. These variables may serve as predictors of depression and suicidal ideation. Acculturating individuals with positive expectations for the future and relatively high levels of social support may, for example, experience less depression than individuals without the same expectations and support. Sinha and Misra (1983) also found underprivileged university students have used conformity, feeling of inadequacy, withdrawal and ignoring the situation as coping strategies than the advantaged group. Rural subjects were found to be conservative than the urban subjects on these social issues (Gangrade, 1975; Reddy and Bhat, 1971; Tiwari, 1976).

(iii) The **'Gender'** has shown negative significant relationship with IA (r = -.11*) of the sub-scale of CIAV, AG (r = - .11*) of RFS. Acculturation stress had differential influence on gender and generation such as girls reported higher levels of stress, suggesting that adolescence may represent a period of particular vulnerability for girls (Brooks-Gunn 1991; Ge et al. 2001). Misra et al. (2000) found that college women reported higher levels of stress than college men for some stressors such as frustration, self-imposed stress, and pressure in relation to academics. The hostile and anxious reactions of young adults to immigrants revealed that stronger effects of anxiety and threat were found more prevalent in men as compared to women (Azzam, Beaulieu, Bugental, 2007). Recent studies have increasingly shown an association between hostility and the lack of adoption of proper health habits, most consistently in men (Littman, 1993; Siegman & Smith, 1994). Furnham and Shiekh (1993) indicated that female Asian immigrants tended to experience worse mental health symptoms than did their male immigrant counterparts. The current study is also designed to advance our understanding of acculturation and family conflict by examining the relationships between the values acculturation gap and perceived family conflict within the parent and child differences on dependant variables. Kim (2005) found that adolescents perceived greater maternal behavioral control as a function of lower parental acceptance, but they did not find this association for paternal control. Dinh and Nguyen (2006) also found more significant associations between an acculturation

gap and domains of parent–child relationships for mothers than for fathers. On the other hand, Costigan and Dokis (2006) found that father–child difference in levels of values was associated with higher levels of conflict intensity and depression in children whereas mother-child difference in language use and media use was associated with higher levels of conflict intensity and depression and lower levels of achievement motivation.

(iv) Relationships between dependant variables are highlighted as under-

(a) The CA and CV ((r = .14**) were positively related each other, and CV was significantly negative related with IA (r = -.24**) and IV (r = -.13*) of CIAV, IIP-C (r = -.28**).

(b) The IIPC had positive significant relationship with OPT (r = .17*) and IDA (r = .19**) but negative significant relationship with CON (r = -.15**) and SI (r = -. 21 **) of RFS.

(c) CI had positive significant relationship with CON (r = .35**) and SI, (r = .38**) negatively significant relationship with AG (r = -.14*); OPT had positive significant relationship with AG (r = .41**) and IDA (r = .63 **); AG had positive relationship with IDA (r = .53**) but negatively related with CON (r = -.24**); CON was negatively significant related with IDA (r =-12*) but converse to SI of the sub-scale of RFS.

The psychological changes is the psychological adaptation simply a matter of learning new behavioral repertoire it is referred to as 'behavioral shifts' (Berry, 1980b), 'culture learning' (Brislin, Landis & Brant, 1983) and 'social skills acquisition' (Furnham & Bochner, 1986) that involve unlearning of aspects of culture of origin, 'culture shedding' (Berry, 1992) and accompanied by moderate 'culture conflict' when incompatible behaviors create difficulties for the individual. Such problems among adolescents are associated with intergenerational conflict (Chae, 1990; Go, 1998; Hall, 1987; Hilliday-Scher, 2000; Lyon, Henggeler & Hall, 1992; Shek, 1997; Steinberg, 1987; Tomlinson, 1991; Williams, 1998). The studies revealed roles of gender in patriarchs' family in conflict situation (Sodowsky et. al., 1995). These gender-specific roles may lead to differences in the types of values each parent attends to with respect to their children. The contextual relationship between cultural

factors and dissonant acculturation is complex, and it is possible that conflicts are only associated with acculturation gaps on specific cultural values. Therefore, the present study expands on earlier research by looking at the impact of intergeneration discrepancies on values, attitudes, interpersonal problems, socio-cultural adaptation a, rigidity and flexibility to change dimensions among the Mizos.

The predictability of the behavioural measures from the independent effect and conjoint effects of the independent variables of 'Generation' (adolescent and their parent), 'Ecology' (rural and urban) and 'Gender' (male and female) on the behavioral measures were computed by using Mann Whitney U-test and presented sequentially as follows:

1.   Effects of Generation:

(1)   Effects of Generation (Adolescents and Parents) on Collectivistic and Individualistic Attitudes and Values Scale (CIAV: Chan, 1994): The results of Mann Whitney U-test revealed significant between the adolescent and their parents on Collectivistic and Individualistic Attitude, and Collectivistic and individualistic Value Scale of the subscales of CIAV. The Mann-Whitney U-Test revealed that adolescents are significantly higher mean rank (Means ranks =196.24 and 124.76) than their parents on Individualistic Attitude (IA) (Table 9.1.1). The same trend of result was found on Individualistic Value (IV) that adolescents (mean ranks = 187.55) are more individualists than their parents (Mean ranks= 133.45). The reverse significant effect of generation was found that the parent (Mean ranks= 200.74) had greater mean rank as compared to adolescent (Mean ranks= 120.26) in Collectivistic Attitude (CA) and also in the Collectivistic Value (CV) same trend that parent (Mean ranks= 194.11) were higher than adolescent (Mean ranks= 126.89) as indicated in the Table 9.1.2. The result revealed that Adolescents had higher individualistic attitude and value than their counterpart parents whereas they had lower collectivistic attitude and value than their parents.

(ii)   Effects of Generation on Inventory of Interpersonal Problems – Circumplex (IIP-C: Alden, Wiggin, and Pincus, 1991): The results of Mann-Whitney U-Test revealed the significant independent effect of 'Generation' on *IIP-C* that the adolescents samples had shown greater mean rank (Mean ranks = 212.70)

than the parent (Mean ranks= 108.30) as shown in the Table 9.1.4 which indicated that adolescents are higher in interpersonal problems (conflict) than their parents.

The Mann-Whitney U-Test was employed to depict the significant independent effect of 'Generation' on the *Socio Cultural Adaptation Scale (SCA),* and the results revealed that adolescents had higher mean rank than parent but not at significant level. Here it deserved to mention that the finding received supports of the earlier finding that conflict due acculturation were depicted (Berry & Annis, 1974; Smart & Smart, 1995) and various types of psychological adjustment and psychosocial adjustment which invites different types of coping styles (Lazarus, 1980; 1985; Endler & Parker, 1999), that exerted higher anxiety, depression and anger hostility in males may be their high responsibility as a guardian of the culture and overlapping roles created more conflict and stress than female (Azzam, Beaulieu, Bugental, 2007), higher in somatic concern might be exerted by their multiple experiences and overlapping roles created more conflict and stress in men (Anshel et al, 2009; Gaiacobbi, Foore, & Weinberg, 2004; and Anshel et al, 2009;Spurlock, 1995;), and may change with time searching for appropriate coping style depending upon the events or situation of the stress (Anshel & Kaissidis, 1997). Although the results had shown trend of difficulty in socio cultural adaptability but not at significant level, that may be due to the agreement of Peace Accord between MNF and Indian Government.

(iv) Effects of Generation on Rigidity – Flexibility Scale (RFS: Ansari & Bhargava, 1958):   The results of Mann-Whitney U-Test on *Rigidity-Flexibility Scales (RFS)* indicated that generation had significant effect on Constriction and Inhibition (CI), Obsessional and Perseverative and Tendency (OPT), Anxiety and Guilt (AG), Conservatism (CON), Intolerance of Disorder and Ambiguity (IDA) and Social Introversion (SI) as indicated by Mann-Whitney U-Test (Table 9.1.5 and Table 9.1.6). Observations of result indicated higher mean rank for parents (Mean ranks = 171.39) on CI than adolescent (Mean ranks = 149.61); on OPT Parent (Mean ranks = 178.00) were higher than Adolescent (Mean ranks = 171.39); adolescent (Mean ranks = 172.47) had higher significant mean rank scores as compared to their parent (Mean ranks = 148.53) OPT; adolescents (Mean ranks = 177.47) had higher significant mean rank scores as compared to their parent (Mean ranks = 143.66) IDA. Observations of

result indicated higher mean rank for parents (Mean ranks = 177.47) on IDA than adolescent (Mean ranks = 143.53); higher mean rank for parents (Mean ranks = 179.72) on SI than adolescent (Mean ranks = 141.28). So, the results indicated that parents were significantly more rigid than adolescents whereas the adolescents were more flexible than their parents.

The behavioral effect of 'Generation' on *Collectivistic and Individualistic Attitudes and Values* as indicated by Mann-Whitney U-Test (Table 9.1.1 and 9.1.2) the entire sub-scales were statistically significant. The result manifested that an adolescent has higher score in IA and IV than parents, whereas parents are higher score in CA and CV than adolescents. The results indicated that adolescents are higher in individualistic attitude and values than their parent. In the meantime, parents are higher in collectivistic attitude and values, and they are more liberal in attitudes and values than adolescents. This finding has conformed to earlier studies (Steinberg, 2001) that adolescents are having higher interpersonal problems than their parents. The younger generation had comparatively more individualistic, modern, progressive values and attitudes. Thus it appeared that the intergenerational differences were latent in the family situation but more likely to be manifested in the wider society where the consequences were comparatively impractical (Gangrade, 1975). Acculturation can occur differently between the old and the young, mainly due to formal education and amount of contact with the host culture (Rick & Forward, 1992; Szapocznik & Kurtines, 1980).

In addition, conflicts between parents and children can be exacerbated when the parents are unable to provide their children with the guidance and help that children need in order to adjust to the mainstream society. It is difficult for parents to guide their children while they themselves are struggling with the task of adjusting to the host society (Rick & Forward, 1992). Children who enter adolescence with more conflictual relationships have been found to be at greater risk for more severe parent–child problems and poorer child outcomes during adolescence (Steinberg, 2001). In prior studies, both positive and negative emotional expressions and conflicts were more common in mother–child than in father–child interactions (Russell & Russell, 1987), a pattern that persists into adolescence (Collins & Laursen, 1992). Because

mothers and daughters typically experience close, interdependent relationships, this dyad may be particularly prone to conflict when attempts to integrate individual goals and behaviors (while maintaining the close relationship) are put forth. However, very few investigations have examined mother–daughter interactions among families with different cultural contexts, especially among preadolescent girls.

Adolescence is viewed as a period of transformation and reorganization in family relationships (Grotevant & Cooper, 1986; Steinberg, 1990). It is often a time of increased emotional and physical distancing from parent (e.g., Paikoff & Brooks-Gunn, 1991; Steinberg, 2001), as well as a time during which the frequency and affective intensity of adolescent-parent conflicts may be higher than at other ages (Laursen, Coy, & Collins, 1998). The same result was found in Individual Value (IV) in the present study. This implied that adolescent has significantly different values system than their parents. These findings conformed to the research investigation in conflictual interactions between parents and their children during the developmental time period (Cauce, Hiraga, Graves, & Gonzales, 1996; Conger, Ge, Elder, Lorenz, & Simons, 1994; Fuligni, 1998; McLoyd & Smith, 2002; Smetana & Gaines, 1999). Many researchers have suggested that the changes in parent–child relationships that occur between late childhood and early adolescence are instigated by children's growing desire to increase their sense of autonomy and independence; that is, children become less satisfied with parents' authority over their personal lives as they mature (Smetana, 1989). If conflict in parent–child relationships is linked to autonomy and perceptions of parental authority, then conflict may have a cultural basis (Fuligni, 1998). Specifically, children's respect for parental authority may be particularly salient to conflict in Mizo society.

Table 9.1.2 shows parent has greater mean rank as compared to adolescent in Collectivistic Attitude (CA) and Collectivistic Value (CV). This means that parents are more liberal in attitudes and values and more sociable than adolescents. The result conformed to the earlier finding (Zhou & Bankston, 1998). Value contrast between individualism and collectivism may result in painful clashes between parents and their young-adult children (Zhou & Bankston, 1998) over degree of autonomy in making important life decisions. In situations where mutual rigidity was involved, in which parental ethnocentrism clashes with that of adolescent egocentrism, alienation and

segregation often result. In such cases, parents and children may reside under the same roof but live in different worlds with little connection and mutual understanding. Lack of fluency in a common language exacerbates the situation, leaving families few bridges to span the ever-widening gulf (Lee & Cynn, 1991). In investigations of parent–adolescent conflict among a homogeneous society, parents indicated that they viewed conflicts with children in terms of respect for parents, obedience to authority, and the importance of cultural traditions (Smetana & Gaines, 1999; Smetana, Crean, & Daddis, 2002). Generational differences in values and rate of acculturation often lead to a gradual divergence of perspective, with subsequent impact on intergeneration conflict (Ho, 1987; Lin, 1986; Min, 1998).

Computing the results by employing *Inventory of Interpersonal Problems – Circumplex Version (IIP-C)* the subjects were again tested, the data was calculated by using Mann-Whitney U-Test. The result revealed that adolescents have greater mean rank than parent (Table 9.1.3) with significant difference (Table 9.1.4). This means that adolescents have more interpersonal problems as compared to their parent. This finding has conformed to some previous studies.

The behavioral measures indicated that generation has also effect on Constriction and Inhibition (CI), Obsessional and Perseverative and Tendency (OPT), Anxiety and Guilt (AG), Conservatism (CON), Intolerance of Disorder and Ambiguity (IDA) and Social Introversion (SI) of the *Rigidity-Flexibility Scale (RFS)* as indicated by Mann-Whitney U-Test (Table 9.1.5). Observations of the result (Table 9.1.6) indicated that all the sub-scales of RFS are at significant level. The higher mean rank for adolescents as compared to parent was seen in CI, OPT, AG and IDA, whereas parent has greater mean rank as compared to adolescent in CON and SI. The effects of generation (adolescents and parents) computed by employing CIAV, IIP-C, SCA and RFS shows more interpersonal problems and conflicts among adolescents as compared to their parents. These findings supported the observations of other studies (Mitra, 1974; Gangrade, 1975; Amritananda, 1971) who found young (adolescents) are rigid attitude than olds (parents). The findings of the present studies (Table 9.1.1 to 9.1.6) conform to the first hypothesis *that the adolescents will exhibit greater indices of conflict as compared to parents.*

In several studies, attempts have been made to investigate the reason of conflicts arises between adolescents and parents. Along with potential differences in children's behaviors in parent–child interactions, it has been shown that there are cultural differences in parent behaviors, which can also have an effect on parent–child relationships and interactions. Much of the parenting literature has focused on authoritative versus authoritarian parenting practices, with authoritative parenting behaviors including reasoning with their children about problems, encouraging independence, and using less physical punishment and authoritarian parenting behaviors including more focus on control, obedience, and use physical punishment (Baumrind, 1972; Darling & Steinberg, 1993). Historically, parenting practices of ethnic and minority families have been conceptualized as those of the "other" group, which are compared with the "standard" group (García Coll & Pachter, 2002). Authoritarian parenting practices have been found, in many studies, to be more common among ethnic minorities, while not showing associated negative child outcomes typically found with European American children raised within the same parenting style (e.g., García Coll et al., 1995; Jambunathan, Burts, & Pierce, 2000). Moreover, maternal control has been described in some research as a protective factor, with the amount of control optimal for adolescent development varying by environmental risk (Mason, Cauce, Gonzales, & Hiraga, 1996). A limited number of investigations have considered how maternal practices influence parent–child conflict among families with different cultural traditions. A variety of factors such as socio-economic status, family structure, and maternal age can either directly or indirectly affect the quality of family relationships and, more specifically, parent–child relationships (e.g., Conger et al., 1994; McLoyd, Jayaratne, Ceballo, & Borquez, 1994), these constructs were accounted for in the analyses.

However, the outcomes of acculturation are considered to be depending upon the stages of acculturation and level of difficulty for the individual and may be viewed as three types: (1) at the initial stage, an individual psychological adaptation to acculturation including learning new behavioral repertoire it is referred to as 'behavioral shifts' (Berry, 1980b), 'culture learning' (Brislin, Landis & Brant, 1983) and 'social skills acquisition' (Furnham & Bochner, 1986). The acculturation process may also involve unlearning of aspects of culture of origin, 'culture shedding' (Berry, 1992) accompanied by moderate 'culture conflict' when incompatible behaviors

create difficulties for the individual; (ii) the outcome may involve greater conflict, and the individual may experience 'culture shock' (Oberg, 1960) or 'acculturative stress' (Berry, 1970; Berry, Kim, Minde & Mok, 1987) if the individual finds difficulty to change their repertoire. The source of the problems that arises is not cultural but intercultural, residing in the process of acculturation; and (iii) finally, a time with major difficulties are experienced.

Several theories conceptualized proposing different factors which are likely involved in acculturative stress that may caused variation from individual to individual such as "Reference Group Effect", 'Ultimate attribution Error", "Social Identity Theory" and "Social Dominance Theory". Heine et al, (2002) proposed the "Reference Group Effect" refers to when the cultural group compare with the norm of other culture group that is not under measure in giving response to attitude questionnaire. The host culture also may compare the minority groups with the host culture norm when he has to give about the minority group, a different kind of doubt may be cast on findings. Similar in this, some researches stated that common view is inappropriate to judge the validity of the measures as it neither was nor endorsed by empirical evidences (Takano and Osaka, 1997, 1999). Takado and Sogon (2009) examined the common view that "Japanese are more collectivistic than American", and their finding shows they were more or less same, that findings did not support common view and evinced that the "reference group effects" presence in cultural relations (Heine, Lehman, Peng, & Greenholtz, 2002). The cultural difference as predicted by common view could be obtained when reference group effect was circumvented; and the common view may be created by stereotype or comparison with one's own reference group can fabricate a cultural difference rather than conceal it.

Addition to that the 'Ultimate attribution Error" (UAE) proposed by Pettigrew (1979) prevails in inter-group attribution when an individual explain the behaviors of their own and other social group is often ethnocentric. The UAE postulates that if regarded negative act is performed by an out-group member, may attributed as dispositional factors in comparison to the same act carried out by an in-group member as situational actor, as such the same action is attributed differently depend upon the culture group. Consistent with '*Social Identity Theory*' (Tajfel, &Turner, 1979), argued that ethnocentric inter-group attribution could be part of the process of

establishing a positive social identity. SIT derives largely from biased comparisons on salient dimensions that are favorable to the in-group and unfavorable to the out-group (Brown, 2000), the acculturating persons trying to ameliorate through a number of identity management strategies (van Knippenberg, 1989) such as individual mobility, social creativity, and social competition. An alternative theoretical foundation of the motivational basis behind ethnocentric inter-group was 'Social Dominance Theory'. SDT proposed those higher status groups are more egocentric than lower status in trying to maintain their power through a process known as 'Behavioral Asymmetry'.

The research literature has distinguished between two aspects of the cross-cultural adjustment process: psychological adjustment and socio-cultural adjustment (Anderson, 1994; Shaffer & Shoben, 1956). Psychological adjustment focuses on the emotional component of adjustment, or the process by which individuals attempt to maintain a sense of mental and physical well being in the new environment. The second aspect, socio-cultural adjustment, focuses on the cognitive and behavioral components of adjustment, or the process by which individuals learn to reinterpret their environment and increase their ability to function within the new cultural context. However, these constructs (Berry (1997) noted that psychological and socio-cultural adjustments have different time courses and different predictors. Psychological adjustment is more variable over time and predicted by personality variables and social support, whereas socio-cultural adjustment improves linearly over time and is predicted by cultural knowledge, degree of contact, and inter-group attitudes. Ward and colleagues (Ward & Kennedy, 1994) found that psychological adjustment was related to identification with mainstream culture, whereas socio-cultural adjustment was related to affiliation with the host culture.

2.   Effects of Ecology:

(1)   *Effects of 'Ecology' on Collectivistic and Individualistic Attitudes and Values Scale (CIAV):*   The analysis of the data by employing the significant effects of 'Ecology' were found on IA, IV, CA and CV of the sub scale of CIAV. The results portrait that the urban samples had higher mean ranks (Mean ranks =185.78) than rural samples (Mean ranks = 135.22) on IA; on IV same trend happened that the urban samples (Mean rank =182.72) than rural samples (Mean ranks = 138.28); where as rural samples had significant higher mean ranks (Mean ranks = 161.68) than urban

samples (Mean ranks = 159.32) on CA; and the same trend happened on CV that the rural samples had higher mean rank (Mean ranks = 187.15) than urban samples (Mean ranks = 133.85). The overall observation of the results have shown that the rural subject were more conservative than urban samples while urban subject were more individualistic than rural samples conforming the hypothesis set forth for the present study in the present population under study.

(2)   Effects of 'Ecology' on Interpersonal Problems –Circumplex Version (IIP-C):   Results of the analysis of the scales/sub scales of (**IIP-C**) showed urban samples (Mean ranks = 185.49) had significant higher mean rank as compared to rural subjects (Mean ranks = 135.51) as shown in the Table – 9.2.3. The result manifested those urban samples were havaing higher interpersonal problems (conflict) than rural samples that confirm the hypothesis of the present study.

(3)   Effects of 'Ecology on Rigidity-Flexibility Scale (RFS):   Using **RFS** the result (Table 9.2.5 & 9.2.6) revealed that urban samples had higher mean rank than rural samples on CON and SI of the RFS where as IDA was higher in rural samples than urban samples. The results revealed that rural samples had significant means higher ranks (Mean ranks = 171.59) on conservatism than urban samples (Mean ranks = 149.41) on conservativism (CON) where as the urban samples (Mean ranks = 171.81) were having significantly higher mean ranks than rural samples (Mean ranks = 140.02) on intolerance of disorder and ambiguity (IDA); the rural samples (Mean ranks = 173.48) were significantly higher on the social introversion (SI) than urban samples (Mean ranks = 147.52). The findings indicated that rural subjects are more in conservative, socially introverted than urban samples where as the urban samples were more in intolerance of disorder and ambiquity than rural samples, that can be taken as the difference was prevail between the two ecological settings as hypothesized in the present study.

Computing the data on the *Rigidity-Flexibility Scale (RFS)*, the result (Table 9.2.5 & 9.2.6) shows that rural has higher mean rank than urban in CON and IDA significantly whereas, the urban subject are higher than rural subject in the sub-scale of SI. The majority of the sub-scales indicated higher mean rank in rural subject than

the urban. The effects of 'Ecology' (rural and urban) by applying CIAV, IIP-C, SCA and RFS, the majority supports that rural subjects are more individualistic and conservative than the urban subjects. The study conforms to the second hypothesis that the *urban subjects will exhibit greater indices of generation conflict as compared to rural subjects.* The results revealed that rural subject's weremore conservative, introverted but less intolerance than urban subjects.

Analysis of *'Ecology'* variable manifested significant effect in terms of all the pertinent social issues of the cultural group (attitudes and value systems for both in collectivism and individualism). This trend has projected intergeneration conflict with reference to the rural and urban ecological background of the subjects. This finding tends to support Gangrade's (1975) and Mishra and Tiwari's (1980) contention that urban people are more advanced than those with rural background.

Rural and urban environment was also found to have significant influence on interpersonal problems on rigidity - flexibility towards marriage, family setting and traditionalism. Rural subjects were found to be conservative than the urban subjects on these social issues (Gangrade, 1975; Reddy and Bhat, 1971; Tiwari, 1976). The pattern of significantly more liberal attitudes of urban people than rural of the present study can be explained on the basis of the differentials in the requirements of the rural and urban living and the life style of people. Rural people are mostly engaged in agriculture where entire success depends upon maximal cooperation and joint efforts of all the members of the family. However, in the urban areas, the living is mainly individual, where every individual earns and spent for their own convenience. On this counts, Gangrade (1975), Reddy and Bhat (1971), and Tiwari (1976) interpreted their findings that joint family pattern seems to be a burden to urban people than rural people, that is why urban subjects have been more favourable towards nuclear family whereas rural people have performance for joint family structure. They also referred that rural subjects feel Indian traditional living to be necessary for adjustment and success in life. But the urban subjects, due to impact of urbanization, acculturation and modern exposure, do not agree with old norms and traditional aspects of living, exhibiting lesser degree of traditionalism and their counterpart. Gangrade (1975) also offered similar position while reporting his findings that individuals with urban

backgrounds are more advanced as compared to the individuals with rural backgrounds. The experimenter (researcher) of the present study feels tempted to interpret the major trends of observations (as observed in the study) in view of the individualism and collectivism concepts now being seldom referred for industrialized (westernized) and traditional (primitive) societies (Triandis, 1988).

As stated earlier, the present day Mizo tribal group within a very short history of about hundred years was of nomadic characteristics, very free mixing and compact within their sub-tribal groups. Advent of missionaries, introduction of alphabet, establishment of schools, spread of education, change of religion from animism to Christianity, interaction of Mizo people with other recessive and/or dominant cultural groups and their awareness of the modern technological world, and above all, the developmental programmes have brought in rapid changes not only in terms of the life style and qualities of prosperous life of the people, but traditional socio-cultural systems and practices almost seem to have extinguished. These drastic changes may perhaps be said to have set in a process of social stratification in the cultural group. These changes, particularly from ethological patterns to modernization and more competition for individual gains which, however, used to be for the community prompts the experimenter to colour the observed liberal attitudes of urban people as compared to rural as the results of individualism rather than collectivism, an indicator of development over the traditionalism.

3.   Effects of Gender:

(1)   *Effects of 'Gender' on Collectivistic and Individualistic Attitudes and Values Scale (CIAV)*: On analysis of the data by using the scale and sub-scales of **CIAV**, an independent effect of 'Gender' on attitudes and value was calculated by employing the Mann-Whitney U-Test (Table 9.3.1 & 9.3.2.). The result showed significant different effect on individualistic attitudes that the female samples (Mean ranks = 171.01) than male samples (Mean ranks = 149.99). This indicated that female has greater individualistic attitude than male samples that conform the hypothesis set forth for the present study in the project population.

(2)   ***Effects of 'Gender' on Rigidity-Flexibility Scale (RFS):***   The significant effect of 'Gender' was tried to find out by administering the scale and sub-scales of ***RFS*** and the data were computerized by employing the Man Whitney U-test, the result (Table 9.3.3 & 9.3.4) revealed significant differences between male and female was seen in anxiety and guilt (AG) of the sub scale of the RFS. In which female had significant greater mean rank (Mean ranks = 170.18) as compared to male (Mean ranks = 150.82). The result manifested that female had more anxiety and guilt than their counterpart male contributing to the findings that 'Gender' significant effect as hypothesized in the present study.

Another aspect that emerged in the analysis of the results was the significant effect of gender variables. The significant effect was seen in Individualistic Attitudes (IA) of CIAV, and Anxiety & Guilt (AG) of RFS only. Result indicated significantly higher mean indices in females than males in IA, indicating women are significantly more individualistic than men. In the sub-scales of RFS, a significant difference has seen in AG only. In which, female has greater mean rank as compared to male. The result indicated that female subjects are having higher anxiety and guilty feeling and have more interpersonal problems than male. The effects of gender (male and female) by applying CIAV, IIP-C, SCA and RFS, the significant results show those female subjects are individualistic and have more interpersonal problem than male subjects. This finding conforms to the third hypothesis that *females will show greater indices of generation conflict as compared to males.* This conforms to the theoretical assumption of the status of women in Mizo society (Thanga, 1978).

The explanation for liberal attitudes in women than in men of the cultural group would be one, but females in the cultural group are realized to be more co-operative and industrious; hence their greater susceptibility to change and adaptation to the changing traditional socio-cultural systems and practices would be responsible for their liberal attitude with reference to the pertinent social issues of the cultural group. This explanation is entirely inferential (based on the personal experiences of the researcher who himself is a member of the cultural group), however, an in-depth study incorporating achievement cognition, achievement goals, competition tolerance, change prowess and the like would be desirable to conclude about the differences by gender in the light of empirical studies.

A number of literatures describing differences in how male and female tend to experience and exhibit conflict during social interactions are available. In their comprehensive review of literature written between 1966 and 1973 on the topic of gender differences, Maccoby and Jacklin (1974) offer research evidence that males engaged in more hitting and insulting behaviors than did females, that they returned insults with more retaliatory force, and that they were also more likely than females to take part in rough play. Ehrhardt (cited in Miedzian, 1991) explained that biologically based differences may account for males' general tendency to be more rough-and-tumble, physically active, and self-assertive. In reporting the conduct of males and females during interpersonal communication, Pearson (1985) described male behavior as characterized by gestures of dominance such as grappling, playfully hitting, uttering threats of physical consequences, and establishing territory through exaggerated gestures or maintaining physical distances between one another. Wilson (1988)—in a study of 208 children, ages 2 to 5—reported that "male dyads were involved in 63.2 percent of . . . social intrusion/annoyance . . . conflicts . . . (and that) 26.3 percent involved male/female dyads. Female dyads were engaged in 10.5 percent of (these) conflicts" (p. 21). In the same study, Wilson concluded that, although "aggressive actions varied among . . . different age groups" (p. 26), 65% of aggression strategies in targeted actions were used by male children and 35% by female children. She also found that boys are more inclined to engage in boisterous physical activity most likely to attract observers' attention. In a study of 217 adolescents, McDowell (1990) reported "females tend to integrate arguments and offer tradeoffs to reach solutions while males tend to assert their opinions forcefully and prefer to assume control or dominate in arguments" (p. 8). Also discussing gender differences in communication, Corsaro and Eder (1990) described boys as more inclined to engage peers in ritual insulting. In a 1986 report on conflict situations involving 24 school children, ages 5 to 7, Miller, Danaher, and Forbes (1986) concluded that, although their kinds of conduct overlapped, "girls were more likely than boys to engage in behavior which defused or mitigated the conflictual quality of . . . interaction . . . (while) boys were more apt to engage in heavy-handed behavior . . . (and) start a conflict episode with a heavy-handed tactic".

The overall analyses of behavioural measures (as incorporated in the present study) concluded that (i) empirical basis sufficient enough to concluded their replicability in the projected population under study: that substantial item total coefficient of correlation (and the relationship of the selected scale and sub-scale as index of internal consistency), reliability index (Cronbach alpha and spearman-Brown) and the relationship between the sub-scale measures of each of the behavioural measures, (ii) the relationship between the factors structure of the behavioural variables as expected by theories, and the theoretical expectations formulated for the conduction of the present study, (iii) the predictability analysis and the results of Man Whitney U-test uniformly manifest the significant effect at each level of the predictor (the independent variables) in the prediction of each subscales except on SCA, (iv) The results of 2 x 2 x 2 levels of analyses provided empirical backgrounds relation to the causal effects of 'Generation', ' Ecology' and 'Gender' on measures of the attitudes, value, interpersonal problems, socio cultural adaptation and rigidity and flexibility of the behavioural variables. The 'Generation', emerged to portray greater extent of their effects as compare to 'Ecology', and the 'Ecology' shown greater effect on behavioural variables than 'Gender'. The intergeneration differences (conflict) were found on collective attitude and value (parents were more collectivist than adolescents), individualistic value and attitude (adolescent were more individualistic then their parent), interpersonal problems (adolescent having more interpersonal Problems than their parent), socio-cultural adaptation (adolescents were little higher but not at significant level than their parents), Rigidity (parents were more rigid than their children whereas adolescent were more flexible than their parents as shown in the sub-scale of RFS such as : Constriction and Inhibition (CI), Obsessional and Perseverative Tendency (OPT), Anxiety and Guilt (AG) , Conservatism (CONS), Intolerance of Disorder and Ambiguity (IDA), and Social Introversion (SI) in the samples under study. The 'Gender' difference was found on individualistic attitude and aggression level at significant levels. On the whole, the findings of the study proved empirical bases proved sufficient enough in conformity to the theoretical expectations as set forth for the conduct of the study. Further, extended studies by incorporating larger sample size and more repetitive measures of behavioural problems are desirable to be replicated in support of the finding and for the formulation and implementation of the behavioural intervention proramme to the distressed and depressed persons in the projected culture group- the Mizo.

An over view of the analysis of the result, as a whole, conforming to the expectations (hypothesis) of the studies in the area of intergeneration gap (conflict), provided sufficient backgrounds (empirical basis) to conclude the existence of wide gap (conflicts) across the sample by 'Generation', 'Ecology' and 'Gender' variables in the investigated cultural group of the study, that is, the Mizo society.

Though the finding of the studies conformed to the hypotheses set forth for the study it was not free from limitations: a) More psychological scales tapping wider behavioral gamut by employing larger sample size and incorporating more measures of behavioral problems are desirable to replicated in support of the findings. b) The subjects were randomly selected from rural and urban, but preferably more inclusion of the demographic profiles for detecting other possible confounding effects in determining intergeneration conflict (Gonzales, Cauce, & Mason, 1996). c) The present research covered only some parts of Mizoram (only five districts), therefore, it is not enough to make conclusion for making representation of the whole area of Mizoram. d) The participants were 320 only which was a limited number for methodological issues and do not represent all age categories and all socio economic status levels of Mizo society.

Nevertheless, the findings make important contributions to the literature. First, adolescent-parent detected that intergeneration conflict over the level of analyses such comparision between rural and urban samples, male and female samples, and adolescent and their parent samples. This detected intergeneration conflict deserved attention as this conflict was found to be related to antisocial behavior. In particular, while the results support the notion that adolescent-parent conflict influences adolescent social behavior. Second, the present findings suggest that the links between adolescent-parent conflict and adolescent social behavior differ for father and mother. Thirdly, it will be interesting for future research to investigate how much the acculturation factor contributes to intergeneration conflict, which ultimately will lead to the investigation of the relationship between intergeneration conflict and problem behaviors.

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<u>DEMOGRAPHIC SHEET</u>

Please fill in the blanks correctly (sl. 1-3) and indicate your responses to the following questions by circling against each question (sl. 4 - 6) :

1. **Name** : _____

2. **Address** : _____

3. **Age** : _____

4. **Generation**
   a) Adolescent
   b) Parent

5. **Ecology**
   a) Rural
   b) Urban

6. **Gender**
   a) Male
   b) Female

Collectivistic and Individualistic Attitudes and Values Scale
(CIAV; Chan, 1994)

Please rate each statement using the following rating scale:

Agree 1　　　　**2**　　　　**3**　　　　**4**　　　　**5 Disagree**

1. What I look for in a job is a friendly group of coworkers. (1　2　3　4　5)

2. I tend to do my own things, and most people in my family (1　2　3　4　5) do the same.

3. Children should live at home with their parents until they (1　2　3　4　5) get married.

4. When faced with a difficult personal problem, it is better (1　2　3　4　5) to decide what to do yourself, rather than follow the advice of others.

5. Aging parents should live at home with their children. (1　2　3　4　5)

6. The most important thing in my life is to make myself (1　2　3　4　5) happy.

7. When faced with a difficult personal problem, one should (1　2　3　4　5) consult widely one's friends and relatives.

8. I like to live in cities, where there is anonymity. (1　2　3　4　5)

9. I would help within my means if a relative told me to (1　2　3　4　5) that he/she is in financial difficulties.

10. I would rather struggle through a personal problem by (1　2　3　4　5) myself than discuss it with my friends.

11. I like to live close to my good friends. (1　2　3　4　5)

12. What happens to me is my own doing. (1　2　3　4　5)

13. Aging parents should have their own household. (1　2　3　4　5)

Not Important   1   2   3   4   5   Supreme Importance

1.	Honour of parents and elders (showing respect).	(1 2 3 4 5)
2.	Pleasure (gratification of desires).	(1 2 3 4 5)
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7.	Self-discipline (self-restraint, resistance to temptation)	(1 2 3 4 5)
8.	Being daring (seeking adventure, risk)	(1 2 3 4 5)
9.	Politeness (courtesy, good manners).	(1 2 3 4 5)
10.	Freedom (freedom of action and thought)	(1 2 3 4 5)
11.	Obedience (fulfilling dudes, meeting obligations).	(1 2 3 4 5)
12.	Independence (self-reliance, choice of own goals and interest).	(1 2 3 4 5)
13.	An exciting life (stimulating experiences).	(1 2 3 4 5)

Inventory of Interpersonal Problems – Circumplex Version
(IIP-C; Alden, Wiggins, & Pincus, 1991)

Please rate each statement using the following rating scale:

Not At All	**A Little Bit**	**Moderately**	**Quite A Bit**	**Extremely**
0	**1**	**2**	**3**	**4**

It is hard for me to:

1. trust other people. (0 1 2 3 4)
2. say "no" to other people. (0 1 2 3 4)
3. join in on groups. (0 1 2 3 4)
4. keep things private from other people. (0 1 2 3 4)
5. let other people know what I want. (0 1 2 3 4)
6. tell, a person to stop bothering me. (0 1 2 3 4)
7. introduce myself to new people. (0 1 2 3 4)
8. confront people with problems that come up. (0 1 2 3 4)
9. be assertive with another person. (0 1 2 3 4)
10. let other people know when I'm angry. (0 1 2 3 4)
11. make a long-term commitment to another person. (0 1 2 3 4)
12. be another person's boss. (0 1 2 3 4)
13. be aggressive toward someone when the situation calls for it. (0 1 2 3 4)
14. socialize with other people (0 1 2 3 4)
15. show affection to people. (0 1 2 3 4)
16. get along with people. (0 1 2 3 4)
17. understand another person's point of view. (0 1 2 3 4)
18. express my feelings to other people directly. (0 1 2 3 4)
19. be firm when I need to be. (0 1 2 3 4)
20. experience a feeling of love for another person. (0 1 2 3 4)
21. set limits on other people. (0 1 2 3 4)
22. be supportive of another person's goals in life. (0 1 2 3 4)
23. feel close to other people. (0 1 2 3 4)
24. really care about other people's problems. (0 1 2 3 4)

25.	argue with another person.	(0 1 2 3 4)
26.	spend time alone.	(0 1 2 3 4)
27.	give a gift to another person.	(0 1 2 3 4)
28.	let myself feel angry at somebody I like.	(0 1 2 3 4)
29.	put somebody else's needs before my own.	(0 1 2 3 4)
30.	stay out of other people's happiness.	(0 1 2 3 4)
31.	take instructions from people who have authority over me.	(0 1 2 3 4)
32.	feel good about another person's happiness.	(0 1 2 3 4)
33.	ask other people to get together socially with me.	(0 1 2 3 4)
34.	fed angry at other people.	(0 1 2 3 4)
35.	open up and tell my feelings to another person.	(0 1 2 3 4)
36.	forgive another person after I've been angry.	(0 1 2 3 4)
37.	attend to my own welfare when somebody else is needy.	(0 1 2 3 4)
38.	be assertive without worrying about hurting other's feeling.	(0 1 2 3 4)
39.	be self-confident when I am with other people.	(0 1 2 3 4)

The following are things that I do too much:

40.	I fight with other people too much.	(0 1 2 3 4)
41.	I feel too responsible for solving other people's problems.	(0 1 2 3 4)
42.	I am too easily persuaded by other people.	(0 1 2 3 4)
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45.	I am too aggressive toward other people.	(0 1 2 3 4)
46.	I try to please other people too much.	(0 1 2 3 4)
47.	I clown around too much.	(0 1 2 3 4)
48.	I want to be noticed too much.	(0 1 2 3 4)
49.	I trust other people too much.	(0 1 2 3 4)
50.	I try to control other people too much.	(0 1 2 3 4)
51.	I put other people's needs before my own too much.	(0 1 2 3 4)
52.	I try to change other people too much.	(0 1 2 3 4)
53.	I am too gullible.	(0 1 2 3 4)
54.	I am overly generous to other people.	(0 1 2 3 4)
55.	I am too afraid of other people	(0 1 2 3 4)
56.	I am too suspicious of other people.	(0 1 2 3 4)

57.	I manipulate other people too much to get what I want	(0 1 2 3 4)
58.	I tell personal thing to other people too much.	(0 1 2 3 4)
59.	I argue with other people too much.	(0 1 2 3 4)
60.	I keep other people at a distance too much.	(0 1 2 3 4)
61.	I let other people take advantage of me too much.	(0 1 2 3 4)
62.	I feel embarrassed in front of other people too much.	(0 1 2 3 4)
63.	I affected by another person's misery too much.	(0 1 2 3 4)
64.	I want to get revenge against people too much.	(0 1 2 3 4)

Socio-Cultural Adaptation Scale
(SCA; Ward, & Kennedy, 1999)

Please indicate how much difficulty you experience in each of these areas:

no difficulty 1	slight difficulty 2	moderate difficulty 3	great difficulty 4	extreme difficulty 5

1. Making friends.   (1 2 3 4 5)
2. Finding food that you enjoy.   (1 2 3 4 5)
3. Following rules and regulations.   (1 2 3 4 5)
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5. Taking an Indian perspective on the culture.   (1 2 3 4 5)
6. Using the transport system.   (1 2 3 4 5)
7. Dealing with bureaucracy.   (1 2 3 4 5)
8. Understanding the Indian value system.   (1 2 3 4 5)
9. Making yourself understood.   (1 2 3 4 5)
10. Seeing things from and Indian's point of view.   (1 2 3 4 5)
11. Going shopping.   (1 2 3 4 5)
12. Dealing with someone who is unpleasant.   (1 2 3 4 5)
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15. Going to social gathering.   (1 2 3 4 5)
16. Dealing with people starting at you.   (1 2 3 4 5)
17. Communicating with people of different ethnic group.   (1 2 3 4 5)
18. Understanding ethnic or cultural differences.   (1 2 3 4 5)
19. Dealing with unsatisfactory service.   (1 2 3 4 5)
20. Worshipping.   (1 2 3 4 5)
21. Relating to members of opposite sex.   (1 2 3 4 5)
22. Finding your way around.   (1 2 3 4 5)
23. Understanding the Indian Political System.   (1 2 3 4 5)
24. Talking about yourself with others.   (1 2 3 4 5)
25. Dealing with the climate.   (1 2 3 4 5)
26. Understanding the Indian's world view.   (1 2 3 4 5)
27. Family relationship.   (1 2 3 4 5)
28. The pace of life.   (1 2 3 4 5)
29. Being able to see two sides of an inter-cultural issue.   (1 2 3 4 5)

Rigidity-Flexibility Scale (R-F Scale)
(RFS; Ansari & Bhargava, 1958)

Please put a tick either of these responses (Yes or No) that suit your taste:

1.	I usually do not like to talk much, unless I am with people I know very well.	Yes	No
2.	I like to talk before groups of people.	Yes	No
3.	It is hard for me to start a conversation with stranger.	Yes	No
4.	I would like to be an actor on the stage or movie.	Yes	No
5.	It is hard for me to act natural when I am with new people.	Yes	No
6.	I feel nervous if I have to meet a lot of people.	Yes	No
7.	I usually feel nervous and ill at least at a formal dance or party.	Yes	No
8.	When I work on a committee I like to take charge of things.	Yes	No
9.	I usually take an active part in the entertainment at parties.	Yes	No
10.	I am a better talker than a listener.	Yes	No
11.	I try to remember good stories to pass them on the other people.	Yes	No
12.	I am embarrassed with people I do not know well.	Yes	No
13.	A strong person does not show his emotions and feelings.	Yes	No
14.	I must admit that it makes me angry when other people interfere with my daily activities.	Yes	No
15.	I find that a well-ordered mode of life with regular hours is congenial to my temperament.	Yes	No
16.	It bothers me when something unexpected interrupts my daily routine.	Yes	No
17.	I do not like to undertake any project unless I have a pretty good Idea as to how it will turn out.	Yes	No
18.	I find it hard to set a side task that I have undertaken even for a short time.	Yes	No
19.	I do not like things to be uncertain and unpredictable.	Yes	No
20.	I am very slow in making up my mind.	Yes	No
21.	At times I feel that I can take my minds with an unusual great ease.	Yes	No
22.	I admit I try to see what others think before I take a stand.	Yes	No
23.	I do not like to see women smoke.	Yes	No
24.	I would be uncomfortable in anything other than fairly,		

	conventional dress.	Yes	No
25.	I keep out of trouble at all costs.	Yes	No
26.	It would not make me nervous if any member of my family got in trouble with low.	Yes	No
27.	I must admit that I would find it hard to have for a close a friend person whose manners and appearance made him some what repulsive, no matter how brilliant or kind he might be.	Yes	No
28.	I would certainly enjoy beating a crook at his own game.	Yes	No
29.	I would like a job of a foreign correspondent or newspaper.	Yes	No
30.	I get very tense and anxious when I think other people are disapproving of me.	Yes	No
31.	I am certainly lacking of self-confidence.	Yes	No
32.	Criticism and scolding make me very uncomfortable.	Yes	No
33.	Most people inwardly dislike putting themselves out to help other people.	Yes	No
34.	I am against to giving money to beggars.	Yes	No
35.	Many of girls I know in college went with fellow only for what they would get out of him.	Yes	No
36.	I always follow the rule, business before pleasure.	Yes	No
37.	I get disgusted with myself when I cannot understand some problem in my field, when I can not seem to make any progress on a research problem.	Yes	No
38.	I have never made specially nervous over trouble that any member of my family have gotten into.	Yes	No
39.	I have no fear for spiders.	Yes	No

DEPARTMENT OF PSYCHOLOGY
MIZORAM UNIVERSITY
MIZORAM : AIZAWL
Tanhril, Aizawl – 796009, Mizoram

PARTICULARS OF THE CANDIDATE

Name of the Candidate	:	Mr. C.Vanlalhruaia
Degree	:	Doctor of Philosophy
Department	:	Psychology
Title of Dissertation	:	"Intergeneration Conflict in Mizo Society: A Psychological Analysis"
Date of Admission	:	19th September, 2005

Approval of Research Proposal

1. BPGS	:	21st March, 2006
2. School Board	:	23rd May, 2006
Registration No. & Date	:	MZU/Ph.D/84/23.5.2006. (Vide No. MZU /Acad-3/2/06/279. Dated 21st July, 2006
3. Academic Council	:	1st July, 2006

Extension (If any)   :   Nil

(C.LALFAMKIMA VARTE)
Head
Department of Psychology

DEMOGRAPHIC SHEET

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26.	Understanding the Indian's world view.	(1 2 3 4 5)
27.	Family relationship.	(1 2 3 4 5)
28.	The pace of life.	(1 2 3 4 5)
29.	Being able to see two sides of an inter-cultural issue.	(1 2 3 4 5)

Rigidity-Flexibility Scale (R-F Scale)
(RFS; Ansari & Bhargava, 1958)

Please put a tick either of these responses (Yes or No) that suit your taste:

1.	I usually do not like to talk much, unless I am with people I know very well.	Yes	No
2.	I like to talk before groups of people.	Yes	No
3.	It is hard for me to start a conversation with stranger.	Yes	No
4.	I would like to be an actor on the stage or movie.	Yes	No
5.	It is hard for me to act natural when I am with new people.	Yes	No
6.	I feel nervous if I have to meet a lot of people.	Yes	No
7.	I usually feel nervous and ill at least at a formal dance or party.	Yes	No
8.	When I work on a committee I like to take charge of things.	Yes	No
9.	I usually take an active part in the entertainment at parties.	Yes	No
10.	I am a better talker than a listener.	Yes	No
11.	I try to remember good stories to pass them on the other people.	Yes	No
12.	I am embarrassed with people I do not know well.	Yes	No
13.	A strong person does not show his emotions and feelings.	Yes	No
14.	I must admit that it makes me angry when other people interfere with my daily activities.	Yes	No
15.	I find that a well-ordered mode of life with regular hours is congenial to my temperament.	Yes	No
16.	It bothers me when something unexpected interrupts my daily routine.	Yes	No
17.	I do not like to undertake any project unless I have a pretty good Idea as to how it will turn out.	Yes	No
18.	I find it hard to set a side task that I have undertaken even for a short time.	Yes	No
19.	I do not like things to be uncertain and unpredictable.	Yes	No
20.	I am very slow in making up my mind.	Yes	No
21.	At times I feel that I can take my minds with an unusual great ease.	Yes	No
22.	I admit I try to see what others think before I take a stand.	Yes	No
23.	I do not like to see women smoke.	Yes	No

24.	I would be uncomfortable in anything other than fairly, conventional dress.	Yes	No
25.	I keep out of trouble at all costs.	Yes	No
26.	It would not make me nervous if any member of my family got in trouble with low.	Yes	No
27.	I must admit that I would find it hard to have for a close a friend person whose manners and appearance made him some what repulsive, no matter how brilliant or kind he might be.	Yes	No
28.	I would certainly enjoy beating a crook at his own game.	Yes	No
29.	I would like a job of a foreign correspondent or newspaper.	Yes	No
30.	I get very tense and anxious when I think other people are disapproving of me.	Yes	No
31.	I am certainly lacking of self confidence.	Yes	No
32.	Criticism and scolding make me very uncomfortable.	Yes	No
33.	Most people inwardly dislike putting themselves out to help other people.	Yes	No
34.	I am against to giving money to beggars.	Yes	No
35.	Many of girls I know in college went with fellow only for what they would get out of him.	Yes	No
36.	I always follow the rule, business before pleasure.	Yes	No
37.	I get disgusted with myself when I cannot understand some problem in my field, when I can not seem to make any progress on a research problem.	Yes	No
38.	I have never made specially nervous over trouble that any member of my family have gotten into.	Yes	No
39.	I have no fear for spiders.	Yes	No

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Degree	:	Doctor of Philosophy
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Date of Admission	:	19th September, 2005

Approval of Research Proposal

1. BPGS	:	21st March, 2006
2. School Board	:	23rd May, 2006
Registration No. & Date	:	MZU/Ph.D/84/23.5.2006. (Vide No. MZU /Acad-3/2/06/279. Dated 21st July, 2006
3. Academic Council	:	1st July, 2006
Extension (If any)	:	Nil

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