ADMINISTRATIVE CULTURE IN MIZORAM

JANET VANLALHLIMPUII

DEPARTMENT OF PUBLIC ADMINISTRATION

MIZORAM UNIVERSITY

MIZORAM UNIVERSITY
MIZORAM : AIZAWL

Post Box No. 190
Gram : MZU
Phone : 2331612
Email : mzupa14@yahoo.in

Prof. Lalneihzovi
Dept. of Public Administration

No.MZU/PA-PH.D/M.Phil/2007)
Date: 12ᵗʰ June, 2019

CERTIFICATE

This is to certify that Ms. Janet Vanlalhlimpuii, Regd.No.MZU/Ph.D/770 of 01.05.2015 has completed her research work under my supervision on the topic **Admistrative Culture in Mizoram** in partial fulfilment for the award of the Degree of Doctor of Philosophy (Ph.D.) in the Department of Public Administration, (School of Social Sciences) Mizoram University, Aizawl. She has fulfilled all the criteria pre-scribed by the UGC (Minimum Standard and Procedure governing Ph.D. Regulation).

This is also to certify that the scholar has been admitted to Ph.D. Programme in the Department through entrance test, followed by an interviewed as per clause 9 (i) & (ii) of the UGC Regulation 2009. She has mandatory publication (Publication enclosed), and the candidate has completed Ph.D Course Work (Mark Sheet enclosed).

She is duly permitted to submit her Thesis for examination.

(Prof. LALNEIHZOVI)

Supervisor

DECLARATION

Mizoram University

June 2019

I, **Janet Vanlalhlimpuii,** do 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 of the award of any previous degree to me or to do the best of my knowledge to anybody else, and that the thesis has not been submitted by me for any research degree in any other University/Institute.

This is being submitted to the Mizoram University for the degree of **Doctor of Philosophy in Public Administration.**

(JANET VANLALHLIMPUII)

Candidate

(Prof. SRINIBAS PATHI)   (Prof. LALNEIHZOVI)

Head   Supervisor

PREFACE

Administrative culture which relates in general to the work culture in governmental bodies is a concept that is still evolving since it is dynamic and subject to change. It involves complex related but different things and relates to the public's attitude towards government machinery and its apparatus, the internal policies, processes and inter-personal relationship, the organizational images and behavioural aspects of an organization. It draws heavily from the historical and traditional heritage of the system. It is a part of the wider culture of a society and is influenced by the geo-political, socio-cultural and economic environment. Nevertheless, administrative culture is important for soliciting a full understanding of the manner in which the administrators perform their tasks and the modus operandi of the administrative system.

The efficiency and effectiveness of public administration in Mizoram, as in other administrative systems, is measured by the capabilities of the administrators who are responsible for implementing the policies of the government. More often than not the administrators are criticized for not discharging their responsibilities. The work culture and the socio-cultural norms within which the administration operate could be one of the main reasons as to why the administrators have been labelled.

The present study which has *seven* chapters is the first of its kind in an attempt to study administrative culture in Mizoram and relates it with the Mizo socio-cultural values of *tlawmngaihna* and *hnatlang*. The *first* chapter introduces the background of the research work and highlights the review of literature to

facilitate the study. The statement of the problem, scope and objectives of the study, research questions, methodology applied and the sequence of chapters of the study have also been provided in the chapter.

The *second* chapter provides the conceptual meaning of administrative culture and an overview of administrative culture in India. It presents the factors influencing administrative culture in India and highlights the historical perspective of the Indian administrative culture from the pre-colonial days to the present. The chapter also discusses the socio-cultural dimensions that have a direct or indirect influence on the administrative culture. The nature and emerging models of Indian administrative culture are also provided.

The *third* chapter presents a profile of the state of Mizoram. It highlights the different phases in the evolution and growth of the administrative system in Mizoram from the traditional Chief's polity to statehood in the post independence period and the changes therein.

The *fourth* chapter introduces the samples for the study. It provides an introduction to district administration and a profile of the sample districts. The development of the Office of the Deputy Commissioner in India and Mizoram in particular along with the organizational structure and functions of the office has been presented. A profile of the *three* actors in public administration viz., administrators, politicians and the citizens in the selected area of study are also highlighted to give an assessment of the prevailing socio-economic picture.

The *fifth* chapter explores the basic social life and the values inherent in the Mizo people. The cultural dimensions have been mapped to provide the characteristics of administrative culture in Mizoram. The influences of the Mizo

socio-cultural values of *tlawmngaihna* and *hnatlang* on the administrative culture in Mizoram have also been covered.

The *sixth* chapter provides empirical findings and analysis on the components of administrative culture, the socio-cultural values of the *three* actors, and the perception of the citizens towards the administrators. The chapter also covers the problems and challenges as well as possible solutions to create a positive administrative culture in Mizoram.

The *seventh* chapter is the concluding chapter which covers the summary and findings of the present study. The observations of the study, as well as the scope for further studies, have also been incorporated.

ACKNOWLEDGMENT

Date   :   (JANET VANLALHLIMPUII)

Place   :

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GLOSSARY

Aizawl	:	Capital of Mizoram and district headquarters of Aizawl District.
Aizawl Municipal Corporation (AMC)	:	Urban Local Body specific to Aizawl City.
Chawnchhim, Mamit	:	Name of places in Mizoram.
Tlabung, Chhiphir Champhai	:	District headquarters of Champhai District, a town in the north eastern part of Mizoram and an international trade centre on the Indo-Myanmar border.
Chhiatni hnatlang	:	Voluntary work in time of tragedy
Hnatlang	:	Voluntary community work.
Hmeithia in sak	:	Constructing a widow's house.
Hri-dai theu hnatlang	:	Erecting a diseases fence.
Jhum site or land	:	Site or land for cultivation
Jhumming	:	Primitive method of rice cultivitation; slash and burn or shifting cultivation.
Kang thelh	:	Fire fighting.
Khawchiar	:	Village writer.
Kolasib	:	Town on the Mizoram-Assam road and district headquarters of Kolasib District.
Kuli	:	Forced labour.
Lal	:	Chief in traditional Mizo society.

Lal in sak hnatlang	:	Constructing a blacksmith's shop.
Lawngtlai	:	Town on the southern part of Mizoram; district headquarter of Lawngtlai District.
Lei	:	Bridge.
Lo-neih	:	Jhum cultivation.
Lung	:	Rock.
Lunglei	:	Town in the south central part of Mizoram; the second most important place in Mizoram and the district headquarter of Lunglei District.
Lunglei High Powered Committee (LHPC)	:	District entity established on 17th February 1992, unique to Lunglei for effective coordination of plans and programmes.
Lushai	:	Name given by the British to the people inhabiting present Mizoram; dominant clan of the area.
Mautam famine	:	Famine caused due to flowering of bamboo during which rodents eat the seeds and multiply in great numbers and ravage the crops leaving vast destruction.
Mibo zawn	:	Searching for a missing person.
Miruang zawn	:	Carrying a death body.
Pim	:	Constructing a blacksmith's shop.

Puithiam	:	Village Priest.
Raldai theu	:	Erecting enemy fence.
Ramhuals	:	Advisor to the Mizo Chief on location and allotment of jhum area; privileged villagers who selected the jhum site first and paid more paddy to the Chief.
Run	:	Penalty for failure to engage in *hnatlang*.
Sanghal rual zim	:	Hunting a herd of wild pig.
Sinlung Hills Development Council (SHDC)	:	Development body established on 27th July 1994 to cater to the Hmar clans living in northern Mizoram with headquarters at Sakawrdai.
Sinlung Hills Council (SHC)	:	Successor to SHDC and established on 2nd April 2018
Tlawng, Tuirial, Tuivai, Tiau Tuivawl, Chhimtuipui, Khawthlangtuipui	:	Rivers in Mizoram.
Tuikhur hiah	:	Digging a waterhole.
Thirdeng	:	Village Blacksmith.
Thlan laih	:	Digging a grave.
Tlangau	:	Village Crier; a Mizo Chief's public relations man.

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Tlawmngaihna	:	Mizo social and moral code; socio-cultural value; signifies hospitability, unselfish, helpful, self sacrifice.
Tlawmngai	:	Person who practices tlawmngaihna.
Upas	:	Council of Elders appointed or nominated by a Mizo Chief in the traditional Chief's polity.
Veng	:	Localities.
Village Council	:	Democratically elected local bodies.
Zawl	:	Plain or flat area.
Zawlbuk	:	Boy's dormitory in the traditional Mizo society where they were taught different skills to become responsible citizens of the community.
Zalen	:	Free-men appointed by the Chief from amongst the well-to-do family in the village, who were exempted from paying paddy due to the Chief in return for which they had to support the Chief in times of need.
Zualkova tlan	:	Delivering a message of death or serious illness to the reltive (s) in distant place, be inserted.

ABBREVIATIONS

AAO	Area Administrative Officer
ADC	Autonomous District Council
AMC	Aizawl Municipal Corporation
AO	Administrative Officer
APCC	Assam Pradesh Congress Committee
BJP	Bharatiya Janata Party
CADC	Chakma Autonomous District Council
DC	Deputy Commissioner
EIC	East India Company
ILR	Inner Line Regulation
INC	Indian National Congress
IAS	Indian Administrative Service
ICS	Indian Civil Service
IP	Indian Police
IPS	Indian Police Service
LADC	Lai Autonomous District Council
LUP	Land Use Policy
MCS	Mizoram Civil Services
MDCC	Mizo District Congress Committee
MNF	Mizo National Front
MPCC	Mizoram Pradesh Congress Committee
MIP	Mizoram Intodelhna Program or Mizoram Self-Sufficient Program

MCS	Mizoram Civil Service
MMS	Mizoram Ministerial Services
MPSC	Mizoram Public Services Commission
MSS	Mizoram Secretarial Services
MLALADS	Member of Legislative Assembly Local Area Development Scheme
MPLADS	Member of Parliament Local Area Development Scheme
NLUP	New Land Use Policy
PPV	Protected and Progressive Villages
SMART	Smart Moral Accountable Responsive Transparent
TAD	Tribal Areas Development
VCs	Village Councils
ZNP	Zoram Nationalist Party

CHAPTER - I

INTRODUCTION

Introduction

The *first* chapter is an introduction to the study and provides the background of the study. It also presents the review of the literature, statement of the problem, scope and objectives of the study, research questions as well as the methodology applied in the study.

Administrative culture is a behavioural pattern most prevalent in governmental bodies. Public administration in any country generally involves *three* actors viz., the administrators, the politicians and the citizens. Administrative culture is concerned with the way these actors think, act and interact with each other and to the various facets of their administrative system. It is a part of the wider culture of a society including its constituent parts such as political, economic, social, religious, corporate and civil society cultures and the object of administrative culture is the administrator or public bureaucracy.[1]

Public administration does not work in a vacuum, neither does its apparatus; the administrator. An administrator is heavily influenced by the environment around him. The socio-economic, cultural and geo-political milieu greatly affects the administrative system as well as the administrators. At the same time, the effectiveness and efficiency of public administration depend a great deal on the prevailing administrative culture. Administrative culture helps in shedding light on

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[1] Dwivedi, O.P. (2005). Administrative culture and values: Approaches. In Jabbra, Joseph, G and Dwivedi, O.P. (Eds.). Administrative culture in a global context. Michigan, USA: International Specialized Book Service Incorporated, p.22

the performance of public administration. It is an important factor in affecting and influencing the nature and development of public administration.

Administration

Administration is the collective activity and management of resources which involve rational organization to accomplish commonly stated goals. Based on the institutional settings, administration can be either private or public. Private administration refers to the activities of a club; company etc., where the sole purpose of its existence is that of profit-making, whereas public administration refers to the activities of the government machinery at all levels of governance with the general interest being its ultimate purpose. Public administration is not static but dynamic and is constantly enlarging its scope for the welfare of its people. The apparatus for carrying out the policies and realizing the goals of the government is the administrators.

There are generally *two* views with regard to what constitutes public administration, the integral and the managerial view. The integral view regards the sum-total of all the activities undertaken in the pursuit and fulfillment of the government's stated goals. This view includes the activities of all persons working in an organization from top to bottom. The managerial view includes the work of only the managers as constituting public administration and involves the techniques of management.

For the purpose of the study, the integral view of public administration has been considered, thus, including the activities of the clerks as well the officers who are involved in the common goals of bringing about efficiency, economy and effectiveness for the welfare of the general interest.

Culture

There are certain patterns of thinking, feelings and behaviour that a person possesses and learns throughout his lifetime which may be termed as culture. The process of acquiring these patterns happens at a faster rate in the early childhood period and tends to be embedded for a long time, even as one gradually proceeds to higher levels of growth. The sources of these patterns lie within the environment in which a person grew up and drew his experiences. Over a period of time, these patterns assume a larger role and become a way of life for the person as well as the environment in which he lives. Hence, a person's pattern of thinking, feelings and behaviour will vary much depending on the environmental settings to which he is exposed to.

When culture is used in the context of administration, it focuses on the pattern of shared values, beliefs, attitudes, and predisposition that characterizes, identifies and distinguishes an administrative system from the others.

Administrative culture

Culture pertaining to administration may be called "Administrative Culture".[2] It relates to the work culture of the employees of the government. Any act, action, behaviour or decision that is made in connection with public administration or any governmental body is an administrative act. When this act is in practice and is prevalent for a certain period of time it constitutes administrative culture. It generally relates to behavioural patterns that exist among the administrators in their dealings with each other as also with the stakeholders at large.

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[2] Sharma, Ravindra and Lal, Rameshwar, (2000). *Administrative culture of agriculture personnel in Rajasthan.* In R.D. Sharma (Ed.), *Administrative culture in India,* New Delhi, Anamika Publishers, p. 61.

It is also concerned with the attitude and perception of the stakeholders towards the administrators.

Administrator in this study refers to any person in a management capacity with varying authority appropriate to their level of position in the government.

Socio-Cultural Values

It is often said that culture influences a whole range of human behaviour. When man starts living together in groups there are certain norms and beliefs that must be adhered to. These norms and beliefs get passed on from generation to generation and in the process of time, they become institutionalized and form peculiar characteristics in different cultural environment.

Socio-cultural values involve both social and cultural aspects. It includes people and their family background, their habits, traditions and beliefs. It also relates to social class and culture. The prevalent structure of a society and corresponding cultural ethos are important elements of culture. These include language, religion, values and attitude, manners and customs, material elements, aesthetics, education and social institutions. The established social values, beliefs, culture, tradition, social attitudes, social institutions and demographics determine to a great extent the prevailing socio-cultural values in a society.

Administrative Culture and Socio-cultural Values

Administration, like any other institution, is a reflection of the larger society of which it is a part of. Administrative culture is generally seen as a product of its societal culture and the culture of a particular society shapes the character of the administration in a society. Hence, it is generally assumed that the values and culture of a society has a heavy bearing on the administration. In the same manner,

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the values, expectations, perceptions and attitudes of the administrator are comparable to that of the societal values, expectations, perceptions, norms and attitude. The efficiency and effectiveness of an administrative system depend to a large extent on the capabilities, vision, structure and procedure of the administrators who are judged by the members of the society with the socio-cultural values guiding them. The socio-cultural values prevalent in a society help in understanding the administrative culture.

Review of Literature

An appraisal of the nature and what constitutes administrative culture is an enormous and difficult task as the variables are large and difficult to measure and quantify. At the same time, its parameters and contours keep on changing which makes it difficult to conceptualize. The literature on the history and social life of the Mizo are accessible but the Mizo socio-cultural values of *tlawmngaihna* and *hnatlang* and its influence on the work culture of the Mizo, which is the focus of this study, are few albeit its importance. As far as studies on Administrative Culture in Mizoram are concerned, it is non-existent. Therefore, this study has been undertaken to bridge the existing gap, particularly in Mizoram, while enriching the literature on the subject in general. With the purpose of facilitating the study, the researcher has carried out the following review of the literature relevant to the study.

J.D. Baveja (1970) *The Land where the Bamboo Flowers* is a monograph on the Mizo society and provides an overview of the Mizo society. It describes kinship and marriage pattern, religion, political and economic systems of the Mizo. The author provides the economic and political developments and also discusses the factors that led to disturbances in the Mizo Hills in 1966.

K.K. Khanna (1983) *Behavioural Approach to Bureaucratic Development* presents behavioural enquiry into the attitudes and perceptions of the higher civil servants of India. He argues that the average Indian bureaucrat far supersedes his counterpart in the developed western countries in respect of personal attributes, yet, the combined effort of bureaucrats as a whole leaves much to be desired. The author pleads that for development to flourish, changes have to be incorporated in the attitudes and perceptions of the functionaries in keeping with the objectives to be achieved, the environment in which they operate, and the population they seek to serve. The book does not take into account the lower level functionaries in the government who form the bulk of the administration.

K.K. Khanna (1984) *Bureaucratic Blunder World: A Behavioural Profile of the Indian Bureaucracy* examines the behavioural characteristics of the bureaucratic world. The book highlights the secret manner in which decision is made, the idiosyncrasies of the working pattern as well as the ritualistic cultural orientation of the bureaucracy. The author argues that the pattern of bureaucratic functioning breed corruption and self-aggrandizement. While acknowledging the deficiencies in the bureaucratic world, the author appeals for reorienting the attitude and perceptions of bureaucrats to realize democratic goals.

K.K. Khanna (1985) *Pro-active Bureaucracy: The Psychology of Change in a Developing Bureaucracy* takes a closer look at the behavioural patterns of individual bureaucrats and the bureaucracy as a whole. He gives an insight into the internal working of the administrative system and addresses the need for adapting and adopting modern management. He also highlights that the negative power of the bureaucrat springs from his nuisance value, from the discretion vested in him which

can be misused for personal gains. The book suggests that questions pertaining to the characteristics of the administration can be analyzed through the environment around which it functions.

V.V. Rao, H. Thansanga and Niru Hazarika (1987) *A Century of Government and Politics in North East India Volume III-Mizoram* gives an account of the administration in Mizoram stretching from the pre British period to the day in 1972 when the territory was granted the status of a Union Territory under the Union Government. The book highlights the authoritarian role of the different functionaries under the Mizo Chief and thereafter under democratically elected representatives. The authors though giving a commendable description of the politico-administrative system in Mizoram did not give much attention to the administrators and their work culture.

Damyanti Bhatnagar (1989) *Bureaucratic Culture in India* probes into the interaction pattern, attitude and culture of bureaucratic personnel of various categories working in the Divisional Commissioner's office of Raipur, Madhya Pradesh. The book reveals that an analysis of the socio-economic traits of bureaucrats is relevant for an understanding of the attitudes and values of bureaucracy and that the solution of many problems in the administration lies in an overall change at the societal level.

T.N. Chaturvedi (Ed.) (1990) *Contemporary Administrative Culture of India* is a compendium of *twenty nine* articles focusing on different aspects of administrative culture. The articles eloquently written by researchers, academicians and practitioners ranged from theoretical concepts, approaches, evolution, social bases, ethics and values, behaviour and style of functioning, emerging trends to

cross cultural dimensions of administrative culture. Commenting on the different articles the editor argues that the concept of administrative culture is a complex phenomenon which makes it difficult to identify its parameters and dimensions. The book highlights that the different variables and elements, which go to constitute and mould administrative culture are important in the pursuit of set goals and for the service of the people. Administrative culture is dynamic and there are variations because of its holistic character. The editor suggests that for administrative culture to evolve and sustain, people have to be mobilized to change the administrative culture for it is man-made.

R.N. Prasad and A.K. Agarwal (Ed.) (1991) *Political and Economic Development of Mizoram* include *nineteen* papers which provide a wide-ranging picture of the political, administrative and economic development process in the initial period of statehood. The book makes an in-depth analysis of the challenges and also provides solutions wherever possible.

Lalrimawia (1995) *Mizoram – History and Cultural Identity (1890-1947)* is an attempt to describe critically and objectively administrative developments and the impact of Christianity, education and the elite class on Mizo culture in the then Lushai Hills (as it was previously known during the British days in India). The book provides an insight to the pre British Mizo society, encounters between the Lushai and the English, village administration under the Chief, the need to have boundary lines and Inner Line Regulation to safeguard the interests of the Mizo from the plains people. The author provides a comprehensive overview of the historical and social customs while asserting the Mizo cultural identity.

C.M. Jain and Asha Hingar (Ed.) (1996) *Administrative Culture: Premises and Perspectives* contain *fourteen* articles on significant dimensions of administrative culture varying from conceptual and theoretical aspects to empirical and cross-cultural comparisons and focusing on organizational loyalty, work ethic, extension motivation, administrative morality and organizational climate. The book upholds that when people from varied background work together there is a tendency to internalize certain common beliefs, values, attitudes and norms of behaviour which forms a certain pattern and eventually becomes the culture of an organization, an unwritten code of behaviour when it gets entrenched in the system. The articles demonstrate the need for a proactive organization to achieve the goals.

C.G. Verghese and R.L. Thanzawna (Ed.) (1997) *A History of the Mizos, Volume I* provides the history, traditions, customs and beliefs of the Mizo. The book provides a historical perspective on the social, cultural, economic and political background of the Mizo and their development through the ages with the eventual culmination of statehood under the Union.

S.N. Singh (1997) *Administrative Culture and Development* is an attempt to study the administrative culture and its linkages with the development process. The book highlights the elitist nature of the Indian bureaucracy and pleads that this behaviour pattern has conditioned its value orientation and performance patterns.

L.B. Thanga (1978) *The Mizos - A Study in Racial Personality* describes the earlier history of the Mizo and their migration to present-day Mizoram. The book presents the traditional religion, customs, folklores, folktales and folk music and how these shape the personality of the Mizo. The author presents the changes that

took place following the advent of the British and the integration of the Mizo into the Indian subcontinent.

Sharda Goswami (1998) *Bureaucracy and Administrative System* makes an in-depth study of the lower level bureaucracy in Rajasthan in the larger context of the administrative system. With a view to identifying the components and characteristics of administrative culture of the functionaries, the book enquires into the socio-cultural, economic, systematic and administrative realities as perceived by them. The author opines that the lower level bureaucracy forms the core of the administrative system and is an essential component of not only the administrative system but also that of the political system. As such, adequate reforms with corresponding political will have to be initiated to make the service more appealing.

O.P. Dwivedi and James Iain Gow (1999) *From Bureaucracy to Public Management: The Administrative Culture of Government of Canada* gives an account of administrative culture and values focusing on the sources, foundations, traditions, perceptions, and meaning as it exists in the Canadian federal public service since the First World War. It explores the relationship between the official values of the Canadian administration and the values and meanings experienced by the Canadian public servants. The authors argue that the attempt to add New Public Management values to older bureaucratic ones may prove to be a direct threat to the lower level of bureaucracy and hence not conducive to a productive and responsible administration. At the same time, they regard that in view of the importance of sustainable development the Canadian administrative culture has to act as custodian of the traditional public administration values and ideas while accommodating new values with the incorporation of the values of New Public Management.

Bijoy Kumar (2000) *Administrative Culture and Development in India* highlights that though regular attempts at administrative reforms and various innovations have been initiated by the Government of India since 1947, these have not met the aspirations of the people. At the same time, there has been an escalation in the degeneration of socio-economic-political and administrative values. In India, the assumption in the context of democracy is that the civil servants work for the people; yet, there is mounting administrative corruption, paralysis of political will and capacity for decision making leading to erosion in the credibility and effectiveness of democratic institutions. The focus of the book revolves around administrative reforms.

J. Malsawma (2000) *Zo-zia* describes the culture, philosophy and ethics of the Mizo as a social being. The author depicts the socio-cultural life of the Mizo from his personal experiences in lucid terms. Writing on the various Mizo norms, the author opines that the spirit of *tlawmngaihna* best exemplifies the essence of the Mizo's social and communal life and that all Mizo should reinforce this value in their everyday life to have peaceful co-existence.

R.D. Sharma (Ed.) (2000) *Administrative Culture in India* is a compendium of *fifteen* articles that were presented in different conferences and congress by eminent scholars of public administration and political science. The book contains articles on the conceptual essence, case studies and the impact of liberalization on administrative culture in India. The editor suggests that the administrative legacies and heritage, as well as the administrative experiences as behavior patterns or interaction, are important constituents of administrative culture.

B. Guy Peters (2001) *The Politics of Bureaucracy* stresses the affect of politics and organized interests on bureaucracy. He examines the influence of patterns of political culture and general values on the operation of the administrative system because he believes that this influence affects not only the outputs of the administrative system but also the internal management of the organizations. He points out that the role of culture cannot be undermined for it plays an important role in moulding the behaviour of the administrators.

Geert Hofstede (2004) *Cultures and Organizations: Software of the Mind* consists of *four* parts. Part I is an introductory providing the foundation and essential terms used in culture and in consequent parts. The *second* part deals with differences among cultures at national level which has been empirically studied around *four* dimensions of power distance, collectivism versus individualism, femininity versus masculinity and uncertainty avoidance. Part III presents the differences in organizational culture. Part IV provides the practical implications of cultural differences and similarities and offer suggestions. Hofstede argues that organization is culture-specific and an understanding of different cultures is essential for effectively moving beyond.

Sangkima (2004) *Essays on the History of the Mizos* is a collection of research papers that were written over a span of *twenty* years. The book is descriptive in nature and employs the historical approach to understand the socio-economic, religious-cultural and political life of the Mizo through the passage of time. The author also highlights the meaning and importance of *tlawmngaihna* and *hnatlang* in the social fabric of Mizo.

Joseph G. Jabbra and O.P. Dwivedi (2005) *Administrative Culture in a Global Context* provides an overview of the administrative challenges facing various nations in the context of globalization and argues that the forces of globalization may create one universally understood administrative culture. They hold that globalization is inescapable and therefore the need of the hour for the non-western countries is to make maximum use of the opportunities that globalization offers while preserving their indigenous system through a proper system of accountability and transparency in governance. Towards this, they argue that a thorough understanding of administrative culture will be necessary to meet these challenges. The book is an important first step in understanding administrative culture in a global context.

P. Lalnithanga (2005) *Emergence of Mizoram* depicts firsthand knowledge and experiences of the author as a member of the Assam Civil Service Class I and later the Indian Administration Service (IAS) as a promotee during the crucial period of vast political and administrative changes in Mizoram in the post-independence period. The book is descriptive in nature and provides an insight into the ground realities that existed during the period of disturbances in the territory which started in 1966 and finally culminated in the signing of the Mizoram Peace Accord on 30th June 1986 and subsequent statehood for Mizoram on 20th February 1987. It is one of those rare books that devote much attention to the growth of administrative structures and functionaries.

V.S. Lalrinawma (2005) *Mizo Ethos: Changes and Challenges* explains the pre-British Mizo society as well as the changes during and after the rule. The book follows the theologian perspective to give an insight into the social fabric of the

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Mizo and presents the changing nature of the Mizo ethos through the activities of the missionaries and the spread of western liberal education. The author appeals for the preservation of the socio-cultural values of *tlawmngaihna* and *hnatlang* to provide continued cohesion of the Mizo society.

Lalneihzovi (2006) *District Administration in Mizoram- A Study of the Aizawl District* is a comprehensive study of district administration in Mizoram with specific reference to Aizawl, the largest district in Mizoram. The book highlights the theoretical framework of district administration and utilizes the structural approach to provide an insight into the demographic features and evolution of district administration in Mizoram stretching from the pre-British period in 1772 to 1995. The multifarious role of the Deputy Commissioner Aizawl and the development departments of Agriculture, Health, Education, Rural Development, Food and Civil Supplies and Transport are eloquently presented.

P. Lalnithanga (2006) *Political Developments in Mizoram* draws from 'History of Mizoram' authored by former Member of the Mizo District Council Chaltuahkhuma which is written in the vernacular language. The book analyses the contributions of various political parties in the political development of present Mizoram and leaves much to be desired in terms of inputs by political parties in development administration.

Ishtiaq Jamil (2007) *Administrative Culture in Bangladesh* is an attempt to map administrative culture in Bangladeshi public administration. The author argues that administrative culture refers to dominant norms and values that shape and influence bureaucrats' interpersonal relationships, behaviour and performance. Such norms influence, among others, bureaucracy's relationships to politics and to

society in general. The inspiration for this book is derived from cultural theories. An interest in a cultural explanation of the working norms and values of Bangladeshi bureaucracy is pursued in this volume.

J. Zorema (2007) *Indirect Rule in Mizoram 1890-1954 (The Bureaucracy and the Chiefs)* is a critical appraisal of the British administration in the Lushai Hills through indirect rule by the traditional Chiefs or *Lal* and subsequently by the Superintendents. The book predominantly highlights the particularistic nature of the bureaucracy not as an institution but as seen in successive individual Superintendents. The author gives an exhaustive account of the single bureaucratic administration in Mizoram.

Lalrintluanga (2009) *Mizoram: Development of Politico-Administrative System and Statehood* deals with the issue of the formation of Mizoram state and the important role played by the elite and political parties in the creation of the state of Mizoram.

L. Shanthakumari Sunder (2011) *Values and Influence of Religion in Public Administration* discusses the influence of Christianity and Hinduism on the formation of values in the Indian Civil Service (ICS) and its successor the Indian Administrative Service (IAS). The book primarily deals with the problem of administrative corruption and the reasons for the rapid decline of values in the IAS through socio-religious analysis. The empirical study undertaken by the author puts forth the existence of a cultural gap in the Indian society and the IAS, between what is prescribed and practiced, the official and the operative values. The author suggested that creating an environment conducive for the creation of

positive values in the society as a whole would help ensure the well being of the society in the long run.

R.L. Thanmawia (2011) *Mizo Values: Anthology of Essays* consists of *fifteen* essays on different topics. The author opines that social values are cherished in terms of festivals, religious and social activities. He stresses that the Mizo values are depicted in their oral traditions, especially in their folk tales and folk narratives which manifest in bravery, vitality and vigor, skills in hunting, music and most of all in the spirit of *tlawmngaihna*. The book affirms that these values which are interspersed in their pattern of life gave the Mizo a distinct identity and must, therefore, be treasured.

Andrew H. Vanlaldika (2014) *Social Stratification in Mizo Society* is of the opinion that there is no caste system among the tribals including the Mizo tribes in India. He argues that the Mizo society may appear to be an egalitarian society, yet, social stratification exists in the past and in the contemporary Mizo society. He believes that in due process of time the capitalist economy could create class differences of 'haves' and 'have nots'. The book makes an in-depth study of social differences in the context of Mizo society.

J. David Knottnerus and Bernard Phillips (Ed.) (2016) *Bureaucratic Culture and Escalating World Problems* contain *thirteen* scholarly research papers which utilize the scientific method to analyze the escalating bureaucratic barriers that prevent the solution of many pressing social, environmental and economic problems in the society. The authors argue that the perennial question of solving the escalating problems associated with the bureaucratic culture can only be possible through the

use of the scientific method in solving everyday problems and that the first attempt must come from the social scientists and the people in general.

Jamil Ishtiaq, Steinar Askvil, Farhad Hossain (Ed.) (2014) *Administrative Culture in Developing and Transitional Countries* published as a special issue of the International Journal of Public Administration argued that the established power structures and the existing political and societal culture in the developing and transitional developing countries undermine the effective implementation of the Weberian model.

S.K. Katatia and Saurabh Kataria (Ed.) (2014) *Administrative Work Culture in India* presents a series of research papers focusing on administrative work culture of various government agencies in India. The book contains *fifteen* articles which identify problems and challenges and offers suggestions to make the work culture in the Indian Public Administration more effective, responsive, and democratic as well as people-oriented.

R. Rualthansanga (2015) *Administrative Changes in Mizoram* presents the evolution and development of administration in Mizoram from the pre colonial period to present day. The author argues that the British did not make much change in the administration of the village for they favoured the policy of non-interference and what followed was indirect administration. The book also describes the emerging trends in the formation of Mizoram state.

S.L. Verma's (1978) article "Bureaucratic Culture of Higher Civil Services in India" in *Indian Journal of Political Science* writes that bureaucratic culture is a set of attitudes, beliefs and sentiments which give order and meaning to the administrative processes and behaviour. Like any other culture, it has its own

process of socialization through which members get ingrained in certain cultural traits and behaviour patterns. The author argues that the bureaucratic culture has inherited the British administrative legacies of social superiority, apathy towards the masses, law and order orientation and generalist nature. The higher civil servants in India operates within a caste-based and closed society, has security, social status and power as its goals, values and norms, is elitist in character and unrepresentative of other social segments of the society and is highly politicized. The author states that the law, politics and economics of India are highly influenced by the powerful bureaucracy and its culture.

Bikash Bhaduiy's (1991) article "Work Culture: An Exposition in the Indian Context" in *Vikalpa* draws attention to the impact of work culture on productivity and discusses the contrasting socio-cultural factors relevant to work culture in Japan and India. He observes that an individual's relationships and responsibilities to his work are to a very large extent dependent on his fundamental outlook and overall attitude towards life. This, in turn, is related to his socio-cultural environment. Therefore, an understanding of the Indian social milieu and the effort to relentlessly pursue positive work culture would help in increasing productivity, profits and organizational effectiveness.

Frank Anechiarico's (1998) article "Administrative Culture and Civil Society: A Comparative Perspective" in *Administration and Society* analyze the relationship between civil society and public administration. The author argues that the disjunction between reform movements in the *two* fields can be repaired by a focus on administrative culture. The role of administrative culture is explained through a comparative case study of the political response to official corruption

involving organized crime in the United States and the Netherlands. In rejecting the American solution to the problem, the article reflects that the Dutch administrative culture differs sharply from the control-oriented culture in American government.

Arvind K. Sharma's (2003) article "Work Culture in Government: The Role of HRD Interventions" in P.S. Bhatnagar (Ed.), *Indian Administration: Issues and Options* argues that limited motivational strategies in civil services have resulted in serious implications for work culture improvement effort in government in India. The author pleads that the professionalization of human resource development function must be foremost in reforms in public administration. He further elaborates that the main hurdle in motivating employees lies in the superior-subordinate interface and argues that in order to maximize the contribution of the workforce; the government must create systems which make it possible for the workforce to share power and control in work environment.

Hala M Sabri (2004) "Socio-Cultural Values and Organizational Structure" in *Journal of Transnational Management Development* investigates the cultural orientations in *four* Jordanian organizations and compares the results with those conducted in America and South Africa. The article reveals that it is more beneficial for international and transnational corporations to develop strong cultures rather than to encourage local units to adapt to their national cultures.

Jorge Nef (2007) "Public Administration and Public Sector Reform in Latin America" in B. Guy Peters and Jon Pierre (ed.), *The Handbook of Public Administration* opines that any form of administrative reforms in the region would involve an in-depth understanding of the nature of administrative culture and the

prevailing democratic values as it exists. He elaborates that without real political reforms, administrative efficiency and productivity remains, but a distant dream.

Krishan Punia and Ashok Kumar's, (2012) article "The Role of Bureaucracy in Changing Administrative Culture in India" in *Research Link-97*, highlights that good governance can be realized if measures to make bureaucracy more responsive and responsible is carried forward vigorously with sincerity and commitment. The authors argue that this can altogether alter the administrative culture of the nation in a positive manner.

Jamil Ishtiaq, Steinar Askvil, Farhad Hossain's (2013) article "Understanding Administrative Culture: Some Theoretical Remarks" in *International Journal of Public Administration* highlights different ways of conceptualizing administrative culture. The authors look at organizational culture as a dependent variable that can be manipulated and altered to reflect management and leadership preferences; organizations as miniature societies reflecting broader societal culture. Tracing the epistemology of administrative culture, the article focuses on how knowledge about culture is created; and the appropriate administrative norms and ethical standards of public officials. The article also provides the methodological aspect of how to study and capture different aspects of administrative culture.

Ashok Ranjan Bose's (2015) article "Decision Making as a Factor in Politico-Administrative Culture" in *Indian Journal of Public Administration* asserts that the administrative culture of any part of the globe reflects the distinctiveness and complexity of various national, regional and local realities, their unique historical experiences, their forms of insertion and is conditioned by existing

structural and conjunctional circumstances and challenges. The author provides that decision affects and are affected by the culture, aspirations, public values, and relationship within the system as also that of the politico-administrative environment.

Arunoday Bajpai's (2016) article "Public Value as a Normative Framework: A Comparative Evaluation and Recasting of Administrative Culture in India and Nepal" in *Revista Culturas Juridicas* makes a comparative evaluation of the administrative culture in India and Nepal and its scope for improvement by employing Public Value Approach. The author stresses that administrative behaviour in India and Nepal is characterized by lack of integrity and efficiency, self-aggrandisement, the politicization of bureaucracy, abuse of power and authority, corruption etc. which has resulted in the weakening of public trust on the bureaucracy and hence the urgency for reforms. The main concern of administrators according to Public Value approach is the creation and promotion of public value. The author argues that the administrators in India and Nepal have to become proactive in deriving consensus on the creation of public values in the light of public good and democratic ethos.

Bipasha Datta and Kazi Maruful Islam (2016) "Role of Culture in Decision Making in Bangladesh: An Analysis from the Four Cultural Dimensions of Hofstede" in *Bangladesh e-journal of Sociology* portrays that the inherited and centralized top-down nature of the administrative culture of Bangladesh is greatly influenced by its social culture. By using the *four* cultural dimensions of Hofstede the paper reveals that the cultural dimension contributes to forming the rationale behind decision making, the cultural norms determine the levels of participation and

at the same time, the level of participation contributes to perpetuating the existing informal norms.

D Menaka Thammaiah's (2016) article "Changing Administrative Culture in India: A Trend Towards New Public Management" in *International Journal of Multidisciplinary Research Review* states that each nation has a different administrative culture and that the Indian administrative culture is different from other countries because of the religion, caste and family system which creates inequality in the society. The author remarks that the administrative system in India during the British rule was status-oriented with a rigid and paternalistic structure which independent India somehow incorporated in its system. Post-independence, the neutrality component of bureaucracy was replaced by committed bureaucracy, bureaucracy committed to the ideology of a particular political party, and rampant corruption. The author is optimistic that the wave of New Public Administration in the globalized world would help reshape the administrative culture in India for economical, efficient and effective governance.

The mentioned literature provides an insight into the administrative culture in general and India in particular. It also throws light on the socio-political and the economy of the state of Mizoram. However, the literature on the administrative system and the administrative culture in Mizoram are negligible. Therefore, the study had been undertaken to shed light on the administrative culture in Mizoram.

Research Gaps

The aforesaid literature suggests, on numerous count that the concept of administrative culture is relatively new and that it gained popularity with the publication of Almond and Verba's "Civic Culture" in 1963. This, however, is not to

state altogether that the study of administrative culture is still in its infancy stage. The obsession with the study of bureaucracy, in our study the administrators, as a separate class or an efficient organizational structure has been a continued interest, more so in the post second world war period. A brief review of relevant studies reveals that there is an abundance of research studies focusing on different aspects of administrative culture. These studies explore the theoretical, structural, functional, behavioral, political, economic and socio-cultural milieu of administrative culture on a comparative basis, wherever possible to realize the goals of economy, efficiency and effectiveness. At the same time, the existing literature on Mizoram reveals that very few studies have been made on the administrative aspects with major works concentrating on the political, economic and social aspect. There is very little account of the administrative aspect as well as the administrators who form the bulk of the permanent executive. Significant studies on administrative culture in Mizoram is far and between. Therefore, the present study had been undertaken to bridge the existing gap, particularly in Mizoram, while enriching the literature on the subject in general.

Statement of the Research Problem

The head of the district administration from the inception of the district during the British rule in India has always displayed a paternalist attitude with the motive of maintaining a distance with the natives as far as possible. The sole purpose of the British imperialist power in the then Lushai Hills (present Mizoram) was to subdue the Mizo as far as possible for fear that they would rebel against them. This nature continued even after India's independence and the authorities did not pay heed to many of the problems confronted by the Mizo. Authoritarianism and

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instability have always stayed with the administration in Mizoram for long decades. The territory being geographically isolated from the rest of the country it was not economically appealing for the British rulers to develop it. At the same time, the insensitive attitude of the Government of India to the plight of the Mizo in the aftermath of the *Mautam* famine left much to be desired by the natives.

Inefficiency, delay, apathy, self-aggrandizement, corruption, nepotism; low level of accountability and lack of commitment are often attributed to the administrators in Mizoram. Theoretically, Mizoram, like the rest of the country, has adopted the Weberian model of bureaucracy but in reality, the picture is different for it cannot be denied that the structural-functional differentiation is low in the said society. This resulted in the economy, polity and culture overlapping and influencing each other which further moulded the manner, style, behavioural pattern, aspirations, ethos and values of the administrators. At the same time, the administrators inherited the administrative culture of the British, like the rest of the country, with all the behavioural and structural characteristics which remain unchanged even in the present day.

In view of the huge responsibility placed on the administration in the development and progress of a nation or state the need to study administrative culture becomes imperative for it determines the nature and functioning of the administration. No two countries have the same administrative culture owing to the fact that there is no one administrative culture that is universal in character and within the same country, there may be variations too. The manner in which the socio-economic and political environment moulds the administration and its apparatus would shape the administrative culture of any country.

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The administrative system and its apparatus is usually a reflection of the country or state's political and economic system. The administrators are expected to serve and help realize the purpose of the commitment of the incumbent government in an impartial and neutral manner. While discharging this onerous task, the system, as well as the administrators, are heavily influenced by the societal culture within which it functions because they are a part of the larger general society. The administrators in Mizoram have had to function in a very distinct system as compared with the rest of the country with the socio-cultural values giving it a distinctive character. It is within this perspective that the present study has been attempted and focused on.

Scope of the Study

The present study has been designed to present a comprehensive study of administrative culture in Mizoram, a state in India where the culture and social fabric plays an important role in the life of an individual. The entire web of a Mizo's life revolves around the community and the society to which he belongs. A Mizo is generally associated with the degree of his involvement in the society. The communitarian social life obligates a Mizo to play an effective role in society. A Mizo is expected to socialize in harmony in the society to bring about integration which is essential in a tribal community. The close-knit classless Mizo tribal society with deeply rooted social norms and practice had far reaching impact on the work culture of the individual and often maintaining a balance between work and social life as well as the obligations to the society becomes a gigantic task.

The study probed into the area of administrative culture in Mizoram and the influence of socio-cultural values on it. Towards this end, the office of the Deputy Commissioner (DC) in Aizawl, Lunglei, Champhai, Kolasib and Lawngtlai Districts had been selected for an in-depth study. The scope of this research had been to study the interaction pattern of the *three* actors in public administration viz., the administrators, politicians and the citizens towards the administrative system in the sample offices. The prime objective of the study had been to make an empirical study of the administrative culture as perceived in the office of the DC. The study focused on the components of administrative culture in Mizoram and the manner in which the socio-cultural values influence operations, communication and decision making in the administration. The perception of the citizens towards the functionaries was identified. The challenges and problems encountered by the respondents were looked into and suggestions to meet them were also provided to ameliorate the administrative culture in Mizoram and create positivity.

Objectives of the Study

(1) to study the evolution and growth of administrative system in Mizoram;

(2) to identify the components of administrative culture in Mizoram;

(3) to study the socio-cultural values of the administrators, politicians and the citizens in Mizoram;

(4) to analyze the perception of the citizens towards the functionaries;

(5) to determine the problems and challenges in efficient and effective administrative culture in Mizoram and to suggest solutions.

Research questions

For the purpose of the present study, the following research questions had been formulated:

(1)   What are the components of Administrative Culture?

(2)   What are the socio-cultural values of administrators, politicians and citizens?

(3)   What is the perception of the citizens towards the administrators?

(4)   What are the problems and challenges in developing positive pattern of administrative culture and their possible solutions?

Methodology

The present study is an exploratory one**.** It focused on the study of administrative culture in Mizoram and the influence of the Mizo socio-cultural values of *tlawmngaihna* and *hnatlang* on it. The universe of the study included the administrators, politicians and the citizens in an administrative setting.

The study employed primary and secondary sources for information. At the same time, different methods of data collection had been employed to arrive at a conclusion. In the first instance, a review of literature relevant to the study was made through secondary data in the form of books, articles from journals, documentaries and e-sources. This provided a brief outline of the study and highlighted the importance of history as well as the political, economic and socio-cultural milieu in which the system operate. At the same time, the review revealed that the socio-cultural values are important to the study of administrative culture in any settings because they form the basis on which the whole system functions. Therefore, the study addressed administrative culture in Mizoram with a focus on the influence of socio-cultural values

in its working. Though review of literature has its limits, it provides theoretical understanding, bases for conceptualization, identification of research problem, the methodology to be employed and issues relevant to the study.

A multi stage sampling had been employed to gather primary data. In the *first* stage purposive sampling was used to select the office of the DC in Aizawl, Lunglei, Champhai, Kolasib and Lawngtlai Districts for detailed investigation since the office is frequented by a cross section of people and offers a maximum interface with the citizens. Aizawl District had been selected because it is the capital of the state, the most important, oldest and largest district in the state. It is also the nerve centre of the socio-political activities of the Mizo. Lunglei District had been selected because it is the second oldest district in the state. The close proximity that Champhai District has with Myanmar and it being an important place of international trade, it was obvious that the district was selected. Kolasib District had been selected because of its proximity with the neighbouring state of Assam. Lawngtlai District was selected in view of it being an Autonomous District Council (ADC) under the Sixth Schedule of the Constitution of India and an important seat of administration, as the headquarters of the erstwhile Chhimtuipui District prior to 1997 as well as the headquarters of *two* ADCs of Lawngtlai and Chawngte in the present-day.

In the *second* stage, disproportionate stratified sampling had been utilized to select the 176 respondents who were identified as administrators, politicians and the citizens within the area of study. In the *third* stage, stratified random sample was drawn to represent the administrators from the different office of DC in such a manner that the different services of the administrators were represented in the sample. The services identified for the study were the Mizoram Civil Service

(MCS), Mizoram Secretarial Service (MSS) and the Mizoram Ministerial Service (MMS). The reason for selecting these services was to make available for study the entire hierarchical structures for a systematic intensive study thus, enabling the study of the rank and file in the office of the DC.

The *fourth* stage employed purposive sampling to select the politician respondents from *four* political parties of Bharatiya Janata Party (BJP), Indian National Congress (INC), Mizo National Front (MNF) and the Zoram Nationalist Party (ZNP). The *four* political parties were selected as they were popular at the time of collection of data. In the *fifth* and final stage, convenience sampling was used to select the citizens who visited the office at the time of data collection.

For eliciting information on various aspects of the study, observation and structured questionnaire method were used. Questionnaires were solicited from incumbent officials, politicians as well as the people who frequented the office. Gazettes, Notifications, Reports and other original publications of the State and Central Governments were also considered.

Table 1.1

Distribution of Respondents

Districts	Administrators	%	Politicians	%	Citizens	%	Total	%
Aizawl	10	20	10	20	30	60	50	100
Lunglei	7	21.88	5	15.63	20	62.50	32	100
Champhai	7	23.33	7	23.33	16	53.33	30	100
Kolasib	5	16.67	5	16.67	20	66.67	30	100
Lawngtlai	7	20.59	7	20.59	20	58.82	34	100
Total	**36**	**20.45**	**34**	**19.32**	**106**	**60.23**	**176**	**100**

Source: Fieldwork

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Table 1.1 shows the distribution of respondents among the *three* actors in the sample districts. Of the total 176 respondents, the administrators accounted for 20.45 percent, the politicians 19.32 percent and the citizens 60.23 percent. Aizawl District had the highest number of 50 (28.41percent) respondents because of the magnitude of its population in comparison to the other districts. Lawngtlai District had the *second* highest number of respondents with 34 (19.32 percent) and an equal number of administrator and politician respondents with 7 (3.98 percent each). Kolasib District had the least number of administrator respondents of 5 (16.67 percent) since some of them had transferred out at the time of data collection. Lunglei and Kolasib Districts had 5 (15.63 and 16.67 percent) politician respondents and Champhai District had 16 (53.33 percent) citizen respondents. In the *three* districts mentioned, some of the respondents failed to return the questionnaires for various reasons.

Chapterisation

The whole study is divided into *seven* chapters. The *First* Chapter is an Introductory Chapter which has provided the concepts and the background of the study. The literature review, research gaps, statement of the research problem, scope and objectives, research questions and methodology applied are elucidated in this chapter.

The *Second* Chapter has provided an overview of administrative culture in India through the historical account of administrative culture stretching from the ancient period to the post independence period. It has also highlighted current trends.

The *Third* Chapter has dealt with the evolution and growth of the administrative system in Mizoram from the pre-colonial days to the present-day. It has highlighted the different phases in the evolution and development of

administrative system along with the changes that took place in the politico-administrative system under the traditional Chief and his Council of Elders, the Political Officer, the Superintendent and thereafter the Deputy Commissioner to statehood in the independent period. Administration in Mizoram in the post independence period has been further categorized into *four* phases viz., District Administration (1947-1966), Political Disturbance (1966-1972), Union Territory (1972-1986) and Statehood (1986 and continuing).

The *Fourth* Chapter discusses the sample study in detail. An overview of district, district administration in general and Mizoram, in particular, has been provided. The general profile of Aizawl, Lunglei, Champhai, Kolasib and Lawngtlai Districts, as well as the structure and functioning of the Office of the DC, has been presented to provide an insight into the sample study. The socio-economic profile of the administrator, politician and citizen respondents are also highlighted in the chapter to give an assessment of the background of the respondents.

In the *Fifth* Chapter, the basic social life and values of the Mizo are covered. The cultural dimensions and issues of universalism or particularism, ascription or achievement, individualism or collectivism and authoritarian or participatory are addressed to map the administrative culture in Mizoram. The concept and theoretical implications of the Mizo socio-cultural values of *tlawmngaihna* and *hnatlang* are explored to analyze their influence on administrative culture in Mizoram.

The *Sixth* Chapter has provided an analysis of empirical research and its findings. The research questions so formulated to realize the objectives of the study form a major part of this chapter. An analysis of the responses of the questionnaires based on the research questions has been presented along with their implications.

The *Seventh* Chapter is the concluding chapter and has provided the summary and major findings of the study. Suggestions and recommendations for the improvement of the study as well as the scope for further studies have also been incorporated.

Conclusion

Administrative culture is vital for understanding administrative behaviour and the administrative system. Members of a society tend to develop certain characteristics and value system which are carried forth into administration in the process of interaction with the system. In due process of time these become the standard values and norms of behavior and give a distinctive identity to the system. The administrators' interaction with peer groups, politicians and the citizens at large contribute to the prevailing administrative culture with a major focus on the values of the administrators.

The life of the Mizo revolves around the community, the society and the church with the resultant that most administrative decisions are usually arrived at along this background. The decision making procedures generate distinctive cultural features that exist within the cultural system of Mizoram. More often than not, the performance of the administrative system, as well as the administrators, is related to the societal culture and its values. The socio-cultural contexts within which the administrators operate produce distinctive beliefs and practices which are reflected in the work culture.

CHAPTER- II

ADMINISTRATIVE CULTURE IN INDIA: AN OVERVIEW

Introduction

The *second* chapter presents the concept and meaning of administrative culture. The present socio-political and administrative institutions in India have a bearing in the historical past. As such, this chapter presents the historical perspective of Indian administration through the ages and an overview of the prevailing administrative culture in India.

Administrative culture is mainly a post second world war phenomenon having been influenced greatly with the emergence of the concept of political culture. In the initial post-war period, a number of newly independent states emerged in Africa, Asia and the Latin American countries. These countries were underdeveloped in the social, economic and political spheres and had as their goals nation building as well as socio-economic development. To help them achieve their goals, these new states were given assistance by the United States through President Truman's "Point Four" programme. To a lesser extent, the United Nations also extended assistance. However, the administrators in the assisted countries did not respond as expected by the assistance giving countries. Critics pointed out that the American pattern of development was not in tune with those of the assisted countries. This viewpoint and the emergence of Development Administration, with a focus on increasing the capacity of the new states, led to the realization that the politico-administrative institutions and multi social behaviour and culture of

administrators are significant to create an understanding of different nations across the world.

The post-war reconstruction of public administration and the failure on the part of the Western countries to impose their management styles in the newly independent countries is frequently attributed to the different administrative culture prevalent in the former colonial countries. This has highlighted the importance of the socio-cultural setting to understand administration in any country.

Culture

Culture constitutes an important facet of administrative culture without which the study of administrative culture would prove to be meaningless. To understand administrative culture, it is essential to comprehend the concept of culture as it relates to the present study, for it does not always mean the same thing and the conclusions drawn are more often than not similar.

The definition of 'culture' varies according to the differences in emphasis. A classic definition of culture was given by the 19th century English anthropologist Edward Burnett Taylor who associated culture with civilization and stated that *"Culture or civilization is that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society.*[1] This definition emphasized that culture implies thoughts and actions that man alone possess. It is learned and shared among the members of a group and is not a biological trait.

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[1] Edward Burnett Taylor. (1920). *Primitive culture: Researches into the development of mythology, philosophy, religion, language, art and custom.* London: John Murray, 1920, p. 1 http://archive.org/.../primitiveculture01tylouoft/primitiveculture01tylouoft-djvu.txt [accessed on 15 March 2019 at 4:10am]

While citing many definitions of culture, A.L. Kroeber and Clyde Kluckhohn argued that the central idea of culture formulated by different social scientist approximately consists of *"patterns, explicit and implicit, of and for behaviour acquired and transmitted by symbols, constituting the distinctive achievement of human groups, including their embodiments in artifacts; the essential core of culture consists of traditional (i.e. historically derived and selected) ideas and especially their attached values; culture systems may, on the one hand, be considered as products of action, on the other hand as conditioning elements of further action".*[2] This definition relates culture to the behavioural patterns and values in a group that is acquired and passed on by symbols and embodied in artifacts.

Geert Hofstede defined culture as the *collective programming of the mind which distinguished the members of one group or category of people from another.*[3] This definition highlights the collective and shared nature of culture as opposed to the individualistic nature.

O.P. Dwivedi defined culture as *a way of life of a group of people or a society, through which it views the world around it, attributes meaning, attaches significance to it, and organizes itself to accomplish, preserve, and eventually pass on its legacy to future generations.*[4] *The focus of this definition is on symbols and*

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[2] Kroeber, A.L and Kluckhohn, Clyde. (1952). *Culture: A critical review of concepts and definitions.* Massachusetts: Harvard University Printing Press. p. 181 www.pseudology.org/psychology/culturecriticalreview1952.pdf [accessed on 4 March 2019 at 4:30 am]

[3] Geert Hofstede. (2009). *Cultures and organizations: Software of the mind.* London, Profile Books Ltd. p. 5

[4] Dwivedi, O.P. (2005). Administrative culture and values: Approaches. In J.G. Jabbra and Dwivedi (Eds.), *Administrative Culture in a Global Context,* Whitby, Ont.: de Sitter Publications. p. 21-22

meanings, values and patterns of organizations and their behaviour which influences the perception, interpretation and decisions of the world around them.[5]

Cultural studies draw heavily on *two* major debates in cultural theory viz., "Culture is what organization has" and "Culture is what organization is". "Culture is what organization has" assumes that an organization itself can produce distinct cultural values and norms which can be altered to respond to the environmental changes by changing management practices to achieve the optimum benefit of the organization. This view claims the universality of the theory, regardless of the differences in socio-political and economic environmental settings.

"Culture is what organization is" assumes that organizational culture is a reflection of the general societal culture and changes in society naturally bring forth change in the organizational culture. The socio-political norms largely determine administrative practices in governmental bodies.

Culture as it relates to the present study focus on patterns of thinking, feelings and behaviour which varies depending on the environmental settings. At the same time, for the purpose of this study, organization or administration is considered as "Culture is what organization is" rather than "Culture is what organization has".

Administrative Culture

It has often been argued that the term administrative culture gained prominence with the publication of Almond and Verba's *The Civic Culture* (1963), wherein they popularized the term 'political culture' to refer to *"the specifically political orientations-attitudes towards the political system and its various parts,*

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[5] *Ibid*. p. 22

and attitudes toward the role of the self in the system".[6] Political culture, thus, refers to the orientations of the people towards political objects; the general political system as well as that of the self in relation to the general system. In a similar manner, administrative culture refers to the orientations of the administrators as well as the people towards the administrative system at large.

According to Yehezekel Dror, *Administrative culture is a complex phenomenon and is not easy to define and circumscribe, dealing as it does with overall values, orientations, propensities, cognitive maps, symbols, rituals, perceptions, self-identity, language-games and similar features of organizations and organizational networks.*[7] The attitudes and behavioural pattern of administrators have always found an important place in all discourses of public administration in various countries, although it may not have been given a significant place. V. Subramanium stated, "*Earlier discussions of administrative culture in the literature of public administration or bureaucracy or management fall into two broad categories: those which treat the culture or malaise of bureaucracy as universal, regardless of national or social settings, and those which are more country-specific.*[8] Many scholars identify administrative culture as something distinct or as a sub-system of the culture of a society. There are also others who relate it to the social structure as also having a close relationship with the class structure.

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[6] Almond, G.A. and Verba, S. (1989). *The civic culture*. California, United States of America: SAGE Publications, p. 12

[7] Dror, Yehezkel. (1990). Administrative culture desiderata. In T.N. Chaturvedi (Ed.), *Contemporary administrative culture of India*, New Delhi: Indian Institute of Public Administration, p. 372.

[8] Subramanium, V. (1990). An exploration of Indian administrative culture. In T.N. Chaturvedi (Ed.), *contemporary administrative culture of India*, New Delhi: Indian Institute of Public Administration, p. 365

Thus, administrative culture generally refers to the behavioural aspects of the government services i.e., the administrators, the attitudes of the public towards the administrative machinery, the work culture as well as the organizational culture of the administrators in governmental bodies. S.R. Maheshwari had observed that "*Administrative culture is the accumulated depository of the symbols, beliefs, values, attitudes, norms, etc., that govern and shape the administrative system in a society*".[9] It, therefore, relates to the administrator's behaviour, beliefs, symbols and values that influence the decision making and subsequent action.

R.N. Thakur remarked that *the administrative culture is a product of three forces, viz., the administrative personality, time and situation.*[10] Elaborating further he stated that administrative personality is formed through the behaviour, attitude and lifestyle of the administrator both as an individual and as a part of the system. The nature of administrative personality can either change or continue with the passage of time. Depending on the situation in which the administrator functions the overall impact of the administrative personality and time can be assessed. The efficiency and effectiveness of the functions of the administrator depend upon the administrative culture which has an indication of the prevailing laws of the land, rules, regulations, procedures, norms, manners, etc., as well as the socio-political and economic environment in which it operates.

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[9] Maheshwari, S.R. (2000). Administrative culture towards conceptualization. In R.D. Sharma (Ed.), *Administrative culture in India*, New Delhi: Anamika Publishers, p. 27.

[10] Thakur, R.N. (1996). Contemporary administrative culture and Indian social reality: Towards a model-building. In T.N. Chaturvedi (Ed.), *Contemporary administrative culture of India*, New Delhi: Indian Institute of Public Administration, p. 116.

Rajbir Singh Dalal[11] summed up the characteristics of administrative culture: (i) as a comprehensive concept comprising of values, beliefs, attitudes, approaches and emotions of the people towards their administrative setup; (ii) a part of the general culture and the ideals, values, beliefs, etc. of administrative culture emerges from its general culture; (iii) is specific in nature and varied from one society to other, one administrative system to another; (iv) is closely related to administrative development and both affect each other; (v) traditions, customs and conventions play a vital role in shaping administrative culture: (iv) is based on the collective history of that administrative setup as well as the life history of persons who played significant role in the emergence of that system; and (vii) it may be of different types based on people's participation, accountability of personnel and authority. He observed that administrative culture is the set of values, beliefs, attitudes and emotions prevailing in the public personnel by which they make individual and collective efforts to attain the desired public goals.

Administrative culture reflects the style of working of the public administrators as well as their behavioural pattern. There are bound to be variations in administrative culture which result in differences in administrative functioning and administrative behaviour as it is greatly influenced by traditions, historical records, objects, norms, emotions and symbols which result in differences in administrative functioning and administrative behaviour.

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[11] Dalal, Rajbir Singh. (2014) Administrative culture: Prospects and challenges. In S.K. Kataria and Saurabh Kataria (Eds.), *Administrative work culture in India, New Delhi:* National Publishing House, pp. 83-84

Factors influencing Administrative Culture : *Values to political system*

There are various factors which influence and affect the administrative culture in every system. For the purpose of the study, values, family, religion and beliefs, education, socio-cultural environment, economic environment and the political system are considered as the factors influencing administrative culture in India

Values

Value is a principle or a quality from which a norm or standard conducive to ordering or ranking by preference objects, activities, results or people may be inferred. It may be personal or collective. Value is the belief of the desired, which is observable, or the desirable, which may not be evident in behaviour.[12] It is a conception held by an individual or a group which influences the selection from available sources. Value is greatly influenced by the environment in which it operates. The value system when combined with the history of the administration, cultural norms, socialization process and experiences reflect on the administrator's behaviour.

Family

Family is the smallest and primary unit of society. It is the first social community in the life of a person and is instrumental in the development of cultures and nations across the world. It is in the family that an individual attaches and understands the values of culture, assimilates the first social roles and acquires the experience of social behaviour. The traditional function of a family is to impart values to its members which get reflected in the work process and the society at large.

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[12] Dwivedi, O.P. and Gow, James Iain. (1999). *From bureaucracy to public management: The administrative culture of the Government of Canada.* Canada: Broadview Press Ltd., pp 23

Religion and Beliefs

Religion holds an important place in the life of an individual. The religious beliefs are carried forth in society as also in the public sphere. People are driven to find meaning and purpose in their lives and it is this motivation which is compatible with many religious beliefs. Religion offers motivation, performance and decision making.

Education

Education is essential for mankind as it helps in understanding and interpreting knowledge. It moulds and helps in developing the attitude of people and aims at increasing the administrator's skill.

Socio-cultural Values : *Religion to education*

The functioning of the administrator is intimately linked to the character of the socio-cultural environment within which it operates. The constitutional laws and administrative regulations are determined by the tradition, culture and values. The socio-cultural environment places certain boundaries on the actions and behaviour of the administrators and helps maintain administrative management.

Economic Environment

The economic environment refers to the manner in which goods and services are produced and distributed within society. Imbalances in the economic environment often lead to undesirable economic activities which in turn reflect in the administrative culture. A stable economy with potential for growth tends to lead to a more positive administrative culture.

Political System

The type of political environment prevalent in a country has a great deal to say about its administrative culture. It is crucial for the enhancement of administrative capacity for governmental bodies to a great extent are constrained by political authority and political activities. A strong political will and a stable government will work towards efficient and effective administrative culture.

The degree to which the mentioned factors influence the system would depend on the personality, time and situation. Administrative culture must be compatible with the environment in which it operates and keeps pace with the ever-changing environment. Resistant to meaningful and desired change often leads to undesirable administrative culture.

Administrative Culture in India

The administrative culture of India, like many of the colonized countries, draws heavily on the traditional as well as the colonial heritage and this has helped shape the character of the prevailing administrative culture. There are numerous views and interpretations about the administrative culture in India focusing on the structure, functions, behaviour, institutions, history, socio-economic environment and the political values. Although differing in their approach, the central theme in analyzing administrative culture in India is to make an attempt at looking at the different dimensions of the administrator and his work environment. Various studies point out that in spite of the divergent approaches, an understanding of the environment in which it operates is an important aspect of administrative culture in India. The following provides the historical evolution and growth of the administrative system in India.

a)   Administrative System Prior to Independence

The administrative system during the Mauryan, Gupta and Mughal Empire was highly centralized with the collection of revenue and maintenance of law and order being its main function. The picture was not altogether different during the East Company (ECI) days. There was no clear cut demarcation between civilian and military officers. It was only when the British Crown took over the power from the ECI that a systematized administrative system started functioning. The administration during British India was primarily concerned with the promotion and protection of the interests of the colonial powers. The administrators in the pre-independence period projected an authoritarian attitude and were indifferent to the needs of the public, the natives, at large. They were inclined to serve the rulers rather than to cater to the requirements of the public. They exhibited a superior image and maintained distance from the people. The administration was elitist in nature which was reflected in the behaviour and performance of the administrators. The illiterate and naïve people were impressed with the impartial and decisive justice made by the British officers, unlike the Indian rulers who were highly influenced by caste, creed, friendship or relationship.[13] This distinct pattern of behaviour with rigid hierarchical structures, centralization of power and the craze for rules, regulations, procedures and control mechanisms persisted even after independence. The elitist nature of the administrator has been highlighted through numerous studies undertaken at different point of time.

The review of literature provided insights into the prevailing administrative culture in India. Ravindra Sharma and Rameshwar Lal examined the close

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[13] Singh, S.N. (1997). *Administrative culture and development*. New Delhi: Mittal Publications, pp. 33

relationship between the social characteristics and its influence on administrative culture and argued that the caste system, the family structure as well as the Jagmani system have a direct or indirect bearing upon administrative culture in India.[14] Rachna Dutt Goswami studied the attitudes and social background of Civil Servants in Haryana and inferred that they influenced the administrative culture a great deal[15]. Hargopal and Prasad presented *four* emerging administrative models viz., egoistic, pragmatic, sympathetic and lumpen to establish the inter-connection of administrative culture and its social bases.[16]

Modern India is a product of the socio-political milieu of India having its roots in the Vedic times. An understanding of the institutions, as well as the mechanisms prevalent in history, provides a framework for analyzing the situation in the present- day as these have continued and contributed in the evolution of administration in India.

The present system of administration in India is a legacy of the British rule in India. As in other developing countries, in India too, the culture of administration is a hangover of the colonial regime. The British in India was able to establish an administration that has stood the test of time and suited their needs. The colonial administration was, in general, authoritarian, far removed from the people and a servant of the Queen. Moreover, people did not have faith in them.

[14] Sharma, Ravindra and Lal, Rameshwar. (2000). Administrative culture of agriculture personnel in Rajasthan. In R.D. Sharma (Ed.) *Administrative culture in India, New Delhi:* Anamika Publishers & Distributors (P) Ltd., pp. 59-83.

[15] Goswami, Rachna Dutt. (2000). Attitudes and social background of civil servants of Haryana. In R.D. Sharma (Ed.), *Administrative Culture in India,* New Delhi: Anamika Publishers & Distributors (P) Ltd., pp. 103-118

[16] Hargopal, G and Prasad, V.S. (1996). Social bases of administrative culture in India" in T.N. Chaturvedi (Ed.), *Contemporary administrative culture of India*, New Delhi: Indian Institute of Public Administration, p. 32-33.

The British Crown first made its presence felt when it's trading company, the EIC, landed on the shores of India and established trade in 1600. In due course of time, the Company was able to establish a monopoly over India and by 1765 the status of the Company was changed from a mere trading entity to that of a ruler through conferment of the Diwani Rights (power to collect revenue and administration of civil justice in the *three* provinces of Bengal, Bihar and Orissa).

Since the Indian sub-continent was very vast, it was a herculean task to effectively administer the area. The government had to depend on its apparatus, the administrators to manage their affairs. In 1715, Lord Clive made the servants of the Company signed 'covenants' with the Company binding them not to indulge in private gains. The services under the Company were classified as 'Covenanted', considered as superior and the inferior 'Un-covenanted'. For administrative convenience and to establish a rapport with the natives, the British government established district administration and the post of a Collector was created by Warren Hastings in 1772. The Divisional Commissioners were appointed in 1829 to supervise the administration of a group of districts. These *two* offices continue to exist today, though their mode of functions and duty has changed with the process of time. In 1853, the Covenanted Service was accepted by the Company as its apparatus, completely devoted to carrying on its administrative activities. It eventually became the Indian Civil Service (ICS) after India came under the direct rule of the British Crown in 1858.

Though the natives were employed in the administration in the lower rungs, they were excluded from the higher positions as their capacities and trust were questioned by the Company. This position was examined by the Select Committee

of the East India Committee in 1831-32 and the Committee felt that their association would prove beneficial in running the administration in India. The Government of India Act, 1833 subsequently included a clause that made it illegal to exclude any citizen of India from public service in India on grounds of religion or colour. Though Indians were permitted to compete for the ICS examinations, the scheme and place of examination were not practical for them as they had to go to foreign shore for a long time and read a new language to succeed. It was only in 1870, that a native was able to enter the ICS.

To enable more natives to take part in the administration the Aitchison Commission was appointed which submitted its report in 1887. The Covenanted and Un-covenanted services were replaced by the Imperial or Superior Services, the Provincial Services and the Subordinate Services as recommended by the Commission. The Imperial or Superior Services were further divided into All India Services and Central Services. The major activities of British India – maintenance of law and order and collection of revenue was carried out by the ICS, the paramount service. The Indian Councils Act, 1909 besides enlarging the membership of the Central and Provincial Legislatures and creating communal representation for the Muslims allowed for the association of Indians with the Executive Councils of the Viceroys and Governors. The Lee Commission in 1923 classified the Services into All India Services, Central Services and Provincial Services.

The Government of India Act, 1919 introduced dyarchy in the provinces with *two* administrators-ministers and the executive councilors, bicameral legislature in the Central, extended communal representation, provided for the establishment of

Public Service Commission and increased the participation of Indians in different levels of administration.

The Government of India Act, 1935 abolished dyarchy in the provinces and instead introduced it in the centre. It ensured that the legitimate interests and the rights of the public services be secured. It also provided for the establishment of a Federal and Provincial Public Service Commissions to recruit the best available talent in the country and to be consulted on all matters affecting the administrators. The Act also provided for provincial autonomy.

The Maxwell Committee 1937 recommended the division of the Ministerial Staff into *two* main grades - assistants, with the responsibility to note on files and deal with paperwork and clerks, to deal with routine work. The reform measures initiated by British India through the Acts of 1909, 1919 and 1935 provided the basis and framework for effective and efficient administration.

The administration that existed during British India was to maintain status quo and was not oriented to bring about socio-economic development. The maintenance of law and order, collection of revenue to meet the expenditure, centralization of strategic powers in the hands of the British civil servants to serve the interests of the Crown were designed to serve and strengthen the British rule in India. Even when Indians became members of the administration, they were trained to keep themselves aloof from the larger Indian society and function as outsiders. At the same time, the Indian population saw them as agents of the British Crown.

The Indian Independence Act, 1947 provided that as of 15th August 1947, the British Crown would relinquish its powers over the Indian sub-continent both in

internal and external matters. The Act empowered free India to call a Constituent Assembly and frame rules for the efficient functioning of the country.

At the dawn of Independence free India was faced with multi-faceted problems of a very young nation. Drained of its great wealth and encountered with a society that was extremely diversified and infested with communal issues, the administrative system was not appropriately prepared and designed to meet the phenomenal task of transforming the nation. The administration was left with the onerous task of nation building and bringing about socio-economic development.

The Mauryans, Mughals and the British, during their time in the Indian subcontinent, had left a huge legacy on the administration and added many significant dimensions in the administrative system. Prior to the entry of the British in India, the system of government was monarchical and the monarchs were either responsible or despotic. The King was the centre of administration and his main duty was to provide and protect his subjects through executives appointed by him. For the purpose of administration, numerous organizations and institutions were created; however, the village, the smallest unit in the process of the evolution of Indian administration continued to be the primary and an integral part of the administrative system with considerable autonomy. The functions of the government were divided mainly into civil and military wings. The civil administration was responsible for the collection of revenue to provide the needs of the state while that of the military was to protect the state against internal and external aggression.

b)   **Administrative System After independence**

Ferrel Heady while making a comparative study of the developing countries identified *five* features which are indicative of the characteristics of the

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administrative patterns prevalent in them: (i) *the basic pattern of public administration is imitative rather than indigenous;(ii) the bureaucracies are deficient in skilled manpower necessary for developmental programmes. The shortage is in trained administrators with management capacity, development skills and technical competence; (iii) the third tendency is for these bureaucracies to emphasize orientations that are other than production-directed; that is, much bureaucratic activity is channelled toward the realization of goals other than the achievement of program objectives; (iv) the widespread discrepancy between form and reality is another distinguishing characteristic. Riggs has labelled this phenomenon 'formalism'; (v) finally, the bureaucracy in a developing country is apt to have a generous measure of operational autonomy, which can be accounted for by the convergence of several forces usually at work in a recently independent modernizing nation, Colonialism was essentially ruled by bureaucracy with policy guidance from remote sources, and this pattern persists even after the bureaucracy has a new master in the nation.*[17]

Independence brought with it continuity and change in the administration of India. The Indian leaders as well as the people at large were critical of the civil service of British India and wanted to do away with it. However, the leadership agreed to continue with the inherited administrative system of the All India Service. The arguments put forth was that since free India was embarking on new roles it would have been unwise to suddenly break away from the existing system because of the pressure of work demanded on it and the importance of maintaining the

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[17] Heady, Ferrel. (2001). *Public administration: A comparative perspective*. Sixth edition. New York: CRC Press, pp 299-302

highest possible standard of efficiency.[18] The arms of British India, the ICS and the Imperial Police Service were replaced by the Indian Administrative Service (IAS) and the Indian Police Service (IPS) respectively in 1949. The Indian Forest Service (IFS) came into existence in 1966 through the provisions of the All India Services Act 1951. Today, there are *three* All India Services viz., the Indian Administrative Service, the Indian Police Service and the Indian Forest Service.

In the initial years of independence, the administration was confronted with issues from different corners. The colonizers had robbed the wealth of India and whatever resources were left behind had to be used efficiently. At the same time, the society was faced with communal violence, fanaticism, poverty, illiteracy etc. Reforming the country to counter the challenges posed a difficult job. The administration tried to evolve itself into an efficient apparatus to bring about socio-economic development and at the same time build the nation. The government initiated a number of studies to grapple with what the British had left behind, strengthen the existing ones, rehabilitate the civil services and make new paths on which a modern edifice could be built.

The personnel in free India are classified on the basis of service, class and grades. Under 'service' classification distinct homogenous posts are grouped under a common service named on the basis of specific functions attached to the posts. Once recruited for a particular service the personnel continue to be a member until they retire or resign. The scope for inter-service mobility is very limited with a few posts reserved for entry into the civil services from the State Departmental Services. The service-based classification consists of:

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[18] Maheshwari, S.R. (2000). *Public administration in India*. New Delhi: Macmillan India Ltd., p. 29

a)   All India Services – which are common to the Central and State government e.g., Indian Administrative Service, Indian Police Service, and Indian Forest Service;

b)   Central Services A, B, C, D – which serves the central government. As of 23 April, 2017 the Central Services Group A consists of 61 Services out of which 52 are organized. These are grouped into Non-technical (15), Technical Services (22), Health Service (3) and Others (2);

c)   State Services – which are unique to the state government and includes the civil services and others as determined by the state from time to time;

d)   Local Services – are specific to the local bodies and consist of urban and rural local self governments.

The personnel are also classified into classes according to the differences in the responsibilities of the work performed as also the qualifications required for the task. Accordingly, there are Class I, II, III and IV. In India, the rank classification is followed. A unique feature of the personnel system in India is to classify them on the basis of 'gazetted' and 'non-gazetted post'. The 'gazette' posts are those which are mentioned in the official newsletter of the government, the Gazette, and are appointed by the President; while the 'non gazetted' officers are appointed by the President-ordered authorities. The posts may also be classified on different grades-Junior, Selection etc.

The recruiting agencies are the Public Service Commission, Staff Selection Commission for recruitments to Group C non-technical posts in different departments and their attached and subordinate offices, and Departmental Promotion Committees.

The training of personnel is of foundation and professional courses and numerous training institutes are in existence across the country for various types of services.

Promotion of personnel is based on seniority, the number of years put into services, and merit, the capabilities of the administrators. Seniority cum merit is usually applied in most services.

As for the working procedure, the Minister is the political head of a department or a Ministry. The Secretary is the administrative head and the principal advisor to the Minister. The Joint Secretary or Additional Secretary and the Deputy Secretary dispose less important cases and policy cases are left to the Secretary. The Under Secretary organize work that comes from the sections. The Superintendents or the Section officers, Assistants, Upper Divisional Clerks, and the Lower Divisional Clerks constitute the 'Office' elements of the administration.

Socio-cultural Values

To understand the administrative culture of any country it is pertinent to have knowledge about the ecological settings, as it provides the basis on which it operates. The Indian socio-economic and political system has a great impact on the working and functioning of the administration. The socio-cultural dimensions that have a direct or indirect influence on the administrative culture are religion, caste system, family and education to name a few.

Religion

Religion provides ties that bind people together. It provides a moral code, a code of conduct for people living in a particular area. Through shared rituals,

religion is eminently social and religious interpretations are collective expressions which express collective realities.[19] It is an expansion of the society itself.

All the major religions of the world have its presence in the Indian sub-continent. However, the dominant religion is Hinduism with Islam following close behind. Hinduism is deeply rooted in the social fabric of Indian society and plays an important role in the administration. The Constitution of India enshrines secular ideals however; more often than not, decisions are made on religious lines. The administrator brings forth the religious beliefs and ritualism into the realm of administration for religion is a powerful force as expounded by F.W. Riggs.

G. Haragopal and V.S. Prasad (1996) argued that the Hindu-Indian view of life, Moksha and Dharma, contributed to the administrator distancing from social needs and action when social conflicts escalate. Moksha, the self-liberation through a cycle of life and death, is insensitive to social needs and emphasizes more on individual needs. At the same time, in the guise of Dharma, the virtues of life, the administrator has a tendency to withdraw from social action as he is expected to remain neutral and impartial.[20]

Caste System

Inequalities occur in every type of human societies. Every society whether simple or complex, archaic or modern has one form or another of social stratification, a system of ranked statuses by which the members of a society are placed in a hierarchical order. The nature and degree of stratification vary considerably from one society to another depending on the type of societies.

[19] Emile Durkheim (1915). *The elementary forms of the religious life*. www.wuro-ebooks.com/elementary-forms-of-the-religious-life/ (Accessed on 25 April 2019)
[20] Haragopal, G. and Prasad, V.S. *op.cit.*, pp 23

Sociologists differentiate between *two* types of society viz., closed and open. In a closed society, a member of a society has an ascribed social status by virtue of being born into it which cannot be changed. Social mobility is absent in a closed society. On the other hand, in an open system, a member attains a social position through achievement and not ascription.

India is a closed society where social stratification is based on ascription, the castes and sub-castes into which a person is born. Birth and hereditary are important elements of the caste system. The caste groups are hierarchically organized based on religion and rituals of the Varna System which distinguishes between four caste groups- Brahmin, Kshatriya, Vaishya and Shudra. Occupations are also pre-determined on a hereditary basis under the Jajmani System in which each caste group is expected to render service to another caste group. The caste, customs, beliefs, skills, behaviour and trade secrets are passed on from generation to another. The caste system upholds authoritarian values, promote untouchability and encourage divisions in society.

Family

The family is the smallest unit of the social system. An individual's first learning and socialization process start within the family. It is a place where the societal values, norms and beliefs are inculcated and preserved. To unlearn what has been taught in the family is a difficult task as an individual has grown up with these blueprints. Hofstede argued that the impact of the family on the culture is extremely

strong and difficult to change. An administrator is a part of a family which in turn is a part of the larger social system.[21]

The most powerful institution in the Indian social system is the family. It is the family that has the first and maximum influence on the life of an individual. The family is regulated by the rules, traditions and conventions of the caste group to which it belongs. Any violation from the norms is highly objectionable. The type of family structure that exists in the Indian society is that of a joint family with the father or a male member, the patriarch, controlling the whole household. There is role differentiation among the different members of the family and deviating from these roles could call for an adverse action. The patriarch is the key decision maker with little room for democratic and participative principles. The members are expected to be submissive and compliant rather than be independent. All these get reflected in the behaviour of the administrators since the administration is a part of society.

Education

Education provides the basis through which the attitude of an individual undergoes substantial change. It imparts not only knowledge but develops interests, attitudes, aspirations and values. Social and cultural progress is facilitated through education.

For many centuries only a very small section of the Indian society had access to education and it was a privilege, meant only for the upper caste. Education in India is based on the argument that the teacher is the source of all knowledge and

[21] Hofstede, Geert. (2004). *Cultures and organizations: Software of the mind, London:* Profile Books Ltd., p. 33.

hence, occupies a central place in the system. The education system as prevalent in the Indian society overemphasizes on individual attainment.

The preceding discussion reveals that in India old and new values and institutions, homogenous and heterogeneous elements co-exist together giving rise to complex socio-economic formations.

Nature of Indian Administrative Culture

Administrative culture is a set of attitudes, beliefs and sentiments held by the administrators which give order and meaning to the administrative processes and behaviour. It has its own socialization process through which the members are ingrained in certain cultural traits and behavioural patterns. Administrators' effectiveness is governed by its culture, most of which it partakes from the general societal culture.

V. Subramanium argued that the native Indian administrators were born under western domination with *four original sins of derivative, imitative, lopsided and frustrated.* They are the intermediate class to mediate and interpret the rulers to the ruled and vice versa. The native administrators are 'derivative' products of the confrontation of the rulers and the ruled and grew with the support of the rulers. They are 'imitative' of the rulers in their behaviour and outlook; *the class was 'lopsided' since it was predominantly a salaried and professional group - without a balancing group in commercial activities and it was 'frustrated' because its opportunities did not match its ambitions socially, economically or politically.*[22]

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[22] Subramanium, V. (1996). An exploration of Indian administrative culture. In T.N. Chaturvedi (Ed.) *Contemporary administrative culture of India,* New Delhi: Indian Institute of Public Administration, p. 371

The administrative culture in India has its roots in the historical legacies which although was efficient in terms of serving the colonial rule, was insensitive and indifferent to the demands of the people and a feeling of anti-bureaucratic attitude prevailed. Centralization of the administrative process and discretionary powers of the administrators had given a very powerful status to the administrators. Besides, protective discrimination policies of the government to realize the ideals of an egalitarian society in a class-conflict ridden society has led to many resentments on the part of the administrators and the people at large who feel that this has paved the way for greater politicization of the administrators.

The neutrality feature of the administrators is under a lot of pressure both from the politicians as well as the public because of their vested interests. Neutrality implies discharging duties and responsibilities without any reservation or commitment to the ideals of any political party or those in power. The reality is that the Indian administrators have been pressured to attune themselves with the philosophy of those with and in power.

At the same time, it is often remarked that the administrators are not competent to carry on development activities because of their neutrality feature. It is argued that administrators in India must be committed to bringing development to all categories and therefore cannot remain neutral. However, the type of commitment displayed by the administrative culture is that of commitment to the ruling party's ideology and not so much on the ideals of development of democracy.

The administrative culture is highly status conscious with the higher placed administrators blatantly looking down on those subordinate to them. Seniority

determines respect and dominance. Often position and privileges are determined on the status that the administrator enjoys.

There is the existence of an unofficial hierarchy of jobs in the government which is respected by all. The importance of a job is determined by what others think of that job. The unofficial hierarchy of job is based on the post that the administrator holds where industrial, commercial departments and corporations are placed at the top. Posts which carry a lot of patronage and influence occupy the middle hierarchy while jobs that directly benefit the poorest population occupy the lowest rung of the unofficial hierarchy.

The administrative culture is elitist and colonial and not so much of service to the people. The same traditional and colonial style of functioning continues to persist while the demands imposed on the administrators are extremely challenging.

The Indian administrative system is predominantly power oriented with a status base value system of a hierarchical society. The administrative culture is still based on the traditional feudalistic culture of India which encourages self-aggrandizement, flattery and evasiveness with elements of permissiveness. The administrators are not concerned about the citizen's time, difficulties and inconvenience of going to the office time and time again. They are often insensitive and unresponsive in their work and duties towards the citizenry as a result of which the administration is not for the people but people for administration. The administrative culture has gradually lost a positive orientation to help the citizens.

Since inequality and stratification are present in society and administration, it is but natural that the same also exist in the culture of the administrators. The stratification is based on the services, method of recruitment of the administrators,

grades of officers, haves and have-nots, rural and urban etc. These create distances and status orientation which result in the displacement of goals which is not conducive for positive administrative culture.

The unrepresentative character of the administrators is another aspect of the administrative culture in India. It flows from the caste system present in the social formation as also the inherent social stratification. This is more apparent in the higher administrative class. In spite of the best attempt to make recruitment broad-based, what emerges is that the administrators recruited from the lower strata of the society often exhibit characters of those from the higher caste category once they enter into service.

Accountability among the administrators is another aspect of administrative culture which is very alarming in view of the onerous task the administrators have to perform in developing countries like India. The administrators frequently do not regard themselves as responsible for the working of the administrative system.

The administrators' aspiration for maintaining power with the ruling political masters often leads to nexus between them. As a result, the service culture is gradually being replaced by a ruling culture.

The administrators treat the citizens in a despotic manner and demonstrate a negative attitude towards them. However, they are enthusiastic and sympathetic towards the powerful in the society, thus, portraying a dual personality. This demonstrates that the administrative culture is not citizen-oriented.

Literature on the Indian administrators provide that they follow traditional practices, norms, ethos as routine and normal deeds; nepotism, partiality etc., are predominant; presence of undue political interference; public relations is wanting;

there is minimal peoples' participation in the execution of policies; existence of red-tape, lengthy working procedure resulting in delay in decision making and a negative public image.

In spite of the heterogeneity and much diversity present in the Indian sub-continent, the administrative structures and functions and governance are almost uniform and the differences are very minimal. This is mainly because of the commitment to the ideals as enshrined in the Constitution of India.

Models of Administrative Culture

While advancing the concept of administrative culture, G. Hargopal and V.S. Prasad identified *four* emerging administrative models which are not exclusive or exhaustive. They are indicative of the trends only and can be used in combinations.[23]

The Egoistic Model: This type of functionaries tends to be egoist, self-centred, arrogant, boastful, and aggressive while being subservient to the master and can do anything to please the superior. They exploit all avenues for self-advancement.

The Pragmatic Model: The employees in this model are concerned with the accomplishment of the job given and the belief in "do thy duty'. They are hard-working, dynamic, and innovative and are an asset to the superiors but not too much to the larger masses.

The Sympathetic Model: This model has its roots in the welfare or socialistic consciousness. The functionaries are sincere, hard-working, modest, honest and sensitive. At times they may face problems and conflict with the overall

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[23] G. Hargopal and V.S. Prasad, *op. cit*., pp. 396-397

system because of their wider ideologies. This type of model may become important only when the popular movement gains momentum in society.

The Lumpen Model: The model has its base in the neo-rich social classes. The functionaries are corrupt, opportunist, manipulating, and cunning and have no self-respect. They build and maintain linkages and employ all methods to sustain the connections. They crave to be closer to the power centres without showing any value in their work.

Conclusion

The preceding discussion is not to give a grim picture of the prevailing or emerging administrative culture, for that would be most unjust and discriminating on the part of the administrators. Amongst the administrators, there are some who work, have positive administrative culture and are upright, above suspicion, zealous and would not sway with the wind. It is often argued that broadly speaking, there are *three* categories of administrators: those who do their work with utmost efficiency and integrity: those who work conscientiously but would rather not be on the politician's black book and those who, at every opportunity join hands with various elements, to increase their personal gains. The negative administrative culture will have to be re-examined lest the administrators succumb to its own undoing. It would have to be reformed to sustain itself to continue to be a source for responsive and moral government.

CHAPTER - III

EVOLUTION AND GROWTH OF

ADMINISTRATIVE SYSTEM IN MIZORAM

Introduction

Mizoram, the *twenty-third* state of the Indian Union, though not an active participant to India's Freedom Movement had a chequered history each marked with the desire to bring order. This chapter gives a profile of the state of Mizoram. It also highlights the different phases in the evolution and growth of the administrative system in Mizoram from the pre-colonial days to the present.
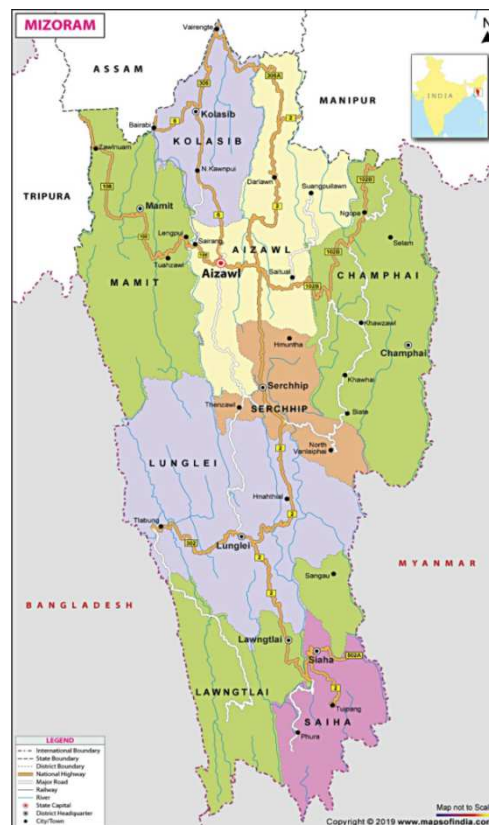
Fig. 3.1. Political Map of Mizoram.

Source: Map of India.com

Profile of Mizoram

Mizoram is a compound of *two* words '*Mizo*' and '*Ram*'. Mizo is a generic term to refer to all the clans, tribes and sub-tribes knitted together by common customs, traditions, language and identify themselves as '*Mizo*' while '*Ram*' denotes 'land'. In the literal sense, Mizoram means 'the land of the Mizo'. Mizoram is situated in the southern-most corner of the North Eastern part of the country. It has a geographical area of 21,081 square kilometres and lies approximately between 92.15 to 93.29 degrees east latitude and 21.58 to 24.35 degrees north latitude.[1] The Tropic of Cancer passes through Aizawl at Maubuang Village in Mizoram. The length of the state from north to south is 277 kilometres and at the broadest from east to west, it is 121 kilometres. Mizoram has an inter-state border with Assam extending to over 123 kilometres, Manipur 95 kilometers and Tripura 66 kilometres.[2] It has a strategic location having international boundaries with Myanmar in the east and south, Bangladesh in the west. The border length of Mizoram with the Chin Hills and Northern Arakans of Myanmar extends to about 404 kilometres and that of the Chittagong Hill Tracts of Bangladesh spans about 318 kilometres.[3] About 75 percent of its boundaries are surrounded by foreign countries.

The topography of Mizoram consists predominantly of mountainous terrain, particularly tertiary rocks. The mountain ranges run from north to south direction and largely taper from the middle of the state towards the north, the west and the south.[4] These ranges are separated from one another by narrow and deep river valley

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[1] Government of Mizoram, *Statistical handbook, Mizoram 2018*, Directorate of Economics and Statistics, p. xii.
[2] *Ibid*. p. xii
[3] Pudaite, L.T. (2010). *Mizoram and look east policy*, New Delhi: Akansha Publishhing House, p.1
[4] *Ibid*., p. 2

with only a few and small patches of flat lands lying in between them. The terrain of Mizoram is young and most of the landforms are erosive in nature.

Mizoram has a number of rivers, streams and brooks which originate in the central part of the state and flow towards either south or north influenced by the north-south trending ridges. The important rivers flowing northwards are *Tlawng, Tuirial, Tuivai, Tuivawl* while *Tiau, Chhimtuipui,* and *Khawthlangtuipui* flow southwards.[5]

Since the Tropic of Cancer runs through the state, Mizoram enjoys a moderate climate. It falls under the direct influence of the south-west monsoons and therefore, receives adequate rainfall. The annual normal rainfall in Mizoram is 2323.73 millimetre.[6] Winter starts from November and usually lasts till February. There is little rain during this period and the temperature varies between 11 degrees centigrade to 23 degrees centigrade. Spring lasts from end February to mid-April where the temperature is usually between 14 degrees centigrade to 18 degrees centigrade. The rainy season starts from May to September with July and August being the rainiest month. The temperature during summer ranges from 25 degrees centigrade to 30 degrees centigrade. September and October are the autumn months where the temperature is between 18 degrees centigrade to 25 degrees centigrade and the rainfall is intermittent.[7]

The total area of the state covered by forests is 18,186 square kilometer in 2017.[8] As of 2017, the recorded reserved Forest is 2609.64 square kilometre, while

[5] Lalhriatpuii. (2010). *Economic participation of women in Mizoram.* New Delhi: Concept Publishing Company, p. 11
[6] *Statistical handbook, op.cit,* p. 13.
[7] *Ibid.,* p. 19.
[8] *Ibid.,* p. 70.

the protected forest is 1728.75 square kilometre and un-classed forest is 833 square kilometre. The percentage of reserved forest area to the state's geographic area is 26.76 square kilometre.[9]

Agriculture is the main occupation of the people. However, the traditional method of shifting cultivation called 'jhumming' has brought a lot of problems to the farmers and the forests as it results in declining fertility and shortened jhum cycle. There are no major industries to boast of, however, small scale and traditional industries flourish. The percentage of total workers to the total population is 44.36 with 415,030 numbers of main workers, 71,675 of marginal workers and non-workers numbering 610,501.[10]

The population of Mizoram according to Census India 2011 is 10,97,206. While the male population is 5,55,339 that of the female is 5,41,867. The rural population is 5,25,435 while the urban areas have a population of 5,71,771. The density of population is 52 per square kilometre.[11] Mizoram is *one* of the states in India where urbanization rate is very high and it is the only state in India where there are no 'homeless'. The percentage of urban population as per Census India 2011 is 51.51. The state has a literacy rate of 91.33 percent, *second* only to Kerala.[12] The male population has a higher literacy rate of 93.35 percent than that of the female which stands at 89.27 percent.

The population of Mizoram consists of several ethnic tribes who are culturally and linguistically linked. Mizo is a broad term by which all the ethnic

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[9] *Ibid.*, p. 72.
[10] *Ibid.*, p. 11
[11] *Ibid.*, p. xiii.
[12] *Ibid.*, p. 4.

tribes in Mizoram are known. The Mizo belong to the Mongoloid Stock.[13] The Mizo tribe is divided into numerous clans which are further subdivided into sub-clans with slight linguistic differences. Despite there being no authentic record about the history of the Mizo before the 17th Century, most researchers conclude that the Mizo came to their present abode from southern China, possibly Yunnan province, by gradual migration through northern Myanmar.[14]

The Mizo are said to be a close-knit homogenous society with no class or caste distinction. In the pre colonial period, since the majority of the population was agriculturists, there were no occupational differences. The absence of class or caste distinction and occupational differences in the Mizo society resulted in a very thin line of variation among the general population and people lived in mutual cooperation and rendered help whenever and wherever needed. The people were neither rich nor poor under the benevolent rule of their Chief.[15] The annexation of the territory of present Mizoram by the British gave *rise to a small group of privileged class to the hitherto classless simple Mizo society*.[16] The colonial rulers did not interfere in the internal administration of the Mizo and left it to the Chief to carry out the affairs. They were only concerned with maintaining law and order. The Missionaries, who came to preach the Gospel of Jesus Christ during the same time, brought new values, concepts and institutions and gradually the Mizo were weaned from their traditions and obligations. The Christian Missionaries played an active role as an agent of education and other social services and this led to the growth of

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[13] Prasad, R.N. (1987). *Government and politics in Mizoram: 1947-1986*, New Delhi: Northern Book Centre, p 4.
[14] Pudaite, *op.cit,* p. 6
[15] Lalrintluanga (2009), *Mizoram: Development of politico-administrative system and statehood*, New Delhi; Serials publication, p. 33.
[16] *Ibid.*, p. 33

vested interests of the Church as well as the emergence of occupational differentiation and differences in the classless simple Mizo society. [17] However, the Mizo society continues to be a close-knit one with the Church and the community playing an important role.

The Mizo are a distinct community and the social unit was the village, around which the life of a Mizo revolved. *The Mizo code of conduct or ethics, which guide their thoughts and actions in war and peace, is called tlawmngaihna,[18]* an untranslatable term, which signifies to the Mizo that they should be altruistic, hospitable, kind, unselfish and helpful to others. It also stands for self-sacrifice for the service of others. All voluntary services or *hnatlang* are rendered by the Mizo under *tlawmngaihna* which continues till today.

The present Mizoram was accorded the status of statehood under the Union of India on 20th February 1987 when the Mizo National Front (MNF), a regional political party in Mizoram, that was originally formed as the Mizo National Famine Front in the wake of the inaction of the Government during the famine in 1959, surrendered their arms and signed the Mizoram Peace Accord with the Government of India on 30th June 1986. History records that prior to the annexation of the British in the area there was well-established governance in the form of Chief's administration. Moving forth from the traditional village Chief's administration, Mizoram has today become a democratic state with modern political and administrative institutions. The transformation has been marked with changes that have had a great impact on its politico-administrative system. The process of administrative changes in Mizoram may be categorized into *three* eras viz., Pre-

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[17] *Ibid.*, p. 34
[18] Pudaite, *op.cit.*, p. 5

colonial period, Colonial period and Post-independence period. The Post-independence period can be further categorized into *four* phases viz., District Administration, Political Disturbance, Union Territory and Statehood.

Administration before the British Rule – Pre-colonial Period

The life of a Mizo revolves around the community and the village was and continues to be the basic unit of communal living. The *two* important institutions that existed in the community until the advent of the British were the Chieftainship and the *Zawlbuk*. It is difficult to trace the origin of the institution of the Chief or '*Lal'* due to the absence of written records. It appears to have grown out of the collective needs of group life which characterized tribal living. The constant inter-clan war and feuds among the tribes also necessitated the emergence of a strong and reliable leader chief. *Zawlbuk* was the key institution in a Mizo village to sustain social solidarity and maintain social traditions. It was a place wherein the young men were imparted knowledge of social life and how to maintain themselves to become responsible citizens of the community.

The Chief's polity that existed prior to the advent of the British in the territory seemed to have been in existence when the Mizo migrated and settled in it from present Myanmar. The administration of the village was carried out by the Chief and his Council of Elders or *Upas*, nominated or appointed by him. The Chief and his *Upas* made decisions on all matters affecting the lives of the people in the village. Today, their role has been diversified in the institution of the Executive, Legislative and the Judiciary. Besides the *Upas*, the Chief had other officials, appointed by him, to help him run his village viz., the *Ramhuals,* who advised the Chief on the location and allotment of jhum area; the *Tlangau* or Village Crier, who

acted as the Chief's public relations man; the *Thirdeng* or the Village Blacksmith who was responsible for making tools, equipments and warfare implements for the Chief and his subjects; the *Puithiam* or the Village Priest, who performed sacrifices as and when the need arises; the *Zalen,* or Free-men, appointed by the Chief from amongst the well-to-do family in his village. The appointed officials were to render assistance to the needy as and when approached by the Chief. The Chief was no doubt the supreme authority in his village; however, decisions were arrived at after consulting his *Upas* and other officials. At the same time, *the Mizo Chief was not an autocratic ruler*.[19] If he ruled despotically his subjects were at liberty to disown him by moving to another village, which was a severe disgrace to the Chief.

The erstwhile Lushai Hills (the nomenclature given by the British rulers to present day Mizoram) was neither commercially inspiring nor having mineral resources to attract the British to penetrate into the area. However, frequent raids by the hillsmen on the British territories compelled the British to send many punitive expeditions to these hills in order to pacify the people in the area. *The Blackwood Expedition in December 1844, for the first time, established the existence of the Lushais (the name given by the British to the tribes living in the area) as a distinct tribe*.[20] The Inner Line Regulation (ILR) was enforced in 1873 which notified an imaginary line, called "Inner Line," on the southern frontier of the Cachar District and prohibited the entry of British subjects and certain classes of foreigners from going beyond the "Inner Line" without a Pass from the Deputy Commissioner of Cachar. *At the same time, the same "Inner Line" prevented the Mizo from entering*

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[19] Malsawmdawngliana and Rohmingmawii (2013), *Mizo narratives: Accounts from Mizoram,* Guwahati: Scientific Books Centre, p. 57

[20] Zorema, J. (2007). *Indirect rule in Mizoram 1890-1954 (The bureaucracy and the Chiefs),* New Delhi: Mittal Publications, p. 20

the British occupied territories.[21] *The Hills was declared as a Scheduled District under the Scheduled District Act, 1874 for reasons that it was a hill area inhibited by the primitive tribes where the area population and revenue was very meager.*[22]

On the eve of the British annexation in the territory of the Mizo, there was the existence of a well-organised village-based administration under a Council of Elders or *Upas* and presided over by the Chief with well established customary law and practices which were efficiently enforced. The British continued with these practices as a basis of governance with certain modifications as necessary when they imposed their rule in the territory.

Administration during the British Rule – Colonial Period

The British annexed the territory in 1891 after numerous punitive expeditions to the difficult terrain. The seed of district administration in Mizoram (erstwhile Lushai Hills) was sowed in 1891, though it was only in later years that the district functioned as envisaged when the territory was administratively divided by the British into *two* Districts viz., the North Lushai Hills and the South Lushai Hills Districts with headquarters at Aizawl and Lunglei respectively and headed by the Political Officer. The North Lushai Hills was placed under the Chief Commissioner of Assam and the South Lushai Hills was under the Bengal Lieutenant Governor of Chittagong Division of Bengal. The Second Chin-Lushai Conference, 1896 recommended the amalgamation of the North and South Lushai Hills for economic reasons and subsequently in 1898, to realize the goals of administration i.e. economy and efficiency and on political grounds the *two* Lushai Districts were amalgamated

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[21] Lalrintluanga, *op. cit*., p. 56
[22] Rao, V.V, Thansanga, H and Hazarika, Niru. (1987). *A century of government and politics in North East India, Volume III-Mizoram (1874-1974), New Delhi: S Chand and Company, p. 4*

into *one* single district, i.e. Lushai Hills District with headquarters at Aizawl and *two* sub-divisions at Aizawl and Lunglei. This act marked the beginning of settled administration in the district.[23] The new district that came into effect was placed under a Superintendent and the Governor of Assam was responsible for the Lushai Hills District acting under the Viceroy and the Governor-General in India.

The Lushai Hills District was classified as a 'Scheduled District' under the provision of the 'Schedule District' Act, 1794. *A system of administration called Non-Regulated System was introduced to the Lushai Hills District wherein the powers of a Collector, Magistrate and Judge were concentrated in the same hands when the Scheduled District Act, 1874 and the Assam Frontier Tracts Regulation, 1880 were made applicable from 1st April 1898.*[24] Since the socio-economic and political environment in the district was completely different from those of the plains the government did not consider it imperative to appoint judicial officers with criminal and other powers and thus left it in the hands of the Superintendent.

As per the Rules for the Regulations of the Procedure of Officers Appointed to Administer the Lushai Hills, 1898 the district executive administration was invested in the Chief Commissioner of Assam, the Superintendent of the Lushai Hills, his Assistants, the Circle Interpreters and in the Chiefs and Headmen of the Villages.[25] While the Chiefs were responsible for village administration, the Superintendent was the official head in the district. For economical reasons, the British maintained only a few centres of administration and left the internal

[23] Lalneihzovi (2006), *District administration in Mizoram – A study of the Aizawl District,* New Delhi: Mittal Publications, p. 27
[24] Thanhranga, H.C. (2007), *District councils in the Mizo Hills (Updated),* Aizawl: H.C. Thanhranga, p. 29
[25] Lalneihzovi, *op.cit,* p. 28

administration to the Chiefs. According to *Zorema*, *the British adopted a policy of 'indirect rule' in the Lushai Hills.*[26] The internal administration was left to the Chief and his Council of *Upas* using the Customary Law of the Land, thus, making them the representatives of the British Government in their own land. The British intervened only when the Chiefs went beyond their jurisdiction. The administration in the Lushai Hills continued to be in the hands of the Chiefs but controlled and maintained by the British administrators making it an 'indirect rule'.

In 1901-02, Circle Administration was introduced wherein the whole Lushai Hills was divided into *eighteen* Circles; *twelve* in Aizawl Sub-division and *six* in Lunglei Sub-division. Each Circle was the responsibility of the Circle Interpreter, who maintained liaison between the Chiefs, Superintendents and the people, statistical reports and conveyed orders. The Circle Interpreters were appointed from the local population and assisted by the Village Crier or *Khawchhiar*. The Lushai Clerk was appointed from the ranks of the Circle Interpreters. Most of the Superintendents were officers from the army and later on from the Indian Civil Service (ICS). Post the enactment of the Government of India Act 1919, appointing of Superintendents from the army ceased and Superintendents of the Lushai Hills were assigned from the ICS.

In the meantime, *the extension of Sections 22,23,38(21) and 40 of the Chin Hills Regulation of 1896, in a modified form, to all the hill areas of Assam had reinforced the earlier restrictions of entry of outsiders inside the Mizo Hills with effect from 9th October 1911.*[27]

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[26] Zorema, J. *op. cit,* p. 8
[27] Lalrintluanga, *op. cit,* p. 27

With effect from 1ˢᵗ April 1912, the Lushai Hills and the other territories which were under Chief Commissioner of Assam prior to the creation of the new province of Eastern Bengal and Assam were again formed into a Chief Commissionership, called the Chief Commissioner of Assam.[28]

To the Chief Commissioner of Assam, the word 'Political Officer' was not very suitable for the designation of the head of the Lushai Hills district as his duties were widely different from those of Political Officer employed under the foreign department. The term Deputy Commissioner was not considered suitable either as it failed to make the distinction between his status and that of the other Deputy Commissioners. The only suitable name appeared to be Superintendent which was the designation applied to the officers in charge of the similarly situated Shan states.[29]

The Lushai Hills was declared as a 'Backward Tract' on 3ʳᵈ January 1921 as per the Government of India Act, 1919 and as an 'Excluded Area' on 1ˢᵗ April 1937 as per the Government of India Act, 1935 which ruled out the possibility of democratic governance in the area. The elected Legislatures did not have jurisdiction over the Lushai Hills and the administration was vested exclusively in the hands of the Governor. Excluded from both the Reforms Act, the Mizo remained under the personal rule of the British officers and the local Chiefs. *Any semblance of political activity was suppressed by the district authorities with firm hands lest the Mizo develop political consciousness and fight against the injustice subjected to them.*[30] From 1937 to 1947, the Governor through his agent, the Superintendent,

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[28] Ray, Animesh. (1982). *Mizoram: Dynamics of change,* Calcutta: Pearl Publishers, pp. 26-27
[29] Lalneihzovi, *op. cit,* p. 22
[30] Prasad, R.N. *op. cit,* p. 48

administered the Lushai Hills independently of the Assam government with the Chiefs maintaining internal administration with modifications as and when necessary.

During their stay in the Lushai Hills for over a little half of a century, the British's attempt to integrate the Mizo with the rest of India politically, administratively, emotionally or developing them economically was very insignificant. They failed to develop a native base for the administration. The officers were drawn either from the British or the plains people. A few native Mizo who served in the Lushai Hills were in the capacity of Interpreters and below.

The isolationist policy of the British and the remoteness of the district hindered closer contacts with the rest of India. Prior to the end of the Second World War, all forms of political activities were suppressed by the rulers in the district. The changed environment brought political awakening in the minds of the educated Mizo who were resentful of the rule of the Chiefs and the British Superintendents. In due course of time, the Mizo Common People's Union, the *first* political party of the Mizo was formed on 9th April 1946 to meet the political aspirations of the people and to voice their rights and status.

Despite their imperialist designs, the British in the Lushai Hills introduced novel systems to govern the territory and make it conducive to them, which were hitherto unknown to the tribes inhabiting the area. The introduction of Land Settlement in 1898, demarcating the area of jurisdiction of the Chief; Circle Administration in 1901-02, with a Circle Interpreter, where the whole District was divided into *eighteen* Circles, *twelve* in Aizawl and *six* in Lunglei; the appointment of the Lushai Chiefs stationed at Aizawl and Lunglei from amongst the Circle

Interpreters, provided the link between the Chiefs, the people and the Superintendent; Inner Line Regulation (ILR) of 1873 and the Chin Hills Regulation of 1896 to protect and preserve the tribes in the area from the plain people; Chiefs' Circle Conference in 1936 to impart training, provide unity and make administrative communication more accessible; the Lushai Hills District Cover of 7th November, 1938, a document which incorporated Rules and Orders and which formed the basis of administration before the inauguration of the Lushai Hills District Council in April 1952; Local Advisory Board or the Lushai Board in 1940, consisting of Superintendent, Lushai Clerk and *one* non-official to look into the appointment of Lushais for Circle Chaprasis, grading applicants for Chaprasis or Civil Police; Impressed Labour exacted from the inhabitants of the Lushai Hills as a form of taxes; Lushai Durbar to act as a machinery for redressal of grievances of the natives; and District Conference of Chiefs and Commoners to advise the Superintendent with regard to the administration of the district and the future political set up of the Lushai Hills, were some of the initiatives taken by the British to consolidate their power.[31] Above all, the introduction of Christianity, formal education, monetary economy all but reinforced their supreme authority within the territory.

Administration in Post-Independent Period

The handing over of power from the British Crown to the Indians on 15th August 1947 brought immense changes in the administration of India. At the dawn of independence, India had to shoulder huge responsibilities of bringing about socio-economic development and nation building. The task ahead was immeasurable.

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[31] Lalrimawia. (1995). *Mizoram: History and cultural identity (1890-1947), Guwahati: Spectrum Publications, pp.* 83-94

While the major population in India was celebrating the auspicious occasion, the atmosphere in the Lushai Hills was very quiet and sombre. The territory not being an active participant to the freedom struggle could be one of the many reasons contributing to the different environment in the area. *The Indian tri-colour flag was not unfurled in the Superintendent's office for reasons that the office was not in possession of one.*[32]

Administration in the Lushai Hills in the post-independence period may be categorised into *four* phases: District Administration, Political Disturbances, Union Territory and Statehood. Prior to India's independence, the British Superintendent from the Indian Civil Service (ICS) was at the top of the administrative hierarchy of the Lushai Hills District. He was replaced by Indians from the ICS and later on from the Indian Administrative Service (IAS) in the post independent period. In line with the designation of the district heads in Assam, the nomenclature of Superintendent as head of Lushai Hills District was changed to that of the Deputy Commissioner (DC).

(a) District Administration (1947-1966)

The District Administration period spanned from the day India got its independence in 1947 to the day the MNF declared independence from India in 1966. The present Mizoram, on the eve of India's independence, was a district under Assam with *one Sub-division at Lunglei and the Pawi-Lakher Region under the administrative control of the Sub-divisional officer at Lunglei.*[33] On 25th January 1947, a Sub-committee under the chairmanship of Gopinath Bordoloi, also known as

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[32] Hluna, J.V. (2013). *India union hnuaia Mizoram kan luh dan,* mizothuziak.blogspot.com>Mizo [Accessed on 20 February 2019)
[33] Lalnithanga, P. (2005). *Emergence of Mizoram.* Aizawl: Lengchawn Press, p. 24

the Bordoloi Committee, was appointed by an Advisory Committee of the Constituent Assembly on minorities, tribal areas etc. to look into possible arrangements for the northeastern tribal areas and the Excluded and Partially Excluded areas. The Advisory Committee accepted the recommendation of the Bordoloi Sub-committee on 24th February 1948 which suggested that the tribal areas should be given the opportunity to protect their indigenous customs, traditions and values and be free from fear of exploitation or domination from the plain people. The result was the creation of the Sixth Schedule to the Constitution of India which provided for the establishment of Autonomous District and Regional Councils within the Autonomous Hills District in Assam. The new administrative system, i.e. the Lushai Hills District Council, came into being on 25th April 1952 and the Pawi-Lakher Regional Council was constituted on 23rd April 1953 with powers and functions conferred by the Sixth Schedule. In the changed scenario, *the Lushai Hills District Council was more autonomous in character than its predecessor, the Lushai Hills District and much of the hitherto powers exercised by the Deputy Commissioner as the district head was curtailed.*[34] Meanwhile, there was increasing pressure on the Assam Government by the natives of the Lushai Hills to abolish the institution of Chieftainship in the area as they felt that it was undemocratic. Subsequently, on *16th August 1954, the rights and interests of two hundred and fifty-nine Chiefs in the District Council were taken over by the Council and those of fifty Chiefs in the Pawi-Lakher Region were assumed by the Regional Council on 15th April 1956.*[35] The enactment of the Lushai Hills District (Village Councils) Act on 1st December 1953 following the abolition of Chieftainship established the

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[34] *Ibid.* p. 27
[35] Ray, Animesh, *op.cit.*, p. 156

democratically elected Village Councils (VCs) in the District with powers to administer the villages as had been done by the Chiefs and his Council of *Upas.* At the request of the people, the name of the "Lushai Hills District" was changed into "Mizo District" on 1st September 1954 by an Act called the Lushai Hills District (Change of Name) Act, 1954 (18 of 1954) assented to by the President of India on 20th April 1954.[36] Consequently, all cases relating to the native Mizo were taken care of by the Council Courts while only those involving non-tribals were taken up in the courts of the DC and his Assistants. The administration of the Mizo District Council was carried on mostly by the officers of the Assam State Civil Service of different classes and grades. *The entire administration including the District Council was controlled and looked after by a department known as Tribal Areas Development (TAD) under the Government of Assam at Shillong headed by Tribal Minister.*[37]

At the same time, there was a huge wave towards the unification of all the Hills inhabited by the Mizo and to bring it under *one* administrative unit. With increasing political consciousness in the Mizo Hills, there were demands for a separate state under the Indian Union, to become a part of Burma and aspirations for an independent state for the people. These demands got aggravated due to the indifferent attitude of the Assam Government when the Mizo Hills faced a severe *mautam* famine in 1959. Subsequent events eventually led to the breakdown of administration in the Hills and on 28th February 1966, the armed MNF staged attacks simultaneously on different government premises at Aizawl, Lunglei, Vairengte,

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[36] Mizoram District Gazetters, 1989, *Op, cit.* p. 54
[37] Lalnithanga, P. *op. cit.,* pp. 25-27

Chhawngte, Chhimluang and other places.[38] On 2nd March 1966, the Assam Government declared the district as a disturbed area and the administration came to a standstill. The Mizo Hills during this period was divided into *six* towns and *seven hundred and twenty-one* villages.

(b) Political Disturbance (1966-1972)

During the months following the outbreak of violence in February 1966, the law and order situation in the Mizo District was very critical and period of Political Disturbance (1966 to 1972) followed. The Government of India tried to control the outbreak by passing various laws to subdue the conditions. Yet, the efforts were futile and violence continued. Consequently, the government introduced the scheme of Grouping of Villages into larger units in 1967 to eliminate the activities of the underground MNF and to accelerate development work in the district. The Grouping of Villages in the territory brought in huge resentment among the natives for they were unable to attend to their *jhum* and their every movement was recorded by the armed Indian Army.

The Grouping of Villages had *four* distinct stages or categories- Protected and Progressive Villages (PPV), New Grouping Centres, Voluntary Grouping Centres and Extended Loop Areas. *On the Vairengte-Aizawl-Lunglei road, there were eighteen PPVs which were constituted into five groups, each under an Area Administrative Officer (AAO).*[39] Each PPV was under the administrative control of an Administrative Officer (AO) who was generally the rank of a sub-deputy collector. He was assisted by specialists and an Advisory Committee, consisting of

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[38] Ray, Animesh, *op.cit.,* p. 160
[39] Nunthara, C. (1989). *Impact of the introduction of grouping of villages in Mizoram,* New Delhi: Omsons Publication, p. 5

the Village Council President (VCP), political and Church leaders. All other government staffs were brought under his control.[40] A very significant change that took place during this period was the creation of a separate Commissioner, posted at Silchar, Assam, exclusively for Mizo and Cachar districts. Earlier, Mizo District was under a Hill Commissioner in Shillong. *An additional Deputy Commissioner (Mizo Supplies) was also posted at Silchar directly under the administrative control of the Commissioner to look after air-dropping of essential supplies in Mizo District, to supervise and ensure the flow of supply convoys by road from Silchar and also control entries into Mizo District from outside at the critical period.*[41]

While disturbance was occurring in the Mizo Hills, efforts to meet the aspirations of the people of the hills in Assam were initiated; yet, the future of the Mizo Hills remained unanswered for a long time. At the same time, there was a growing apprehension that the District Council was not a very effective instrument to sustain peace in the politically disturbed Mizo Hills. In view of new circumstances, by the end of 1971, the Central Government finalized the scheme of the reorganization of the north-eastern region. With the enactment of the North-East Areas (Re-organisation) Act, 1971 by the Parliament, a new system of administration emerged in the territory. By the Act, the Mizo Hills District was christened Mizoram and accorded the status of a Union Territory on 21st January 1972 with *thirty-three* members of Legislative Assembly (*thirty* elected and *three* nominated) and *two* seats in the Parliament. The *first* election to the Mizoram Legislative Assembly and for the Lok Sabha seat in the Union Territory of Mizoram was held on 18th April 1972. A Chief Commissioner was appointed as Administrator

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[40] Animseh, Ray, *op. cit*., p. 164
[41] Lalnithanga, P. *op. cit*., p. 35

of Mizoram until the appointment of a Lieutenant Governor on 23rd April 1972. The same Act provided for extending the jurisdiction of the Gauhati High Court to the Union Territory and the administration was manned by the members of the All Indian Services until it had its own.

(c) Union Territory (1972-1986)

The Union Territory of Mizoram had to shoulder heavy responsibilities of organizing a new government. It demanded new paraphernalia as well as reorganizing the old ones to sustain itself in the changing environment. New departments had to be created along with the appropriate staff. *Departments and staff that were in existence during the Assam period were absorbed under the 'Mizo District Council Dissolution Order, 1972.*[42] The enactment of the Mizoram Civil Service Rules 1997 on 23rd December 1977 provided for Mizoram Civil Service (MCS), which continues to be the pillars of the state administration. The Chief Commissioner, the administrative head of the Union Territory of Mizoram, was appointed by the President of India, and he was assisted by a set of officers such as the Chief Secretary and other Development Officers. At the same time, the Union Territory of Mizoram opened new opportunities and governance for the people. It encouraged the Mizo to become an active participant in the process of administering their territory and bear the fruits of development. For the first time in the history of Mizoram, the people of Mizoram experienced democracy and the challenges associated with it.

For administrative convenience and implementation of developmental programmes, the Union Territory of Mizoram was divided into *three* administrative

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[42] *Ibid.* p. 39

districts viz., Aizawl, Lunglei and Chhimtuipui and *three* Autonomous District Councils (ADCs) viz., Pawi, Lakher and Chakma. Aizawl District had *four* sub-divisions viz., Aizawl (Sadar), Champhai, Kolasib and Mamit. Lunglei District had *two* sub-divisions viz., Lunglei (Sadar) and Tlabung. Chhimtuipui District was carved out of the areas of Pawi-Lakher Regional Council. There was no sub-division under Chhimtuipui District since it functioned as an Autonomous Regional Council under the Sixth Schedule of the Constitution. It had its administrative headquarters at Saiha. Apart from the classification of Mizoram into *three* administrative districts, the Pawi-Lakher Region was also trifurcated into *three* autonomous regions of Pawi, Lakher and Chakma Autonomous Regions which later became ADCs with headquarters at Lawngtlai, Saiha and Chawngte respectively.

Since the Union Territory of Mizoram did not make provisions for the post of the Divisional Commissioner, the Deputy Commissioner (DC) enjoyed a very powerful position. *Each District was under the administration of the DC who enjoyed vast executive and judicial powers and also coordinated all the development activities in the district.*[43] Chhimtuipui District being under the Sixth Schedule District had *two* functionaries working independently of each other; the DC representing the state government and the Chief Executive Members of the *three* ADCs representing their respective ADCs. The DC was assisted by appropriate supporting technical and general staff, the sub-divisions were administratively headed by the Sub-divisional Officers and the Block Development Officer functioned at the block level. For administrative purposes, the state had *nine* Sub-divisions and *twenty* Community Development Blocks.

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[43] Rualthansanga, R. (2015). *Administrative changes in Mizoram*, Guwahati: EBH Publishers, p. 219

A district of Mizoram is headed by a DC who is in charge of the administration in a particular district. He has to perform triple functions as he holds *three* positions of Deputy Commissioner, District Magistrate and the District Collector. As a Deputy Commissioner, he is the executive head of the district, as a District Magistrate, he is responsible for maintaining law and order situation in the district and as a District Collector, he is the Chief Revenue Officer of the District and responsible for revenue collection and recovery.

The status of a Union Territory was not received well by the MNF who were urging the Indian Government to give Mizoram the status of statehood. The political situation in Bangladesh along with a shortage of food and incessant rain worked against the MNF. They had to come out of their hideouts and converge in and around the towns of Mizoram. Increasing disturbances followed and eventually the Indian Government was compelled to declare Mizoram as 'disturbed area' on 3rd March 1973. In spite of elections to the State Legislative Assemblies being held, the law and order situation was in such turmoil that the Central Government had to declare State Emergency *two* times under the provisions of Article 356 of the Indian Constitution on 10th May 1977 and 11th November 1979. Subsequent restoration of responsible government, negotiations and talks proved futile in bringing about normalcy in the Union Territory. Ultimately, through the sustained efforts of leaders of the church, students and those in politics, Mizoram Peace Accord was eventually signed between the MNF and the Government of India on 30th June 1986. The much-awaited statehood was granted to Mizoram on 20th February 1987, thus, becoming the *twenty-third* under the Indian Union.

During the Union Territory period, elections to the *thirty-three* seats of Mizoram Legislative Assembly were held *four* times in 1972, 1978, 1979 and 1984. The President of India was the Chief Administrator with the Lieutenant Governor acting on his behalf. The Chief Minister and his Council of Ministers aid and advice the Lieutenant Governor in the exercise of his functions in matters related to which the Legislative Assembly has the power to make laws.

(d) Statehood (1986 and Continuing)

A new chapter in the history of Mizoram emerged with the signing of the Mizoram Peace Accord, 'Memorandum of Settlement on Mizoram,' on 30th June 1986 by Laldenga, leader of the MNF, R.D. Pradhan, the Union Home Secretary and Lalkhama, the Chief Secretary of Mizoram. The Accord provided, *inter alia,* full statehood to Mizoram with a *forty* member State Legislative Assembly, separate High Court, University, constitutional protection for Mizo religious and social customs, and laws of the Mizo people. The MNF on their part agreed to give up arms and break all contacts with other insurgent groups. An Interim Government with *five* Congress and *four* MNF Ministers was formed on 21st August 1986; when the then Chief Minister Lal Thanhawla of the Indian National Congress stepped down to accommodate Laldenga as the Chief Minister and he served as the Deputy Chief Minister of the Interim Government. Since the MNF Ministers were not elected by the people fresh elections had to be held within *six* months. Subsequently, the Fifth General Election and the *first* for the State of Mizoram was held on 16th February 1987 where the MNF won with a huge margin. However, the MNF's honeymoon with popular governance was abruptly interrupted on 29th August 1988 when *eight* MNF Members of Legislature withdrew their support to the Laldenga led

MNF Ministry. Subsequently, the Government of India had to impose State Emergency on 7th September 1988 for the *third* time in the history of Mizoram. Since statehood, *eight* general elections to the *forty* members Mizoram Legislative Assembly have been conducted successfully in 1987, 1989, 1993, 1998, 2003, 2008 2013 and 2018.

For the convenience of administration and to bring development closer to the people apart from the *three* administrative Districts and the *three* ADCs, Mizoram has *twenty-three* Sub-divisions, *and twenty-two* Rural Development Blocks. With peace prevailing in the state many new developments were envisaged and carried forth resulting in the creation of departments to cater to the needs of the people in the changing environment. Subsequently, the Government of Mizoram vide *Notification No. A.60011/21/95-GAD dated 11th March 1998* created *five* new administrative districts viz., Mamit, Champhai, Serchhip, Kolasib and Lawngtlai, and Chhimtuipui District was trifurcated into *three* ADCs of Lai, Mara and Chakma. With the existing *three* districts, there are now *eight* administrative districts in Mizoram viz., Aizawl, Lunglei, Champhai, Lawngtlai, Kolasib, Mamit, Saiha and Serchhip and *three* ADCs of Lai, Mara and Chakma. For development operations, the state is divided into *twenty-six* Rural Development Blocks and *twenty-three* Sub-divisions. For more effective administration and in the public interest the Government of Mizoram created *three* more districts viz., Hnahthial, Khawzawl and Saitual vide *Notification No. A. 60011/21/95-GAD/Pt dated 12th September 2008.* However, these districts did not materialize for reasons best known to the policymakers.

There is also the existence of the Sinlung Hills Council (SHC) and Lunglei High Powered Committee (LHPC) to accelerate development and inclusive growth in their respective jurisdiction. The SHC is stationed in the northern part of Mizoram with headquarters at Sakawrdai, a census town in Aizawl district. It was set up on 2nd April 2018 to replace the Sinlung Hills Development Council (SHDC) which was established in 1997 in accordance with the Memorandum of Settlement reached between the Hmar People's Convention (HPC), an armed outfit of the Hmar tribes living in the area, and the Government of Mizoram on 27th July 1994. The SHDC and recently the SHC is envisaged to bring equitable development for the people living in *thirty-one* villages under its jurisdictions. The SHC has a general and executive council with 14 members, 12 of whom are to be elected directly by the people and the other 2 to be nominated by the state government. The council has the power to formulate plans and impose, levy and collect taxes within its area of jurisdiction and receive funds directly from the state government. Presently, the SHC is in its *second* interim period for *six* months with effect from 8th January 2019 and elections are yet to be held to the newly created body.

The Lunglei High Powered Committee (LHPC) is a district entity not prevalent in other districts of Mizoram. With a view to ensuring effective coordination in planning, implementation and monitoring of plan schemes in Lunglei District the Government of Mizoram constituted a High Power Committee for Lunglei District vide *Order No. G-28014/59/84-PLG, the 17th February 1992*. The Committee initially consisted of *three* elected members of Mizoram Legislative Assembly with the Planning Minister acting as the Chairman and the DC as Member-Secretary. However, it started functioning effectively only in 2009 when it

was amalgamated with the Lunglei District Planning Board. The new Committee functions with the Chief Minister as the Chairman with a member of Mizoram Legislative Assembly from Lunglei district as the Vice Chairman and the DC acting as member-secretary. The other members include prominent members of Lunglei Town. It functions as a planning committee for Lunglei District with all development plans either from the state or the central government being channelized through this Committee.

An important milestone in the governance of Mizoram ensued when the Government of Mizoram issued a notification on 16th June 2005 on the separation of Judiciary from the Executive in the state excluding Saiha, Lawngtlai and Chakma ADCs. This act vested the entire control of the courts to Guwahati High Court.

The historical landmark in governance in India i.e. *Seventy-Third* and *Seventy-Fourth* Constitutional Amendment Act, 1992 did not have any implications in the state for a long time for reason that there are certain states within the Union like Mizoram where it was not mandatory to establish these local bodies since there existed traditional village governance. However, with new developments taking place it was imperative that democratically elected local bodies be instituted to function as envisaged in the historical Acts.

The traditional chief governance was replaced with the institutionalization of the VCs in 1954. The VCs functioned as local units of governance along the length and breadth of Mizoram even though these bodies did not qualify to be the proper forms of local self-governance. Even in an urbanized place like Aizawl (until recently), which is also the capital of Mizoram, and the ADC areas, these VCs were functional. With pressure from the central government and the Municipal Steering

Committee of the state to form urban local bodies, the Government of Mizoram finally passed the Aizawl Municipal Act in 2007 for Aizawl City only. Election to the *nineteen* seats Aizawl Municipal Council was held on 3rd November 2010, wherein *six* seats were reserved for women on a rotational basis. However, in all the other districts and autonomous districts, the VCs are still in existence. The nomenclature of the Urban Local Body was eventually changed in 2015 to Aizawl Municipal Corporation, as it was expected that in due course of time Aizawl would achieve the population criteria of a corporation. Subsequently, election to the Aizawl Municipal Corporation was held on 26th November 2015.

Presently, the local bodies functioning in Mizoram are the Aizawl Municipal Corporation in Aizawl City, VCs in all the towns and villages in other districts and ADCs and SHCs for the Sakawrdai sub-division in North Mizoram.

As per the *Government of Mizoram (Transaction of Business) Rules, 2014,* the Chief Secretary is the head of the administrative machinery, and as such, it is his responsibility to ensure the efficient functioning of the State Administration, be informed and appraised of all important decisions and to put them up before the Chief Minister through the Minister concerned for orders. The *Government of Mizoram (Allocation of Business) Rules, 2014,* provides that the entire business of the Government shall be transacted in departments of the Government as specified in the schedule and shall be classified and distributed between these departments provided that the Government may, from time to time make such additions to or modifications in the list of business allotted to the department as he thinks fit. The *Rules* also provides that there shall be a secretary for each department who shall be an official head of that department, provided that more than one department may be

placed in charge of the same secretary and the work of a department may be divided in between two or more secretaries. As per the *Rules*, there are *forty-five* Departments in the state out of which *eight* are major departments. These departments are manned by All India and State Services at the top of the administrative hierarchy and by the different categories of the State Government employees including the non-permanent employees.

Four years after statehood and *two* years after the *Mizoram Public Service Commission (MPSC) Regulation 1989* was notified vide *Notification No. A. 11020/1/87-P&AR (CSW) dated 11ᵗʰ May 1989,* Mizoram Public Service Commission started functioning. The *MPSC Regulation* has been amended a few times to keep abreast with new developments. There is also the presence of the Department Promotion Committees in all departments to look into matters of recruitment and promotion which is outside the purview of MPSC.

Conclusion

Governance in Mizoram has transformed from the traditional tribal system to present day modern democratic institution. The recorded history of governance in Mizoram is a little over *one* hundred years and it has seen pages and pages of turmoil, devastation, transformation and eventually peace. The process of continuity started by the British is still very prevalent today in Mizoram with certain modifications.

The flagship programmes of the Congress government viz., *Land Use Policy (LUP)* and later *New Land Use Policy (NLUP)*, as well as the MNF's Mizoram *Intodelhna Programme or Mizoram Self-Sufficiency Project (MIP)* and *'Peace Bonus'*, central grants for being a model for a 'peaceful state', created numerous

departments and agencies to cater to the needs of the people and help, to a great extent, in substituting *jhum* cultivation with a permanent occupation. At the same time elections to Urban Local Body, Aizawl Municipal Council and later Aizawl Municipal Corporation, as also the Local and VCs, with seat reservation for women and the initiation of Digital Governance has changed the landscape of governance and demand process re-engineering to usher in transparency and accountability with greater citizen participation.

CHAPTER - IV

OFFICE OF THE DEPUTY COMMISSIONER:

SOCIO-ECONOMIC PROFILE OF THE RESPONDENTS

Introduction

This chapter provides a brief introduction to district administration and a profile of the districts selected for the study. The development of the Office of the Deputy Commissioner in India and Mizoram is presented. The socio-economic profile of the respondents, which includes the administrators, the politicians as well as the citizens who visited the office during the period of data collection are also highlighted in this chapter

For administrative convenience a country may be divided into province/state, division, district, sub-division, block, circle, village, etc., to cater to the needs of the people. The pattern of organization is usually based on area or territorial and functional or unitary and multiple and may differ in different settings.

According to the Cambridge Dictionary, a district is an area of a country or town that has fixed borders that are used for official purposes. The district is the principal unit of territorial administration in India and a major element that India has contributed to the world's administrative culture.[1] The Indian sub-continent being large in size, it was not easy to manage from one centre, hence the need for the establishment of different units.

The key unit of the state government in India, the district, has always existed in some form or the other in the history of India. The Mauryan and the Gupta

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[1] Sadasivan, S.N. (1996). Reforms in district administration. In D. Sundar Ram (Ed.), *Dynamics of district administration*, New Delhi: Kanishka Publishers, p. 45

Empires in India divided their dominion into smaller units for economical, efficient and effective governance. The Mughal emperors continued with the system for administrative purposes and revenue collection. The district as a territorial unit of administration came to prominence in 1772 during the East India Company (EIC) period. The British Government persisted with the district as a basic unit of administration and strengthened it to serve the purpose of administration, revenue collection, maintain law and order and also to establish a rapport with the natives. It was accorded an important status both in the administration and the political realm. Independent India inherited this legacy and continued with the district as the principal unit of administration to carry forth the aspirations of the people of India as enshrined in the Constitution. The district today, serves as a bridge between union-state and local government.

The common man comes into direct contact with the administration for various purposes at the district level where almost all the state governments have their field establishments. Lalneihzovi argued that *the district is the first level in the administrative hierarchy at which plans and policies of the government are formulated and implemented.*[2] The collection of revenue and maintenance of law and order including the welfare of the people is entrusted to the district administration.

In North East India, as of 28th March 2019, there are 20 districts in Arunachal Pradesh, 33 in Assam, 9 in Manipur, 11 in Meghalaya and Nagaland, 8 in Mizoram and Tripura, and 4 in Sikkim.

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[2] Lalneihzovi. (2006). *District administration in Mizoram*, New Delhi: Mittal Publications, p. 1

In Mizoram, the seed of district administration was sowed in 1891 and the creation of the Lushai Hills District in 1898 *marked the beginning of settled administration in the territory*.[3] In the early days of independence, the district continued to function as established till the Autonomous Lushai Hills District Council and Pawi Lakher Regional Council came into being on 25th April 1952 and 23rd April 1953 respectively with powers and functions conferred by the Sixth Schedule of the Indian Constitution. Subsequently, the name of the Lushai Hills District Council was changed to Mizo District Council on 1st September 1954 by the Lushai Hills District (Change of Name) Act, 1954 (18 of 1954).

In 1972, when Mizoram was accorded the status of a Union Territory the Mizo Hills District Council was trifurcated into Aizawl, Lunglei and Chhimtuipui Districts with the Deputy Commissioner (DC) as the head. To bring administration closer to the public, the Government of Mizoram on 12th December 1998 created *five* new administrative districts viz., Mamit, Champhai, Serchhip, Kolasib and Lawngtlai vide *Notification No. A.60011/21/95-GAD dated 11th March 1998.* With the existing *three* districts, there are now *eight* administrative districts in Mizoram viz., Aizawl, Lunglei, Champhai, Lawngtlai, Kolasib, Mamit, Saiha and Serchhip. For more effective administration and in the public interest the Government of Mizoram issued a notification vide *Notification No. A. 60011/21/95-GAD/Pt dated 12th September 2008*, creating *three* more districts viz., Hnathial, Khawzawl and Saitual which is yet to become operative.

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[3] *Ibid*, p. 27

Profile of Sample Districts

The objective of the study had been to study the administrative culture in Mizoram. In order to achieve this objective, the office of the DC in Aizawl, Lunglei, Champhai, Kolasib and Lawngtlai Districts were selected for detailed investigation and provided the sample required.

a)   **Aizawl District**
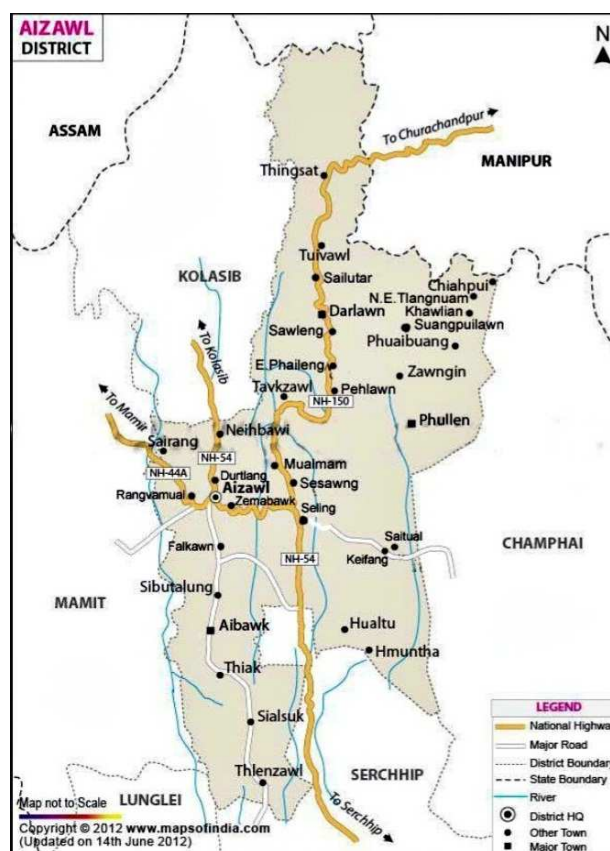
Fig. 4.1. Map of Aizawl District. Source: Map of India.com

Aizawl District derives its name from the city of Aizawl which is also the district headquarters. According to Zoram Encyclopaedia, *the city of Aizawl derived its name from a combination of two Mizo words, 'Ai' from 'Aidu', an edible plant and 'zawl' meaning 'flat'.*[4] It is claimed that *Aidu* was found growing in abundance

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[4] Lalthangliana, B. (2005), *Zoram encyclopedia*, Aizawl: RTM Press, p. 8

in a comparatively flat and levelled area within the vicinity of the present-day Raj Bhavan, the official residence of the Governor of Mizoram. The place was aptly christened Aizawl, by the first few settlers of present-day Mizoram, meaning a 'flat land where *Aidu* grows'. The first Chief to settle in Aizawl was Lalsavunga from 1820-30. When the British first set foot in present-day Mizoram in 1871, they had found Aizawl to be a place conducive to settle their garrison. So when they entered the territory again in 1890 with Daly as the Commander of 400 soldiers, they settled in Aizawl and built Fort Aijal. In due course of time, the place became an important government area.

After the British had settled in the Hills, they started developing administrative units. Hence the North Lushai Hills District was created in 1891 with Aizawl as its headquarters under the Governor of Assam and later on the Lushai Hills started functioning as a district under the Governor of Assam from 1898. This position remained intact even with the creation of the Lushai Hills Autonomous District Council in 1952 as per the Sixth Schedule of the Indian Constitution. Prior to and after India's independence, Aizawl continued to remain the district headquarters. The nomenclature of the Lushai Hills District was changed to the Mizo Hills in 1954 and eventually to Aizawl District in 1971 when Mizoram was accorded the status of a Union Territory under the Indian Union as per the provisions of the North-Eastern Areas (Reorganisation) Act, 1971. Consequently, Aizawl District was trifurcated into *three* districts viz., Aizawl, Lunglei and Chhimtuipui. In 1998, *four* new districts were carved out of Aizawl District viz., Champhai, Kolasib, Serchhip and Mamit.

The geographical location of Aizawl District is between longitudes 920.30'-930.00' degrees east and latitudes 230.30'- 240.00' degrees north. It is bounded by Kolasib District in the north, Champhai District in the east, Mamit District in the west, Serchhip District in the south and Lunglei District in the south-west. The area of Aizawl District today is 3,575 square kilometre.

The population of the district as per Census 2011 is 4,00,309. The female population of the district is 2, 01,039 and that of the male is 1, 99,270.[5] It is the most populous district in Mizoram and is the only district in which the number of the female population is greater than that of men. Another remarkable feature of the district is that it is the most urbanized district with an urban population of 3,14,754, i.e. 78.63 percent. The density of population is 112 per square kilometre as against the state's 52 per square kilometre. The district is largely inhabited by the Scheduled Tribes with a population of 373,542, the Scheduled Castes consists of 627 while the Others population is 26,140.[6]

The literacy rate of the District is 97.89 percent against the state's 91.3 percent, with 98.11 percent male literates and 97.67 percent women literates.[7] A disheartening fact that the figures reveal is that despite the female population being greater than those of the male; the literacy rate of the female population is lower than that of the male. It, however, has the highest percentage of literates among the *eight* districts in Mizoram.

[5] Government of Mizoram, *Statistical handbook, Mizoram 2018*, Directorate of Economics and Statistics, p. 2.
[6] *Ibid*, p. 8
[7] *Ibid*, p. 5

The total number of workers is 174,636 with 104,643 male workers and 69,993 female workers.[8] Census India 2011 states that the maximum numbers of workers are concentrated in the urban area engaging themselves in different activities and the majority of workers in the rural areas are cultivators (22.48 percent).[9] Jhum cultivation is highest in the district with rice occupying the highest agriculture production followed by maize and sugarcane. Orange, banana, ginger and dry chillies are the principal horticultural crops. The anthurium flower also finds a place in the horticulture productions with 66.87 lakhs being produced in 2016-17. The percentage of total forest covered in Aizawl District is 3185 square kilometer, out of which 2022 square kilometer is open forest and 28 and 1135 square kilometer is very dense and moderately dense forest respectively. The annual rainfall in the district during 2017 was 3251.80 millimeter.[10]

The district has the maximum number of educational and health facilities owing to its highly concentrated population. All the villages are accessible by motorable road and are all electrified. Small-scale industries are largely found and concentrated in rural areas. The total number of Post Office is 112 and there are 9 Police Stations and 2 Police Outposts.

There are 3 Sub-divisions and 5 Rural Development Blocks in Aizawl District. Of the 104 villages, 94 are inhabited and 10 are uninhabited. The district also has 4 statutory towns and the number of normal household stands at 82,298.[11] Aizawl District has 14 legislative assembly constituencies, the largest in Mizoram. The headquarters of the district, Aizawl, has the Aizawl Municipal Corporation

[8] *Ibid*, p. 12
[9] Government of Mizoram, *District census handbook 2011,* Directorate of Census Operations, p. 10
[10] *Statistical handbook, Mizoram 2018*, *op. cit.*, p. 17
[11] District census handbook, *op.cit.*, p. 10

(AMC), the first Urban Local Body in Mizoram which is concerned with civic administration within Aizawl City. The AMC is the successor of the Aizawl Municipal Council which was instituted in 2010 with 19 elected Councilors representing 19 Wards of the city. The Wards are represented by different Local Councils (LCs) existing in all the Localities or *Veng* of the city. Presently, there are 83 LCs in the urban areas and 95 Village Councils (VCs) in the rural areas of the district.

<p style="text-align:center">b)   Lunglei District</p>

<p style="text-align:center"><i>Fig. 4.2. Map of Lunglei District.   Source: Map of India.com</i></p>

Lunglei, the biggest town in the south-central part of Mizoram is the headquarters of Lunglei District. Lunglei derives its name from *two* Mizo words, '*Lung*', which means 'rock' and '*Lei*' a 'bridge'. B. Lalthangliana states that the

literal meaning of Lunglei is a 'bridge of rock' aptly named after a 'bridge-like rock' found in the Nghasih river, 2 kilometers from the town[12]

Chief Vansanga had made Lunglei his territory between 1830 and 1860 and bravely fought the British when they faced each other at Chhipphir in 1892.[13] The British made their presence felt in Lunglei when they built Fort Lunglei with 250 soldiers and established the South Lushai Hills in 1891, which was later amalgamated with the North Lusahi Hills in 1898. Lunglei was made a sub-division under the Lushai Hills which continued till 1952 when it became a district with the creation of the Lushai Hills Autonomous District Council.

Lunglei District is the largest district in Mizoram and has a geographical area of 4538 square kilometers and did not witness any change post the creation of *five* more districts in 1998. It is flanked by Mamit and Serchhip Districts and a small strip of Aizawl District in the north, Myanmar in the east, Bangladesh in the west and Lawngtlai and Saiha Districts in the south. There are 3 sub-divisions, 4 Rural Development Blocks and 161 inhabited villages out of 195 villages in the district.[14] The district has 3 Notified Towns and the total number of normal Households is 32,853 with 68,752 persons (42.59 percent) in the urban area.[15] It also has 7 legislative assembly constituencies. Besides, there is the existence of Lunglei High Powered Committee (LHPC) for Lunglei District to ensure effective coordination in planning, implementation and monitoring of plan schemes in the district.

The district has a large population of Chakma communities in view of its proximity to Bangladesh. The total population of the district stands at 1,61428 with

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[12] Lalthangliana, B. *op. cit.*, p. 388
[13] *Ibid*, p. 388
[14] Statistical handbook of Mizoram, *op. cit.,* p. xiii
[15] District census handbook, *op. cit.,* p. 14

82,891 male and 78,537 female. The density of population is 36 per square kilometer.[16] 57.41 percent (92,676) of the population of Lunglei District reside in rural areas.[17] There are 178 numbers of Scheduled Castes, 153,533 Scheduled Tribes and 7,717 Others.[18] The literacy rate of the district is 88.86 percent with 85.49 percent female literates and 92.04 percent male literates.[19]

The district has 62,013 main workers, 16,279 marginal workers and 83,136 non-workers.[20] A majority of the population are cultivators (58.04 percent) where rice occupies the major agriculture production and grapes, banana, ginger and birds-eye chillies are the principal horticulture crops. There is maximum production of oranges. Only 1 square kilometre falls under very dense forest while 1186 and 2954 square kilometre falls under moderate and open forest respectively. 91.29 percent of its geographical area is covered by forest.[21]

The educational and health facilities leave much to be desired in view of the high population. There are still 6 villages not accessible by a motorable road. At the same time, 9 villages are yet to be electrified as of 2016-17. The annual rainfall during 2015-17 is recorded at 3021.70 millimetre.[22] Presently, there are 143 VCs functioning as Local Bodies. There are 6 Police Stations and 2 police Outposts to deal with law and order situation in the district.

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[16] Statistical handbook of Mizoram, *op. cit.*, p. 2
[17] *Ibid*, p. 3
[18] *Ibid*, p. 8
[19] *Ibid*, p. 5
[20] *Ibid*, p. 12
[21] *Ibid*, p. 71
[22] *Ibid*, p. 17

c) Champhai District

Fig. 4.3. Map of Champhai District.   Source: Map of India.com

Champhai District is situated in the northeastern part of Mizoram bordering Myanmar. It is named after the biggest town in the district, Champhai and the headquarters of the district is Champhai. Though different clan-based Chiefs were found in existence, it was only in 1897, when Chieftainess Ropuiliani and her sons made their presence felt that the area was established as a prominent place of present Mizoram. There are *two* names that are generally associated with Champhai viz., Chawnchhim and Champhai. The earlier name of Champhai was 'Chawnchhim' and Champhai denotes the area of the town which is relatively flat and plain like.

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In 1897, the British stationed their army in Champhai, the plain-flat, *zawl* areas of Chawnchhim and Chief Sanga of Hmunhmeltha village accompanied them and cultivated the area as paddy fields.[23] This was the beginning of paddy fields in Mizoram. Champhai is also known as the 'Rice Bowl of Mizoram' by virtue of producing the highest amount of rice in Mizoram. In 1898, Chief Liantara Ralte with his immediate family settled in the plain area of Champhai.[24] This was the beginning of settlement in the area. Over the years, the name Champhai became more popular than Chawnchhim and to-date, the area is known by it.

Today, Champhai is an important trading destination and occupies an important place in Indo-Myanmar trade relations. The place has become more important with the Government of India's Look East Policy launched in 2000.

Champhai and the surrounding areas were a part of Aizawl District from the days when the British occupied present Mizoram in 1890. In the post-independent period, Champhai was given the status of a Civil Sub-division in 1976 following the Union Territory status of Mizoram in 1972. It continued to be an administrative Sub-division with a Sub-divisional officer till it became a separate district in 1998.

Champhai District has a geographical area of 3186 square kilometre and lies between latitude 23.3 degree north and longitude 92.83 degrees east. It is bordered by Churachandpur District of Manipur state in the north, Myanmar in the east and south, and Aizawl and Serchhip Districts in the west. There are 3 Sub-divisions, 4 Rural Development Blocks, 108 Census Village and 4 numbers of Notified Towns.[25]

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[23] Pachuau, Thangvunga. (1990). A hun laia ti ti leh thu benglutte. In *Champhai Centenary Souvenir,* Champhai: The Souvenir Department, YMA Champhai, p. 32
[24] *Ibid,* p. 33
[25] Statistical handbook of Mizoram, *op. cit.*, p. xiii

Presently there are 180 VCs functioning as local bodies. The district has 5 legislative assembly constituencies.

The district has a population of 1,25,745 persons with a density of 39 per square kilometer. The difference in the male-female population is only 0.82 percent. The urban population accounts for 38.59 percent of the total population.[26] There are 25520 numbers of normal households with 15452 of them residing in rural areas.[27]

The literacy rate of the district is 95.15 percent. An interesting fact is that the literacy gap between the rural and urban population is very thin (0.15 percent) which is not the case in other districts.

The Scheduled Caste numbers 17, Scheduled Tribe 12,3466 and Others population is 2262.[28] The total number of workers is 60342 with more number of male workers. There are 2468 cultivators and 12890 belong to Other Workers.

Champhai District had an annual rainfall of 2174.00 millimetre during 2017[29]. The percentage of its geographical area covered by forest is 83.89. The total area covered by very dense forest is 60 square kilometre while 1042 and 1570 square kilometer accounts for moderate and open forest respectively.[30] All the villages in the district are accessible by motorable road as well as electrified. There are 3 Police Stations and Outposts each in the district to maintain law and order.

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[26] *Ibid*, p. 2-3
[27] *Ibid*, p. 2-3
[28] *Ibid*, p. 8
[29] *Ibid*, p. 17
[30] *Ibid*, p. 71

d) Kolasib District

Fig. 4.4. Map of Kolasib District. Source: Map of India.com

The headquarters of Kolasib District is Kolasib Town, the biggest town in the district that connects Mizoram with Cachar District of Assam. It was a sub-division of undivided Aizawl District till 1998 when the district was created. There are various views on the origin of its name. A record of the Report made by British Officers during their inspection mentioned that they had visited the area Koloseeb in 1869. To this day, this remains the widely held view about the origin of the town.[31]

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[31] Lalthangliana, B., *op. cit.*, p. 282

Kolasib was initially created as the Centre of Tribal Development Block on 2nd October 1957. It was later upgraded to be administered by the Area Administrative Officer and on 5th May 1975, as the headquarters of Sub-division Kolasib and subsequently a district in 1998.

Kolasib District has a geographical area of 1382 square kilometer. It lies between latitudes 23.70-24.50 degrees north and longitude 92.50-90 degrees east. It is bounded by Hailakandi District of Assam state on the north and north-west, Mamit district on the west, Aizawl Distinct on the south and east and Cachar District of Assam on the north-east. The district has 3 Sub-divisions and 2 Rural Development Blocks.[32] Presently there are 52 VCs in the districts functioning as Local Bodies. It also has 3 legislative assembly constituencies.

The district has 4 Notified Towns, 49 Census Villages, out of which 15 are uninhabited. There are 17270 numbers of normal households with 9662 living in the urban area.[33] With an urban population of 55.84 percent, Kolasib District is the *second* most urbanized district in Mizoram, next to Aizawl District. The density of population is 61 per square kilometer. Of the 83955 total population, there are 41037 (48.89 percent) female living in the district.[34] The Scheduled Caste population is 84 while the Scheduled Tribes numbers 73609 and Others population account for 10262. The literacy rate of the district is 93.50 percent with the male having an edge by 2.19 percent.

[32] Statistical handbook of Mizoram, *op. cit.*, p. xiii
[33] District Census Handbook, *op. cit.*, p. 10
[34] Statistical handbook of Mizoram, *op. cit.*, p. 2

Of the 3,6,672 total workers, 80.98 percent are main workers with more population working in urban areas. 49.96 percent of the population is engaged as cultivators.

The district does not have a very dense forest. There is 187 square kilometer of moderately dense forest and open forest is 1027 kilometer.[35] The District has 4 Police Stations and 1 Police Outposts.

e)   **Lawngtlai District**

Fig. 4.5. Map of Lawngtlai District. Source: Map of India.com

Lawngtlai Town is the district headquarters of Lawngtlai. It is the least developed district in Mizoram. There are various views on the year of establishment

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[35] *Ibid*, p. 71

and origin of the town, however, Lalchhuanmawia[36] argued that the view expressed by the Lawngtlai Chief and his family be considered, for the tribe themselves are the repository of their history. Accordingly, in 1879, the first Lawngtlai Chief, Haihmunga Hlawncheu was sent by his father, Chief Thingtua of Sangau village, to establish a village in which he would rule. In 1880, Chief Haihmunga selected the site for his village where he erected a house for himself and his entourage. As for the christening of Lawngtlai, Lalchhuanmawia[37] observed that while Chief Haihmunga and his subjects were constructing a road linking Theithu to Sangau, they seized Chhanphurua's boat that was flowing downstream on the River Sahri and informed the people that they had seized a boat, "*Lawng kan tlaih*". Even though Chhanphurua awarded the person who seized the boat, Chief Haihmunga believing that it was good fortune, decided to name his village as Lawngtlai. The name of Lawngtlai is derived from two words *Lawng* meaning a 'boat' and *Tlaih* 'seized', translating to 'a boat that has been seized'.

Lawngtlai District is home to many sub-tribes like Lai, Bawm, Pang and the Chakmas, who migrated from Bangladesh. The extreme south of the Lushai Hills had been explored as early as 1848-49 but the British avoided them for various reasons[38] until 1891 when the whole Lushai Hills was annexed by the British. Till 1898 the British rule placed the area under the South Lushai Hills district and thereafter under Lunglei sub-division.

In 1952, the present Lawngtlai Town was made the headquarters of the Pawi-Laker Regional Council as per the provisions of the Sixth Schedule to the

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[36]Sailo, Lalchhuanmawia. (2011). *Lai lal te chanchin*. Aizawl: Zomi Computer and Paper Works, p. 18
[37] *Ibid*, p. 19
[38] Shakespeare, L.W. (1977). *History of the Assam Rifles*, Aizawl: Tribal Research Institute, p. 62

Constitution of India. When Mizoram was granted the status of a Union Territory, the Pawi Laker Regional Council was trifurcated into Lai, Mara and Chakma Autonomous District Councils (ADCs). These Councils functioned independently of the state government and have their miniature governments within the jurisdiction of their territory. On 11th November 1998, the town was made the headquarters of Lawngtlai District when the Government of Mizoram created the new district of Lawngtlai. The town is also the headquarters of the Lai Autonomous District Council (LADC).

A very distinctive feature of Lawngtlai District is the presence of *two* ADCs viz., Lai (LADC) and Chakma Autonomous District Council (CADC) with their headquarters at Lawngtlai and Chawngte respectively. The *two* ADCs have separate autonomous legislative, executive and judicial functions and administer their respective autonomous regions in accordance with the provisions of the Sixth Schedule of the Constitution of India.

Lawngtlai District has a geographical area of 2557 square kilometer with headquarters at Lawngtlai town. It lies between latitude 21.58-22.60 degrees north and longitude 92.30-93 degrees and shares common borders with Lunglei District in the north and Saiha District in the south, international boundaries with Bangladesh in the west and Myanmar in the east. It has 3 legislative assembly constituencies. The district has 3 Sub-divisions and 4 Rural Development Blocks.

The number of Census Villages stands at 168 with 9 uninhabited villages and 1 Notified Town. The number of normal households is 22899 which accounts for 10.31 percent of the state's total of 222,079.[39] Of the 1,17,894 population, 60,599

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[39] Census of district handbook, *op. cit.*, p. 11

are male. 17.67 percent of the population lives in urban areas and is the least urbanized district in Mizoram. The density of population is 46 per square kilometer. The district has 146 of Scheduled Castes, 112354 of Scheduled Tribes while there are 5394 Others social groups.[40] The literacy rate of the district is 65.88 percent, the lowest in Mizoram and the male literacy rate is 74.12 percent while that of the female is 57.12 percent.

Of the 45566 total workers, there are 28517 male and the rural population has more number of workers than the urban area. 29189 of the population are cultivators. Very dense forest is absent in the district, 715 square kilometer is moderately dense forest while 1632 square kilometer is open forest.[41] Of the 168 villages in the district, 8 are yet to be electrified and 10 to be accessible by a motorable road. There are 188 VCs within Lawngtlai District out of which 95 are in LADC and 93 in CADC. Presently the district has 5 Police Stations and 2 Police Outposts.

Office of the Deputy Commissioner in India

District administration is the total management of the affairs of a district. The head of the district administration is variously known as the Collector by virtue of being an officer in the district responsible for revenue administration, the District Magistrate in respect of the administration of criminal justice or the Deputy Commissioner in matters relating to General Administration and special powers or functions under local tenancy laws. The office of the Collector/Deputy Commissioner is the most important office in the district around which the whole administration revolves.

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[40] Statistical handbook of Mizoram, *op. cit*., p. 8
[41] *Ibid*, p. 71

The present modern office of DC in the district administration of India traces its origin to the British rule. However, history records the presence of officers in the districts at different stages. The different rulers in India at different points of time divided their unwieldy empire into smaller units for efficient and effective governance. The Mauryas conceptualized the district as the basic and most important territorial unit of administration with powers centralized on a single officer, the Rajuka, who was essentially a revenue official but also exercised judicial and general administrative function. The territorial organization continued under the Gupta Empire with the Visayapati as the centralized authority responsible for the collection of revenue and maintenance of law and order. The Mughal emperors followed the system as practiced by their predecessors for administrative purposes and revenue collection. The Faujdar, a military officer was an important official in charge of the management of the Sarkar, the district under the Mughal Empire.

The EIC while acknowledging the district as an important element of its commercial activities found the Mughal's Faujdar and the system of revenue collection wanting in many aspects. At the same time, the Company wanted to consolidate its authority in India and devised different ways to accomplish it. Lalneihzovi[42] observed that the unchecked independence of the Zamindars, who was entrusted by the Mughals with revenue collection for fixed payments, to withhold financial resources on the pretext that they were independent led the Company officers to devise ways to build a strong mechanism for revenue collection and effective administration in the district. In the meantime, the Company acquired the Diwani rights from the Mughal emperors in 1765 and accordingly appointed its own

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[42] Lalneihzovi, *op. cit.*, p. 5

officers to collect revenue within the Indian sub-continent. The post of a Collector was created by Warren Hastings in 1772 for the purpose of revenue collection and to dispense justice. However, the office was abolished in 1773 due to administrative reasons.

In 1786, the district was made the basis of Indian administration and the office of the collector was recreated and vested with judicial and magisterial powers along with exercising the civil administration of the district. To this day, the office continues though with certain changes and modifications in its functioning. In 1793, the concentration of judicial and executive powers in the hands of the Collector was altered in Bengal Province by Cornwallis. Hence, only the revenue functions were assigned to the Collector while the general and police administration along with the judicial and magisterial functions were vested in a Judge-Magistrate, who became the head of the district.

In 1833, a non-covenanted post of Deputy Collector was created to provide participation to the Indians. *Three* top officers of District Magistrate, District Collector and Distinct Judge were created for district administration in 1839, which continued till the early 1970s when the judicial powers were taken away from the District Magistrate. In 1843, Deputy Magistrates were created. The Collector-Magistrate system at the district became a permanent feature of the district administration in British India in 1859.

The Government of India Act 1919 introduced dyarchy in the provinces which reduced the power and authority of the Office of the District Officer. Through the Government of India Act 1935, the District Collector became an agent of the popular government with a reduced change in his work while continuing to act as the

chief coordinating office at the district level. The introduction of several schemes for rural development between1937-39 and the end of the Second World War added new dimensions to the functions of the Collector and imposed several responsibilities.

Independent India brought new developments in the office of the Collector with the government of free India embarking on the twin goals of collection of revenue and socio-economic development. The *Seventy-Third and Seventy-Fourth* Constitutional Amendment Act 1992 reduced the powers and functions of the DC greatly with power control shifting to the elected local government executives. However, the office continues to be an important office with the overall coordinating and superintendence entrusted to the DC in district administration. Today, it plays an important supervisory role besides being entrusted with the law and order situation in the district. The office of DC has changed to adapt to the changing time to fulfill the socio-economic hopes and aspirations of the people.

Office of the Deputy Commissioner in Mizoram

A district of Mizoram is headed by a DC who is in charge of the administration in a particular district. He has to perform triple functions as he holds *three* positions of Deputy Commissioner, District Magistrate and the District Collector. As a Deputy Commissioner, he is the executive head of the district, as a District Magistrate, he is responsible for maintaining law and order situation in the district and as a District Collector, he is the Chief Revenue Officer of the district and responsible for revenue collection and recovery.

The head of the districts in the initial years of the British's supremacy over the territory was the Political Officers with wide administrative powers. With the amalgamation of the North and South Lushai Hills in 1898, the

administrative head of the district was changed from that of the Political Officer to the Superintendent. The pattern continued after independence and in 1952 the nomenclature of the Superintendent was changed to the Deputy Commissioner. In 1972, *three* districts were created namely, Aizawl, Lunglei and Chhimtuipui Districts, each under a DC as its head who enjoyed vast executive and judicial powers and also coordinated the development activities of other departments in the district.[43] The Union Territory of Mizoram did not make provisions for the post of the Divisional Commissioner and the DC enjoyed a very powerful position with the support of the technical and general staff. In 1998, *four* more offices of the DC were created when the government formed new districts of Champhai, Kolasib, Serchip and Mamit. Presently, there are now 8 offices of the DC functioning in the state of Mizoram.

The civil administration of the Mizo Hills prior to 1972 was placed with *two* authorities, DC representing the Assam government and the Chief Executive Member of the Executive Committee heading the District Council. Thus, a dual form of administration started functioning independently of each other within the state.

The office of the DC is responsible for fulfilling the activities of the DCs in their capacities as head of the district administration responsible for law and order, development work, disaster management and all other activities that may be entrusted on them from time to time. An appraisal of the Citizens' Charter of the *five* offices of the DC reveals that it strives to provide SMART (Smart, Moral, Accountable, Responsive and Transparent) governance to all the

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[43] Rualthansanga, R. (2015). *Administrative changes in Mizoram*, Guwahati: EBH Publishers, p. 219.

stakeholders who include not only the citizens of the districts but all the citizens of India who have official or non-official dealings within the districts irrespective of gender, class, creed or religion. The services are to be provided through competent, committed and motivated personnel working seamlessly together to provide economical, efficient and effective delivery of services that exceeds the stakeholders' expectations. The offices are also committed to maintaining social capital with the civil society in their endeavours to creating and sustaining a safe and tranquil environment.

Fig.4.6. Organizational Hierarchy of

Office of the Deputy Commissioner, Mizoram
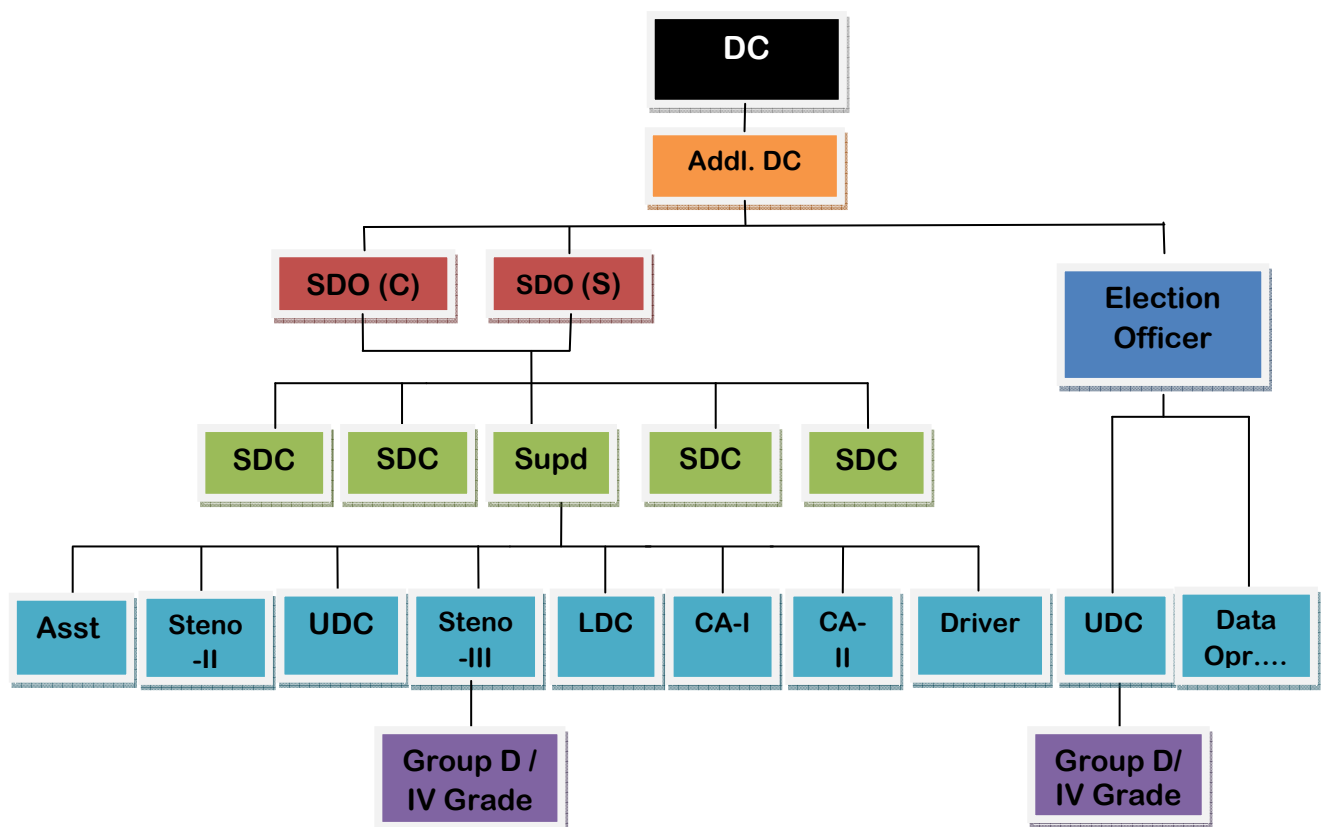
Source: Office of the DC, Champhai

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The administrative hierarchy of the office of DC is illustrated in Figure 4.1. All the districts follow almost the same pattern with slight variations. At the apex of the office is the DC who is appointed and transferred out by the state government from a pool of the Indian Administrative Services (IAS) officers in the state, who may be recruited directly by the Union Public Service Commission or promoted from the Mizoram Civil Services (MCS). The DC is assisted in his multi-faceted function by Additional Deputy Commissioners (ADCs), Sub-Divisional Officer (SDO (Sadar)), Sub-Divisional Officer (SDO (Civil)), Sub-Deputy Commissioners (SDCs) from the civil services, Superintendent from the Mizoram Secretarial Services (MSS), Assistants, Upper Divisional Clerks and Lower Divisional Clerks from the Mizoram Ministerial Services (MMS), Stenographers, Circle Assistants (CA) and Multi Tasking Staff and other supporting staff, if any. There is also the Election Officer, from the MCS, below the ADC who assist the DC in his capacity as the District Election Officer in matters concerning election and related activities. All civil and criminal cases are within the purview of the Office except those which are customary in nature and fall within the purview of the District Council Courts.

Branches of the Office of the Deputy Commissioner in Mizoram

The office of DC is responsible for the maintenance of peace and tranquillity in the district. The office by virtue of the DC being the District Magistrate is responsible for the administration of justice as well as enforcement of law and order within the district including matters relating to the duty of Executive Magistrates, the conduct of inquiries by magistrates as well as granting permission for public activities. Complaints on various issues are entertained, settled and disposed off by the office. Depending on the nature of the complaint and its findings, instructions or

prohibitory orders are issued. The office also conducts magisterial enquiries in cases of custodial death and other cases of unnatural death.

The office of DC is organized into different branches to realize its goals. The DC supervises and controls the entire functioning of the various branches of the office to facilitate economical, efficient and effective delivery of services to all stakeholders. An appraisal of the Citizens' Charters of the different offices of the DC indicates that the office has all or some of the branches as indicated:

a)   Arms Branch

The Arms Branch records and registers all categories of Arms separately, issues Explosive Possession License (Permit) in accordance with Explosive Rules, Arms Repairing License and Arms Dealership License as per approval of Home Department, Government of Mizoram.

b)   Inner Line Permit Branch

The Office of the DC is concerned with issuing Temporary and Regular Inner Line Pass to those who are not of Mizo origin under the Inner Line Regulation Act 1897 for entry into the territory of Mizoram.

c)   Establishment Branch

The Establishment Branch is concerned with Personnel and General Administration, Office Stationery, Visits of VVIPs and VIPs and other related matters. The Branch is headed by the Head Assistant who also supervises the entire staff of the DC's Office. Personal Files, as well as Service Book of Non-Gazetted staff and personal files of Gazetted Officers, are dealt and maintained by the Branch. It also looks into the matter of Government Orders, Notifications and instructions

and coordinates with other functionaries, especially development agencies in the District.

d) Planning and Development Branch

This Branch functions under the direct control of the DC and deals with all matters pertaining to District Level Committees, of which the DC is the Chairman. Implementation of funds from Member of Parliament Local Area Development Scheme (MPLADS) of both Lok Sabha and Rajya Sabha, Member of Legislative Assembly Local Area Development Scheme (MLALADS) and matters concerning Census is also carried out by this branch.

e) Judicial Branch

The Judicial Branch deals with matters relating to law and order, the conduct of inquiries by Magistrates, as well as permission for public activities, issuance of Scheduled Tribe, Residential, Birth and Income Certificates.

f) Election Branch

The Election Branch of the District Election Officer's Office undertakes intensive, summary, and special summary revision of Electoral Rolls as ordered by the Election Commission of India from time to time. It also performs all related works such as Designation of Returning Officers, Assistant Electoral Registration Officers, Photo Electoral Rolls, elections to Lok Sabha, Mizoram Legislative Assembly and Local bodies as also ensuring that free and fair elections are conducted in the district. In Lawngtlai district, the Branch is also responsible for conducting General Election to Lawngtlai and Chakma Autonomous District Councils.

g)   Nazarat Branch

This branch is concerned with finance and accounts matters, budget, vehicle, and drawing and disbursing of the salary of the office staff.

h)   Disaster Management and Rehabilitation Branch

This branch deals with relief and rehabilitation of natural calamities whenever such calamities occur within the district in the form of financial assistance, distribution of materials to help tide over the problems. This branch is under the direct control of SDO (Sadar) who is also the nodal officer of the District Disaster Management Committee for the District.

i) Land Building Branch

This branch deals with matters relating to Land and Building within the District and its functions and duties includes:

a)   Land Acquisition;

b)   Assessment of damaged compensation;

c)   Assessment of occupied land and fixing of rent etc.;

d)   Fixation and re-fixation of fair rent.

j)   Vehicle Branch

The main activities of the Vehicle Branch are the management of vehicles under the office and assignment of drivers for their respective duty.

k)   Stationery Branch

The Stationery Branch deals with the stationery requirement of all the Branches of the DC offices and maintains various properties of the office. It makes arrangements for observance of all important national and state days and as well as recommendations of individuals from Mizoram for various National Awards.

l)   Housing Loan Branch

As the name suggests, the Branch is responsible for handing out loans to eligible persons for the construction of residential buildings.

Socio-Economic Profile of Respondents

In analyzing the socio-economic profile of the respondents the demographic characteristics of age, gender, marital status, educational qualification, type of family, monthly income and occupation of citizens had been considered. In addition to the mentioned characteristics, the classification of services, method of recruitment, length of service were highlighted to further assess the profile of the administrators. At the same time, affiliation to political parties and length of membership were also included in the politicians' profile.

For the purpose of the study, the sample had been drawn from administrators, politicians and citizens of Aizawl, Lunglei, Champhai, Kolasib and Lawngtlai Districts. To make the study as representative as possible, 176 samples had been considered. The table on the distribution of respondents has been presented in Chapter I (Table 1.1). There are variations in the number of sample respondents. The administrator respondents varied from 10 in Aizawl District to 5 in Kolasib District while the rest of the districts had 7. The politician respondents were 10 in Aizawl District, 5 each in Lunglei and Kolasib Districts and 7 each in Champhai and Lawngtlai Districts. Aizawl District had the maximum citizen respondents of 30, Lunglei, Kolasib and Lawngtlai Districts each had 20 while Champhai District had 16.

The Tables and Figures in the following present the responses to the various demographic and other characteristics of the respondents. The Tables present the

overall responses to different characteristics. The *first* Figure represents the distribution of responses from among the total number of respondents in a particular district and the *second* Figure represents the percentage of responses from among the total respondents of a particular class/actor in the district.

Gender

Gender plays an important role in the socialization process. Indian society is invariably influenced to a great extent by gender roles. There is a wide gap in the perceived role between the *two* genders which is more apparent in participation as an administrator, a politician or a citizenry. Women, in general, had very few chances of participating in different forms, except as the traditional role of a homemaker. The lesser representation of women in comparison to men in different roles for the purpose of the study is due to many factors with the social factors playing a major role.

Table 4.1
Gender of Respondents

Districts	Respondents	Male	%	Female	%	Total	%
Aizawl	Administrators	6	60	4	40	10	100
	Politicians	8	80	2	20	10	100
	Citizens	16	53.33	14	46.67	30	100
	Total	**30**	**60**	**20**	**40**	**50**	**100**
Lunglei	Administrators	4	57.14	3	42.86	7	100
	Politicians	5	100	0	0	5	100
	Citizens	12	60	8	40	20	100
	Total	**21**	**65.63**	**11**	**34.38**	**32**	**100**
Champhai	Administrators	2	28.57	5	71.43	7	100
	Politicians	6	85.71	1	14.29	7	100
	Citizens	10	62.50	6	37.50	16	100
	Total	**18**	**60**	**12**	**40**	**30**	**100**
Kolasib	Administrators	4	80	1	20	5	100
	Politicians	5	100	0	0	5	100
	Citizens	12	60	8	40	20	100
	Total	**21**	**70**	**9**	**30**	**30**	**100**
Lawngtlai	Administrators	4	57.14	3	42.86	7	100
	Politicians	7	100	0	0	7	100
	Citizens	13	65	7	35	20	100
	Total	**24**	**70.59**	**10**	**29.41**	**34**	**100**
	Grand Total	**114**	**64.77**	**62**	**35.23**	**176**	**100**

Source: Fieldwork

Table 4.1 presents the distribution of respondents on a gender basis. 64.77 percent of the respondents were male while 35.23 percent were female. Women's responses were highest in the citizen respondents and Aizawl District had the maximum responses of 46.67 percent while Lawngtlai District had the least with 35 percent. Among the politicians, only Aizawl and Champhai Districts had women respondents. While distributing the questionnaires for the politicians, women politicians were sought in all the sample districts, however, the response rate was very disheartening. With regard to the administrators, Aizawl District had the

maximum number of women respondents (6) but the response rate was the highest in Champhai District which accounted for 71.43 percent of the sample respondents.

Fig.4.7. Gender Distribution of Respondents on District Basis
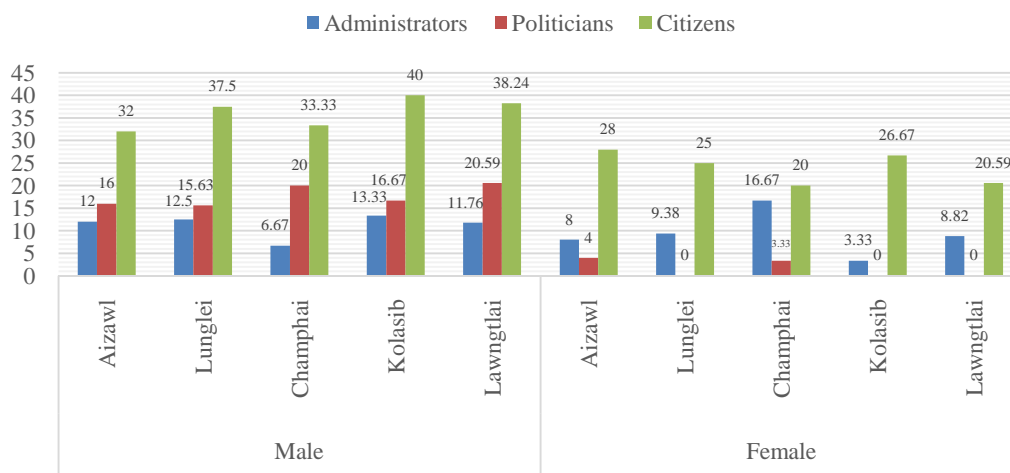
Figure 4.7 displays the gender distribution of the respondents on a district basis. Kolasib District had the highest male respondents in the citizens with 40 percent and Champhai District had the least male respondents in the administrators with 6.67 percent. Aizawl District had the highest female respondents with 28 percent and the citizens accounted for it. Champhai and Kolasib District had the least female respondents of 3.33 percent each of which was represented by the politicians and the administrators respectively.

Fig.4.8 Gender Distribution among the Different Respondents

■ Male ■ Female
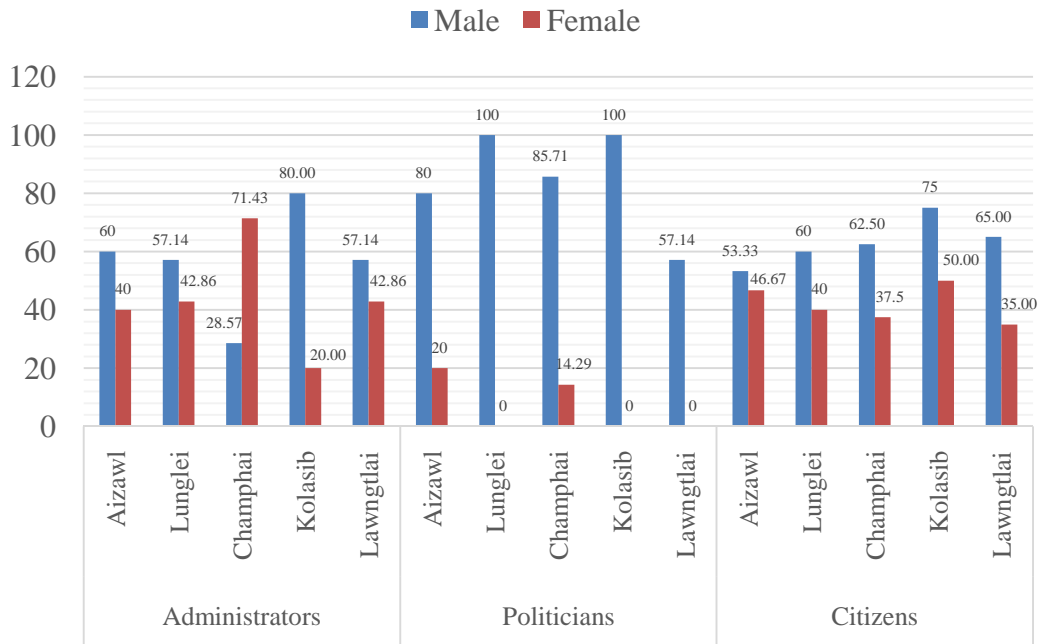
Source: Fieldwork

Figure 4.8 illustrates the gender distribution among the different respondents. The politicians in Lunglei and Kolasib Districts had cent percent male respondents and the administrators in Champhai had the least male respondents of 28.57 percent. The female respondents were concentrated in the administrators of Champhai District with 71.43 percent and the politicians in Champhai District accounted for the least female respondents with 14.29 percent.

The Table and Figures indicate that women are still underrepresented in the decision making level as revealed in the administrator and politician respondents. In spite of the Government of Mizoram's commitment to women reservation in the local bodies, women have not been able to play a positive role as politicians. As long as this remains the scene, women's development will continue to remain a far cry in Mizoram.

Age

        Age is an important characteristic to understand the views about a particular phenomenon. It is an important indicator of the maturity of the respondents. In India, age is a determining factor for entry into any employment, more so for a government career. The general age criteria for entry into government services is between 21 – 28 years of the individual, where the upper age limit is relaxable by 5 years for certain categories of people in India. For participating as a member of a political party and a citizenry, there is no age restriction yet; it is assumed that only adult members would participate.

Table 4.2

Age of Respondents

1	2	3	4 (%)	5	6 (%)	7	8 (%)	9	10 (%)	11	12 (%)
Aizawl	A	2	20	2	20	4	40	2	20	10	100
	P	2	20	1	10	2	20	5	50	10	100
	C	17	56.67	3	10	5	16.67	5	16.67	30	100
	Total	**21**	**42**	**6**	**12**	**11**	**22**	**12**	**24**	**50**	**100**
Lunglei	A	2	28.57	0	0	2	28.57	3	42.86	7	100
	P	0	0	1	20	2	40	2	40	5	100
	C	3	15	4	20	8	40	5	25	20	100
	Total	**5**	**15.63**	**5**	**15.63**	**12**	**37.50**	**10**	**31.25**	**32**	**100**
Champhai	A	1	14.29	1	14.29	1	14.29	4	57.14	7	100
	P	0	0	1	14.29	3	42.86	3	42.86	7	100
	C	4	25	2	12.50	5	31.25	5	31.25	16	100
	Total	**5**	**16.67**	**4**	**13.33**	**9**	**30**	**12**	**40**	**30**	**100**
Kolasib	A	0	0	0	0	3	60	2	40	5	100
	P	0	0	0	0	2	40	3	60	5	100
	C	7	35	7	35	6	30	0	0	20	100
	Total	**7**	**23.33**	**7**	**23.33**	**11**	**36.67**	**5**	**16.67**	**30**	**100**
Lawngtlai	A	1	14.29	2	28.57	1	14.29	3	42.86	7	100
	P	0	0	1	14.29	3	42.86	3	42.86	7	100
	C	11	55	7	35	1	5	1	5	20	100
	Total	12	35.29	10	29.41	5	14.71	7	20.59	34	100
	GT	**50**	**28.41**	**32**	**18.18**	**48**	**27.27**	**46**	**26.14**	**176**	**100**

Note: 1= Districts, 2= Respondents, 3= 20-30 years, 4= % of 21 -30 years, 5= 31-40 years, 6= % of 31-40 years, 7= 41-50 years, 8= % of 41-50 years, 9= 51-60 years, 10= % of 51-60 years, 11= Total, 12= % of Total; A= Administrators, P= Politicians and C= Citizen, GT= Grand Total
Source: Fieldwork

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Table 4.2 reveals the overall variations in the age of the respondents. The maximum (50) number of respondents was found in the age group of 20-30 years (28.41 percent) while the least number (32) was found in 31-40 years age groups (18.18 percent). 48 (27.27 percent) respondents were found in the 41-50 years age group and 46 (26.14 percent) respondents represented the age group of 51-60 years. Aizawl District had the maximum respondents of 42 percent in the 20-30 years age group while Champhai District had the least respondents of 13.33 percent in the 31-40 years age group.

Fig. 4.9 Age Distribution of Respondents on District Basis
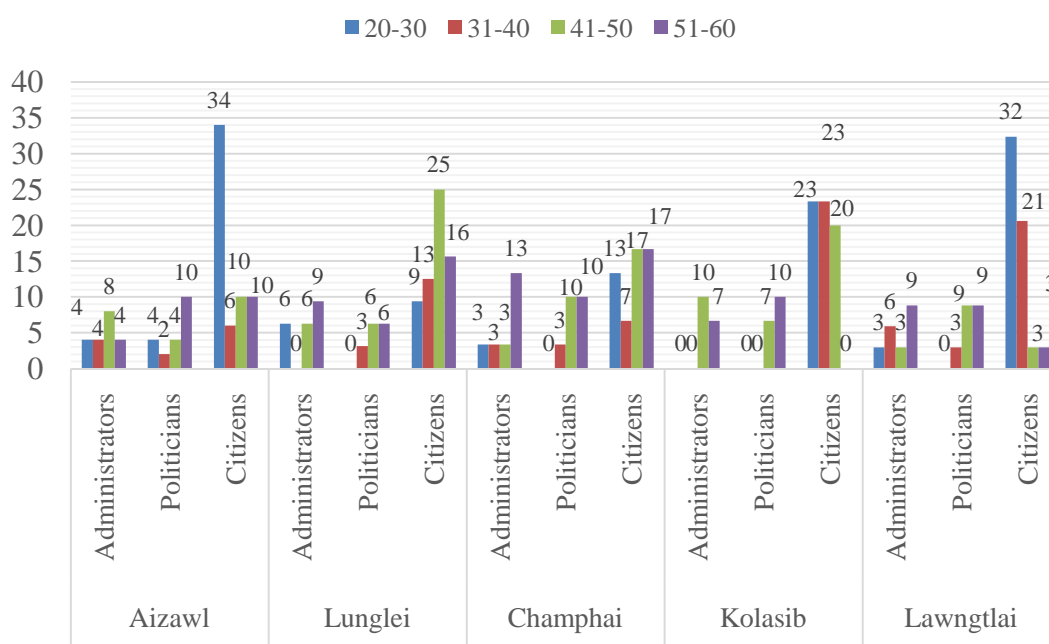
Source: Fieldwork

Figure 4.9 displays the age distribution of respondents on a district basis. The maximum respondents of 34 percent were found in Aizawl District amongst the citizens in the age group of 20-30 years and the least with 2 percent was also found in Aizawl District amongst the politicians in the age group of 31-40 years.

Fig. 4.10 Age Distribution Among the Different Respondents
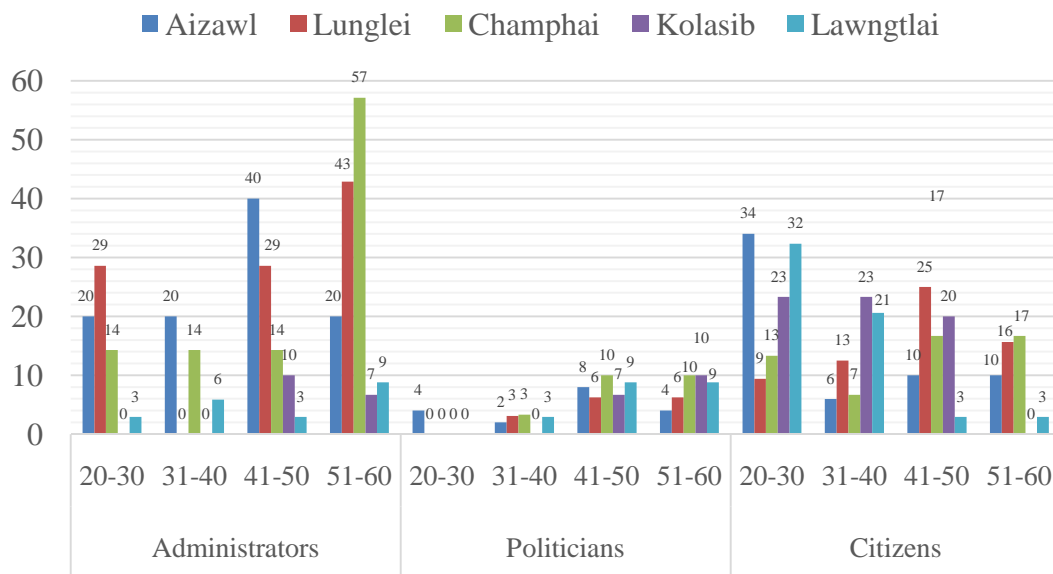
Source: Fieldwork

Figure 4.10 illustrates the age distribution among the administrators, politicians and the citizens. The administrators in the 51-60 years age group in Champhai District had the maximum respondents with 57 percent and the politicians in the age group of 31-40 years age group in Aizawl District had the least respondents with 2 percent. The citizens had the maximum respondents in the 20-30 years age group.

The Table and Figures indicate that younger age group citizens frequent the DC office more often than the politicians for getting their services and that there are more administrators and politicians above 40 years of age.

Marital Status

The marital status indicates whether the respondent is unmarried, married, or single-parent. It can have a huge impact on the overall response for the priorities would differ and would make the respondents see the world in a different picture altogether.

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Table 4.3

Marital Status of Respondents

Districts	Respondents	Un-married	%	Married	%	Single Parent	%	Total	%
Aizawl	Administrators	2	20	8	80	0	0	10	100
	Politicians	2	20	8	80	0	0	10	100
	Citizens	13	43.33	15	50	2	6.67	30	100
	Total	**17**	**34**	**31**	**62**	**2**	**4**	**50**	**100**
Lunglei	Administrators	0	0	7	100	0	0	7	100
	Politicians	1	20	4	80	0	0	5	100
	Citizens	4	20	14	70	2	10	20	100
	Total	**5**	**15.63**	**25**	**78.13**	**2**	**6.25**	**32**	**100**
Champhai	Administrators	4	57.14	3	42.86	0	0	7	100
	Politicians	7	100	0	0	0	0	7	100
	Citizens	5	31.25	10	62.50	1	6.25	16	100
	Total	**16**	**53.33**	**13**	**43.33**	**1**	**3.33**	**30**	**100**
Kolasib	Administrators	0	0	5	100	0	0	5	100
	Politicians	0	0	5	100	0	0	5	100
	Citizens	7	35	13	65	0	0	20	100
	Total	**7**	**23.33**	**23**	**76.67**	**0**	**0**	**30**	**100**
Lawngtlai	Administrators	1	14.29	6	85.71	0	0	7	100
	Politicians	1	14.29	6	85.71	0	0	7	100
	Citizens	8	40	11	55	1	5	20	100
	Total	**10**	**29.41**	**23**	**67.65**	**1**	**2.94**	**34**	**100**
	Grand Total	**55**	**31.25**	**115**	**65.34**	**6**	**3.41**	**176**	**100**

Source: Fieldwork

Table 4.3 portrays the marital status of the respondents. Of the 176 respondents, 31.25 percent were unmarried, 65.34 percent were married and 3.14 percent were single-parent. Champhai District had the highest unmarried respondents with 53.33 percent while Lunglei District had the lowest of 15.63 percent and the highest rate of married respondents with 78.13 percent. The lowest rate of married respondents was found in Champhai District with 43.33 percent.

Aizawl and Lawngtlai Districts had higher (4 percent) and lesser (2.94 percent) percentage of single-parent taking into account the number of respondents in the district. As for the different categories of respondents, the maximum number of unmarried (34.91 percent) and married (59.43 percent) was found among the citizens.

Fig. 4.11 Marital Status of Respondents on District Basis
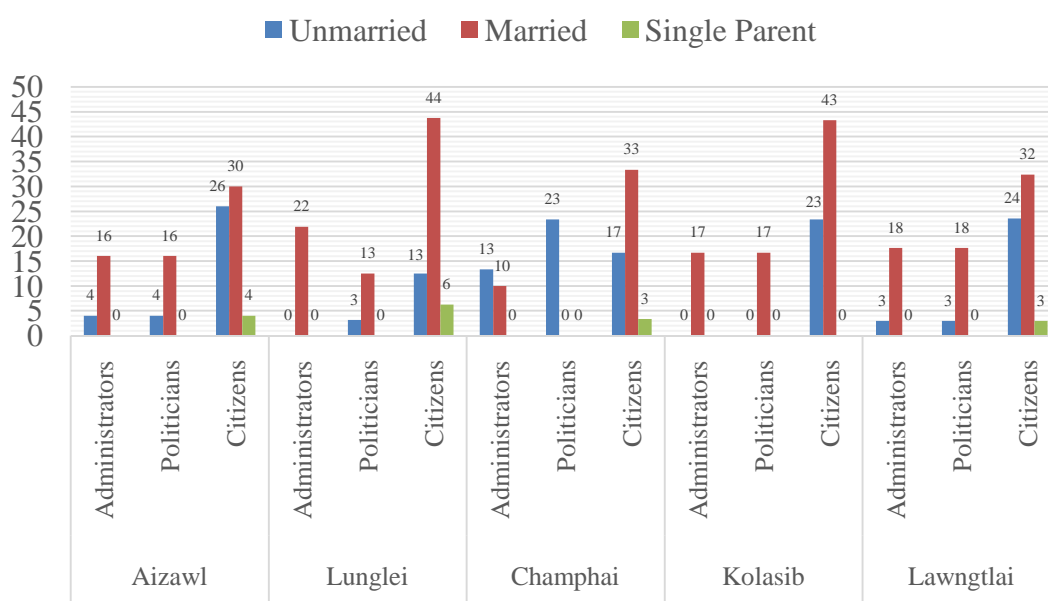
Source: Fieldwork

Figure 4.11 shows the marital status of the respondents on a district basis. All the districts showed a high prevalence of married respondents. Aizawl District with 26 percent administrator respondents had the maximum unmarried respondents while Lunglei District with the politician respondents and Lawngtlai District with the administrator and politician respondents had the minimum unmarried respondents of 3 percent. Lunglei District with 44 percent citizen respondents had the maximum married respondents while Champhai District with 10 percent administrator respondents had the minimum married respondents. Lunglei District

with 6 percent citizen respondents had the maximum single-parent respondents while the minimum single-parent respondents were located in the citizens of Champhai and Lawngtlai Districts.

Fig. 4.12 Marital Status Among the Different Respondents
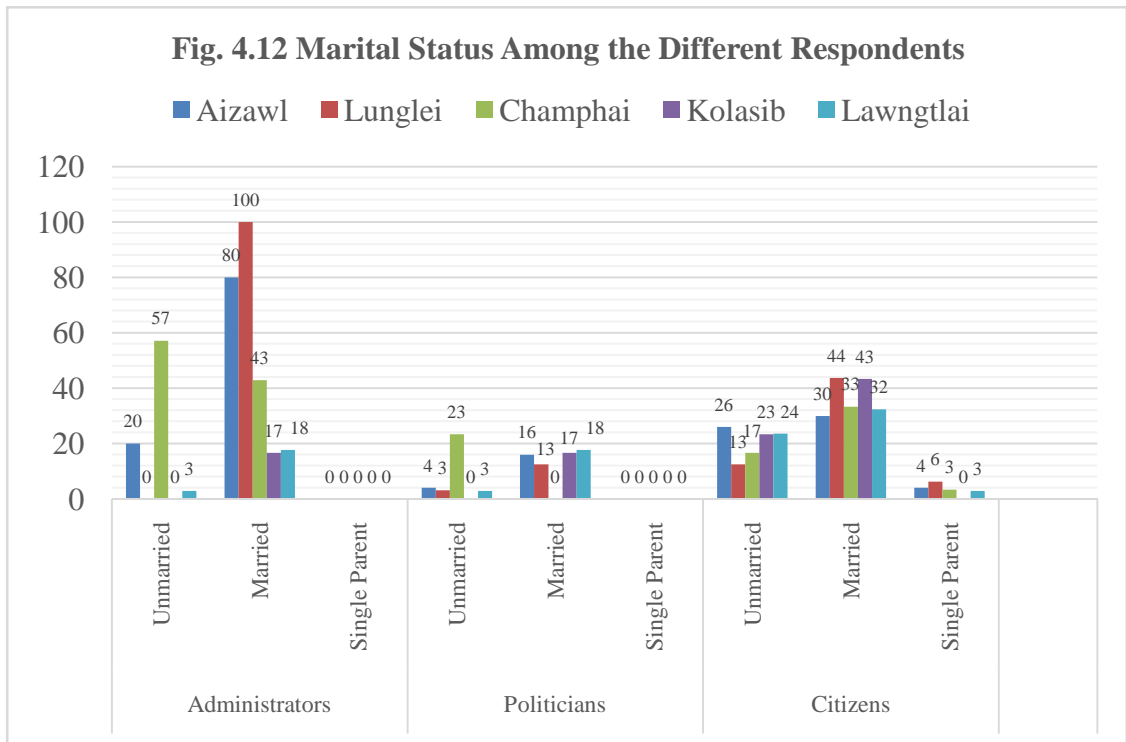
Source: Fieldwork

Figure 4.12 presents the marital status of different respondents. The administrators in Lunglei District had cent percent, married respondents. The unmarried administrators in Lawngtlai District, the unmarried politicians in Lunglei and Lawngtlai Districts and the single-parent citizens in Champhai and Kolasib Districts all had the lowest respondents of 3 percent.

The data illustrated in the Table and Figures reveals that the majority of the respondents were married whether they belonged to the administrators, politicians or the citizens.

Educational Qualification

Educational qualification plays an important role in revealing the level of awareness and attitude of the respondent about the intricate functioning of the administration. For entry into government services, minimum educational qualification is prescribed by the government which is not really significant for the politician as well as the citizen. It would, however, portray a different picture if the respondents attain an accepted minimum educational level.

Table 4.4

Educational Qualification of Respondents

1	2	3	4 (%)	5	6 (%)	7	8 (%)	9	10 (%)	11	12 (%)	13	14 (%)
Aizawl	A	0	0	2	20	3	30	4	40	1	10	10	100
	P	4	40	1	10	4	30	1	10	0	0	10	100
	C	9	30	10	33.33	6	20	5	16.67	0	0	30	100
	T	**13**	**26**	**13**	**26**	**13**	**26**	**10**	**20**	**1**	**2**	**50**	**100**
Lunglei	A	0	0	2	28.57	3	42.86	2	28.57	0	0	7	100
	P	2	40	0	0	2	40	1	20	0	0	5	100
	C	5	25	7	35	6	30	2	10	0	0	20	100
	T	**7**	**21.88**	**9**	**28.13**	**11**	**34.38**	**5**	**15.63**	**0**	**0**	**32**	**100**
Champhai	A	0	0	1	14.29	3	42.86	3	42.86	0	0	7	100
	P	4	57.14	2	28.57	1	14.29	0	0	0	0	7	100
	C	7	43.75	5	31.25	4	25	0	0	0	0	16	100
	T	**11**	**36.37**	**8**	**26.67**	**8**	**26.67**	**3**	**10**	**0**	**0**	**30**	**100**
Kolasib	A	0	0	3	60	2	40	0	0	0	0	5	100
	P	2	40	1	20	1	20	1	20	0	0	5	100
	C	15	75	2	10	1	5	2	10	0	0	20	100
	T	**17**	**56.67**	**6**	**20**	**4**	**13.33**	**3**	**10**	**0**	**0**	**30**	**100**
Lawngtlai	A	0	0	1	14.29	4	57.14	2	28.57	0	0	7	100
	P	4	57.14	0	0	2	28.57	1	14.29	0	0	7	100
	C	4	20	2	10	3	15	11	55	0	0	20	100
	T	8	23.53	3	8.82	9	26.47	14	41.18	0	0	34	100
	GT	**56**	**31.82**	**39**	**22.16**	**45**	**25.57**	**35**	**19.89**	**1**	**0.57**	**176**	**100**

Note: 1= Districts, 2= Respondents, 3= High School, 4= % of High School, 5= Higher Secondary School, 6= % of Higher Secondary School, 7= Graduate, 8= % of Graduate, 9= Post Graduate, 10= % of Post Graduate, 11= M. Phil, 12= % of M. Phil, 13= Total, 14= % of Total, A= Administrators, P = Politicians, C = Citizens, T = Total and GT = Grand Total

Source: Fieldwork

Table 4.4 shows the educational qualification of the respondents with M. Phil as the highest scholastic attainment. Of the 176 respondents, 31.82 percent had high school qualifications, 22.16 percent had higher secondary education, 25.57 percent were graduates, 19.89 percent were postgraduates and 0.57 percent had M. Phil degree. Kolasib District had the maximum respondents (56.67 percent) with high school qualification while Lunglei District with 21.88 percent had the least. The maximum respondents with higher secondary qualifications were found in Lunglei District with 28.13 percent and the least of 8.82 percent was found in Lawngtlai District. The maximum respondents of 34.38 percent among the graduates were found in Lunglei District while Kolasib District with 13.33 percent had the least graduates. Lawngtlai District with 41.81 percent had the maximum responses among postgraduates and Champhai and Kolasib Districts with 10 percent each were found to have the least respondents. Aizawl District had the sole M. Phil degree respondent.

Fig. 4.13 Educational Qualification of Respondents on District Basis
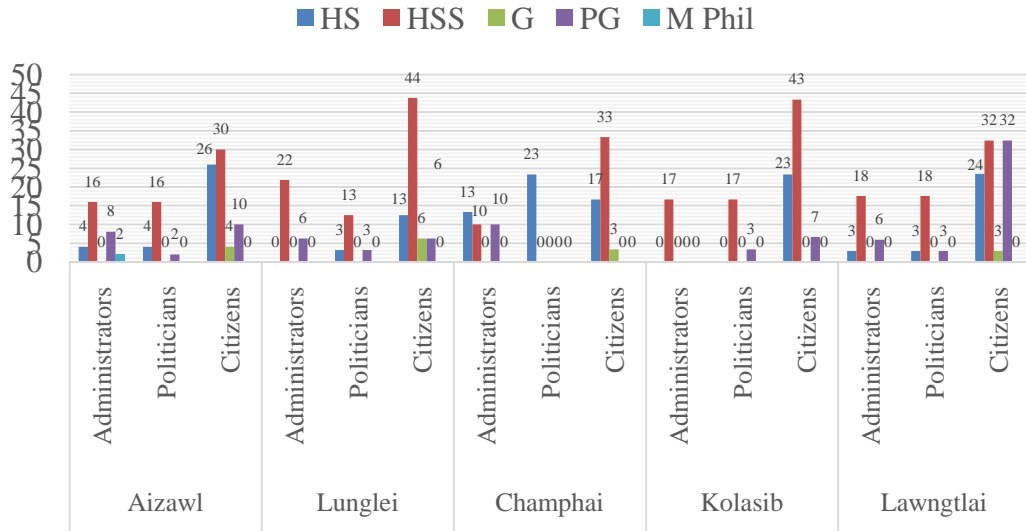
HS ■ HSS ■ G ■ PG ■ M Phil

Note: HS= High School. HSS= Higher Secondary School, G= Graduate, PG= Post Graduate

Source: Fieldwork

Figure 4.13 displays the educational qualification of respondents on a district basis. Higher secondary education had the maximum respondents while M. Phil degree had the least respondents. Lunglei District with 44 percent of the citizens' response had the highest respondents with higher secondary education and Aizawl District with 2 percent of the administrator respondents had the least respondents with M. Phil degree.

Fig. 4.14 Educational Qualification Among the Different Respondents
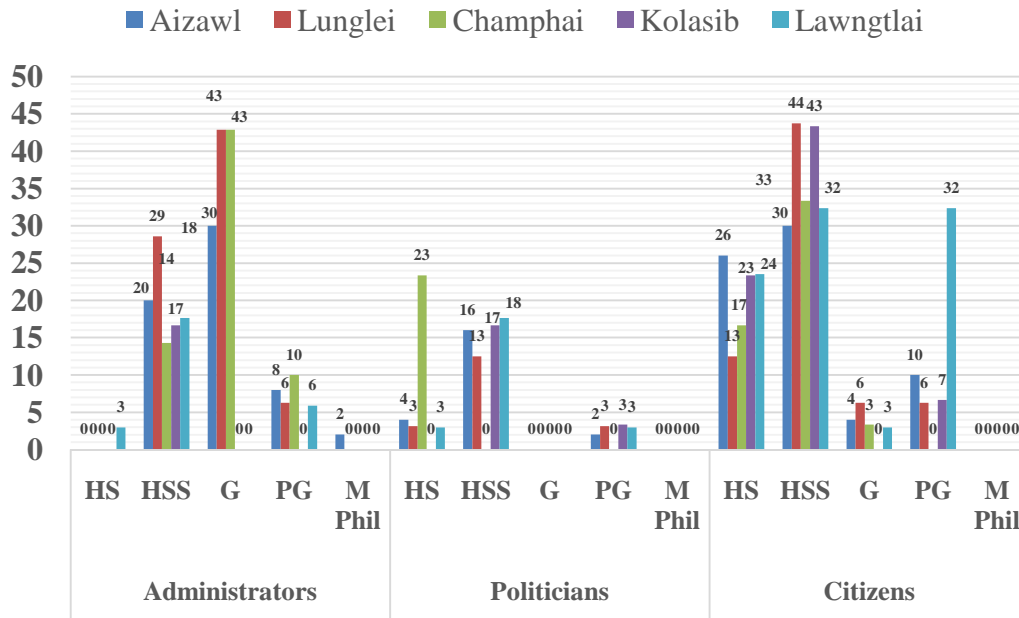
Note: HS= High School. HSS= Higher Secondary School, G= Graduate, PG= Post Graduate

Source: Fieldwork

Figure 4.14 illustrates the educational qualification among different respondents. The citizens in Lunglei District with higher secondary education had the maximum respondents of 44 percent while the administrators in Aizawl District with M. Phil degree had the minimum respondents.

The Table and Figures reveal that the educational attainments of the administrators were found to be higher than the other respondents since entry as administrators require certain educational qualification which is not essential for the politicians or the citizens. A significant proportion of the politician respondents had education up to higher secondary level and the citizens' educational attainments were distributed among the different levels.

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Type of Family

Socialization first begins in the family and plays an important role in inculcating values, norms, the pattern of behaviour and beliefs. The type of family in which the respondents live has a significant influence on their life and personality. The typology of the family generally falls into two viz., nuclear and joint families. The joint family system, in which the father, son, grandson and other kith and kin live together and share the same kitchen, is the traditional pattern in India. Due to the changed conditions with economic and social strains, the joint family pattern has gradually shifted to a nuclear family system in which only the parents and children live together. The family system represents the type of families that the respondents represent.

Table 4.5

Type of Family of Respondents

Districts	Respondents	Nuclear	%	Joint	%	Total	%
Aizawl	Administrators	5	50	5	10	10	100
	Politicians	9	90	1	10	10	100
	Citizens	19	63.33	11	36.67	30	100
	Total	**33**	**66**	**17**	**34**	**50**	**100**
Lunglei	Administrators	7	100	0	0	7	100
	Politicians	2	40	3	60	5	100
	Citizens	18	90	2	10	20	100
	Total	**27**	**84.38**	**5**	**15.63**	**32**	**100**
Champhai	Administrators	7	100	0	0	7	100
	Politicians	2	28.57	5	71.43	7	100
	Citizens	8	50	8	50	16	100
	Total	**17**	**56.67**	**13**	**43.33**	**30**	**100**
Kolasib	Administrators	4	80	1	20	5	100
	Politicians	5	100	0	0	5	100
	Citizens	12	60	8	40	20	100
	Total	**21**	**70**	**9**	**30**	**30**	**100**
Lawngtlai	Administrators	4	57.14	3	42.86	7	100
	Politicians	2	28.57	5	71.43	7	100
	Citizens	15	75	5	25	20	100
	Total	**21**	**61.76**	**13**	**38.24**	**34**	**100**
	Grand Total	**119**	**67.61**	**57**	**32.39**	**176**	**100**

Source: Fieldwork

Table 4.5 presents the type of family of respondents. 67.61 percent of the respondents were from the nuclear type of family while 32.39 percent were from the traditional joint family. As many as 84.38 percent of the respondents in Lunglei District were from nuclear families while Champhai District had 43.33 percent of respondents from the joint family.

Figure 4.15 Type of Family of Respondents on District Basis
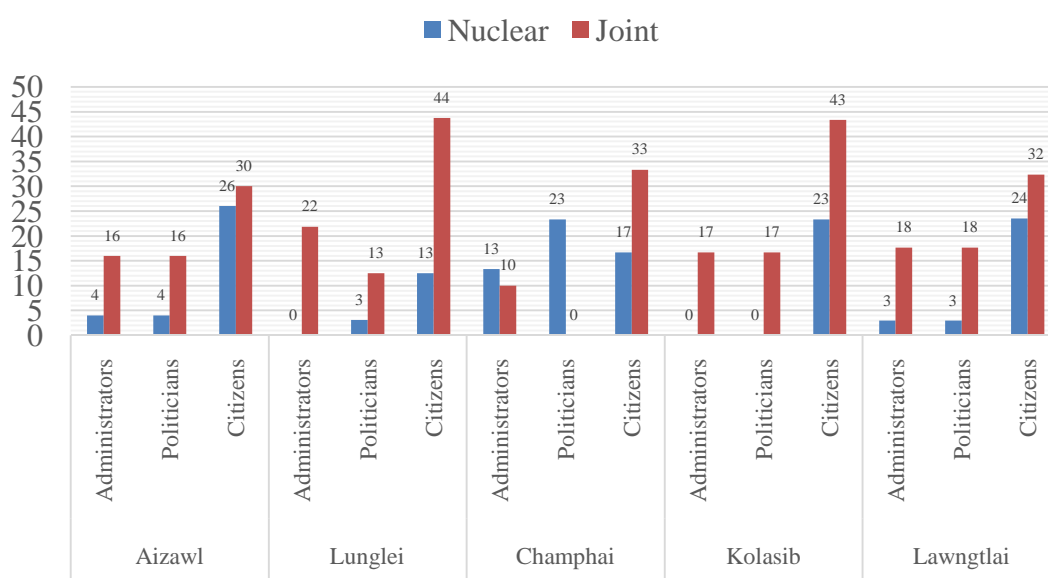
Source: Fieldwork

Figure 4.15 shows the type of family of respondents on a district basis. The joint family type is prevalent in all the districts and Lunglei District had the maximum respondents of 44 percent while Champhai District had the minimum respondents of 10 percent. The maximum respondents for the nuclear family were found in Aizawl District with 26 percent and Lunglei and Lawngtlai Districts had the least respondents of 3 percent each.

Fig. 4.16 Type of Family Among the Different Respondents
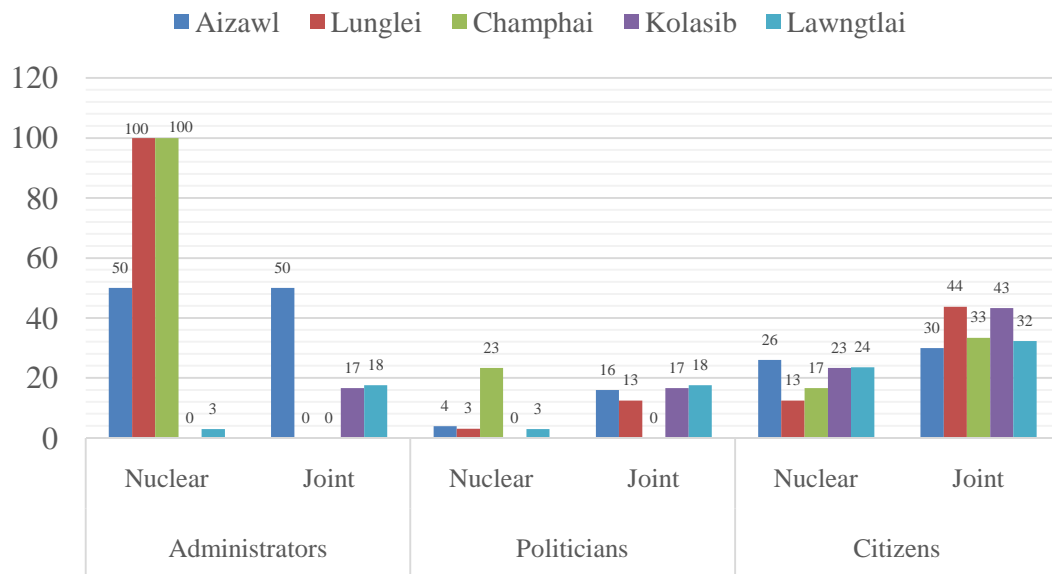
Source: Fieldwork

Figure 4.16 presents the type of family among the different respondents. The nuclear family was more popular than the joint family among the respondents. The administrators had a cent percent response for the nuclear family in Lunglei and Champhai District. The administrators in Aizawl District, the politicians in Lunglei and Lawngtlai Districts had the least response of 3 percent each for the nuclear family.

The Table and Figures reveal that of the different respondents, the citizens represented both types of the family with an overwhelming majority of 60.38 percent nuclear family and 32.01 percent of the joint family. The different districts showed a preference for the joint family while the majority of the respondents opted for the nuclear family. The practice in the earlier Mizo society was to move out of the patriarch's house as soon as the son was able to provide and sustain for his family with the youngest son continuing to stay and look after the parents. This practice still continues today with certain modifications to suit the changing times.

Monthly Income

Income is considered to be important in determining the socio-economic status as well as the quality of life of the individual. It has a bearing on the responses about a problem posed to the respondents and determines the choices. The income depends on the occupation, landholding and control on other sources of income. However, the monthly income continues to remain a sensitive issue as people do not want to divulge the actual amount for various reasons. The following tables present the monthly income of the respondents where the income is recorded in the Indian currency of rupees.

Table 4.6

Monthly Income of Administrators

Districts	10,000 - 30,000	%	31,000 - 60 ,000	%	61 ,000 - 90 ,000	%	More than 90,000	%	Total	%
Aizawl	2	20	2	20	2	20	4	40	10	100
Lunglei	2	28.57	2	28.57	1	14.29	2	28.57	7	100
Champhai	2	28.57	2	28.57	1	14.29	2	28.57	7	100
Kolasib	1	20	1	20	2	40	1	20	5	100
Lawngtlai	1	14.29	2	28.57	1	14.29	3	14.29	7	100
Total	**8**	**22.22**	**9**	**25**	**7**	**19.44**	**12**	**33.33**	**36**	**100**

Source: Fieldwork

Table 4.6 portrays the monthly income of the administrators. 33.33 percent of them recorded that their monthly income was more than 90,000 and Aizawl District revealed the maximum respondents with 40 percent in the group while Kolasib District had the least respondents with 20 percent. Lawngtlai District had the least respondents of 14.29 percent in the low-income group of 10,000–30,000.

The monthly income of the administrators is fixed by the government from time to time according to the Pay Revision. Hence, the pattern is similar across the districts and varies only with the services and years in service.

Table 4.7

Monthly Income of Politicians

Districts	10,000 - 30,000	%	31,000 - 60,000	%	61,000 - 90,000	%	More than 90,000	%	Total	%
Aizawl	6	60	2	20	0	0	2	20	10	100
Lunglei	3	42.86	0	0	2	28.57	2	28.57	7	100
Champhai	2	28.57	2	28.57	1	14.29	2	28.57	7	100
Kolasib	2	40	2	40	0	0	1	20	5	100
Lawngtlai	2	28.57	2	28.57	1	14.29	2	28.57	7	100
Total	**15**	**41.67**	**8**	**22.22**	**4**	**11.11**	**9**	**25**	**36**	**100**

Source: Fieldwork

Table 4.7 shows the monthly income of politicians wherein 41.67 percent of the respondents were found in the income group of 10,000-30,000. 25 percent of them earned more than 90,000, 11.11 percent between 61,000-90,000 and 22.22 percent earned 31,000-60,000. Among the districts, Aizawl had the highest percentage of politicians in the low-income group with 60 percent and the minimum respondents of 14.29 percent were found in Champhai District in the income group of 61,000-90,000

The Table reveals that the majority of the politicians belonged to the low-income group. The members of this group work at the grassroots and do not have much access to resources save for their meager remuneration as members of local bodies. Those politicians who were from the high-income group function mostly at the headquarters and have access to the power centre and amass income from different sources.

Table 4.8

Monthly Income of Citizens

Districts	Less than 10,000	%	11,000 - 50,000	%	51,000 - 1,00,000	%	More than 1,00,000	%	Total	%
Aizawl	8	26.67	13	43.33	5	16.67	4	13.33	30	100
Lunglei	6	30	8	40	4	20	2	10	20	100
Champhai	8	50	4	25	2	12.50	2	12.50	16	100
Kolasib	8	40	8	40	3	15	1	5	20	100
Lawngtlai	10	50	7	35	2	10	1	5	20	100
Total	**40**	**37.74**	**40**	**37.74**	**16**	**15.09**	**10**	**9.43**	**106**	**100**

Source: Fieldwork

Table 4.8 shows the monthly income of citizen respondents with 37.74 percent of respondents each in less than 10,000 and 11,000-50,000 income group, 15.09 percent in 51,000-1,00,000 group and the more than 1,00,000 income group had the least respondents with 9.43 percent. Amongst the districts, Lawngtlai District had 50 percent of citizen respondents in the low-income group while Aizawl District had 13.33 percent in the highest income group.

The Table reveals that the majority of the citizen respondents belonged to the low-income group. This, however, is not to state that only the low-income group citizens avail the services of the office. The high-income group citizens also visited the office but their presence was modest at the time of data collection.

Occupation of Citizens

Occupation of a person plays an important role in moulding the personality and the manner in which the phenomenon is interpreted. The quality of life and the socialization process is also influenced by the type of occupation. For the purpose of the study, daily wage earner, self-employment, agriculture and others were included to assess the occupation of the citizens.

Table 4.9

Occupation of Citizens

1	2	3 (%)	4	5 (%)	6	7 (%)	8	9 (%)	10	11 (%)
Aizawl	8	26.67	7	23.33	3	10	12	40	30	100
Lunglei	5	25	5	25	5	25	5	25	20	100
Champhai	5	31.25	4	25	5	31.25	2	12.50	16	100
Kolasib	4	20	6	30	7	35	3	15	20	100
Lawngtlai	5	25	5	25	5	25	5	25	20	100
Total	**27**	**25.47**	**27**	**25.47**	**25**	**23.58**	**27**	**25.47**	**106**	**100**

Note: 1= Districts, 2= Daily Wage Earners, 3= % of Daily Wage Earners, 4= Self-employed, 5= % of Self-employed, 6= Agriculture, 7= % of Agriculture, 8= Others, 9= % of Others, 10= Total, 11= % of Total

Source: Fieldwork

Table 4.9 shows the different occupations of the citizens with equal respondents (25.47 percent each) engaged as daily wage earners, in self-employment and in different economic activities like teaching, pensioner, government service, etc. 23.58 percent of the respondents were also involved in agricultural activities. Champhai District had the highest respondents (31.25 percent each) engaged as daily wage earners. Kolasib District had the highest concentration of self-employed respondents and agriculturists with 30 percent and 35 percent respectively. Aizawl District had the maximum citizens engaged in 'others' activities since the majority of the general population is engaged in the service sector, be it government or private.

Classification of Services of Administrators

Administrators are classified into services, classes and grades to facilitate work performance. For the purpose of the study *three* Services of Mizoram government employees had been taken into consideration. The services represented

in the study are the Mizoram Civil Service (MCS), Mizoram Secretarial Service (MSS) and the Mizoram Ministerial Service (MMS).

Table 4.10

Classification of Services of Administrators

Districts	MCS	%	MSS	%	MMS	%	Total	%
Aizawl	5	50	1	10	4	40	10	100
Lunglei	2	28.57	1	14.29	4	57.14	7	100
Champhai	2	28.57	1	14.29	4	57.14	7	100
Kolasib	1	20	1	20	3	60	5	100
Lawngtlai	2	28.57	0	0	5	71.43	7	100
Total	**12**	**33.33**	**4**	**11.11**	**20**	**55.56**	**36**	**100**

Note: MCS = Mizoram Civil Service; MSS = Mizoram Secretarial Service and MSS = Mizoram

Ministerial Services

Source: Fieldwork

The MCS is the backbone of administration in Mizoram and occupies the top position in the State Services. Table 4.10 shows that 33.33 percent of the administrator respondents were from the elite MCS, 55.56 percent were from the MMS and 11.11 percent were from the MSS. Lawngtlai District had the maximum administrators of 71.40 percent who belonged to MMS and Aizawl District with 10 percent had the least administrators, represented by the MSS. Aizawl District had the maximum MCS respondents with 50 percent.

The offices of DC are usually manned by the MCS and the MMS who are at the lower rung of the administration with the DC from the All India Services. The MSS were few in the office of the DC because they usually serve in the secretariat. They were found to be functioning at the Superintendent level in the DC offices and Lawngtlai District did not have MSS at the time of data collection as the incumbent had recently retired and the state government had yet to designate one. Owing to the high population and the greater magnitude of work undertaken in Aizawl District the

MCS were more in number as compared to other districts. The MMS represented the bulk of administrators in the DC offices as they form the 'office' and serve as an initiator of activities in the office.

Method of Recruitment of Administrators

There are generally two methods of recruitment, direct and indirect or promotion. Direct recruitment relates to filling up vacant posts in the government by suitable and qualified candidates available in the open market. It has the advantage of choice, equal opportunity, wider market and the element of newness while at the other end the method could demoralize those already in service if they are not given the opportunity to climb the administrative hierarchy. Indirect recruitment or promotion employs internal sources and includes the selection of qualified and experienced candidates from amongst those already in service. It could take the form of change in duties and responsibilities, place of work and most often than not a change in the pay structure. Promotion improves the morale of the employees, promotes loyalty, reliability and is economical. However, it often leads to inbreeding, stagnation and conservatism, narrowing the source of supply and often leading to morbid work culture. In Mizoram, like the rest of the country and other democratic countries, both the systems of recruitment are employed. The usual practice is to utilize direct recruitment for lower and middle-high services and promotion for the top decision making posts.

Table 4.11

Method of Recruitment of Administrators

Districts	Direct	%	Indirect	%	Total	%
Aizawl	7	70	3	30	10	100
Lunglei	3	42.86	4	57.14	7	100
Champhai	5	71.43	2	28.57	7	100
Kolasib	3	60	2	40	5	100
Lawngtlai	3	42.86	4	57.14	7	100
Total	**21**	**58.33**	**15**	**41.67**	**36**	**100**

Source: Fieldwork

Table 4.11 shows the method of recruitment of the administrators. The majority of them with 58.33 percent were recruited directly from the open market while 41.67 percent were in their present position through promotion or indirect recruitment. Champhai District with 71.43 percent had the maximum administrators who were directly recruited while Aizawl District had the minimum administrators indirectly recruited with 30 percent. Both Lunglei and Lawngtlai Districts had a high 57.14 percent of administrators indirectly recruited.

Length of Service of Administrators

The length of service indicates the number of years the administrator has put in service. It can serve as an important factor in studying the behavioural attitude as well as the comfort level of the administrators.

Table 4.12
Length of Service of Administrators

Districts	00-10 years	%	11-20 years	%	21-30 years	%	31-40 years	%	Total	%
Aizawl	4	40	4	40	2	20	0	0	10	100
Lunglei	1	14.29	0	0	4	57.14	2	28.57	7	100
Champhai	3	42.86	1	14.29	1	14.29	2	28.57	7	100
Kolasib	3	60	2	40	0	0	0	0	5	100
Lawngtlai	3	42.86	0	0	1	14.29	3	42.86	7	100
Total	**14**	**38.89**	**7**	**19.44**	**8**	**22.22**	**7**	**19.44**	**36**	**100**

Source: Fieldwork

The number of years put in service by the administrators is presented in Table 4.12. The Table reveals that as many as 38.89 percent of the administrators had put in 00-10 years of service. The majority of them were directly recruited, hence, their service had not been for a very long time. 22.22 percent of the administrators had put in 21-30 years of service and these administrators had gradually progressed to their present position through promotion whenever such vacancies existed. The administrators in Kolasib District who had served for 00-10 years had the maximum respondents with 60 percent. Except for the 31-40 years group, all the other groups had the least respondents of 14.29 percent in Lunglei, Champhai and Lawngtlai Districts.

Affiliation of Politicians to Political Parties

The membership or affiliation to political parties indicates the politicians' association with a political party in Mizoram. In Mizoram, there is the presence of *two* national political parties viz., Bharatiya Janata Party (BJP) and Indian National Congress (INC) and numerous regional political parties, of which only *two* have been included viz., the Mizo National Party (MNF) and the Zoram National Party (ZNP). The reason to include only *two* regional parties for the purpose of the present study was that at the time of collection of data, the *two* mentioned parties had more members than the others with different units at the local level.

The BJP made its foray in the political scenario of Mizoram in 1993. Despite having participated in *five* successive assembly elections in the state and the candidates, except *one*, forfeiting their security deposit, it has only recently made its entry in the Mizoram Legislative Assembly with the election of its candidate in the 2019 assembly elections.

The INC made its presence felt in present Mizoram when its branch, the Mizo District Congress Committee (MDCC), was formed in the Mizo Hills on 10th April 1961 by A. Thanglura, a Member of the Assam Legislative Assembly representing the Mizo Hills from the Mizo Union party. In the beginning, the MDCC was an affiliate of the Assam Pradesh Congress Committee (APCC) since the Mizo Hills was under the Assam Government. When Mizoram was granted the status of Union Territory in 1972 under the Union, the jurisdiction of the APCC ceased and the Mizoram Pradesh Congress Committee (MPCC) came into existence under the All India Congress Committee (AICC). *Since the rules and regulations of the AICC were found to be unsuitable as far as Mizoram was concerned, the MPCC requested the AICC to allow it to draw its own rules and make certain changes in the Congress Constitution to suit local conditions.*[44] The AICC agreed to the request and subsequently the Congress Constitution was amended on 12th October 1978 which *gave MPCC the power to frame local policies and programmee provided that they do not offend the policies of the AICC.*[45] The MPCC has formed the government *four* times in the State Government. Presently, MPCC enjoys functional autonomy and has the strongest hold as a national party in the state with units in all localities and villages in Mizoram.

The MNF was formed on 22nd October 1961 with Laldenga as its President, from the remains of the Mizo National Famine Front, which was formed to relieve the anguish of the Mizo during the *Mautam Famine* or 'flowering of the bamboo' which brought miseries and starvation to the population as their crops were consumed by the rats who multiplied in abundance. *The aims and aspirations of the*

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[44] Rao, V.V., Thansanga, H and Hazarika, Niru. (1987). *A century of government and politics in North-East India, Volume III-Mizoram,* New Delhi, S Chand and company Ltd., p. 148
[45] *Ibid*, p. 149

MNF were, the integration of all the areas inhabited by the Mizo, now lying in different political units, improve the economic conditions of the people and finally safeguard their religion, Christianity.[46] Since its inception, the MNF professed the use of non-violence to achieve their goals, yet the fear of losing their ethnic-cultural and other prevailing circumstances finally led the party to declare arms and fight for an independent and sovereign state from the Union from midnight of 28th February 1966. Thereafter, the administration in the Mizo Hills stood paralyzed until the culmination of the signing of the Mizoram Peace Accord on 25th June 1986 between the Government of India and the MNF. Since then, the MNF has formed the government in the state *three* times and is presently serving its *fourth* run.

The Zoram Nationalist Party (ZNP) was formed in 1997 by Lalduhawma, after his decision to split from the MNF to which he was a member. The earlier name of the party was Mizo National Front (Nationalist). While upholding India's commitment to democracy, socialism and secularism as enshrined in the constitution, ZNP strives for self-reliance, pan-Mizo tribes, protecting indigenous products and safeguarding the culture, religion and boundaries of the Mizo.

Table 4.13
Affiliation of Politicians to Political Parties

Districts	BJP	%	INC	%	MNF	%	ZNP	%	Total	%
Aizawl	0	0	4	40	5	50	1	10	10	100
Lunglei	0	0	3	42.86	4	57.14	0	0	7	100
Champhai	1	14.29	4	57.14	2	28.57	0	0	7	100
Kolasib	0	0	2	40	2	40	1	20	5	100
Lawngtlai	0	0	2	28.57	3	42.86	2	28.57	7	100
Total	**1**	**2.78**	**15**	**41.67**	**16**	**44.44**	**4**	**11.11**	**36**	**100**

Source: Fieldwork

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[46] *Ibid*, p. 150

Table 4.13 shows that as many as 44.44 percent of the politicians belonged to the regional party, the MNF, while 41.67 percent belonged to the INC. The BJP had a lone representative and 11.11 percent were from another regional party, the ZNP. The MNF in Lunglei District and the INC in Champhai District had the maximum respondents of 57.01 while Aizawl District had the least of 10 percent from ZNP.

Table 4.14

Length of Membership to Political Parties

Districts	00-10 years	%	11-20 years	%	21-30 years	%	31-40 years	%	Total	%
Aizawl	6	60	2	20	1	10	1	10	10	100
Lunglei	1	14.29	3	42.86	3	42.86	0	0	7	100
Champhai	3	42.86	1	14.29	2	28.57	1	14.29	7	100
Kolasib	3	42.86	0	0	2	28.57	0	0	5	100
Lawngtlai	6	85.71	2	28.57	1	14.29	1	14.29	7	100
Total	**19**	**52.78**	**8**	**22.22**	**9**	**25**	**3**	**8.33**	**36**	**100**

Source: Fieldwork

Table 4.14 reveals that the majority of the politicians with 52.78 percent had affiliated themselves to their party for 00-10 years and Lawngtlai District had the highest respondents with 85.71 percent in this group. Only 8.33 percent of the politicians had been members of their political party for 31-40 years. The Table reveals the trend that younger people are entering the political scene and the older generations are gradually giving room to accommodate them. This, however, is not to suggest that all the political parties in Mizoram are bereft of seasoned politicians.

Conclusion

The district as a basic unit of field administration has always existed in India since the ancient days. However, it was the British rulers who gave India the modern form of district administration and substance to the head of the district known variously as the District Collector, District Magistrate and Deputy Commissioner.

Today, the district in India is the cutting edge of administration and the head of the district is the most important officer who coordinates, supervise and synthesize the different activities in the district. The office of DC is the bridge between the union-state and local government and at the same time, it is the only office frequented by a cross-section of people.

It is observed from the data presented that the majority of the respondents were male. In Aizawl District the age profile showed exceedingly high (34 percent) citizen respondents in the 20-30 years in comparison to the other age groups. The other districts had fairly distributed respondents in the different age groups and none had extreme variations as in Aizawl District. 65.34 percent of the respondents were married. Unmarried administrators (57 percent) were found in abundance in Champhai District. Single-parent respondents were found only among the citizens. M. Phil degree was the highest scholastic attainment among the respondents. The majority of the administrators were graduates (43 percent), as many as 23 percent of the politicians had high school education and the maximum citizen respondents had higher secondary school education. 67.61 percent of the respondents belonged to the nuclear family. The administrators were found to have a better income than the others since it is fixed by the government from time to time through the revision of the pay scale. The occupation profile of the citizens shows that the daily wage earners, self-employed and 'others' had equal respondents of 25.47 percent while 23.58 percent were agriculturists. Aizawl District had an inclination towards 'others' occupation since the majority of the population is in the service sector.

The office of DC in Mizoram had administrators from the services of the Mizoram Civil Service (MCS), Mizoram Secretarial Service (MSS) and the

Mizoram Ministerial Service (MMS). The majority of the administrators with 58.33 percent were directly recruited while 41.67 percent were promoted. 38.89 percent of the administrators had served for 00-10 years in the government.

A majority of the politician respondents belonged to the regional party, the Mizo National Front (MNF) while the Bharatiya Janata Party (BJP) had 2.78 percent respondent which was represented by Champhai District and as many as 52.78 percent had been members of their political party for 00-10 years.

CHAPTER - V

SOCIO-CULTURAL VALUES AND ADMINISTRATIVE CULTURE

Introduction

This chapter explores the basic social life and the values inherent in the Mizo people. It presents the characteristics of the administrative culture in Mizoram through mapping the cultural dimensions of universalism or particularism; ascription or achievement; individualism or communitarianism; and authoritarian or participatory. The Mizo socio-cultural values of *tlawmngaihna* and *hnatlang* and their influence on the administrative culture in Mizoram are also provided.

In this study, administrative culture is considered as a product of not only the cognitive, affective and evaluative orientations of the administrators, politicians and the citizens towards the administrative system at large but also the socio-cultural values prevailing in the society which most often than not influences it

The Mizo are distinct communities having a close-knit communitarian society. The village or the *veng* or locality, in the present urban areas, occupies an important social unit around which the whole life of the Mizo revolves. The Mizo society, like other tribal societies, is dominated by kinship ties and the close-knit communitarian life necessitates the existence of some practical principles of self-help and co-operation to fulfill social obligations and responsibilities. In order to develop their village, the members of the village are expected to contribute their might, participate and render all possible help whenever and wherever required.

An understanding of the social life and values of a community or society is crucial to the study of administrative culture for it determines the behavioural

pattern. For the purpose of the study, family, religious beliefs and practices, and community value system of the Mizo are considered to make the arguments more coherent.

Family

Family is the oldest and most important institution in society. It is the place where an individual starts to learn the social values and norms. It instills in a person the different values, norms and discipline and order existing in the society. The structure of the Mizo society is patriarchal in nature. The family structure is hierarchical with the father as the head of the family and making decisions on important matters. Power continues to be centralized on the father and it is the responsibility of the father to provide for the family. In the earlier Mizo society division of labour amongst the members of the family was based on sex. The men worked in the agricultural land while the women's work was confined to domestic chores. Every member of the family contributed to its resources in different ways to suffice the needs of the family. The lineage was taken from the male side. Both types of the family, joint and nuclear family are prevalent in the Mizo society. The youngest son inherits the property of the father and looks after the parents in old age. The other siblings become independent families when the father deems necessary.

The family, being a part of the social sub-system of society, occupies an important place in the life of a Mizo. The family was the learning centre for the children since there was no formal education. In the family, the members were taught moral and societal values by the elders. The Mizo put a lot of stress on teaching their children to have a great sense of group cooperation for the individual in a Mizo society is always associated with the community at large. The Mizo are

usually passive observant. Rather than get into an argument, they would remain silent. These virtues are taught to them during childhood. Respect for others and not to argue are some of the values taught to the children. At the same time, the individual is taught to be *'tlawmngai'*, and to resist being helped by others, even if he so needs the help. Respect for elders is another value taught in the family. This could be one of the reasons as to the inability of a person to speak up against an elder even if there is a doubt that the elder is treading on rough water.

The patriarchal nature of the Mizo society remains intact in the present-day. The family administration gets reflected in the administrative behaviour of the administrators. The values taught in childhood are being replicated in the administration. This leaves the administrator reluctant to go against the wishes of the community at large. The subordinates rarely disagree with the superior, even if they are not satisfied with the decision made by them, for fear that they will be 'outcast' by their peers and the society at large. The administrators hardly take initiative from their end and the usual practice is to wait for orders from the top.

Religious Beliefs and Practices

Religion affects the way people think and act. It sets the ideals, conduct, relationship, aesthetic and other values cherished by society. Religion has an extremely powerful influence on human affairs and helps provide a basis for developing informed perspectives on issues. Religious beliefs and practices greatly influence the culture of a society. This is not an exception in the Mizo society for religion is the driving force of society. It is what compels the Mizo to act in a particular manner.

In the Mizo society, religion is an important edifice on which rest the entire society. It continues to be an important source of Mizo cultural values and beliefs. The Mizo are religious by nature and are guided by religious beliefs, norms and values in their everyday life. This is more apparent with the advent of Christianity in Mizoram in 1891, when Rev. Williams, a missionary in the Khasi Hills, first set foot on the Lushai Hills with the intention of spreading the message of Jesus Christ. He, however, was not able to carry forth his work due to his death of typhoid in subsequent months that he left the Hills. Nevertheless, Rev. William's effort did not go wasted and his dream was eventually realized in 1894 when the Arthingthon Missionaries Rev J.H. Lorrain and Savidge embarked on the gigantic task of evangelizing the natives of the Lushai Hills. Within a span of *fifty* years, Christianity became the dominant religion and the ideals and teaching of Jesus Christ eventually got embedded in the Mizo life. According to Joy L Pachuau[1], Christianity has such an impact on the life of a Mizo that being a Mizo today amounts to being a Christian. The Church is today a persisting force in the decision making process, be it the family, society or the government.

Community Value System

The Mizo society is a close-knit one with the community occupying a central place in the life of a Mizo. Community is the first group beyond the family to which a Mizo identifies and attach great loyalty. In the social life of the Mizo community, an individual is committed to following socially accepted norms and avoid as far as possible socially undesirable practices. It is the bonds of communal discipline that

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[1] Pachuau, Joy L.K. (2014). *Being Mizo: Identity and belonging in North East India,* New Delhi: Oxford University Press, pp. 146-147

has made the Mizo society a close-knit one. In the pre-British period, communal discipline was achieved and maintained through the *Zawlbuk*, the young men's dormitory. In the *Zawlbuk*, the men learned their expected roles in society.

A Mizo puts the interest of the community above those of the individual for there is no existence without the community. The communitarian Mizo society is best exemplified through sharing equally what one has among the members of the society. This has greatly influenced the socio-cultural, political, economic and religious life of the Mizo. Honour is the highest virtue to which a Mizo aspire for and which is considered more important than wealth. Honour and shame would be attached to how an individual identifies himself to the community to which he belongs. An individual in a Mizo society is honoured because of the services rendered for the welfare of the people. One of the most important virtues of a Mizo is being of service to others. In a Mizo society, an individual is placed higher than the others because of the selfless service rendered for others.

A distinctive feature of the Mizo society through the ages is the existence of *tlawmngaihna* and *hnatlang*. These *two* aspects of the Mizo life were made known to the world when the Mizo came into contact with the British who ventured into their territory and ultimately established supremacy.

Tlawmngaihna

Of the earlier Mizo life which has found an important place in the present social values of the Mizo is *tlamwngaihna.* N.E. Parry, the English Superintendent, identified *tlawmngaihna* with the Lushai's (the name given by the British to the Mizo) code of moral and good forms. Elaborating further, he said that *tlawmngaihna* in the Mizo manifested in times of helping the sick, hospitality to travellers, hunting

expeditions, on a journey, public feast and during calamities as in breakout of fire.[2] In such instances, *tlawmngaihna* is found in a self-sacrificing attitude, willingness to help those in need on a voluntary basis and render social welfare work in a time of distress.

As defined by Lorrain, *tlawmngaihna* is used both as a noun and a verb to denote:

a)   Self-sacrifice, unselfishness, self-denying, preserving, stoical, stouthearted, plucky, brave, firm, independent (refusing help); to be loath to lose one's good reputation, prestige, etc; to be too proud or self-respecting to give in, etc.;

b)   To persevere, to endure patiently, to make light of personal injuries, to dislike making a fuss about anything;

c)   To put one's own inclinations on one side and do a thing which one would rather not do, with the object either of keeping up one's prestige, etc. or of helping or pleasing another, or of not disappointing another, etc.;

d)   To do whatever the occasion demands no matter how distasteful or inconvenient it may be to oneself or to one's own inclinations; to refuse to give in, give way, or be conquered;

e)   To not like to refuse a request; to do a thing because one does not like to refuse, or because one wishes to please others.

f)   To act quickly or show a brave front.[3]

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[2] Parry, N.E. (2009). *A monograph on Lushai customs and ceremonies*, Aizawl: Tribal Research Institute, (Reprinted), pp. 19-21

[3] Lorrain, J.H. (2008). *Dictionary of the Lushai language*, Kolkata: The Asiatic Society, p. 513

Tlawmngaihna is a compelling moral thought found in the expression of self-sacrificing thoughts, behaviour and action. Self-interest is subordinated in the interest of the community at large. *Tlawmngaihna is a system of community obligation which implies public service.*[4]

A person who possesses tlawmngaihna must be courteous, considerate, unselfish, courageous and industrious; he must always be ready to help others even at considerable inconvenience to himself and must try to surpass others, in doing his ordinary daily tasks efficiently.[5] *Tlawmngaihna* could be practiced by the village as a whole in the form of a corporate body or an individual.

J. Malsawma in *Zo-zia*[6] believed that *tlawmngaihna* is a distinguishing feature of the Mizo society which sets the tone for communal living and makes it worthwhile to be a part of the society. Elaborating further, he opined that though there are no chastisements as such for people who are not *tlawmngai,* all Mizo should profess the value of *tlawmngaihna* in their life in every possible manner and thoughts. This selfless act he argued leads to a stable and peaceful society. He further clarified that the degree of *tlawmngaihna* would differ depending on the situation, person or place.

Tlawmngaihna, as suggested by Lawmsanga[7] prohibits a Mizo from being critical. The principle of *tlawmngaihna* professes that a Mizo ought to be in a stage of consistent self-denial. This self-denial quality restricts a Mizo from being critical of others. Rather than being cast as an 'outsider', a Mizo would rather remain silent

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[4] Government of Mizoram (1989), *Mizoram district gazetteers*, Art and Culture Department, Mizoram

[5] Parry, N.E. *op.cit.,* p. 19

[6] Malsawma, J. (2000*). Zo-Zia*, Aizawl: Mizoram Publication Board, p. 101

[7] Lawmsanga. (2010). A crtical study on Christian mission with special reference to Presbyterian church of Mizoram. (Unpublished PhD thesis submitted to University of Birmingham, Department of Theology and Religion), p. 287

and not speak up, even at the cost of his life. It is this very nature that discourages a Mizo from being forthright. It is the principle of *tlawmngaihna* which forbids a Mizo from telling the truth. Lawmsanga opined that the principle of *tlawmngaihna avoids putting out the wrongdoing of others*[8]. Rather than challenging the wrong structures or misdeeds of others, which at times may be those of the superior in the administration, a Mizo or a subordinate would rather not give his opinion for fear of being ostracized from the community. It is such instances that breed corruption, be it in the administration or in the community itself. *Tlawmngaihna* glorifies freedom of the individual but rejects individualism by putting the collective need of the society over and above the individual need.

Dengchhuana's essay, *Mizo Tlawmngaihna (A sir lehlam atanga thlirna)*[9] is a critical appraisal of *Mizo tlawmngaihna* written in the vernacular language. The article state that the seeds of *tlawmngaihna* are embedded in the minds of the Mizo from childhood and manifests in the form of doing good to others. The author while glorifying *tlawmngaihna* asserted that it needs to be looked at from different angles. He argued that the origin of Mizo *tlawmngaihna* has its roots in human being's sense of brazenness pride; the quality or state of mind that reflects in the ability of human's nature to do what others can do; to get accolades for having qualities of bravery, courage and diligence; and the fear that others can do better. The essay remarked that the core idea of *tlawmngaihna* is to exact praise from others and the world on the good deeds performed through bravery, rectitude, endurance,

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[8] *Ibid,* p. 287
[9] Dengchhuana. (2013). Mizo tlawmngaihna (A sir lehlam atanga thlirna). In Laltluangliana Khiante (Ed.), *Ainawn Bu Thar,* Aizawl: Felfim Computer, pp. 43-50

assiduous, tolerance, etc. The author asserted that *tlawmngaihna* lasts only for a short duration, is spontaneous and not constant.

Dengchhuana emphasized that there are people who do not attend office on the pretext that they have to take part in *hnatlang* or different activities of the community, church, etc. He argued that using *tlawmngiahna* as a cover for involving in activities and not attending office on a regular basis should not be considered as *tlawmngaihna.* At the same time, there are those who assert that with the change in time the acts of *tlawmnngaihna* have slowly faded among the general population. While this may hold true to a certain extent, Dengchhuana argued that though some of the acts of *tlawmngaihna* may have become obsolete with new technological developments, yet, *tlawmngaihna* is still very visible in those who are hardworking, courageous and faithful and is optimist that the spirit of *tlawmngaihna* will continue to guide the life of the Mizo for many more years since the value is deeply embedded in the minds of the Mizo.

Though there is much meaning attached to *tlawmngaihna*, for the purpose of the study, *tlawmngaihna* is looked at from the self-sacrificing or self-denial attitude of the Mizo. As a self-sacrificing attitude, a Mizo would go to great lengths to help those in need, even to the extent of putting his life to danger. As a self-denial attitude, a Mizo would rather not voice his opinion or be critical of others for fear of being ostracized from the community.

Hnatlang

The term *hnatlang* is derived from *two* Mizo words, *Hna* and *Tlang*. *Hna* used as a noun relates to work, job, employment or occupation and *Tlang,* used as an

adjective implies all together, unanimously, all, together, nearly all or mostly[10]. Thus, *hnatlang* connotes working together, usually for a common purpose. The practice and spirit of *hnatlang* shaped people's lives long before modern economic, socio-political, and religious norms were established.

One of the most important features of the economic life of the Mizo in the pre-colonial period and which continues till-date is hnatlang or free services rendered by the people to the villages when the need aroused which would depend on the need of the time. According to the demand of work, at least one person from each house came forward for the hnatlang except widows or disabled persons who were exempted by the Chief. Failure to involve resulted in 'Run' (fines) as demanded by the participants.[11]

According to Lorrain, *hnatlang* can be used both as a noun and a verb. *As a noun, it signifies public work or communal labour in which everyone is expected to take part and as a verb, it means to do public work or communal labour.*[12] Hlawndo defines *hnatlang* in *four* different ways:

a)   Working together in any type of social work at a particular time and place, in which at least one male adult from each of the concerned village or area is supposed to attend;

b)   Doing something together as a particular group of people for the benefit and development of any individual, family, friends, or society as a whole;

c)   Sharing the work as a group;

[10] Lorrain J.H., (2008). *op.cit.,* pp 167 and 511
[11] Sangkima (1992). *Mizos: Society and social change,* Guwahti, United Publishers, p. 49
[12] *Ibid,* p. 171

d)   Voluntary work for social, economic, political and religious development.[13]

Hlawndo[14] argued that the mission of *hnatlang* is to enable all Mizo to develop their potential, enhance their lives and avoid all dysfunctions through respect for the values of equality, human rights and dignity of all Mizo. He further classified the different types of *hnatlang,* each contributing to the socio-cultural, economic, political and religious life of the Mizo.

a)   The Social Hnatlang manifest in the construction of 'Zawlbuak', the boys dormitory, 'Tuikhur hiah' or digging a waterhole, 'Hmeithia in sak' or constructing a widow's house, 'chhiatni or hnatlang' in time of tragedy which includes 'zualkova tlan' or delivering a message, 'thlan ' or digging a grave, 'miruang zawn' or carrying a death body, 'mi bo zawn' or searching for a missing person, 'kang thelh' or fire fighting;

b)   The Economic Hnatlang in the form of 'lo-neih' or jhum cultivation ' pim ' or constructing a blacksmith's shop, 'sanghal rual zim' or hunting a herd of wild pig;

c)   The Administrative or Political Hnatlang engaged in 'Lal in sak hnatlang' or constructing the Chief's house, 'kuli' or forced labour, 'raldai theu' or erecting an enemy fence,

d)   The Religious Hnatlang evident in 'hri-dai theu hnatlang' or erecting a disease fence.

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[13] Hlawndo, Zaichhawna (2011). *A study of the cultural factors in the foreign missions thinking of the Mizoram Presbyterian Church.* (Unpublished PhD thesis submitted to University of Birmingham, Department of Theology and Religion), p. 41
[14] Hlawndo, *op. cit.*, p.47

Hnatlang implies the spirit of cooperation and the joy of working together in a community in different circumstances. It enhances the selflessness attitude and community orientation of the Mizo. *Hnatlang* promoted social change, enabled solutions in Mizo's social relations and enhanced the well being of the Mizo. The traditional Mizo society was self-governing and self-sufficient not so much because it was economically stable or developed but the practice of *hnatlang* enabled the people to live in a relatively poverty-free world. The communitarian Mizo society upheld *hnatlang* for the common good of the people and all members of the society are expected to participate in it, save for the disabled, widows and those exempted by the Chief. Failure on the part of the members to take part in *hnatlang* usually resulted in *'Run',* whereby they had to pay a certain fine. Even though failure to take part in *hnatlang* resulted in *'Run'*, the Mizo people are more concerned with the voluntary, community work and helping those in need rather than being *'Run'*. In the traditional Mizo society the value of work was assessed in terms of the individual's performance in *hnatlang* and not so much in the merit or capabilities. The work culture in the pre-colonial days was marked by co-operation.

In the post-independence and present-day Mizoram, the democratically elected Village Councils (VCs) in all villages and *'veng'* or localities had been entrusted with powers to regulate *hnatlang* within their area of jurisdiction. This had been possible with the abolition of the institution of the Chief through the Lushai Hills District (Acquisition of Chiefs' Rights) Act 1954 and the democratization of village administration through the Lushail Hills District (Village Councils) Act in December 1953. Subsequently, the VCs have been empowered to enforce *hnatlang* in the interest of the villagers on any person, irrespective of religion, race, sex, caste

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or class, the same of which also extends to the government servants. Failure to comply with the order of the *hnatlang* resulted in *'Run'* or payment of fines in kind or cash as may be decided by the VCs. The VCs have also been given the power to exempt people of above 60 years of age, below 15 years and the disabled from such services.

Besides the VCs, civil society organizations, institutions, groups, etc also call *hnatlang* as and when the need arises. However, in such instances, the authority usually does not *'Run'* or impose fines when people fail to comply because they do not have the power to impose sanctions unlike the VCs and the participants perform the activities on a voluntary basis.

Of late *hnatlang* has also been tested in the social life of the Mizo. With the change in time, the Mizo socio-cultural value of *hnatlang* has also undergone a change. The pace of development has left the Mizo with very little time to engage in *hnatlang* which requires a great deal of extra time. At the same time, people are opting to be *'Run'* rather than involve themselves in *hnatlang*. There are also some administrators, who on the pretext of going for *hnatlang* involve themselves in other activities, thus, affecting their work.

Administrative Culture in Mizoram

Administrative culture is an important key to understand the multifarious and complex tasks of the administrators. It also helps in providing a picture of the intricate functioning of the administrative system of a nation. Public administration plays an important and crucial role in nation building, socio-economic development, policy formulation, policy implementation and continues to act as catalytic agents of change. This is more evident in the developing countries that have emerged in the

post-second world war period. The tempo of changes in these countries depends to a large extent on the historical legacies, the socio-economic and political milieu as well as the social bases, capabilities, values and outlook of the administrators. At the same time, public administration in any country generally involves three actors viz., the administrators, the politicians and the people. Administrative culture is concerned with the way these actors think, act and interact with each other and to the various facets of their administrative system. It is a complex phenomenon that deals with values, orientations, beliefs, and perceptions, etc. of the *three* actors with the object being the administrator's action and behaviour.

Any attempt at studying the socio-cultural values of an administrative system needs an understanding of the cultural dimension in which it operates. Accordingly, the issues of **universalism or particularism**, ascription or achievement, individualism or communitarianism and **participation or authoritarian** were considered to provide an understanding of the behaviour and attitudes of the administrators in Mizoram and their relationship with the politicians and citizens.

The Tables and Figures in the following present the responses to the various cultural dimensions. The Tables present the overall responses to the different questions and statements. The *first* Figure represents the distribution of responses from among the total number of respondents in a particular district and the *second* Figure represents the percentage of responses from among the total respondents of a particular class/actor in the district.

Universalism or Particularism

Trompennars and Hampden-Turner[15] argue that the universalistic culture places a high value on laws, rules and norms while the particularistic culture hinges on informal links and personal connections as an exception. In a universalistic administrative culture, decisions are made through universal application of existing rules; regulations and norms of the administrative system and are implemented accordingly. In the particularistic administrative culture, nepotism, favouritism, family connections and other personal linkages are the influential factors in decision making.

To gauge whether the administrative culture in Mizoram is universalistic or particularistic statements on *Rules and regulations should be strictly adhered to* and *Rules and regulations are often changed to accommodate someone else* was put forth to the respondents. The following Tables and Figures reveal the extent the administrative culture is guided by values of universalism or particularism.

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[15] Trompenaars, Fons and Hampden-Turner, Charles. (1993), *Riding the cultural waves: Understanding cultural diversity in business,* London: Nicholas Brealey Publishing Ltd.

Table 5.1

Rules and Regulations Should be Strictly Adhered to.

Districts	Respondents	Always	%	Sometimes	%	Never	%	Total	%
Aizawl	Administrators	8	80	2	20	0	0	10	100
	Politicians	8	80	2	20	0	0	10	100
	Citizens	24	80	5	16.67	1	3.33	30	100
	Total	**40**	**80**	**9**	**18**	**1**	**2**	**50**	**100**
Lunglei	Administrators	6	85.71	1	14.29	0	0	7	100
	Politicians	5	100	0	0	0	0	5	100
	Citizens	15	75	5	25	0	0	20	100
	Total	**26**	**81.25**	**6**	**18.75**	**0**	**0**	**32**	**100**
Champhai	Administrators	7	100	0	0	0	0	7	100
	Politicians	5	71.43	2	28.57	0	0	7	100
	Citizens	15	93.75	1	6.25	0	0	16	100
	Total	**27**	**90**	**3**	**100**	**0**	**0**	**30**	**100**
Kolasib	Administrators	3	60	2	40	0	0	5	100
	Politicians	4	80	1	20	0	0	5	100
	Citizens	12	60	8	40	0	0	20	100
	Total	**19**	**63.33**	**11**	**36.67**	**0**	**0**	**30**	**100**
Lawngtlai	Administrators	6	85.71	1	14.29	0	0	7	100
	Politicians	5	71.43	2	28.57	0	0	7	100
	Citizens	17	85	3	15	0	0	20	100
	Total	**28**	**82.35**	**6**	**17.65**	**0**	**0**	**34**	**100**
	Grand Total	**140**	**79.55**	**35**	**19.89**	**1**	**0.57**	**176**	**100**

Source: Fieldwork

Table 5.1 presents the responses with regard to adherence to rules and regulations. There was an overwhelming majority with 79.55 percent in respect of strictly following the rules and regulations in the office administration. While 19.89 percent responded with *sometimes,* there was a single response with 0.57 percent in Aizawl District who disagreed and gave a *never* response. Champhai District had the twin distinction of having the highest response of *always* with 90 percent as well as a cent percent *sometimes* response. The lowest *always* response was found in Kolasib District with 63.33 percent.

Fig. 5.1 Rules and Regulations Should be Strictly Adhered to-Districts
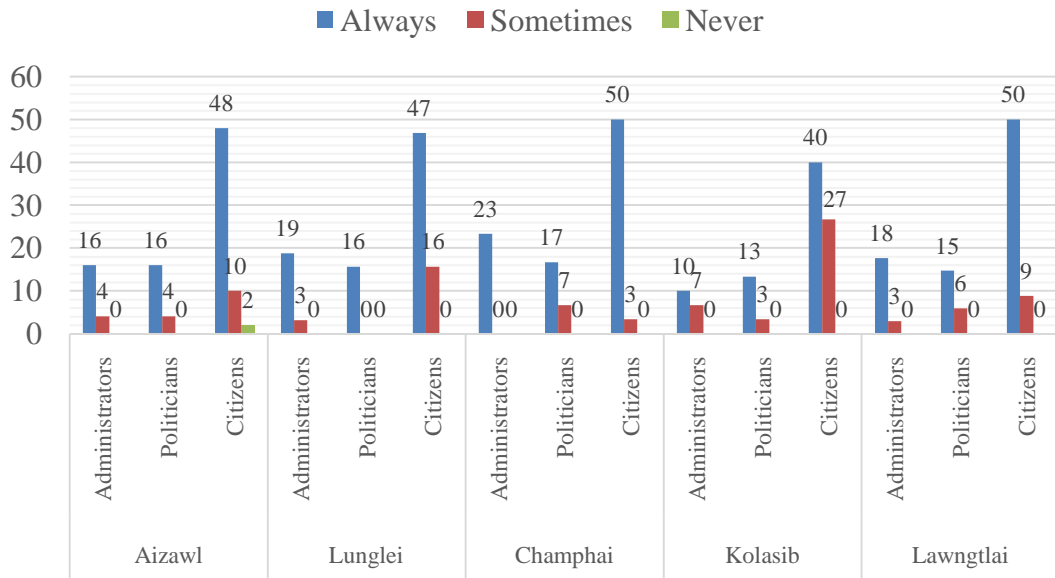
Source: Fieldwork

Figure 5.1 shows the responses to the statement on a district basis. The *agree* response had more response than the others. A majority of the districts agreed that rules and regulations should be strictly followed to a certain extent as indicated by the predominance of the *always* response. Champhai and Lawngtlai Districts with the citizens' *always* response of 50 percent had the highest response. Aizawl District had a solitary *never* respond to the statement. The response also had the least respondents with 2 percent which the citizens in the said district subscribed to. The *sometimes* response was most pronounced in Kolasib District with 27 percent of the citizens' response.

Fig. 5.2 Rules and Regulations Should be Strictly Adhered to-Respondents
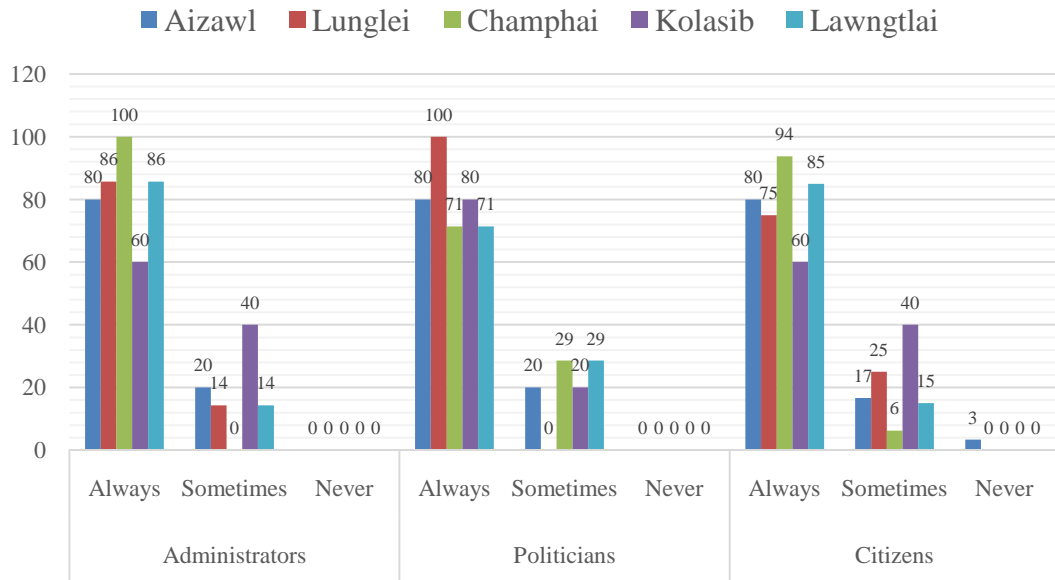
Source: Fieldwork

Figure 5.2 shows the response of the different respondents to the statement. The respondents had given an overwhelming *always* response as indicated by the Figure. The administrators in Champhai District and the politicians in Lunglei District had a cent percent *always* response and the citizens in Aizawl District with 3 percent *never* response had the least respondents. The administrators and politicians in Kolasib District had an equal response of 40 percent each for *sometimes*.

Table 5.2

Rules and Regulations are Often Changed to Accommodate Someone Else.

Districts	Respondents	Always	%	Sometimes	%	Never	%	Total	%
Aizawl	Administrators	1	10	3	30	6	60	10	100
	Politicians	4	40	6	60	0	0	10	100
	Citizens	2	26.67	18	60	10	33.33	30	100
	Total	**7**	**14**	**27**	**54**	**16**	**32**	**50**	**100**
Lunglei	Administrators	2	28.57	5	71.43	0	0	7	100
	Politicians	3	60	2	40	0	0	5	100
	Citizens	12	60	6	30	2	10	20	100
	Total	**17**	**53.13**	**13**	**40.63**	**2**	**6.25**	**32**	**100**
Champhai	Administrators	5	71.43	2	28.57	0	0	7	100
	Politicians	2	28.57	4	57.14	1	14.29	7	100
	Citizens	6	37.50	5	31.25	5	31.25	16	100
	Total	**13**	**43.33**	**11**	**36.67**	**6**	**20**	**30**	**100**
Kolasib	Administrators	0	0	1	20	4	80	5	100
	Politicians	0	0	4	80	1	20	5	100
	Citizens	6	30	11	55	3	15	20	100
	Total	**6**	**20**	**16**	**53.33**	**8**	**26.67**	**30**	**100**
Lawngtlai	Administrators	0	0	1	14.29	6	85.71	7	100
	Politicians	1	14.29	5	71.43	1	14.29	7	100
	Citizens	2	10	18	90	0	0	20	100
	Total	**3**	**8.83**	**24**	**70.59**	**7**	**20.59**	**34**	**100**
	Grand Total	**46**	**26.17**	**91**	**51.70**	**39**	**22.16**	**176**	**100**

Source: Fieldwork

Table 5.2 presents the overall response to the statement; Rules *and regulations are often changed to accommodate someone else.* The majority of the respondents were undecided with the statement and gave *sometimes* response. As many as 26.17 percent responded with *always* and 51.70 percent with *sometimes* while 22.16 percent responded with *never.* Lawngtlai District had the maximum *sometimes* respondents with 70.59 percent while Lunglei District with 6.25 percent *never* response had the least response.

Fig. 5.3 Rules and Regulations are Often Changed to Accommodate Someone Else- District
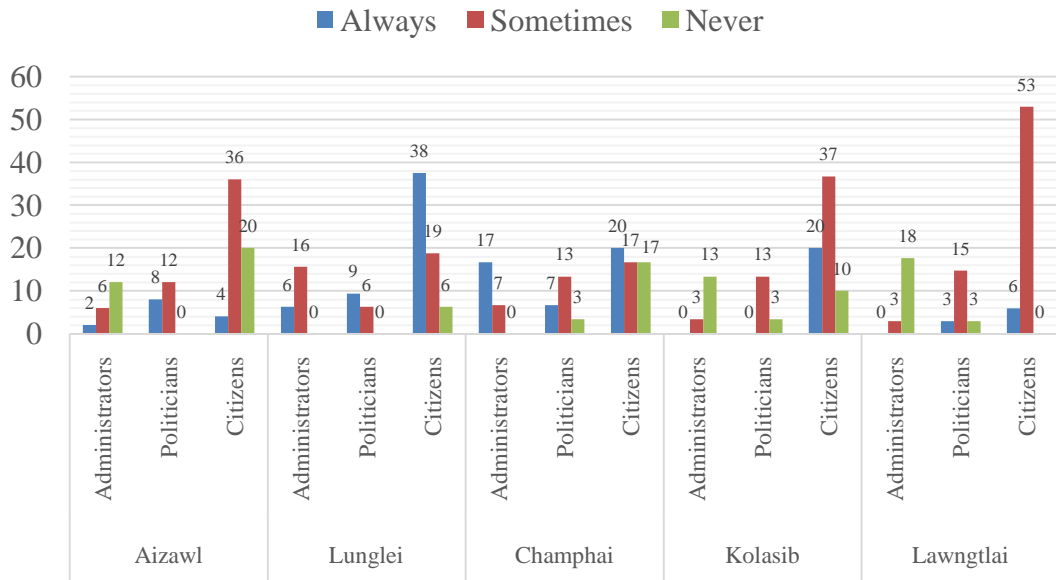
Source: Fieldwork

Figure 5.3 illustrates the responses to the statement on a district basis. Aizawl, Kolasib and Lawngtlai Districts showed a dominance of *sometimes* response. Lawngtlai District with the citizens' *sometimes* response of 53 percent had the highest response while Aizawl District with the administrators' *always* response of 2 percent had the lowest response. Lunglei District showed preference for *always* response with 38 percent which also happened to be the highest response to the option.

**Fig. 5.4 Rules and Regulations are Often Changed to
Accommodate Someone Else- Respondents**
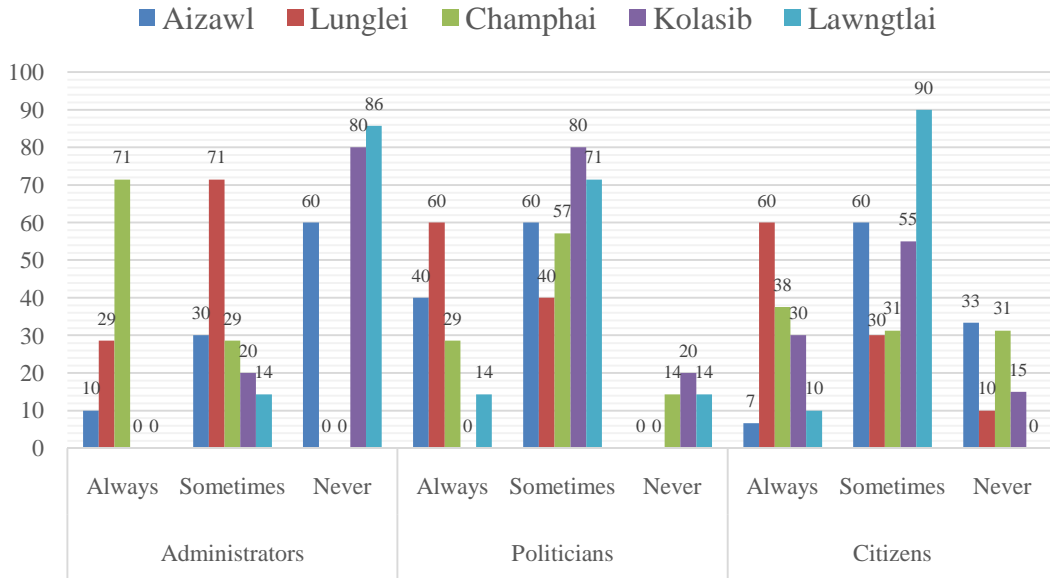
Source: Fieldwork

Figure 5.4 shows the responses of the *three* sets of respondents to the statement. The administrators had more respondents for *never* response while the politicians and the citizens agreed to part with *sometimes* response. The citizens' *sometimes* response of 90 percent in Lawngtlai District was the highest response while the citizens' *always* response in Aizawl District had the least response of 7 percent. The administrators in Lawngtlai District had the maximum response of 86 percent with *never* response while the politicians in Kolasib District had the maximum *sometimes* response with 80 percent.

The Tables and Figures indicate that a majority of the respondents agreed that rules and regulations should be strictly adhered to while they were in doubt with the second statement and hence provided a majority of *sometimes* response. The administrative culture in Mizoram revealed a mix of a universalistic and paternalistic feature.

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Ascribe or Achievement

This particular dimension of culture explains the manner in which status is accorded in the society and in the functioning of the administration. Ascribed status is 'given' while achievement status is based on 'accomplishment'. Age, gender, colour, education, authority, family, class, caste etc are decisive factors in ascribed oriented culture. Power and resources are important criteria of an ascribed culture. Capabilities, achievement and performance are valuable in an achievement-oriented culture. If the administrative system is dominated by ascribed culture, power and status are more significant than capability and performance as prevalent in achievement culture.

To determine whether the administrative culture in Mizoram is guided by ascribe or achievement values statements on, *I judge people on who they are* which is based on ascribe value and *I judge people on what they are* which is related to achievement values, had been enquired from the respondents. Their responses are presented in the following Tables and Figures.

Table 5.3

I Judge People on Who They are.

Districts	Respondents	Always	%	Sometimes	%	Never	%	Total	%
Aizawl	Administrators	4	40	3	30	3	30	10	100
	Politicians	8	80	2	20	0	0	10	100
	Citizens	21	70	5	16.67	4	13.33	30	100
	Total	**33**	**66**	**10**	**20**	**7**	**14**	**50**	**100**
Lunglei	Administrators	3	42.86	0	0	4	57.14	7	100
	Politicians	4	80	1	20	0	0	5	100
	Citizens	16	80	3	15	1	5	20	100
	Total	**23**	**71.88**	**4**	**12.5**	**5**	**15.63**	**32**	**100**
Champhai	Administrators	3	42.86	1	0	3	42.86	7	100
	Politicians	7	100	0	0	0	0	7	100
	Citizens	11	68.75	5	31.25	0	0	16	100
	Total	**21**	**70**	**6**	**20**	**3**	**10**	**30**	**100**
Kolasib	Administrators	1	20	1	20	3	60	5	100
	Politicians	3	60	1	20	1	20	5	100
	Citizens	13	60	6	30	1	10	20	100
	Total	**17**	**56.67**	**8**	**26.67**	**5**	**16.67**	**30**	**100**
Lawngtlai	Administrators	3	42.86	0	0	4	57.14	7	100
	Politicians	6	85.71	1	14.29	0	0	7	100
	Citizens	18	90	2	10	0	0	20	100
	Total	**27**	**79.41**	**3**	**8.82**	**4**	**11.76**	**34**	**100**
	Grand Total	**121**	**68.75**	**31**	**17.61**	**24**	**13.64**	**176**	**100**

Source: Fieldwork

Table 5.3 presents the overall responses of *I judge people on who they are.*
The *always* response had 68.75 percent, the *sometimes* response 17.61 percent while
the *never* response had 13.64 percent. Lawngtlai District had the highest response of
79.41 percent with *always* and the lowest response of 8.82 percent with *sometimes*
response.

Fig. 5.5 I Judge People on Who They are- Districts
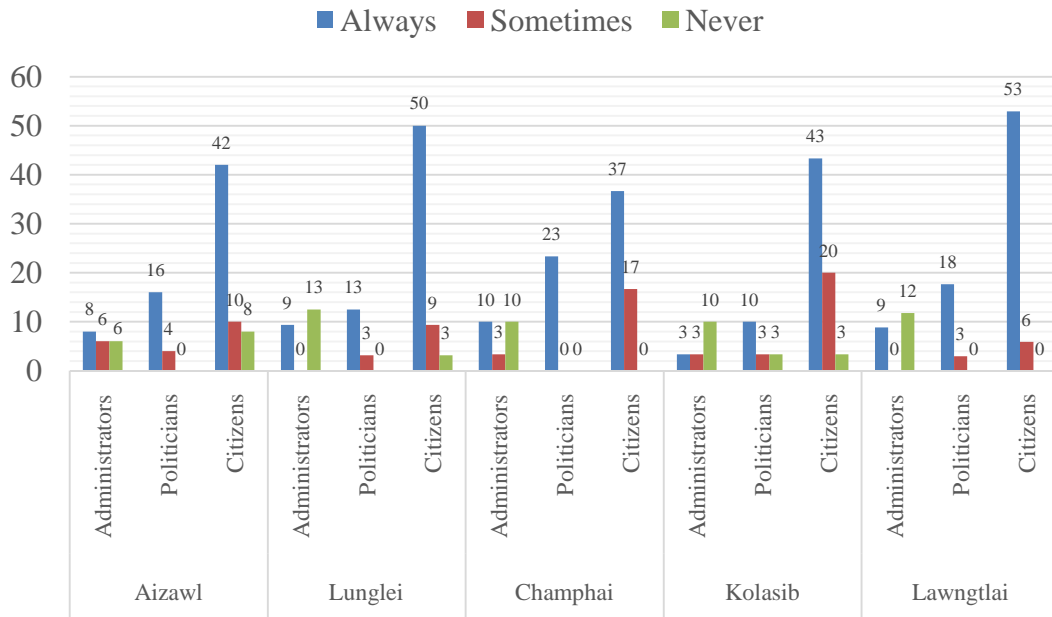
Source: Fieldwork

Figure 5.5 shows the responses to the statement on a district basis. All the districts showed preference to *agree* response and atate that to a great extent they judged people on the basis of who they are. Lawngtlai District had a majority response to the statement with the citizens' 53 percent of *always* response. The least response to the statement was 3 percent. Lunglei District with the politicians' *sometimes* response, Champhai District with the administrators' *sometimes* response, Kolasib District with the administrators' *always* and *sometimes* response, the politicians' *sometimes* and *never* response and the citizens' *never* response and Lawngtlai District with the politicians' *sometimes* response all accounted for the least response to the statement of 3 percent.

Fig. 5.6 I Judge People on Who They are- Respondents
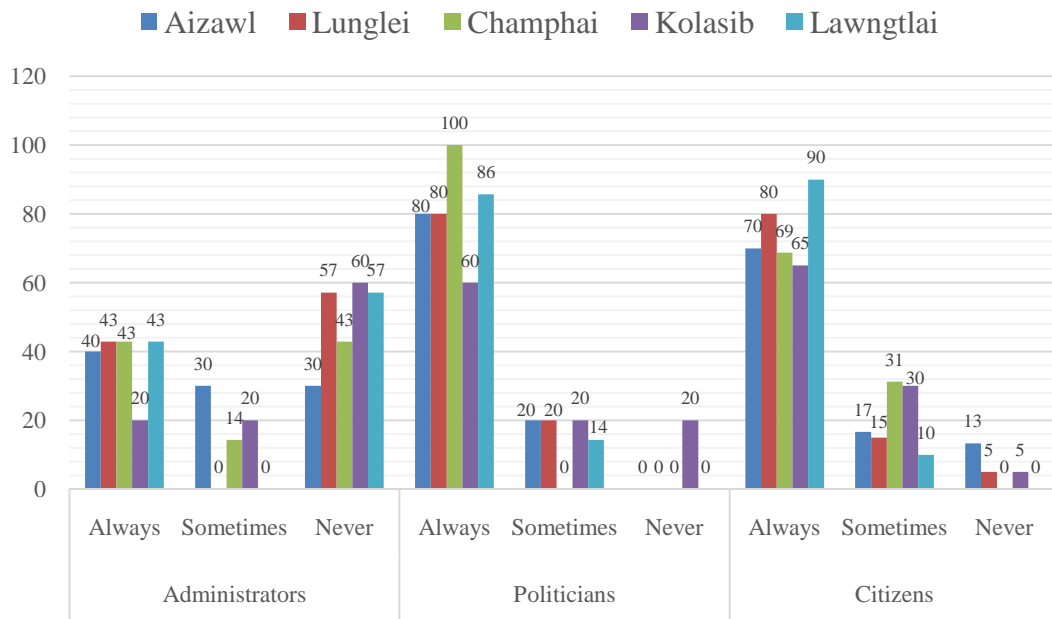
Source: Fieldwork

Figure 5.6 shows the responses to the statement by different respondents. The administrators showed preference for *never* response while the *always* response was more pronounced in the politician and citizen respondents. The politicians had a cent percent *always* response in Champhai District while the citizens in Lunglei and Kolasib Districts with 5 percent *never* response had the least responses. The administrators' in Kolasib District had a high *never* response of 60 percent to the statement.

Table 5.4

I Judge People on What They are

Districts	Respondents	Always	%	Sometimes	%	Never	%	Total	%
Aizawl	Administrators	1	10	5	50	4	40	10	100
	Politicians	0	0	2	20	8	80	10	100
	Citizens	2	6.67	12	40	16	53.33	30	100
	Total	**3**	**6**	**19**	**38**	**28**	**56**	**50**	**100**
Lunglei	Administrators	0	0	7	100	0	0	7	100
	Politicians	0	0	4	80	1	20	5	100
	Citizens	6	30	10	50	4	20	20	100
	Total	**6**	**18.75**	**21**	**65.62**	**5**	**15.63**	**32**	**100**
Champhai	Administrators	1	14.29	5	71.43	1	14.29	7	100
	Politicians	2	28.57	2	28.57	3	42.86	7	100
	Citizens	0	0	7	43.75	9	56.25	16	100
	Total	**3**	**10**	**14**	**46.67**	**13**	**43.33**	**30**	**100**
Kolasib	Administrators	1	20	1	20	3	60	5	100
	Politicians	1	20	1	20	3	60	5	100
	Citizens	3	15	13	65	4	20	20	100
	Total	**5**	**16.67**	**15**	**50**	**10**	**33.33**	**30**	**100**
Lawngtlai	Administrators	0	0	5	71.43	2	28.57	7	100
	Politicians	0	0	1	14.29	6	85.71	7	100
	Citizens	4	20	6	30	10	50	20	100
	Total	**4**	**11.76**	**12**	**35.29**	**18**	**52.94**	**34**	**100**
	Grand Total	**21**	**11.93**	**81**	**46.02**	**74**	**42.05**	**176**	**100**

Source: Fieldwork

Table 5.4 shows the overall responses of *I judge people on what they are* with 46.02 percent in favour of *sometimes*, 42.05 percent with *never* and 11.93 percent with *always*. The respondents were undecided with the statement and had therefore given more *sometimes* response. Lunglei District had the maximum response in *sometimes* and *always* with 65.62 percent and 18.75 percent respectively and the least in *never* with 15.63 percent. Aizawl District had the least response of 6 percent with *always* response.

Fig. 5.7 I Judge People on What They are- Districts

■ Always   ■ Sometimes   ■ Never
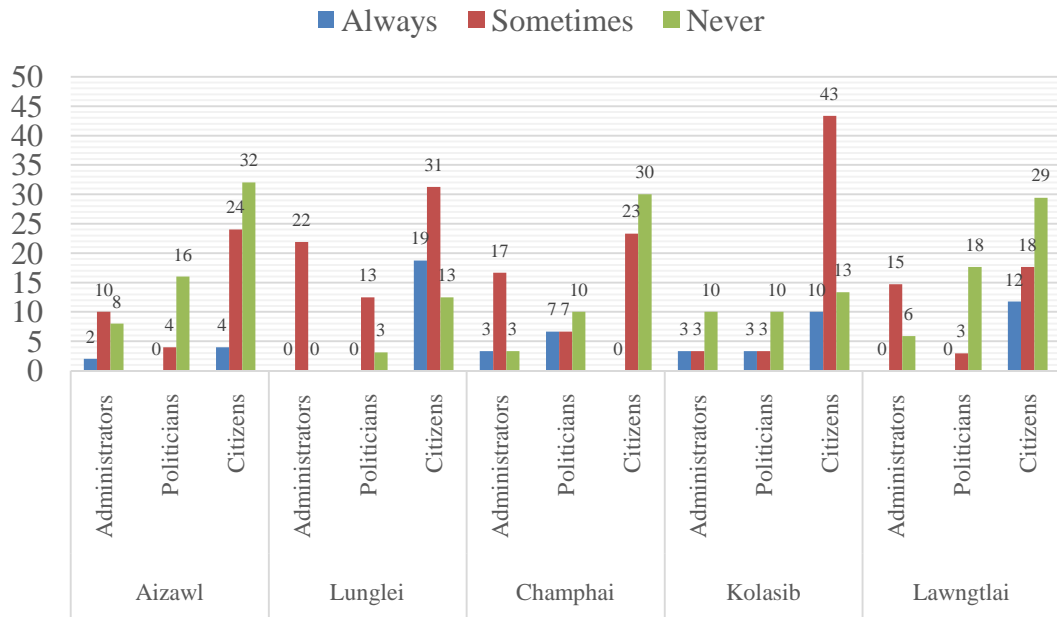
Source: Fieldwork

Figure 5.7 illustrates the responses to the statement on a district basis. Kolasib District with the citizens' *sometimes* response of 43 percent had the maximum respondents while Aizawl District with the administrators' *always* response of 2 percent had the least respondents. At the same time, the citizens' *never* response of 32 percent was more pronounced in Aizawl District. Aizawl, Champhai and Lawngtlai Districts had more *never* responses which reflected that the administrative culture was oriented towards ascribed value while Lunglei and Kolasib Districts had more *sometimes* response.

Fig. 5.8 I Judge People on What They are- Respondents
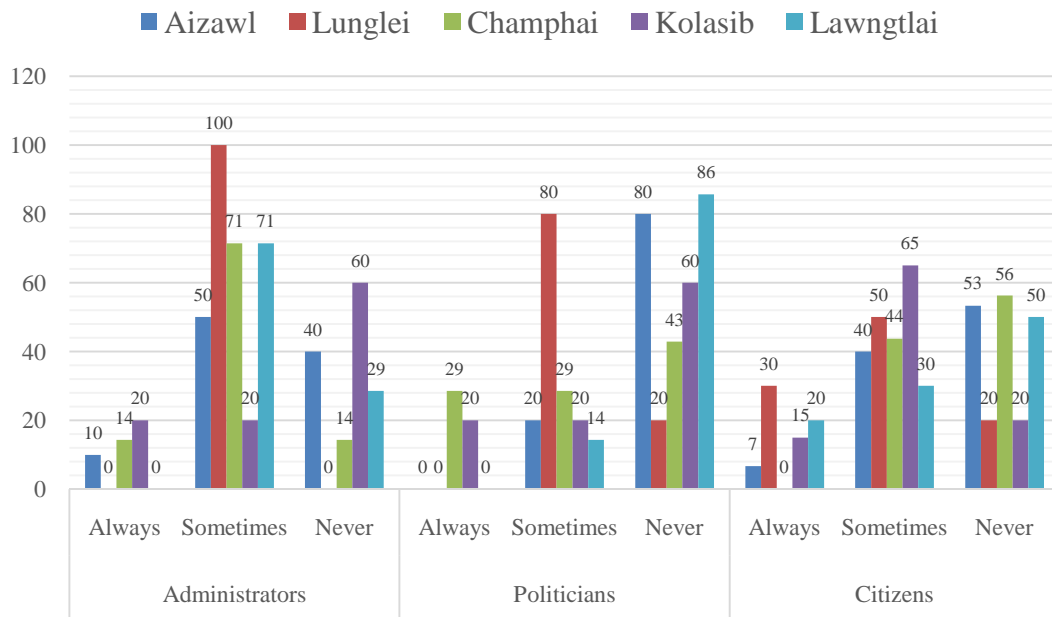
Source: Fieldwork

Figure 5.8 shows the responses to the statement by the different respondents. The *always* response was the least favoured among the respondents. The administrators in Lunglei District had a cent percent *sometimes* response and the citizens in Aizawl District with 7 percent *always* response had the least respondents. The politicians in Lawngtlai District had 86 percent *never* response and 14 percent *sometimes* response.

The Tables and Figures indicate that majority of the respondents agreed that they judge a person on who they are rather than what they are. It suggests that the administrative culture in Mizoram is oriented more towards the ascribed culture where status is accorded on ascribed values of birth, gender, age, etc. rather than the achievements and accomplishments of a person.

Individualism or Communitarianism

In individualism, people regard themselves as individuals whereas in communitarianism as part of a group. In an individualistic society, decisions are usually taken without considering or being unduly guided by the societal norms. It relates to how individuals perceive themselves as separate from others and the influence of societal culture and the freedom from the pressure of society to conform to a certain behaviour. Communitarianism focuses on human relations in society. It emphasizes flexibility with the goal of maintenance of loyalty to the community in exchange for which the community gives protection.

A statement on *Everyone is given the same treatment in the office* and a question on *Are you able to influence decision?* were posed to the respondents. The latter question was selected to assess the degree of influence the respondents had on the process of decision making and whether the action is oriented to self-interest and individual goals or to group interests and goals. Their responses are presented in the following Table and Figures.

Table 5.5

Everyone is Given the Same Treatment in the Office

Districts	Respondents	Always	%	Sometimes	%	Never	%	Total	%
Aizawl	Administrators	5	50	2	20	3	30	10	100
	Politicians	2	20	4	40	4	40	10	100
	Citizens	11	36.67	5	16.67	14	46.67	30	100
	Total	**18**	**36**	**11**	**22**	**21**	**42**	**50**	**100**
Lunglei	Administrators	1	14.29	6	85.71	0	0	7	100
	Politicians	2	40	3	60	0	0	5	100
	Citizens	6	30	14	70	0	0	20	100
	Total	**9**	**28.13**	**23**	**71.88**	**0**	**0**	**32**	**100**
Champhai	Administrators	3	42.86	1	14.29	3	42.86	7	100
	Politicians	1	20	1	20	5	60	7	100
	Citizens	9	56.25	2	12.50	5	31.25	16	100
	Total	**13**	**43.33**	**4**	**13.33**	**13**	**43.33**	**30**	**100**
Kolasib	Administrators	3	60	1	20	1	20	5	100
	Politicians	0	0	3	60	2	40	5	100
	Citizens	8	40	7	35	5	15	20	100
	Total	**11**	**36.67**	**11**	**36.67**	**8**	**26.67**	**30**	**100**
Lawngtlai	Administrators	4	57.14	3	42.86	0	0	7	100
	Politicians	2	28.57	4	57.14	1	14.29	7	100
	Citizens	8	40	8	40	4	20	20	100
	Total	**14**	**41.18**	**15**	**44.12**	**5**	**14.71**	**34**	**100**
	Grand Total	**65**	**36.93**	**64**	**36.36**	**47**	**26.70**	**176**	**100**

Source: Fieldwork

Table 5.5 indicates the responses of *Everyone is given the same treatment in the office.* The respondents agreed to the statement with a very small edge. The *always* response had the maximum response of 36.93 percent, the *sometimes* response had 36.36 percent and the *never* response had the least with 26.70 percent. Champhai District had the maximum *always* response with 43.33 percent and *never* response with 43.33 percent along with the minimum *sometimes* response of 13.33 percent.

Fig. 5. 9 Everyone is Given the Same Treatment in the Office-Districts

■ Always ■ Sometimes ■ Never
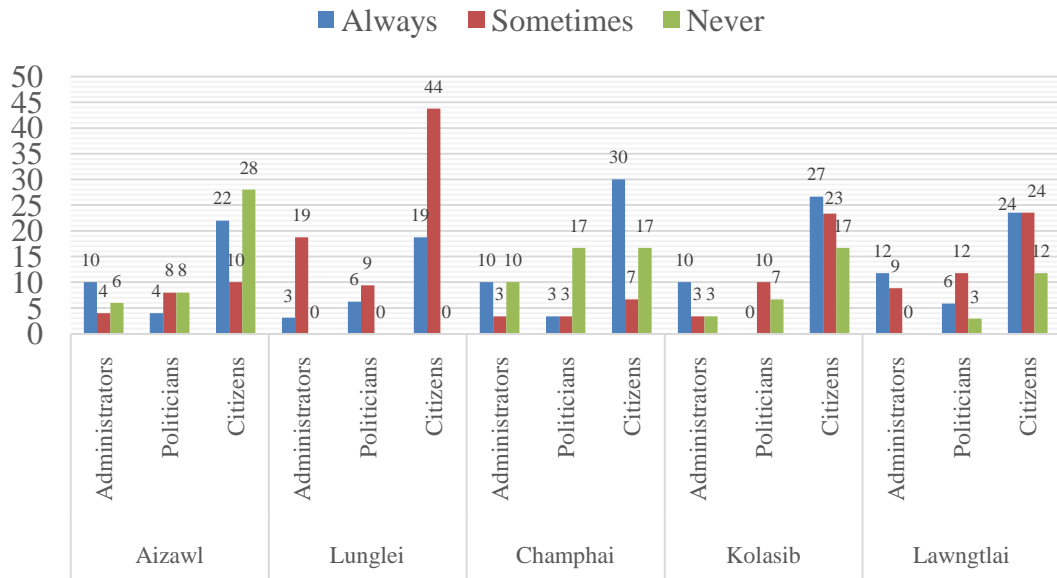
Source: FieldWork

Figure 5.9 shows the responses to the statement on a district basis and the responses were varied. In Aizawl District, the *never* response was more pronounced among the citizens with a 28 percent response. Champhai and Kolasib Districts had predominance of *always* response with 30 percent and 27 percent respectively among the citizens. Lunglei District with the citizens' *sometimes* response of 44 percent had the maximum response. Lunglei, Champhai, Kolasib and Lawngtlai Districts all had the lowest response with 3 percent each in the various given options. Lunglei District with the administrators' *always* response, Champhai District with the administrators' *sometimes* response, the politicians' *always* and *sometimes* response, Kolasib District with the administrators' *sometimes* and *never* response and Lawngtlai District with the politicians' *never* response all accounted for the least 3 percent response to the statement.

Fig. 5.10 Everyone is Given the Same Treatment in the Office-Respondents
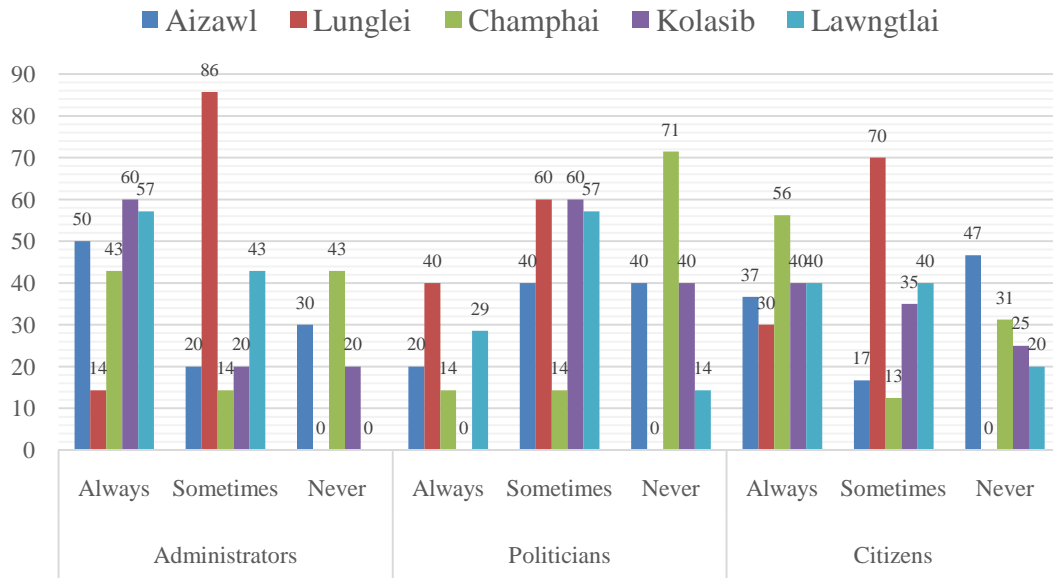
Source: Fieldwork

Figure 5.10 illustrates the responses of the different respondents to the statement. While the administrators and citizens were partial towards *sometimes* response the politicians had leaning towards *never* response. The administrators in Lunglei District with *always* response had the maximum respondents of 86 percent while the citizens in Champhai District with 13 percent *sometimes* response had the least.

The Table and Figures indicate that equal and considerate treatment was given to all in the delivery of service as far as possible. However, the difference between *always* and *sometimes* response was very slim which calls for introspection.

Table 5.6

Are You Able to Influence Decision?

Districts	Respondents	Always	%	Sometimes	%	Never	%	Total	%
Aizawl	Administrators	6	60	3	30	1	10	10	100
	Politicians	4	40	4	40	2	20	10	100
	Citizens	3	10	9	30	18	60	30	100
	Total	**13**	**26**	**16**	**32**	**21**	**42**	**50**	**100**
Lunglei	Administrators	6	85.71	1	14.29	0	0	7	100
	Politicians	1	20	3	60	1	20	5	100
	Citizens	8	40	9	45	3	15	20	100
	Total	**15**	**46.88**	**13**	**40.63**	**4**	**12.50**	**32**	**100**
Champhai	Administrators	3	42.86	4	57.14	0	0	7	100
	Politicians	6	85.71	1	14.29	0	0	7	100
	Citizens	0	0	7	43.75	9	56.25	16	100
	Total	**9**	**30**	**12**	**40**	**9**	**30**	**30**	**100**
Kolasib	Administrators	1	20	3	60	1	20	5	100
	Politicians	2	40	2	40	1	20	5	100
	Citizens	3	15	13	65	4	20	20	100
	Total	**6**	**20**	**18**	**60**	**6**	**20**	**30**	**100**
Lawngtlai	Administrators	1	14.29	3	42.86	3	42.86	7	100
	Politicians	5	71.43	2	28.57	0	0	7	100
	Citizens	3	15	6	30	11	55	20	100
	Total	**9**	**26.47**	**11**	**32.35**	**14**	**41.18**	**34**	**100**
	Grand Total	**52**	**29.55**	**70**	**39.77**	**54**	**30.68**	**176**	**100**

Source: Fieldwork

Table 5.6 shows that the respondents had an inclination towards *sometimes*

response with 39.77 percent and the responses in Kolasib District were dominant

with 60 percent over Lawngtlai District which had a minimal response of 32.35 percent. There were 31 percent respondents who did not agree to the statement and gave *never* response while 29 percent of the respondents agreed with the statement and gave *always* response.

Fig. 5.11 Are You Able to Influence Decision?- Districts
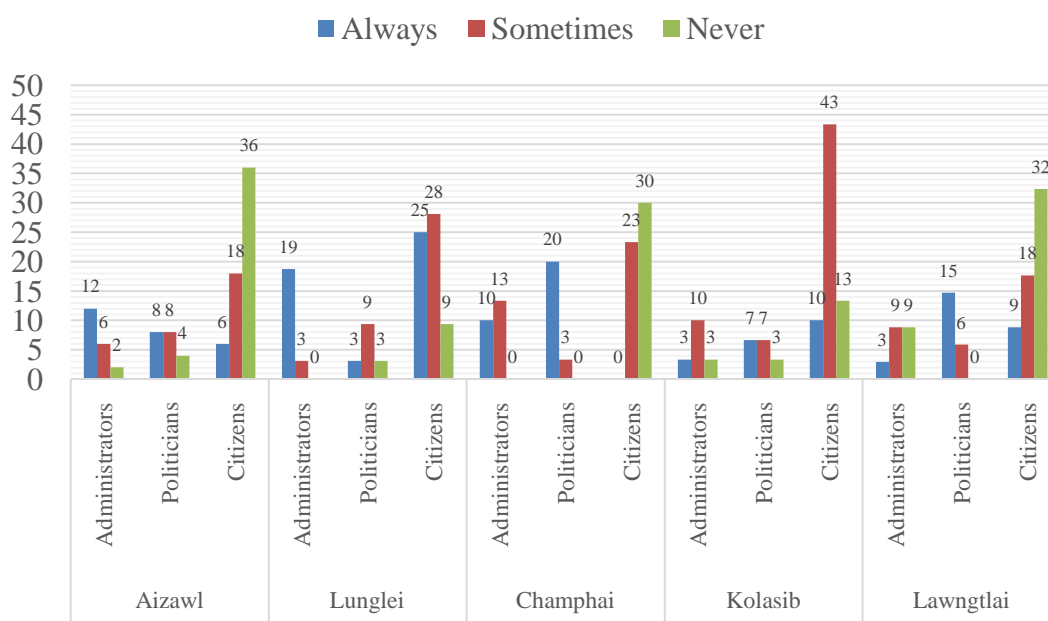
Figure 5.11 shows the responses to the statement on a district basis. Aizawl, Champhai and Lawngtlai Districts had a preference for *never* response while Lunglei and Kolasib Districts leaned towards *sometimes* response. Kolasib District with 43 percent of the citizens' *sometimes* response accounted for the maximum respondents. Aizawl District with 2 percent *never* response of the administrators recorded the least respondents.

Fig. 5.12 Are you Able to Influence Decision- Respondents

■ Aizawl   ■ Lunglei   ■ Champhai   ■ Kolasib   ■ Lawngtlai
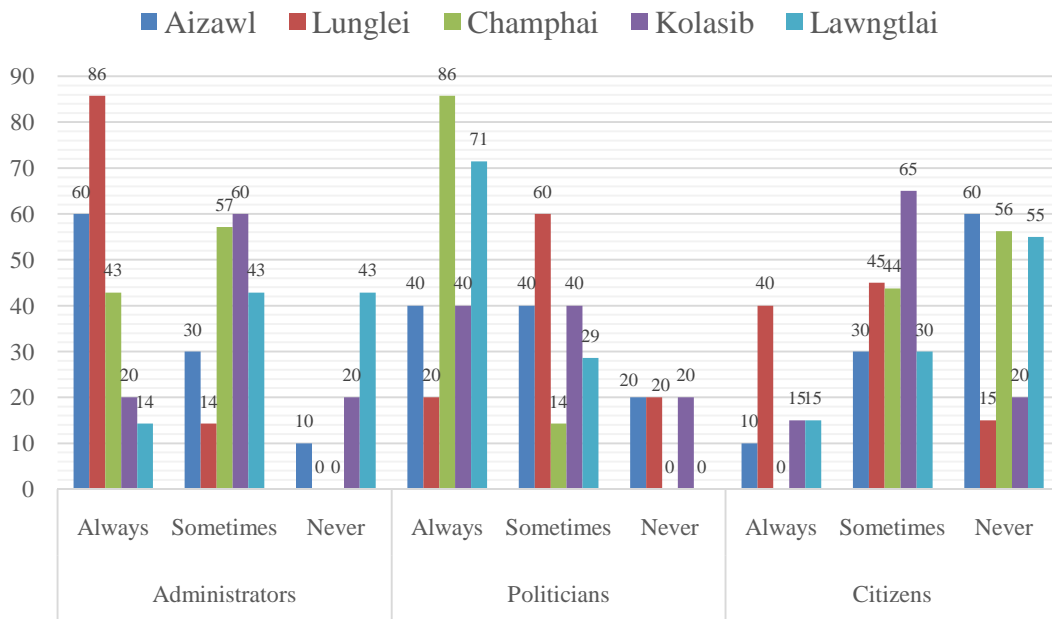
Source: Fieldwork

Figure 5.12 shows the responses to the statement by the different respondents. The administrators and the politicians had a more positive response than the citizens who felt that *sometimes* they were able to influence a decision. The administrators' *always* response of 86 percent in Lunglei and Champhai Districts had the highest response while the administrators' *never* 10 percent response and the citizens' *always* 10 percent response in Aizawl District had the lowest responses. The citizens had the highest *sometimes* response of 65 percent in Kolasib District.

Some of the respondents had remarked that individually, they sometimes influence the decisions taken but more often than not, they stated that it is the collective voice of all those affected which has a greater share in it, with the civil society and the community playing an important role.

The Tables and Figures indicate the communitarian culture of the Mizo society which also gets reflected in the administration. People are generally treated

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as equal in the office and decisions are made not by an individual but through collective efforts of all affected.

Participatory or Authoritarian

This cultural dimension relates to how power is distributed in an organization. It is mainly concerned with the superior-subordinate relationship. Participatory work culture is prevalent where the power distance between the superior and the subordinate is low. In an authoritarian work culture, the power distance is high. In the participatory work culture, the subordinates and the superiors acknowledge that they are equal partners in the pursuit of organizational goals. There is decentralization of power with a flat organizational structure. A two-way communication exists with the superior being accessible to the subordinates thereby leaving ample scope for the subordinates to take part in the decision making process.

The authoritarian work culture is characterized by an unequal relationship between the superior and the subordinate with the superior enjoying special privileges over the subordinate. Hierarchy is present and power is centralized at or near the top of the administrative hierarchy. Communication flows top-down and most decisions are taken by the superior with disregard to the opinion of the subordinate. The superior project a powerful and domineering image.

Statements on *Communication in the office are one-way* and *There are too many administrative hierarchies in the office* were posed to the respondents to determine whether the administrative culture is oriented to participatory or authoritarian work culture.

Table 5.7

Communication in the Office is One-Way.

Districts	Respondents	Always	%	Sometimes	%	Never	%	Total	%
Aizawl	Administrators	3	30	5	50	2	20	10	100
	Politicians	1	10	9	90	0	0	10	100
	Citizens	6	20	20	66.67	4	13.33	30	100
	Total	**10**	**20**	**34**	**68**	**6**	**12**	**50**	**100**
Lunglei	Administrators	0	0	7	100	0	0	7	100
	Politicians	1	20	4	80	0	0	5	100
	Citizens	1	5	19	95	0	0	20	100
	Total	**2**	**6.25**	**30**	**93.75**	**0**	**0**	**32**	**100**
Champhai	Administrators	7	100	0	0	0	0	7	100
	Politicians	4	57.14	3	42.86	0	0	7	100
	Citizens	2	12.5	14	87.50	0	0	16	100
	Total	**13**	**43.33**	**17**	**56.67**	**0**	**0**	**30**	**100**
Kolasib	Administrators	3	60	2	40	0	0	5	100
	Politicians	1	20	4	80	0	0	5	100
	Citizens	8	40	12	60	0	0	20	100
	Total	**12**	**40**	**18**	**60**	**0**	**0**	**30**	**100**
Lawngtlai	Administrators	2	28.57	4	57.14	1	14.29	7	100
	Politicians	2	28.57	5	71.43	0	0	7	100
	Citizens	1	5	19	95	0	0	20	100
	Total	**5**	**14.71**	**28**	**82.35**	**1**	**2.94**	**34**	**100**
	Grand Total	**42**	**23.87**	**127**	**72.16**	**7**	**3.98**	**176**	**100**

Source: Fieldwork

Table 5.7 shows the total responses of administrators, politicians and citizens in the sample districts. An overwhelming majority of the respondents with 72.16 percent responded that *'sometimes'* *communication in the office is one-way,* 24 percent agree with the statement and gave *always* response while 4 percent thought otherwise and gave *never* response. Lunglei District had the maximum *sometimes* respondents with 93.75 percent and the least response of 6.25 percent with *always*.

Fig. 5. 13 Communication in the Office is One-Way- District
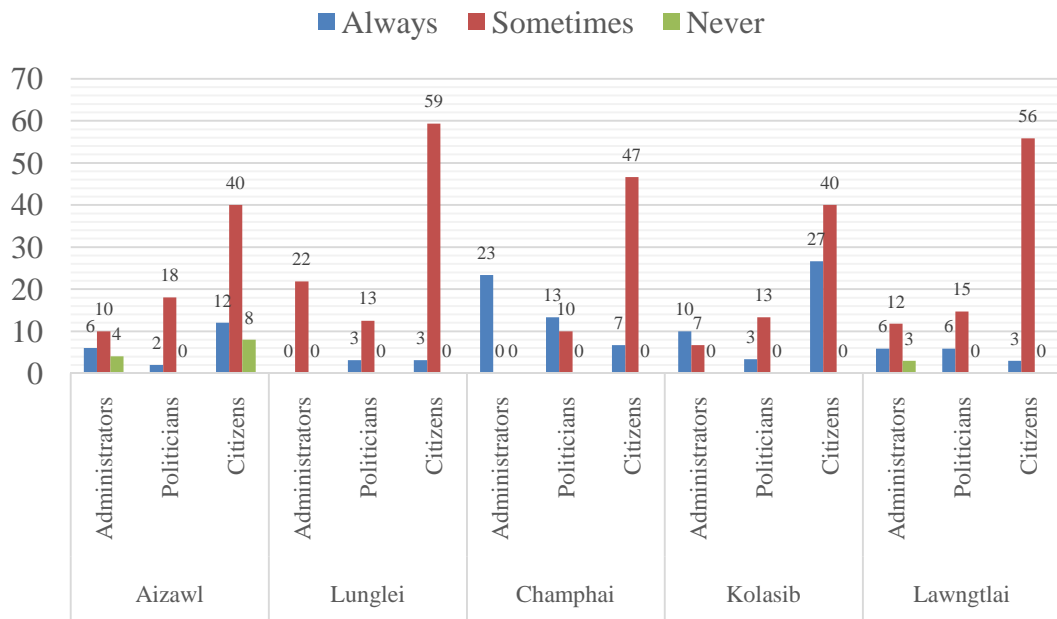
Source: Fieldwork

Figure 5.13 portrays the responses to the statement on a district basis. All the districts were lenient to *sometimes* response. Lunglei District with the citizens' response of 59 percent had a majority *sometimes* response and Aizawl District with the politicians' *always* response of 2 percent had the least response.

Fig. 5.14 Communication in the Office is One-Way-Respondents
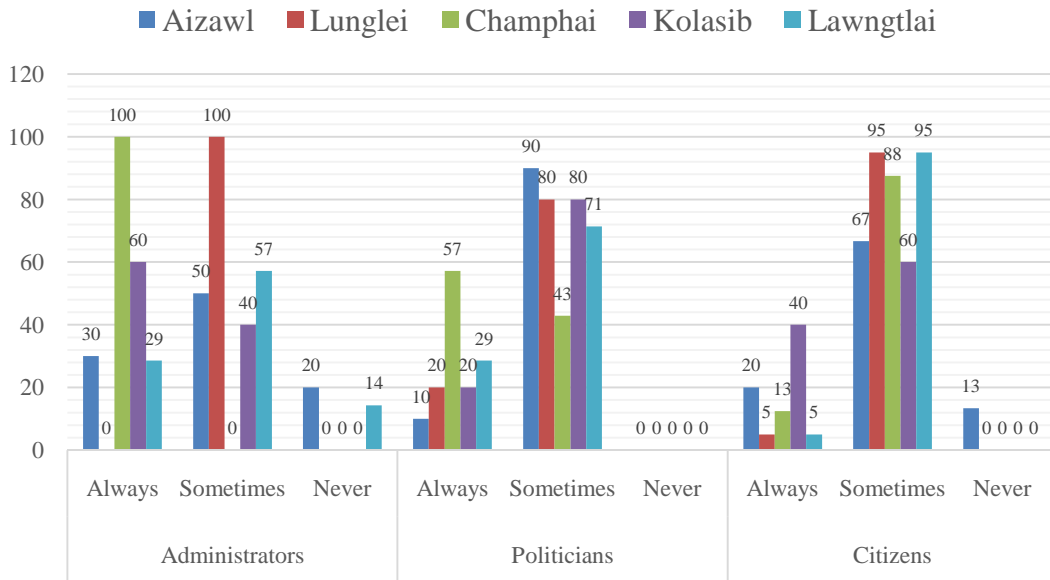
Source: Fieldwork

Figure 5.14 shows the responses to the statement by the different respondents in the districts. All the respondents were partial to the *sometimes* response. The administrators' *always* response in Champhai District and *sometimes* response in Lunglei District had a cent percent response while the citizens' *always* response of 5 percent in Lunglei and Lawngtlai Districts accounted for the least response. The politicians in Aizawl District had a near-total response to *sometimes* with 90 percent.

The *sometimes* response to the statement had a huge response which indicated that the scope for subordinates to take part in the decision making process does exist but with constraint.

Table 5.8

There are Too Many Administrative Hierarchies in the Office.

Districts	Respondents	Agree	%	Neutral	%	Disagree	%	Total	%
Aizawl	Administrators	3	30	3	30	4	40	10	100
	Politicians	8	80	2	20	0	0	10	100
	Citizens	16	53.33	12	40	2	6.67	30	100
	Total	**27**	**54**	**17**	**34**	**6**	**12**	**50**	**100**
Lunglei	Administrators	3	42.86	1	14.29	3	42.86	7	100
	Politicians	5	100	0	0	0	0	5	100
	Citizens	6	30	12	60	2	10	20	100
	Total	**14**	**43.75**	**13**	**40.63**	**5**	**15.63**	**32**	**100**
Champhai	Administrators	5	71.43	2	28.57	0	0	7	100
	Politicians	6	85.71	1	14.29	0	0	7	100
	Citizens	10	62.50	3	18.75	3	18.75	16	100
	Total	**21**	**70**	**6**	**20**	**3**	**10**	**30**	**100**
Kolasib	Administrators	2	40	1	20	2	40	5	100
	Politicians	5	100	0	0	0	0	5	100
	Citizens	8	40	8	40	4	20	20	100
	Total	**15**	**50**	**9**	**30**	**6**	**20**	**30**	**100**
Lawngtlai	Administrators	4	57.14	1	14.29	2	28.57	7	100
	Politicians	7	100	0	0	0	0	7	100
	Citizens	9	45	8	40	3	15	20	100
	Total	**20**	**58.82**	**9**	**26.47**	**5**	**14.71**	**34**	**100**
	Grand Total	**97**	**55.11**	**54**	**30.69**	**25**	**14.20**	**176**	**100**

Source: Fieldwork

Table 5.8 presents the overall response to the statement and indicates that a majority of 55.11 percent agreed with the statement while 14.20 percent disagreed and 30.69 percent were undecided and gave *sometimes* response of 30.69 percent. Champhai District had the highest response of 70 percent with *agree* and the lowest of 10 percent with *disagree* response.

Fig. 5.15 There are Too Many Administrative Hierarchies in the Office- Districts
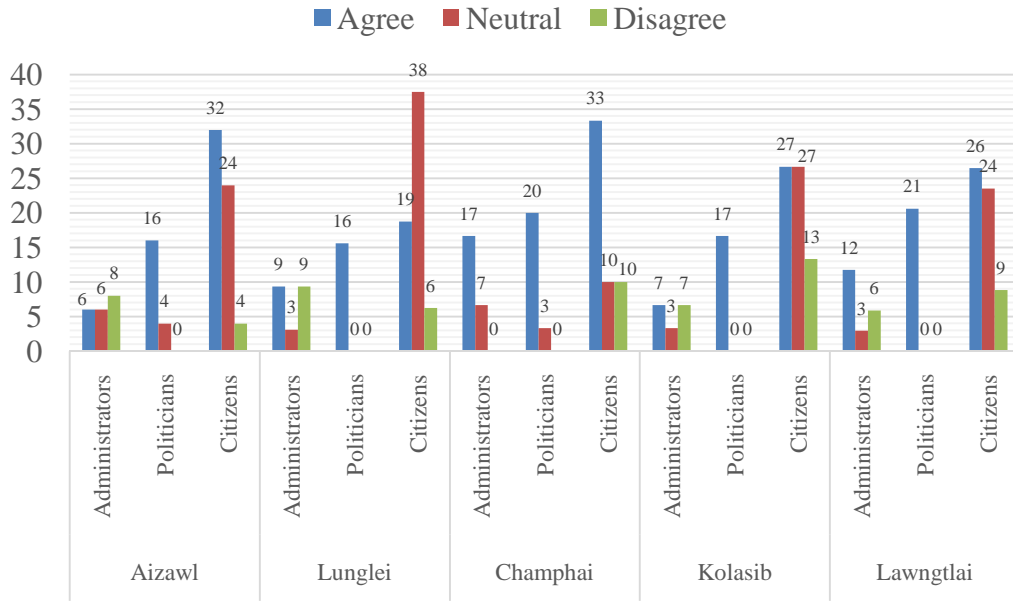
Source: Fieldwork

Figure 5.15 presents the responses to the statement on a district basis. Aizawl, Champhai and Lawngtlai Districts had more responses for *agree,* Lunglei District favoured *sometimes* response more and Kolasib District had an equal response for *agree* and *sometimes*. Champhai District with the citizens' response of 33 percent agreed to the statement. Lunglei District with the citizens' *neutral* response of 38 percent had the highest response. The least response to the statement was 3 percent. Lunglei District with the administrators' *neutral* response, Champhai District with the politicians' *neutral* response, Kolasib District with the administrators' *neutral* response and Lawngtlai District with the administrators' *neutral* response all had the lowest response of 3 percent each.

Fig. 5.16 There are Too Many Administrative Hierarchies in the Office- Respondents
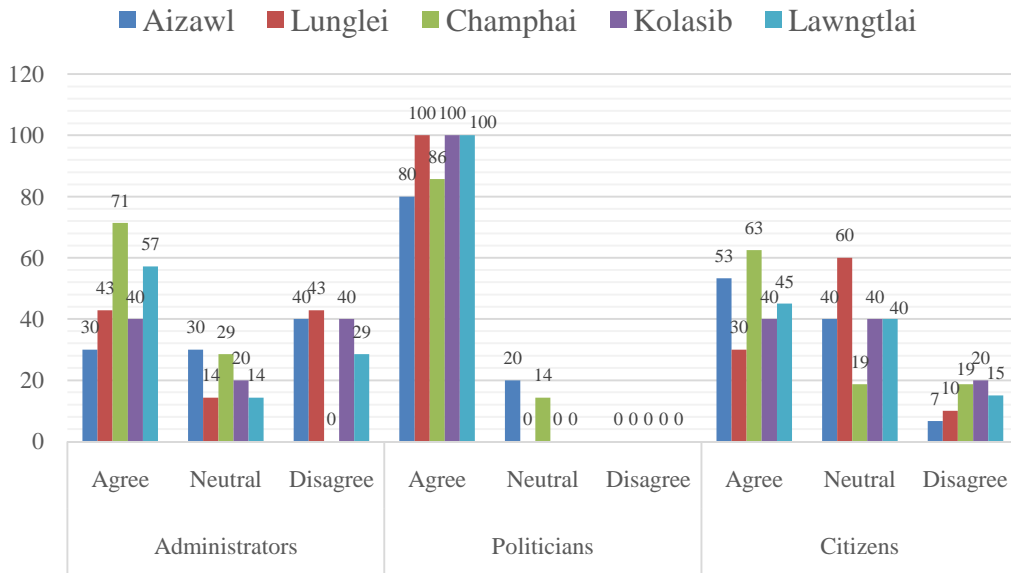
Source: Fieldwork

Figure 5.16 shows the responses to the statement by the different respondents. All the respondents showed partiality towards *agree* response. The politicians in Lunglei, Kolasib and Lawngtlai Districts agreed to the statement and had a cent percent response. The citizens in Aizawl District disagreed with the statement and had the lowest response of 7 percent.

It is observed that one of the many problems confronting administration in Mizoram is the existence of too many administrative hierarchies in the office. These layers further widen the already existing gap between the superior and the subordinate with power centralized at the top of the hierarchy. The superior projects an authoritarian attitude towards the subordinate and enjoy special powers by virtue of his position.

The Tables and Figures suggest that the administrative culture is oriented towards authoritarian work culture where power is centralized and there is an

excessive hierarchy in the office. At the same time communication in the office sometimes flows from the top-down.

The cultural dimension reveals the characteristics of administrative culture in Mizoram. It has a blend of universalistic and particularistic features, is ascribed oriented, communitarian and authoritarian.

Socio-Cultural Values and Administrative Culture

Socio-cultural values are important elements of administrative culture for these get reflected in the workplace. This assumption is supported by a field study undertaken for the purpose of the study. The influence of the Mizo socio-cultural values of *hnatlang* and *tlawmngaihna* in administrative culture in Mizoram is presented in subsequent tables and discussion.

Table 5.9
Mizo Society is Stratified

Districts	Respondents	Agree	%	Neither	%	Disagree	%	Total	%
Aizawl	Administrators	5	50	1	10	4	40	10	100
	Politicians	3	30	2	20	5	50	10	100
	Citizens	9	30	11	36.67	10	33.33	30	100
	Total	**17**	**34**	**14**	**28**	**19**	**38**	**50**	**100**
Lunglei	Administrators	5	71.43	0	0	2	28.57	7	100
	Politicians	3	60	1	20	1	20	5	100
	Citizens	4	20	10	50	6	30	20	100
	Total	**12**	**37.50**	**11**	**34.38**	**9**	**28.13**	**32**	**100**
Champhai	Administrators	4	57.14	0	0	3	42.86	7	100
	Politicians	3	42.86	1	14.29	3	42.86	7	100
	Citizens	8	50	5	31.25	3	18.75	16	100
	Total	**15**	**50**	**6**	**20**	**9**	**30**	**30**	**100**
Kolasib	Administrators	2	40	2	40	1	20	5	100
	Politicians	2	40	3	60	0	0	5	100
	Citizens	7	35	8	40	5	25	20	100
	Total	**11**	**36.67**	**13**	**43.33**	**6**	**20**	**30**	**100**
Lawngtlai	Administrators	4	57.14	2	28.57	1	14.29	7	100
	Politicians	4	57.14	1	14.29	2	28.57	7	100
	Citizens	11	55	5	25	4	20	20	100
	Total	**19**	**55.88**	**8**	**23.53**	**7**	**20.59**	**34**	**100**
	Grand Total	**74**	**42.05**	**52**	**29.55**	**50**	**28.41**	**176**	**100**

Source: Fieldwork

Table 5.9 shows the overall response to the statement. The Table portrays that 42.05 percent *agree* that Mizo society is stratified while 29.55 percent were undecided and gave *neither* response and 28.41 percent disagreed. Lawngtlai District with 55.88 percent *agree* response had the highest response and Kolasib District with 20 percent *disagree* response had the least response.

Fig. 5.17 Mizo Society is Stratified- District
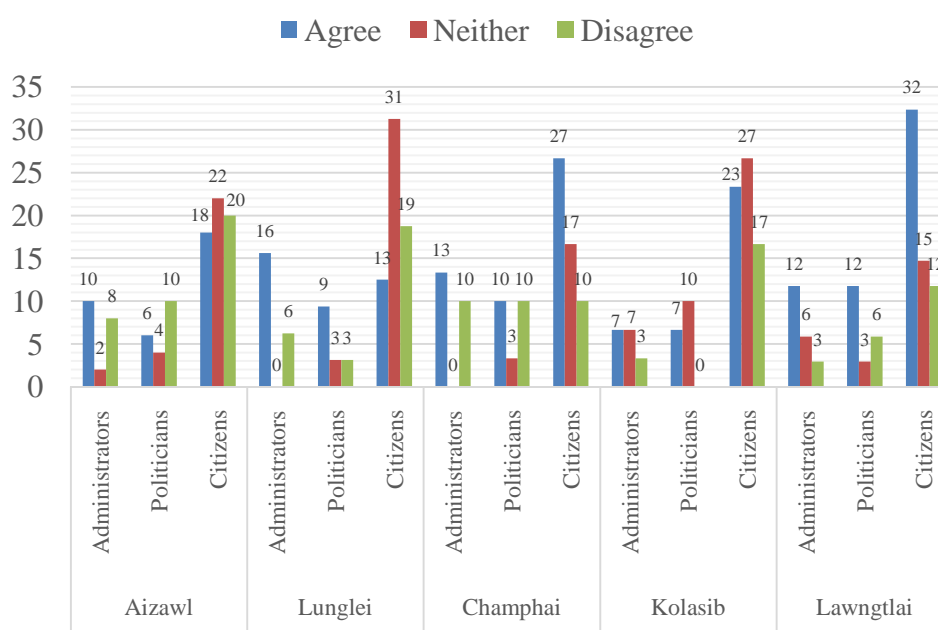
Source: Fieldwork

Figure 5.17 shows the responses to the statement on a district basis. Aizawl, Lunglei and Kolasib Districts were partial to *sometimes* response while Champhai and Lawngtlai Districts agreed to the statement. Lawngtlai District with 32 percent of citizens' responses agreed to the statement and had the highest response. Aizawl District with 2 percent of the administrators' *sometimes* response had the least response.

Fig. 5.18 Mizo Society is Stratified- Respondents
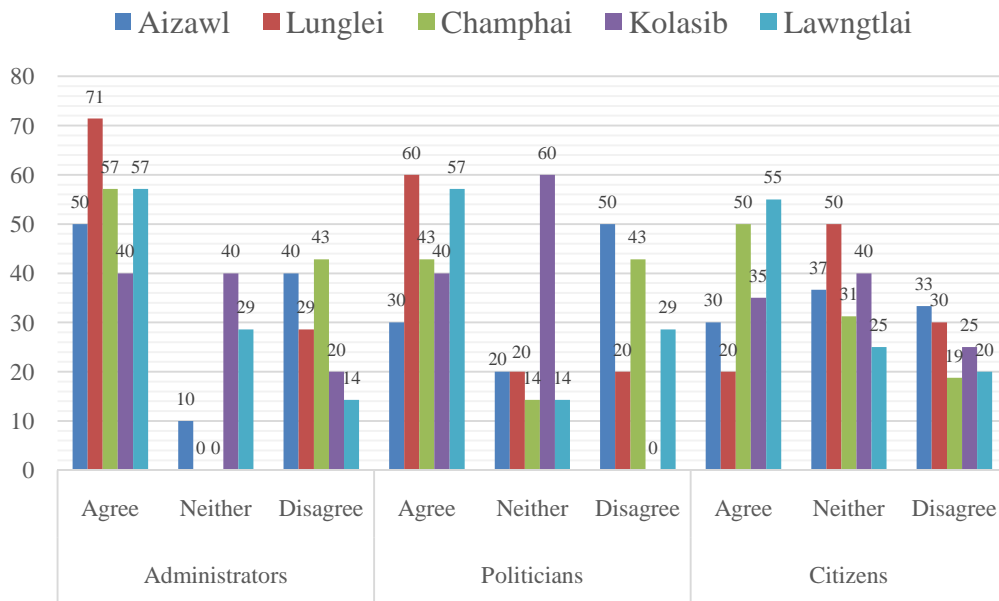
Source: Fieldwork

Figure 5.18 shows the responses to the statement by the different respondents. The administrators and the citizens agreed to the statement while the politicians had both *agree* and *neither* response. The administrators in Lunglei District had an overwhelming response of 71 percent and agreed to the statement. The administrators in Aizawl District had the least response of 10 percent for *neither.* The politicians in Lunglei and Lawngtlai Districts gave an equal response of 60 percent each for *agree* and *neither* response. The citizens had a pronounced 55 percent for *agree* response.

The Table and Figures indicate that a majority of the respondents agreed with the statement, *Mizo society is stratified*. A cursory look at the Mizo society projects an image of an egalitarian society with no stratification whatsoever. Yet, an in-depth examination reveals that stratification does exist. The stratification may not

be as visible as in the larger Hindu society but stratification exists in the form of gender, wealth, access to power etc.

Table 5.10

***Tlawmngaihna* is Unavoidable in Mizo Communal Life**

Districts	Respondents	Agree	%	Neither	%	Disagree	%	Total	%
Aizawl	Administrators	8	80	2	20	0	0	10	100
	Politicians	7	70	1	10	2	20	10	100
	Citizens	21	70	6	20	3	10	30	100
	Total	**36**	**72**	**9**	**18**	**5**	**10**	**50**	**100**
Lunglei	Administrators	6	85.71	0	0	1	14.29	7	100
	Politicians	3	60	2	40	0	0	5	100
	Citizens	15	75	5	15	0	0	20	100
	Total	**24**	**75**	**7**	**21.88**	**1**	**3.13**	**32**	**100**
Champhai	Administrators	6	85.71	0	0	1	14.29	7	100
	Politicians	7	100	0	0	0	0	7	100
	Citizens	13	81.25	0	0	3	18.75	16	100
	Total	**26**	**86.67**	**0**	**0**	**4**	**13.33**	**30**	**100**
Kolasib	Administrators	5	100	0	0	0	0	5	100
	Politicians	5	100	0	0	0	0	5	100
	Citizens	18	90	0	0	2	10	20	100
	Total	**28**	**93.33**	**0**	**0**	**2**	**6.67**	**30**	**100**
Lawngtlai	Administrators	6	85.71	1	14.29	0	0	7	100
	Politicians	6	85.71	0	0	1	14.29	7	100
	Citizens	14	70	4	20	2	10	20	100
	Total	**26**	**76.48**	**5**	**14.71**	**3**	**8.82**	**34**	**100**
	Grand total	**140**	**79.55**	**21**	**11.93**	**15**	**8.52**	**176**	**100**

Source: Fieldwork

Table 5.10 indicates the overall responses to the statement. A majority of 79.55 percent agreed to it while 8.52 percent disagreed and still another 11.93 percent gave *neither* response. Kolasib District with 93.33 percent of *agree* response had the highest response while Lunglei District with 3.13 percent disagreed with the statement and had the least response.

Fig. 5. 19 *Tlawmngaihna* **is Unavoidable in Mizo Communal Life- District**
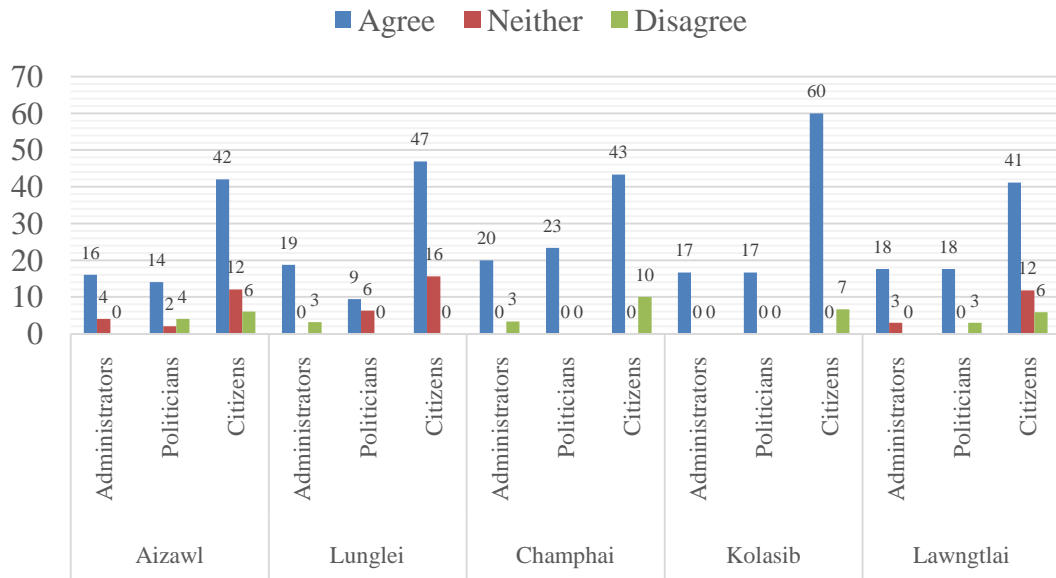
Source: Fieldwork

Figure 5.19 illustrates the responses to the statement on a district basis. All the districts showed a high prevalence of *agree* response. Kolasib District agreed to the statement with a high of 60 percent in the citizens' responses while Aizawl District with 2 percent had the least response in *neither* response of the politicians.

Fig. 5.20 *Tlawmngaihna* is Unavoidable in Mizo Communal Life- Respondents

■ Aizawl ■ Lunglei ■ Champhai ■ Kolasib ■ Lawngtlai
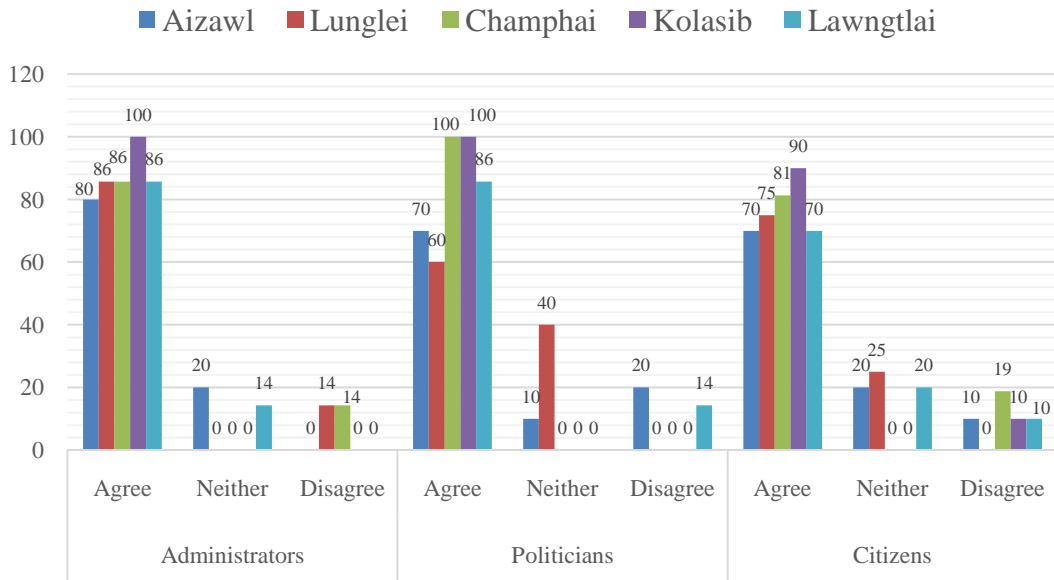
Source: Fieldwork

Figure 5.20 shows the responses to the statement by the different respondents. The administrators, politicians and citizens were all biased to the *agree* response. The administrators in Kolasib District and the politicians in Champhai and Kolasib Districts had cent percent responses and agreed to the statement. The citizens in Aizawl, Kolasib and Lawngtlai Districts disagreed with the statement with 10 percent responses each.

The Table and Figures indicate that the majority of the respondents agreed that *tlawmngaihna is unavoidable in Mizo communal life*. A Mizo identifies himself with the communal life of the village or *veng* and the social status of a Mizo is judged not so much by the wealth of the individual but by the *tlawmngai* acts rendered in the community and to those in need.

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Table 5.11

Tlawmngaihna **Forbids Me to be Critical**

Districts	Respondents	Agree	%	Neither	%	Disagree	%	Total	%
Aizawl	Administrators	3	30	4	40	3	30	10	100
	Politicians	4	40	3	30	3	30	10	100
	Citizens	17	56.67	9	30	4	13.33	30	100
	Total	**24**	**48**	**16**	**32**	**10**	**20**	**50**	**100**
Lunglei	Administrators	3	42.86	4	57.14	0	0	7	100
	Politicians	3	60	2	40	0	0	5	100
	Citizens	8	40	10	50	2	10	20	100
	Total	**14**	**43.75**	**16**	**50**	**2**	**6.25**	**32**	**100**
Champhai	Administrators	4	57.14	1	14.29	2	28.57	7	100
	Politicians	3	42.86	1	14.29	3	42.86	7	100
	Citizens	12	75	4	25	0	0	16	100
	Total	**19**	**63.33**	**6**	**20**	**5**	**16.67**	**30**	**100**
Kolasib	Administrators	3	60	1	20	1	20	5	100
	Politicians	1	20	3	60	1	20	5	100
	Citizens	13	65	5	25	2	10	20	100
	Total	**17**	**56.67**	**9**	**30**	**4**	**13.33**	**30**	**100**
Lawngtlai	Administrators	4	57.14	1	14.29	2	28.57	7	100
	Politicians	4	57.14	0	0	3	42.86	7	100
	Citizens	11	55	6	30	3	15	20	100
	Total	**19**	**55.88**	**7**	**20.59**	**8**	**23.53**	**34**	**100**
	Grand Total	**93**	**52.84**	**54**	**30.68**	**29**	**16.48**	**176**	**100**

Source: Fieldwork

Table 5.11 illustrates the overall responses to the statement. 52.84 percent agreed to the statement while 16.48 percent disagreed and 30.68 percent had *neither* response. Champhai District with 63.33 had the maximum *agree* response while Lunglei District with 6.25 percent disagreed with the statement and had the least responses with 6 percent.

Fig. 5.21 *Tlawmngaihna* Forbids Me to be Critical- Districts
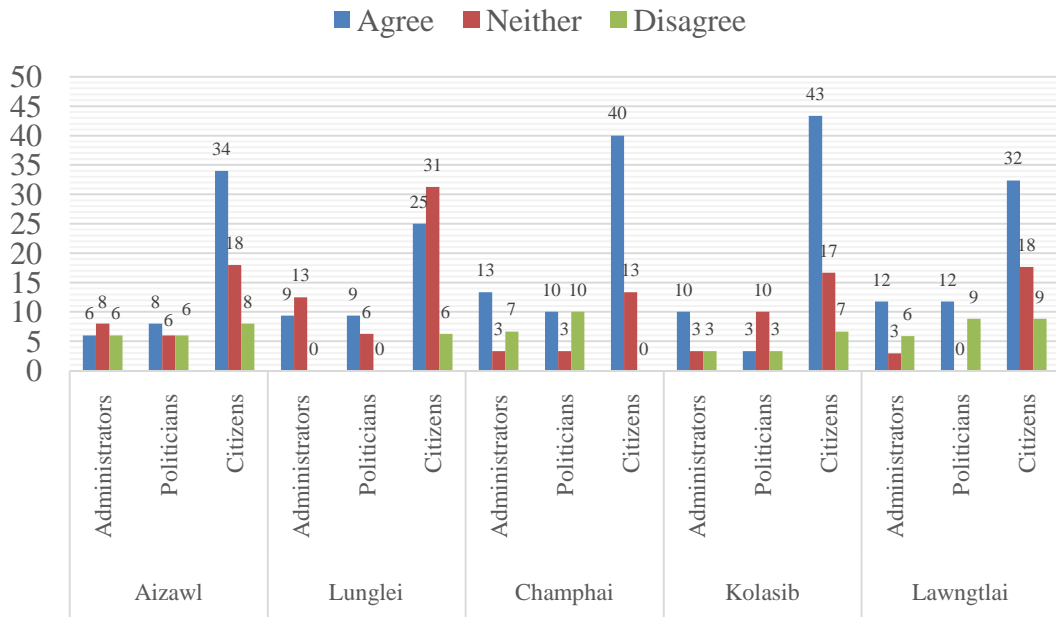
Source: Fieldwork

Figure 5.21 shows the responses to the statement on a district basis. All the districts except for Lunglei District with *neither* response were biased to the *agree* response. Kolasib District with 43 percent of the citizens' responses agreed to the statement and had the highest response. The least response was 3 percent. Champhai District had the least response in the administrators' and citizens' *neither* response, Kolasib District had the least response in the administrators' *neither* and *disagree* responses and Lawngtlai District had the same response in the administrators' *neither* response.

Fig. 5.22 *Tlawmngaihna* Forbids Me to be Critical-Respondents
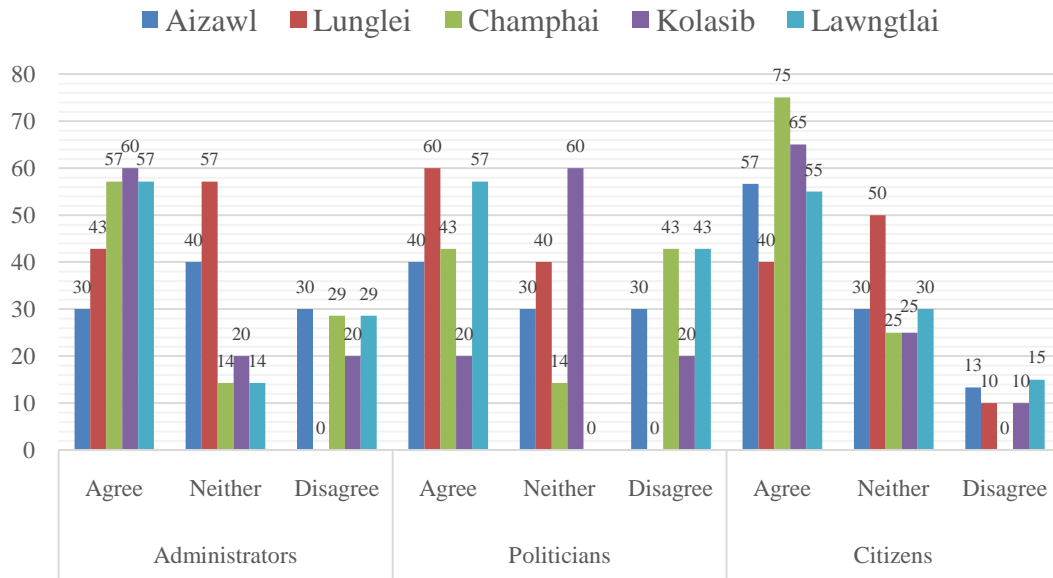
Source: Fieldwork

Figure 5.22 presents the responses to the statement of the different respondents. The citizens in Champhai District had the maximum response of 75 percent with *agree* response and the citizens in Lunglei and Kolasib Districts recorded the lowest response of 10 percent each with *disagree* response. The administrators in Kolasib District had a high 60 percent response and agreed with the statement. The politicians *agree* response in Lunglei District and *neither* response in Kolasib District each had a 60 percent response.

The Table and Figures indicate that a majority of the respondents agreed with the statement, *Tlawmngaihna forbids me to be critical*. Lawmsanga argued that *tlawmngaihna avoids putting out the wrongdoing of others*[16]. It tends to suppress the Mizo's thoughts and expression for fear of being ostracized by peers and society at

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[16] Lawmsanga, *Op.cit.*, p. 288

large. Hence, a Mizo would rather not speak out about the undesirable behaviour of others.

Table 5.12

Tlawmngaihna **Often Leads to Corruption**

Districts	Respondents	Agree	%	Neither	%	Disagree	%	Total	%
Aizawl	Administrators	2	20	3	30	5	50	10	100
	Politicians	5	50	2	20	3	30	10	100
	Citizens	14	46.67	10	33.33	6	20	30	100
	Total	**21**	**42**	**15**	**30**	**14**	**28**	**50**	**100**
Lunglei	Administrators	0	0	3	42.86	4	57.14	7	100
	Politicians	4	80	0	0	1	20	5	100
	Citizens	6	30	9	45	5	25	20	100
	Total	**10**	**31.25**	**12**	**37.50**	**10**	**31.25**	**32**	**100**
Champhai	Administrators	3	42.86	1	14.29	3	42.86	7	100
	Politicians	3	42.86	1	14.29	3	42.86	7	100
	Citizens	10	62.5	4	25	2	12.5	16	100
	Total	**16**	**53.33**	**6**	**20**	**8**	**26.67**	**30**	**100**
Kolasib	Administrators	0	0	2	40	3	60	5	100
	Politicians	1	20	1	20	3	60	5	100
	Citizens	11	55	7	35	2	10	20	100
	Total	**12**	**40**	**10**	**33.33**	**8**	**26.67**	**30**	**100**
Lawngtlai	Administrators	3	42.86	1	14.29	3	42.86	7	100
	Politicians	7	100	0	0	0	0	7	100
	Citizens	14	70	3	15	3	15	20	100
	Total	**24**	**70.59**	**4**	**11.76**	**6**	**17.65**	**34**	**100**
	Grand Total	**83**	**47.16**	**47**	**26.70**	**46**	**26.17**	**176**	**100**

Source: Fieldwork

Table 5.12 presents the overall responses to the statement *Tlawmngaihna often leads to corruption*. 47.16 percent agreed to it and 26.17 percent disagreed while 26.70 percent gave *neither* response. Lawngtlai District with 70.59 percent had the most positive response to *agree* and also had the least response with 11.76 percent in *neither*. Lunglei District with 31.25 percent, 37.50 percent and 31.25 percent had the least *agree* responses, most *neither* and *disagree* responses respectively.

Fig. 5.23 *Tlawmngaihna* Often Leads to Corruption- Districts

Legend: ■ Agree ■ Neither ■ Disagree
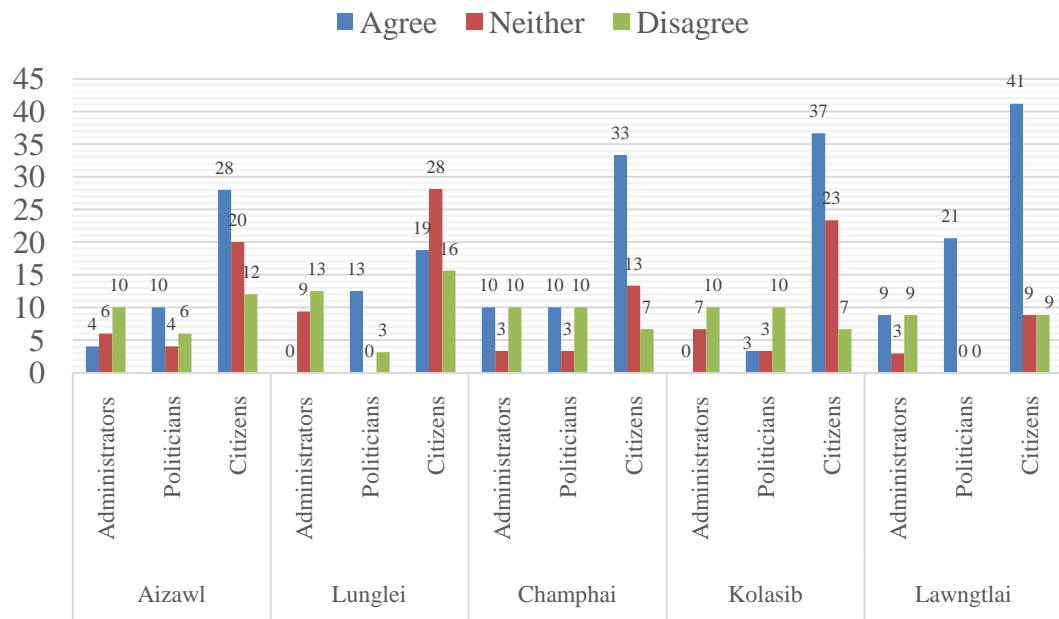
Source: Fieldwork

Figure 5.23 presents the responses to the statement on a district basis. Lunglei District had a predominance *sometimes* response while the rest of the districts agreed to the statement. Lawngtlai District agreed to the statement with a high 41 percent of the citizens' responses. Lunglei, Champhai, Kolasib and Lawngtlai Districts accounted for the least response of 3 percent. The politicians' *neither* response in Lunglei District, *neither* responses of the administrators and the politicians in Champhai Districts, the politicians' *agree* and *neither* responses in Kolasib District and the administrators' *neither* responses all showed the least responses.

Fig. 5.24 Tlawmngaihna Often Leads to Corruption-Respondents

Bar chart legend: ■ Aizawl ■ Lunglei ■ Champhai ■ Kolasib ■ Lawngtlai
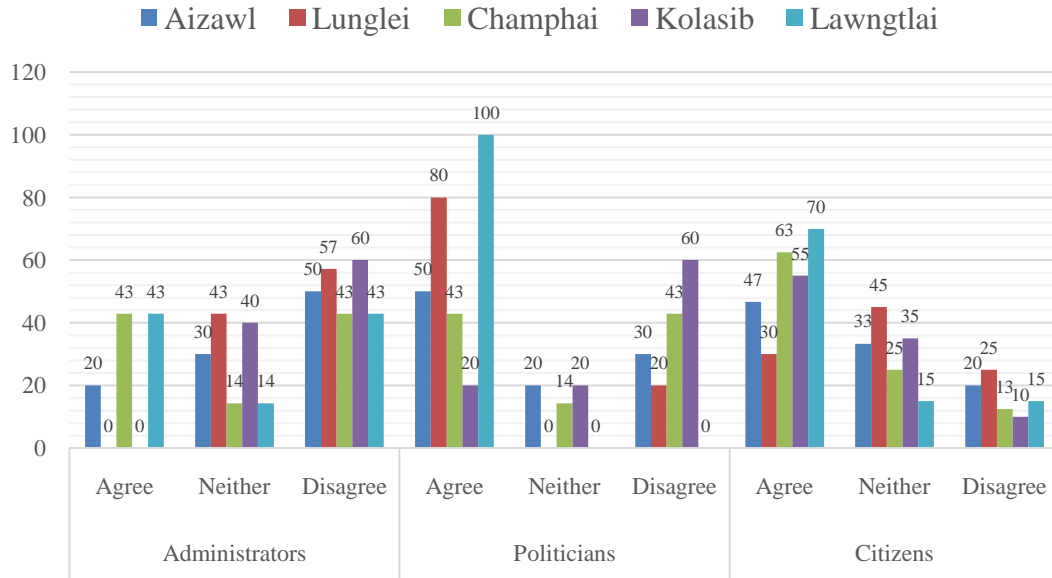
Source: Fieldwork

Figure 5.24 illustrates the responses to the statement by the different respondents. The administrators were biased towards *disagree* response while the politicians and the citizens leaned towards *agree* response. The politicians in Lawngtlai District agreed to the statement with a cent percent response. The citizens in Kolasib District showed the lowest response of 10 percent and disagreed with the statement. The administrators had a high *disagree* response of 60 percent.

The Table and Figures highlight that the respondents with a little less than 50 percent *agree* that *Tlawmngaihna often leads to corruption.* The self-denial aspect of *tlawmngaihna* often forbids a Mizo from telling the truth and pointing out the wrongdoing of others for fear of being ostracized from peers and the community. This behaviour, Lawmsanga[17] argued often breeds corruption in the society or administration.

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[17] Lawmsanga, *op.cit*., p. 288

Table 5.13

***Tlawmngaihna* Often Leads to Social Stratification in Mizo Society**

Districts	Respondents	Agree	%	Neither	%	Disagree	%	Total	%
Aizawl	Administrators	1	10	1	10	8	80	10	100
	Politicians	4	40	1	10	5	50	10	100
	Citizens	5	16.67	10	33.33	15	50	30	100
	Total	**10**	**20**	**12**	**24**	**28**	**56**	**50**	**100**
Lunglei	Administrators	0	0	0	0	7	100	7	100
	Politicians	1	20	1	20	3	60	5	100
	Citizens	6	30	9	45	5	25	20	100
	Total	**7**	**21.86**	**10**	**31.25**	**15**	**46.88**	**32**	**100**
Champhai	Administrators	0	0	0	0	7	100	7	100
	Politicians	2	28.57	2	28.57	3	42.86	7	100
	Citizens	6	37.50	3	18.75	7	43.75	16	100
	Total	**8**	**26.67**	**5**	**16.67**	**17**	**56.67**	**30**	**100**
Kolasib	Administrators	0	0	2	40	3	60	5	100
	Politicians	1	20	1	20	3	60	5	100
	Citizens	3	15	7	35	10	50	20	100
	Total	**4**		**10**		**16**		**30**	**100**
Lawngtlai	Administrators	0	0	2	28.57	5	71.43	7	100
	Politicians	1	14.29	0	0	6	85.71	7	100
	Citizens	1	5	8	40	11	55	20	100
	Total	**2**	**5.88**	**10**	**29.41**	**22**	**64.71**	**34**	**100**
	Grand Total	**31**	**17.61**	**47**	**26.70**	**98**	**55.68**	**176**	**100**

Source: Fieldwork

Table 5.13 shows the overall responses to the statement. The Table presents that 55.68 percent disagreed with the statement, *Tlawmngaihna often leads to social stratification in Mizo society.* 26.70 percent gave *neither* response while 17.61 percent agreed with the statement. Champhai District with 56.67 percent had the highest response with *disagree* while Lawngtlai District with 5.88 percent agreed with the statement and had the least response.

Fig. 5.25 *Tlawmngaihna* Often Leads to Social Stratification in Mizo Society- Districts
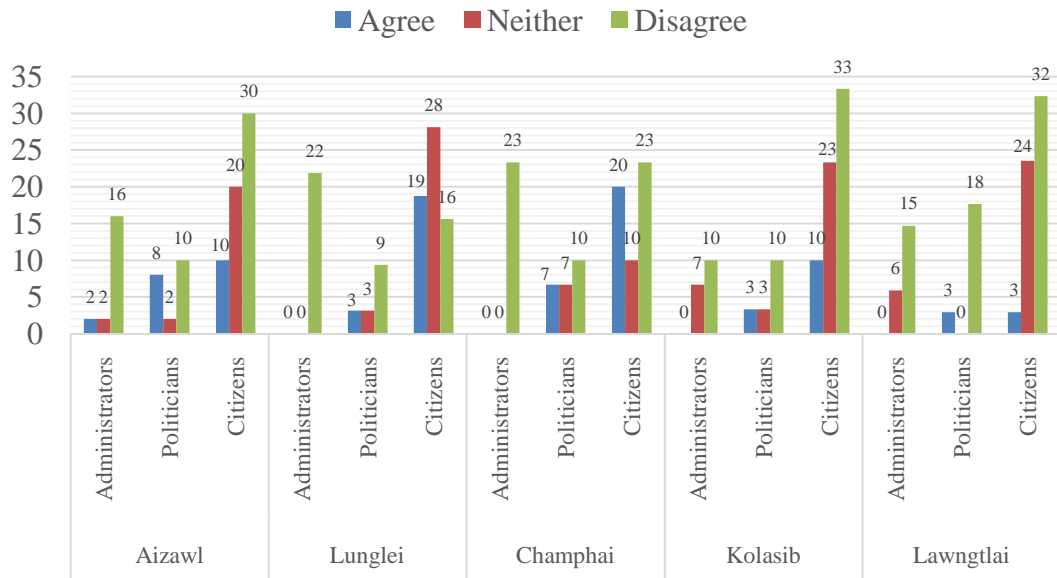
Source: Fieldwork

Figure 5.25 shows the responses to the statement on a district basis. Except for Lunglei District, a majority of the districts had an inclination for *disagree* response. Kolasib District had the highest response of 33 percent with the *disagree* response of the citizens. Aizawl District had the lowest response of 2 percent with the *agree* response of the administrators as well as *neither* response of the administrators and the politicians.

Fig. 5.26 *Tlawmngaihna* Often Leads to Social Stratification in Mizo Society- Respondents
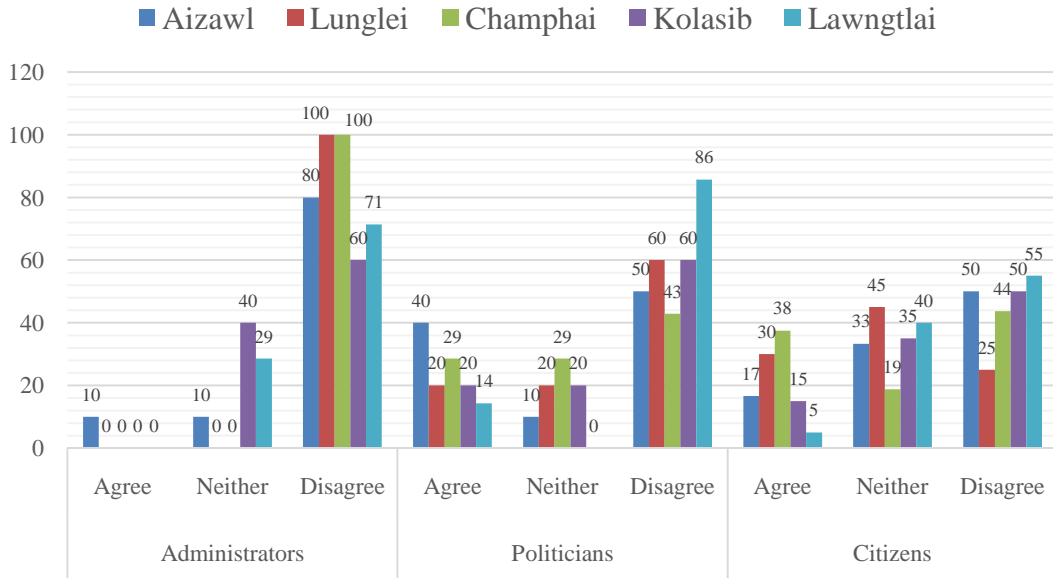
Source: Fieldwork

Figure 5.26 presents the responses to the statement by the different respondents. All the respondents had pronounced *disagree* responses. The administrators showed a cent percent response with *disagree* response in Lunglei and Champhai Districts. The citizens in Lawngtlai District presented the lowest response of 5 percent with *agree* response. The politicians in Lawngtlai District had a high *disagree* response of 86 percent.

The Table and Figures indicate that a majority of the respondents disagreed with the statement; *Tlawmngaihna often leads to social stratification in Mizo society. Tlawmngaihna* is a selfless act and all Mizo are expected to imbibe this value in their everyday life. A *tlawmngai* person is accorded a higher social status in the Mizo society and often a person who is not *tlawmngai* would be outcast by the community. This could create stratification among the Mizo but as indicated by the response the stage has not been set as yet.

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Table 5.14

How Often Do You Think the Administrators/You Over-work because He/You is/are *Tlawmngai?*

Districts	Respondents	Always	%	Sometimes	%	Never	%	Total	%
Aizawl	Administrators	2	20	8	80	0	0	10	100
	Politicians	1	10	5	50	4	40	10	100
	Citizens	13	43.33	4	13.33	13	43.33	30	100
	Total	**16**	**30**	**17**	**34**	**17**	**34**	**50**	**100**
Lunglei	Administrators	0	0	7	100	0	0	7	100
	Politicians	0	0	3	60	2	40	5	100
	Citizens	5	25	12	60	3	15	20	100
	Total	**5**	**15.63**	**22**	**68.75**	**5**	**15.63**	**32**	**100**
Champhai	Administrators	1	14.29	5	71.43	1	14.29	7	100
	Politicians	0	0	4	57.14	3	42.86	7	100
	Citizens	5	31.25	6	37.50	5	31.25	16	100
	Total	**6**	**20**	**15**	**50**	**9**	**30**	**30**	**100**
Kolasib	Administrators	1	20	4	80	0	0	5	100
	Politicians	0	0	4	80	1	20	5	100
	Citizens	4	20	13	65	3	15	20	100
	Total	**5**	**16.67**	**21**	**70**	**4**	**13.33**	**30**	**100**
Lawngtlai	Administrators	0	0	7	100	0	0	7	100
	Politicians	0	0	3	42.86	4	57.14	7	100
	Citizens	0	0	15	75	5	25	20	100
	Total	**0**	**0**	**25**	**73.53**	**9**	**26.47**	**34**	**100**
	Grand Total	**32**	**18.18**	**100**	**56.82**	**44**	**25**	**176**	**100**

Source: Fieldwork

Table 5.13 shows the overall responses to the statement. The Table indicates that a majority of the respondents with 53.82 percent felt that *sometimes* the administrators over-work because he is *tlawmngai*. The *always* response had 18.18 percent while 25 percent felt that the administrators were doing their duty, even if they had to work extra hours and not so much because they were *tlawmngai*. Lawngtlai District had the highest response of 73.53 percent with *sometimes* response whereas Kolasib District with 13.33 percent *never* response had the least.

Fig. 5.27 How Often Do You Think the Administrators/You Over-work because He/You is/are *Tlawmngai* - Districts

■ Always ■ Sometimes ■ Never
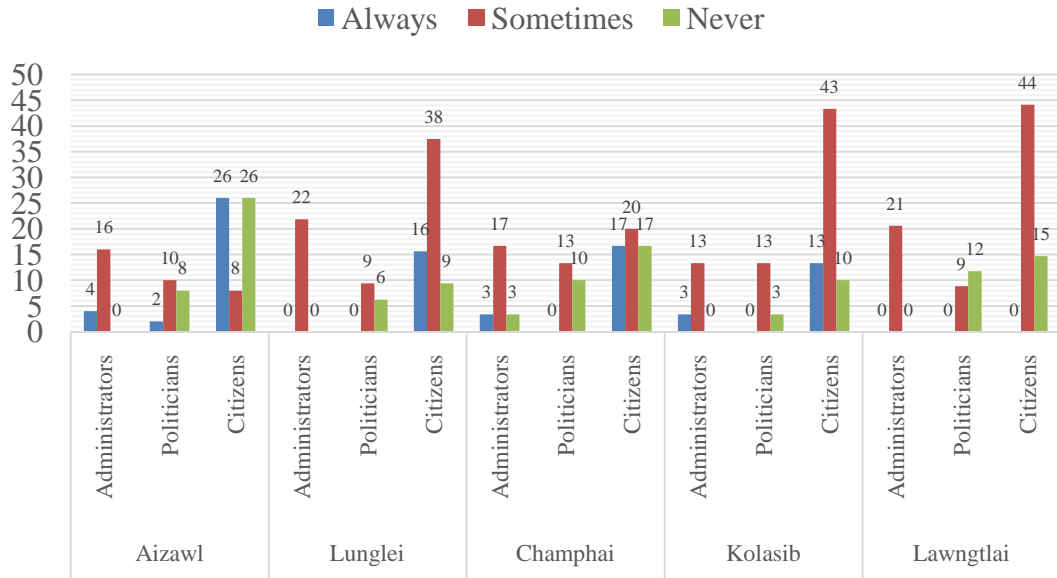
Source: Fieldwork

Figure 5.27 illustrates the responses to the question on a district basis. Lunglei, Champhai, Kolasib and Lawngtlai Districts showed a preference for *sometimes* respond to the question while Aizawl District had equal responses for *always* and *never* response. Lawngtlai District with the citizens' *sometimes* response of 44 percent had the maximum response while Aizawl District with the politicians' *always* response of 2 percent had the lowest response.

Fig. 5. 28 How Often Do You Think the Administrators/You Over-work because He/You is/are *tlawmngai*? - Respondents

■ Aizawl ■ Lunglei ■ Champhai ■ Kolasib ■ Lawngtlai
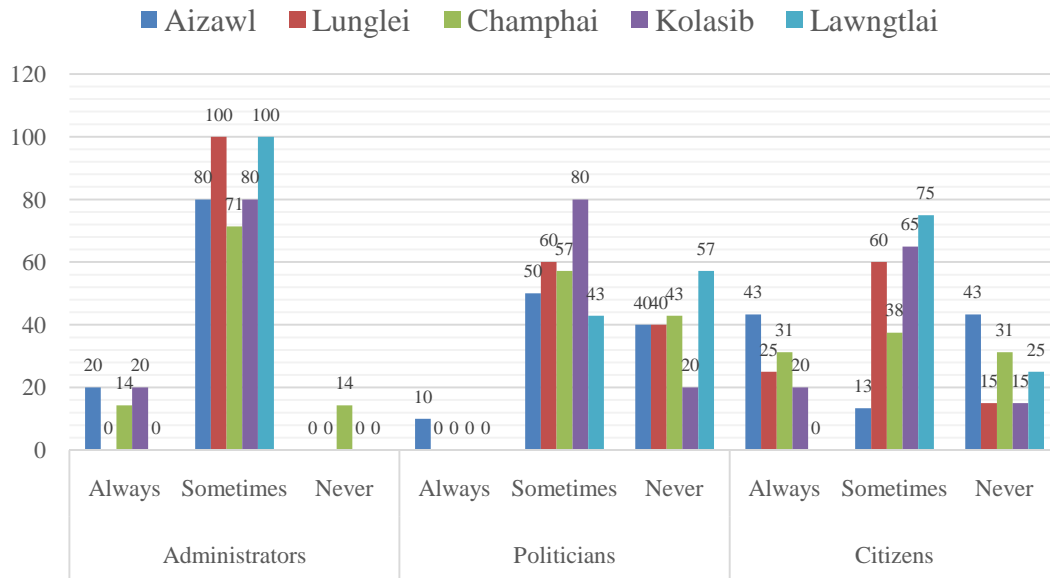
Source: Fieldwork

Figure 5.28 display the responses to the question by the different respondents. A majority of the respondents showed partiality for *sometimes* response. The administrators in Lunglei and Lawngtlai Districts had a cent percent response with *sometimes* response and the politicians in Aizawl District with 10 percent of *always* response had the lowest response. The citizens' response was evenly distributed among the options as compared to the administrators and the politicians. The administrators' high *sometimes* response indicated that they overwork not so much because they are *tlawmngai* but were merely discharging their duties.

The Table and Figures indicate that a majority of the respondents were undecided in their response and gave *sometimes* response. There are some administrators who overwork because they are genuinely *tlawmngai*. At the same

time, as Lorrain[18] remarked, there are some who overwork not so much because they are *tlawmngai* but because they want to please others.

Table 5.15
***Tlawmngai* Administrators Enable Me to Complete My Work in a Few Hours.**

Districts	Respondents	Agree	%	Sometimes	%	Disagree	%	Total	%
Aizawl	Administrators	5	50	5	50	0	0	10	100
	Politicians	5	50	2	20	3	30	10	100
	Citizens	14	46.67	10	33.33	6	20	30	100
	Total	**24**	**48**	**17**	**34**	**9**	**18**	**50**	**100**
Lunglei	Administrators	4	57.14	3	42.86	0	0	7	100
	Politicians	4	80	1	20	0	0	5	100
	Citizens	12	60	8	40	0	0	20	100
	Total	**20**	**62.50**	**12**	**37.50**	**0**	**0**	**32**	**100**
Champhai	Administrators	5	71.43	2	28.57	0	0	7	100
	Politicians	7	100	0	0	0	0	7	100
	Citizens	9	56.25	6	37.50	1	6.25	16	100
	Total	**21**	**70**	**8**	**26.67**	**1**	**3.33**	**30**	**100**
Kolasib	Administrators	4	80	1	20	0	0	5	100
	Politicians	4	80	1	20	0	0	5	100
	Citizens	17	85	3	15	0	0	20	100
	Total	**25**	**83.33**	**5**	**16.67**	**0**	**0**	**30**	**100**
Lawngtlai	Administrators	5	71.43	0	0	2	28.57	7	100
	Politicians	6	85.71	0	0	1	14.29	7	100
	Citizens	9	45	4	20	7	35	20	100
	Total	**20**	**58.82**	**4**	**12.5**	**10**	**31.25**	**34**	**100**
	Grand Total	**110**	**62.50**	**46**	**26.14**	**20**	**11.36**	**176**	**100**

Source: Fieldwork

Table 5.15 shows the overall responses to the statement. The administrators had a slightly different statement since it related to their work activities although the options were the same. Hence, they were instructed to answer the statement, *I facilitate the people who visit the office to complete their work in a few hours because I am tlawmngai.*

The Table provides that 62.50 percent agreed with the statement while 26.14 percent had *sometimes* response and 11.36 percent disagreed. Kolasib District had a significant *agree* response with 83.33 percent while Champhai District with 3.33 *never* response had the least response.

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[18] Lorrain, *op.cit*., p. 21

**Fig. 5.29 *Tlawmngai* Administrators Enable Me to Complete
My Work in a Few Hours- Districts**
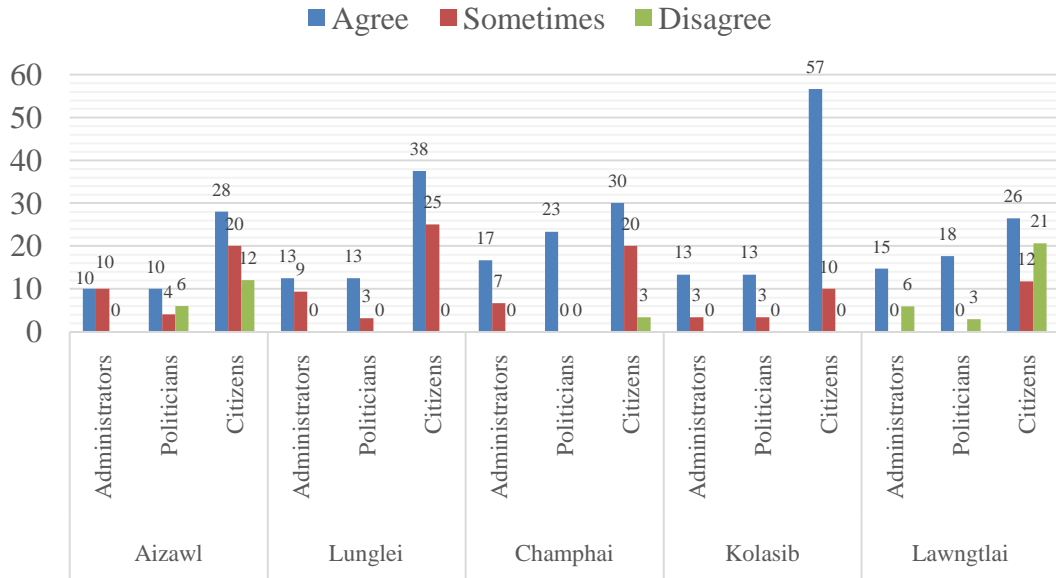
Source: Fieldwork

Figure 5.29 shows the responses to the statement on a district basis. All the districts showed a high proportion of *agree* response. Kolasib District with 57 percent of the citizens' response agreed to the statement and had the highest response. Lunglei, Champhai, Kolasib and Lawngtlai Districts had the lowest response of 3 percent. The politicians' *sometimes* response in Lunglei District, the citizens' *disagree* response in Champhai District, the *sometimes* response of the administrators and the politicians in Kolasib District and the politicians' *never* response in Lawngtlai District all accounted for the lowest response.

Fig. 5.30 *Tlawmngai* Administrators Enable Me to Complete My Work in a Few Hours- Respondents
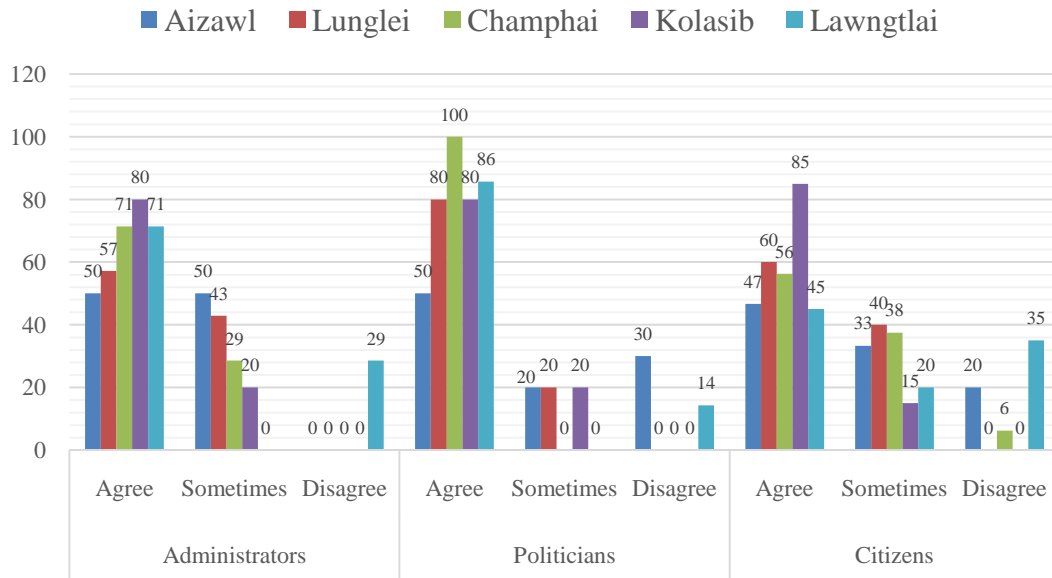
Source: Fieldwork

Figure 5.30 presents the responses to the statement by the different respondents. A majority of the respondents showed an inclination to the statement. The politicians' *agree* response in Champhai District had a cent percent response and the citizens' *disagree* response of 6 percent in the same district had the least response. The administrators agreed with the statement and Kolasib District showed a high of 80 percent response.

The Table and Figures indicate that the administrators were helpful towards those who came to their office for the delivery of services. This was also evident from the responses of the administrators who proposed that some of them went to great lengths to help those in need and enabled the people to complete their work within a short span of time.

Table 5.16

Hnatlang **is Unavoidable in Mizo Communal Life.**

Districts	Respondents	Agree	%	Neither	%	Disagree	%	Total	%
Aizawl	Administrators	9	90	10	10	0	0	10	100
	Politicians	10	100	0	0	0	0	10	100
	Citizens	23	76.67	3	10	4	13.33	30	100
	Total	**42**	**84**	**13**	**26**	**4**	**8**	**50**	**100**
Lunglei	Administrators	7	100	0	0	0	0	7	100
	Politicians	4	80	1	20	0	0	5	100
	Citizens	17	85	3	15	0	0	20	100
	Total	**28**	**87.50**	**4**	**12.50**	**0**	**0**	**32**	**100**
Champhai	Administrators	3	42.86	1	14.29	3	42.86	7	100
	Politicians	6	85.71	0	0	1	14.29	7	100
	Citizens	14	87.50	1	6.25	1	6.25	16	100
	Total	**23**	**76.67**	**2**	**6.67**	**5**	**16.67**	**30**	**100**
Kolasib	Administrators	4	80	1	20	0	0	5	100
	Politicians	5	100	0	0	0	0	5	100
	Citizens	20	100	0	0	0	0	20	100
	Total	**29**	**96.67**	**1**	**3.33**	**0**	**0**	**30**	**100**
Lawngtlai	Administrators	6	85.71	1	14.29	0	0	7	100
	Politicians	7	100	0	0	0	0	7	100
	Citizens	16	80	1	5	3	15	20	100
	Total	**29**	**85.29**	**2**	**5.88**	**3**	**8.82**	**34**	**100**
	Grand Total	**151**	**85.80**	**22**	**12.50**	**12**	**6.82**	**176**	**100**

Source: Fieldwork

Table 5.16 presents the overall responses to the statement. An overwhelming majority of 85.80 percent agreed to the statement while 12.50 percent were undecided and gave *neither* response and 6.82 percent disagreed with the statement. The indispensability of *hnaltlang* in the social life of the Mizo was shared most by the respondents in Kolasib District with 96.76 percent and the respondents in Lawngtlai District with 8.82 percent argued against the statement.

Fig. 5. 31 *Hnatlang* is Unavoidable in Mizo Communal Life-Districts
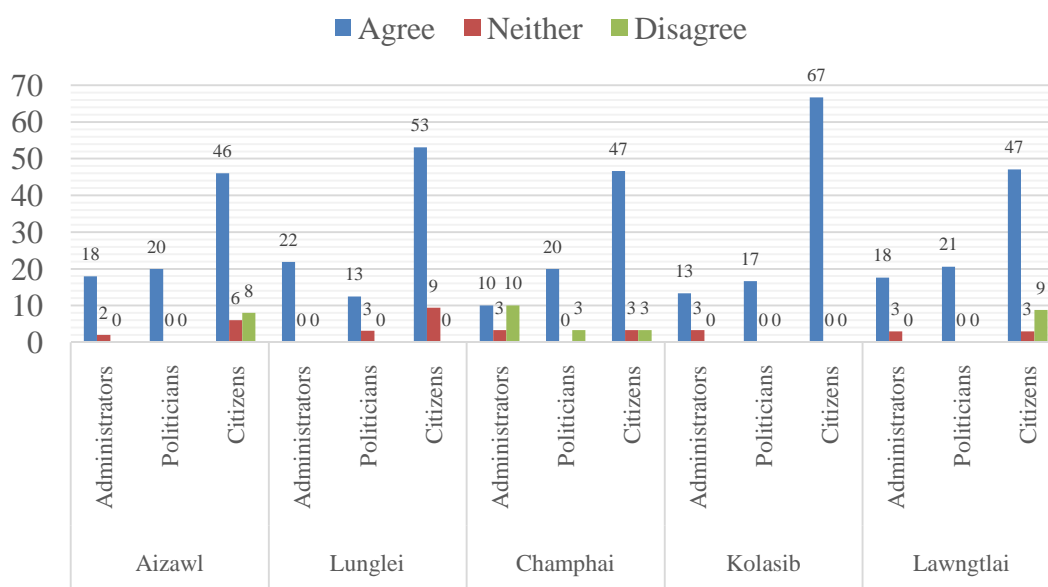
Source: Fieldwork

Figure 5.31 presents the responses to the statement on a district basis. The Figure highlights that the majority of the districts gave a positive response to the statement; *Hnatlang is unavoidable in Mizo communal life*. Kolasib District with 67 percent *agree* responses of the citizens had the highest response while Aizawl District with 2 percent *neither* response of the administrators had the lowest response.

Fig. 5.32 *Hnatlang* is Unavoidable in Mizo Communal Life-Respondents

■ Aizawl ■ Lunglei ■ Champhai ■ Kolasib ■ Lawngtlai
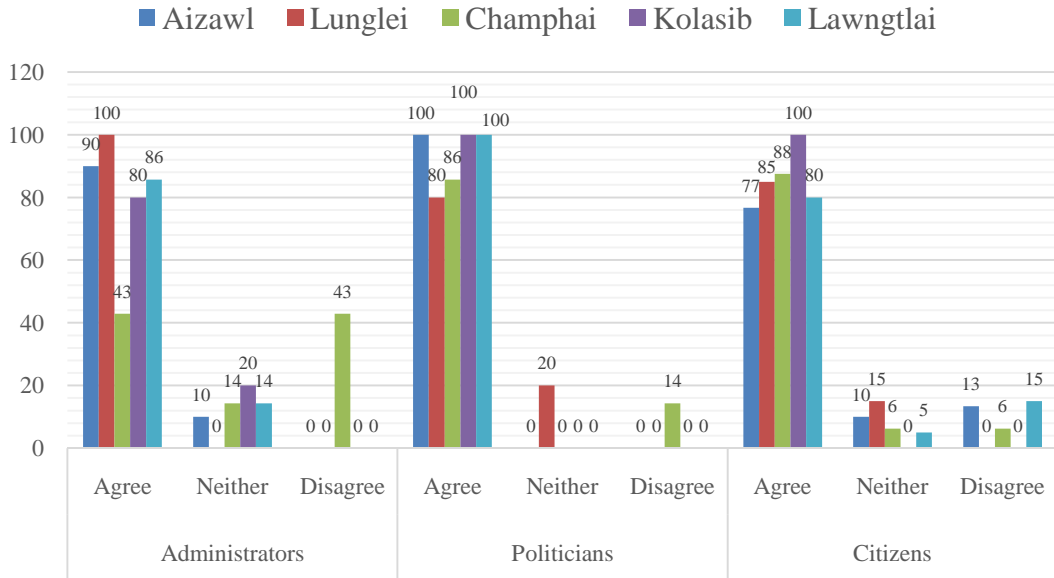
Source: Fieldwork

Figure 5.32 presents the responses to the statement by the different respondents. A majority of the respondents agreed to the statement. The administrators in Lunglei District, the politicians in Aizawl, Kolasib and Lawngtlai Districts and the citizens in Lawngtlai District all agreed that *Hnatlang is unavoidable in Mizo communal life* with cent percent responses. The citizens in Lawngtlai district with 5 percent *neither* response had the lowest response.

The Table and Figures indicate the importance of *hnatlang* in the life of the Mizo. The communitarian life of the Mizo requires that most activities undertaken as a group utilize *hnatlang* to accomplish goals be it religious, economic, political or social activities. This aspect is highlighted by Zaichhawna[19] who argued that *hnatlang* contributed immensely to the rapid spread of Christianity in present-day Mizoram and is an important asset of the people.

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[19] Hlawndo, Zaichhawna, *op. cit.*, p. 135

Table 5.17

***Hnatlang* is an Option.**

Districts	Respondents	Agree	%	Neither	%	Disagree	%	Total	%
Aizawl	Administrators	7	70	3	30	0	0	10	100
	Politicians	9	90	1	10	0	0	10	100
	Citizens	20	66.67	6	20	4	13.33	30	100
	Total	**36**	**72**	**10**	**20**	**4**	**8**	**50**	**100**
Lunglei	Administrators	1	14.29	0	0	6	85.71	7	100
	Politicians	5	100	0	0	0	0	5	100
	Citizens	18	90	1	5	1	5	20	100
	Total	**24**	**75**	**1**	**3.13**	**7**	**21.88**	**30**	**100**
Champhai	Administrators	5	71.43	2	28.57	0	0	7	100
	Politicians	5	71.43	2	28.57	0	0	7	100
	Citizens	10	62.5	6	37.50	0	0	16	100
	Total	**20**	**66.67**	**10**	**33.33**	**0**	**0**	**30**	**100**
Kolasib	Administrators	3	60	1	20	1	20	5	100
	Politicians	5	100	0	0	0	0	5	100
	Citizens	10	50	3	15	7	35	20	100
	Total	**18**	**60**	**4**	**13.33**	**8**	**26.67**	**30**	**100**
Lawngtlai	Administrators	2	28.57	1	14.29	4	57.14	7	100
	Politicians	5	71.43	0	0	2	28.57	7	100
	Citizens	16	80	1	5	3	15	20	100
	Total	**23**	**67.65**	**2**	**5.88**	**9**	**26.47**	**34**	**100**
	Grand Total	**121**	**68.75**	**27**	**15.34**	**28**	**15.91**	**176**	**100**

Source: Fieldwork

Table 5.16 shows the overall responses to the statement. The Table presents that 68.75 percent of the respondents agreed *Hnatlang is an option* while 15.91 percent disagreed with the statement and 15.34 percent were doubtful and gave *neither* response. Lunglei District had the maximum respondents with 75 percent *agree* response while Aizawl District disagreed with the statement and had the least response with 8 percent.

Fig. 5.33 *Hnatlang* is an Option- Districts
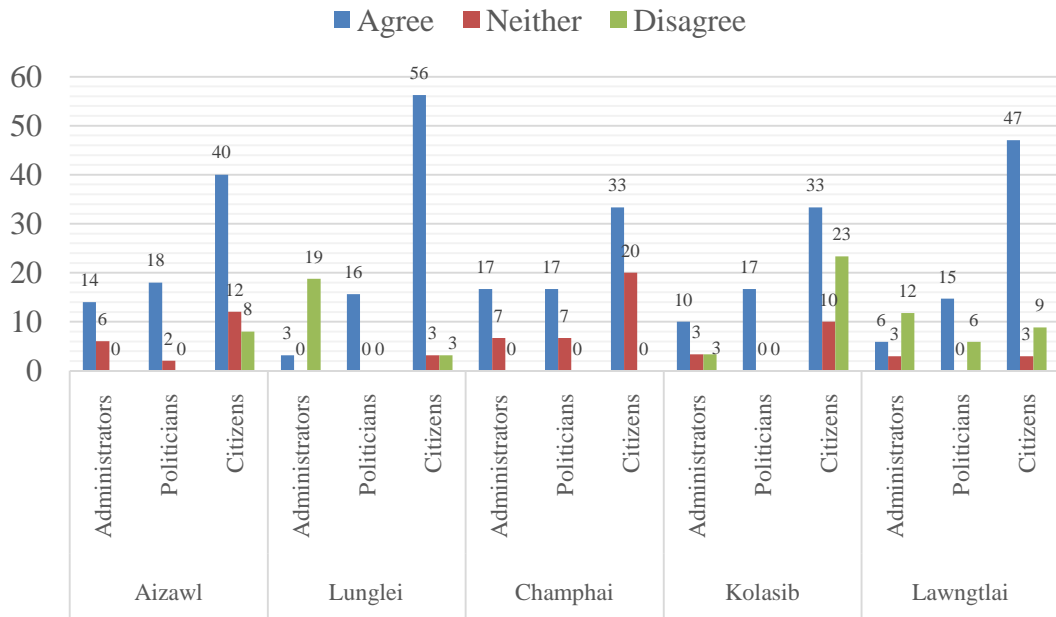
Source: Fieldwork

Figure 5.33 shows the response to the statement on a district basis. All the districts had a high *agree* response to the statement. N*either* response was found in Champhai District with the citizens' 20 percent response while the *disagree* response was the highest in Kolasib District with the citizens' 23 percent response. Lunglei District with 56 percent of the citizens' *agree* response had the maximum respondents while Aizawl District with 2 percent *neither* response of the politicians had the lowest response.

Fig. 5.34 *Hnatlang* is an Option- Respondents
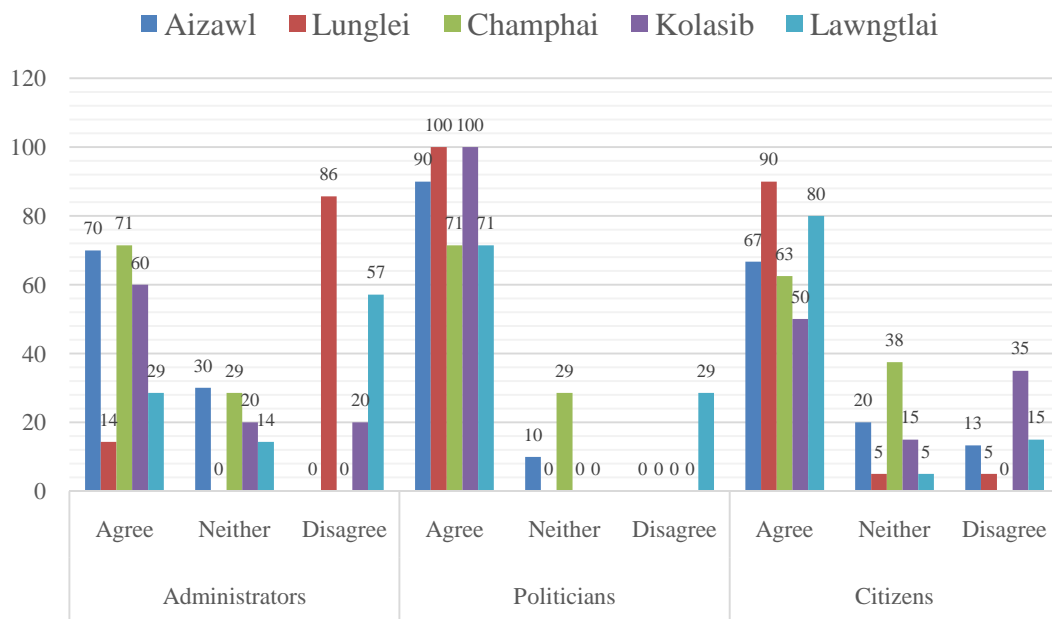
Source: Fieldwork

Figure 5.34 shows the responses to the statement by the different respondents. The majority of the respondents showed a higher inclination to *agree* response. The politicians in Lunglei and Kolasib Districts agreed that *Hnatlang is an option* and had a cent percent response while the citizens in Lunglei and Lawngtlai Districts with *neither* response and the *disagree* response of the citizens in Lunglei District all had the lowest response of 5 percent each. The administrators in Lunglei District had the highest response of 86 percent for *disagree*.

The Table and Figures indicate that the majority of the respondents in different districts *agree* that *Hnatlang is an option.* Literature provides that in the traditional Mizo society *hnatlang* was an important asset as it provided cooperation, especially in the economic and social life. The Mizo always had an option not to engage in *hnatlang* and in such case, the alternative was to be *'Run'* or pay fines. However, there were hardly any cases of the people being *'Run'* for they

enthusiastically participated with the knowledge that they too could face a situation where *hnatlang* had to be called. Of late, with new development and the hasty life, it has become difficult to spare time for *hnatlang* and many have opted to pay fines.

Table 5.18

***Hnatlang* Can Humiliate a Person's Dignity.**

Districts	Respondents	Agree	%	Neither	%	Disagree	%	Total	%
Aizawl	Administrators	3	30	2	20	5	50	10	100
	Politicians	4	40	3	30	3	30	10	100
	Citizens	6	20	5	16.67	19	63.33	30	100
	Total	**13**	**26**	**10**	**20**	**27**	**54**	**50**	**100**
Lunglei	Administrators	0	0	0	0	7	100	7	100
	Politicians	0	0	3	60	2	40	5	100
	Citizens	7	35	3	15	10	50	20	100
	Total	**7**	**21.88**	**6**	**18.75**	**19**	**59.38**	**32**	**100**
Champhai	Administrators	2	28.57	0	0	5	71.43	7	100
	Politicians	2	28.57	0	0	5	71.43	7	100
	Citizens	11	68.75	2	12.50	3	18.75	16	100
	Total	**15**	**50**	**2**	**6.67**	**13**	**43.33**	**30**	**100**
Kolasib	Administrators	1	20	2	40	2	40	5	100
	Politicians	2	40	2	40	1	20	5	100
	Citizens	3	15	6	30	11	55	20	100
	Total	**6**	**20**	**10**	**33.33**	**14**	**46.67**	**30**	**100**
Lawngtlai	Administrators	3	42.86	0	14.29	4	42.86	7	100
	Politicians	0	0	0	0	7	100	7	100
	Citizens	3	15	8	40	9	45	20	100
	Total	**6**	**17.65**	**8**	**23.53**	**20**	**58.82**	**34**	**100**
	Grand Total	**47**	**26.70**	**36**	**20.45**	**93**	**52.84**	**176**	**100**

Source: Fieldwork

Table 5.18 presents the overall responses to the statement. As many as 52.84 percent of the respondents disagreed with the statement, while 26.70 percent agreed and 20.45 percent were uncertain and had *neither* response. Lunglei District with 59.38 percent had the maximum respondents who disagreed whereas Champhai District with 6.67 percent *neither* response had the least response.

Fig. 5.35 *Hnatlang* Can Humiliate a Person's Dignity- Districts
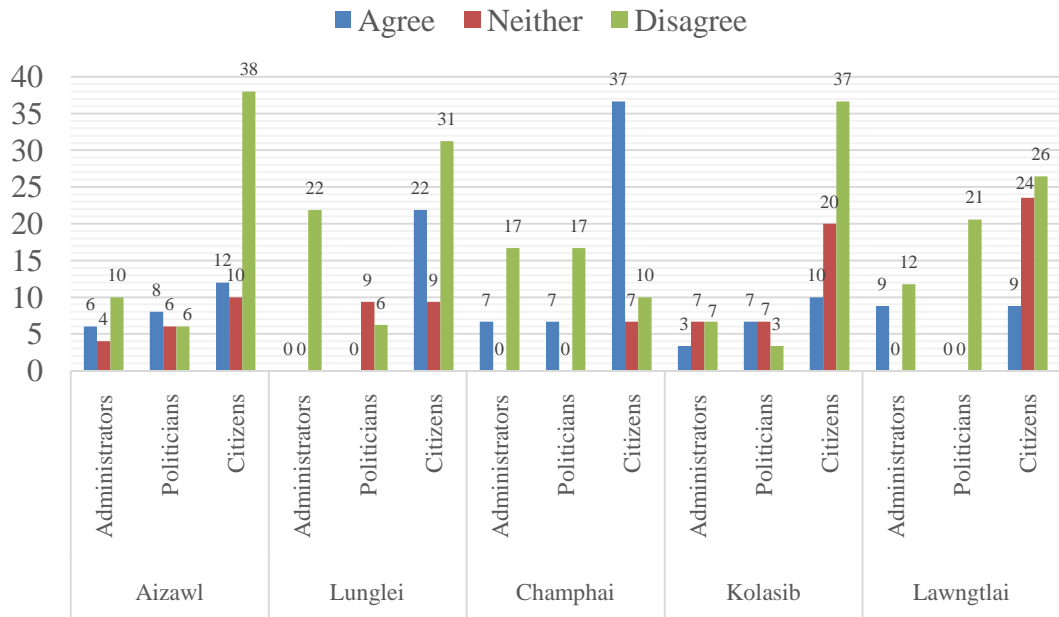
Source: Fieldwork

Figure 5.35 presents the responses to the statement on a district basis. Except for Champhai District, which had 37 percent *agree* response from the citizens, the respondents in all the *four* districts disagreed that *Hnatlang can humiliate a person's dignity*. Aizawl District with 38 percent *disagree* response of the citizens had the highest response while Kolasib District with the administrators' *agree* and the citizens' *disagree* response of 3 percent each was the lowest response.

Fig. 5.36 *Hnatlang* Can Humiliate a Person's Dignity-Respondents
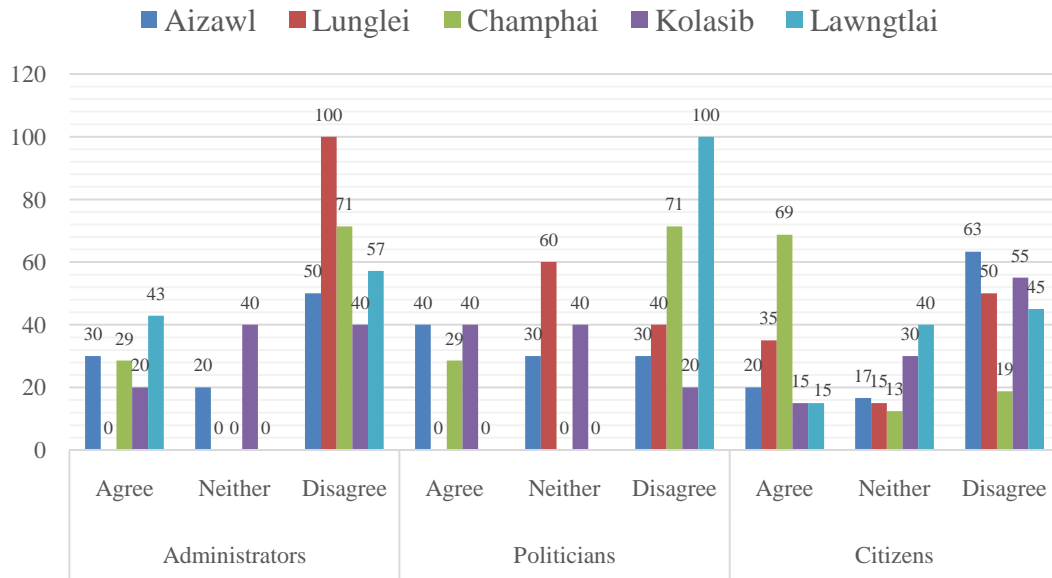
Source: Fieldwork

Figure 5.36 shows the responses to the statement by the different respondents. A majority of the respondents disagreed that *Hnatlang can humiliate a person's dignity*. The administrators in Lunglei District and the politicians in Lawngtlai District had a cent percent *disagree* response. The citizens in Champhai District with 13 percent *neither* response had the lowest.

The Table and Figures reveal that the majority of the respondents disagreed that *Hnatlang can humiliate a person's dignity*. Since *hnatlang* had sanctions for failure to involve in it in the form of *'Run',* it was regarded very demeaning in the Mizo traditional society if the authority sanctioned *'Run'*. However, in the present-day, it is no more regarded humiliating as it was in the earlier days. This is reflected by the response to the statement.

Table 5.19

How Often Do You Think Administrators/You Take Leave to Go for *Hnatlang?*

Districts	Respondents	Always	%	Sometimes	%	Never	%	Total	%
Aizawl	Administrators	0	0	3	30	7	70	10	100
	Politicians	1	10	6	60	3	30	10	100
	Citizens	2	6.67	16	53.33	12	40	30	100
	Total	**3**	**6**	**25**	**50**	**22**	**44**	**50**	**100**
Lunglei	Administrators	0	0	5	71.43	2	28.57	7	100
	Politicians	0	0	3	60	2	40	5	100
	Citizens	1	5	18	90	1	5	20	100
	Total	**1**	**3.13**	**26**	**81.25**	**5**	**15.63**	**32**	**100**
Champhai	Administrators	0	0	0	0	7	100	7	100
	Politicians	1	14.29	4	57.14	2	28.57	7	100
	Citizens	0	0	11	68.75	5	31.25	16	100
	Total	**1**	**3.33**	**15**	**50**	**14**	**46.67**	**30**	**100**
Kolasib	Administrators	0	0	1	20	4	80	5	100
	Politicians	1	20	4	80	0	0	5	100
	Citizens	0	0	16	80	4	20	20	100
	Total	**1**	**3.33**	**21**	**70**	**8**	**26.67**	**30**	**100**
Lawngtlai	Administrators	0	0	3	42.86	4	57.14	7	100
	Politicians	0	0	7	100	0	0	7	100
	Citizens	3	15	15	75	2	10	20	100
	Total	**3**	**8.82**	**25**	**73.53**	**6**	**17.65**	**34**	**100**
	Grand Total	**9**	**5.11**	**112**	**63.64**	**55**	**31.25**	**176**	**100**

Source: Fieldwork

Table 15.19 shows the overall responses to the question. The *always* response had 5.11 percent while 63.64 percent were unsure and gave *sometimes* response and 31.25 percent felt that the administrators *never* take leave to go for *hnatlang*. Lunglei District had the maximum and minimum respondents with *sometimes* response of 81.25 percent and *always* response of 3.13 percent.

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**Fig. 5.37 How Often Do You Think Administrators/You Take Leave
to Go for *Hnatlang*- Districts**

■ Always   ■ Sometimes   ■ Never
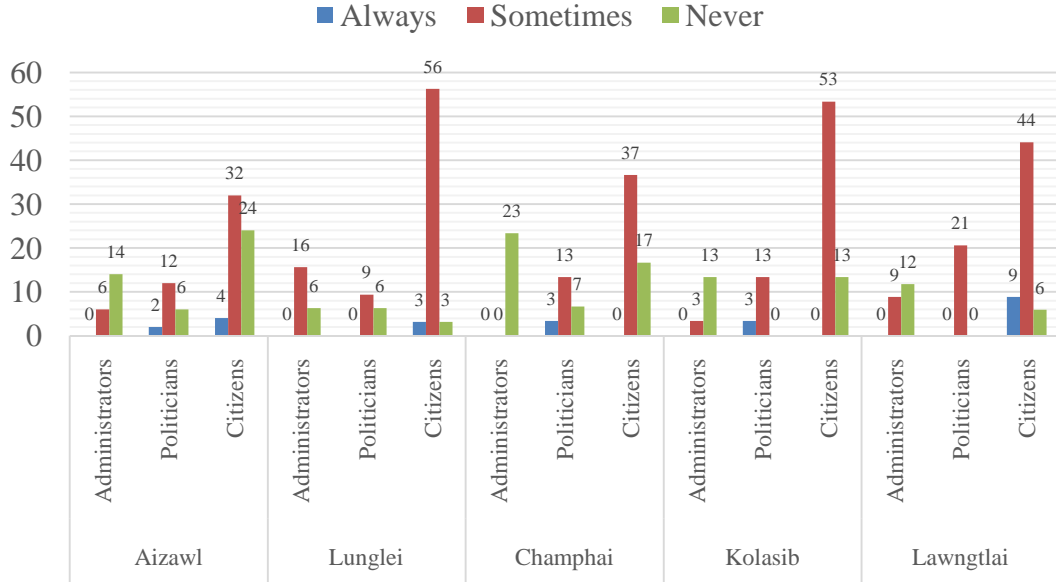
Source: Fieldwork

Figure 5.37 illustrates the responses to the question on a district basis. All the districts were partial to the *sometimes* response. Lunglei District with 56 percent *sometimes* response of the citizens had a majority while Aizawl District with 2 percent *always* response of the politicians had the lowest response. The *always* response was the highest among the citizens in Lawngtlai District with 9 percent.

Fig. 5.38 How Often Do You Think Administrator/You take Leave to Go for *Hnatlang*? - Respondents
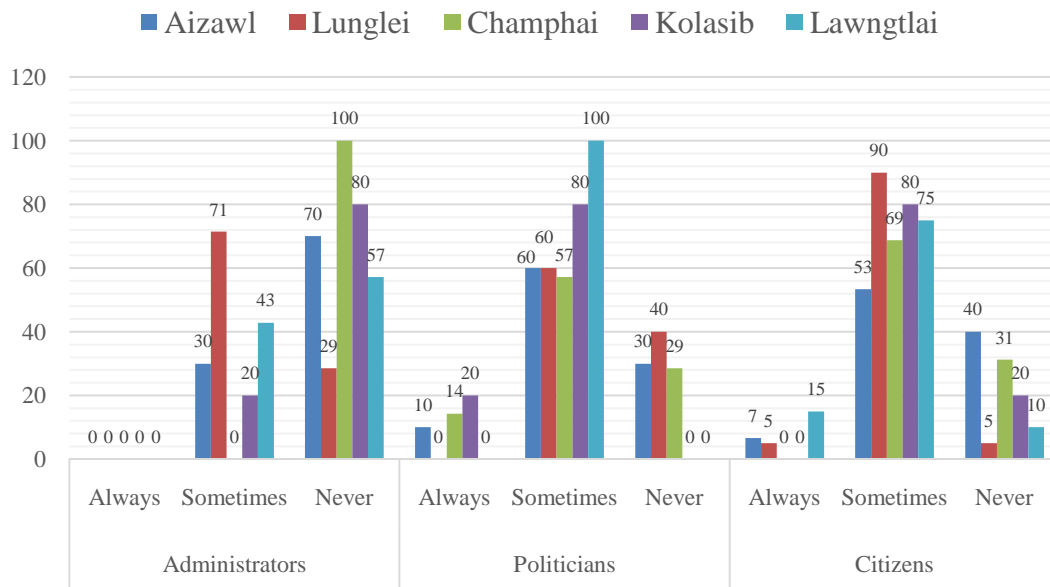
Source: Fieldwork

Figure 5.38 display the responses to the question by the different respondents. The administrators showed more preference for *never* response while the politicians and the citizens were more biased for *sometimes* response. The administrators with *never* response in Champhai District and the politicians in Lawngtlai District with *sometimes* response had cent percent responses. The citizens in Lunglei District with *always* and *never* responses had the lowest response of 2 percent.

The Table and Figures reveal that the politician and citizen respondents were unsure how best to answer the question and hence opted for the *sometimes* response. The high prevalence of *never* response of the administrators was obvious since it related to their functioning. The frequency of leave taken to go for *hnatlang* would vary to a great extent on the administrators' relationship with the superior. Often the administrators take leave from office to go for *hnatlang* when it interferes with the

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timing of their work. Some of them even do so on the pretext of going for *hnatlang*.

All these have a bearing on the work and at times the goals of the office get

misplaced.

Table 5.20

I am Often Unable to Accomplish My Work because I Have to Go for

Hnatlang.

Districts	Respondents	Agree	%	Neither	%	Disagree	%	Total	%
Aizawl	Administrators	1	10	1	10	8	80	10	100
	Politicians	3	30	5	50	2	20	10	100
	Citizens	14	46.67	8	26.67	8	26.67	30	100
	Total	**18**	**36**	**14**	**28**	**18**	**36**	**50**	**100**
Lunglei	Administrators	0	0	0	0	7	100	7	100
	Politicians	4	80	1	20	0	0	5	100
	Citizens	8	40	7	35	5	25	20	100
	Total	**12**	**37.5**	**8**	**25**	**12**	**37.5**	**32**	**100**
Champhai	Administrators	2	28.57	0	0	5	71.43	7	100
	Politicians	3	42.86	1	14.29	3	42.86	7	100
	Citizens	7	43.75	7	43.75	2	12.50	16	100
	Total	**12**	**40**	**8**	**26.67**	**10**	**33.33**	**30**	**100**
Kolasib	Administrators	1	20	0	0	4	80	5	100
	Politicians	4	80	0	0	1	20	5	100
	Citizens	8	40	9	45	3	15	20	100
	Total	**13**	**43.33**	**9**	**30**	**8**	**26.67**	**30**	**100**
Lawngtlai	Administrators	1	14.29	0	0	6	85.71	7	100
	Politicians	4	57.14	0	0	3	42.86	7	100
	Citizens	9	45	5	25	6	30	20	100
	Total	**14**	**41.18**	**5**	**14.71**	**15**	**44.12**	**34**	**100**
	Grand Total	**69**	**39.20**	**44**	**25**	**63**	**35.80**	**176**	**100**

Source: Fieldwork

Table 5.20 shows the responses of the respondents to the statement. As many

as 39.20 percent agreed while 25 per cent had *neither* responses and 35.80 percent

disagreed. Although the overall percentage of those who agreed with the statement

was the highest in comparison to the other options, it is interesting to note that

Lawngtlai District had the highest response of 44.12 percent for *disagree*. As well as

the least response with 14.71 percent of *neither* response.

Fig. 5.39 I am Often Unable to Accomplish My Work because I Have to Go for *Hnatlang- Districts*
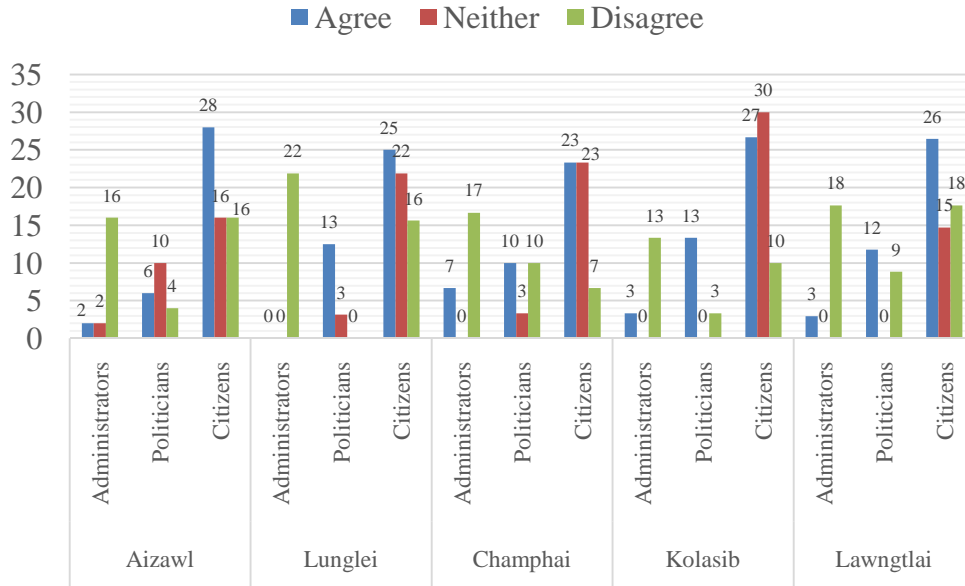
Source: Fieldwork

Figure 5.39 presents the responses to the statement on a district basis. Aizawl, Lunglei and Lawngtlai Districts all showed a preference for *agree* response and Kolasib District shared *agree* response with *sometimes*. Kolasib District with the citizens' *neither* response of 30 per cent had the highest response and Aizawl District with the administrators' *agree* and *neither* response of 2 percent had the lowest response.

**Fig. 5.40 I am Often Unable to Accomplish My Work because I
Have to Go for *Hnatlang*- Respondents**

■ Aizawl ■ Lunglei ■ Champhai ■ Kolasib ■ Lawngtlai
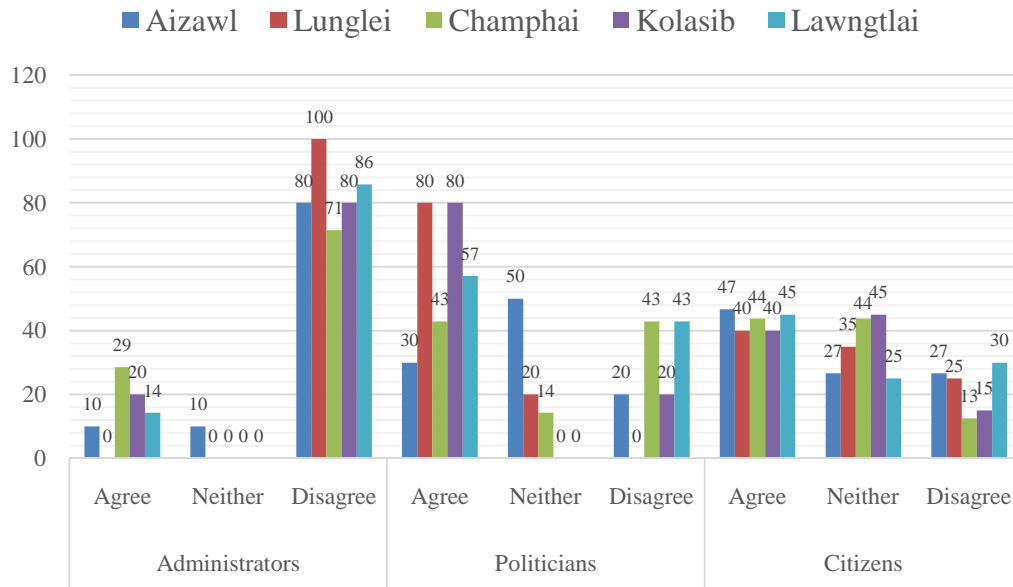
Source: Fieldwork

Figure 5.40 presents the responses to the statement by the different respondents. The respondents were divergent in their viewpoints. The administrators had more *disagree* response while the politicians had more *agree* response and the citizens' responses were distributed among the different options. The administrators in Lunglei District had a cent percent response with *disagree* and the administrators in Aizawl District with a 10 percent *agree* response had the lowest.

The Table and Figures indicate that the politician and citizen respondents were often unable to accomplish their work because they had to go for *hnatlang*. The administrators' response was a little different from the rest since it related to their work.

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Table 5.21

***Hnatlang* is a Barrier Towards Efficiency in Office Work.**

Districts	Respondents	Agree	%	Neither	%	Disagree	%	Total	%
Aizawl	Administrators	0	0	3	30	7	70	10	100
	Politicians	3	30	2	20	5	50	10	100
	Citizens	14	46.67	7	23.33	9	30	30	100
	Total	**17**	**34**	**12**	**24**	**21**	**42**	**50**	**100**
Lunglei	Administrators	0	0	1	14.29	6	85.71	7	100
	Politicians	2	40	1	20	2	40	5	100
	Citizens	10	50	4	20	6	30	20	100
	Total	**12**	**37.50**	**6**	**18.75**	**14**	**43.75**	**32**	**100**
Champhai	Administrators	2	28.57	0	0	5	71.43	7	100
	Politicians	3	42.86	2	28.57	2	28.57	7	100
	Citizens	6	37.5	5	31.25	5	31.25	16	100
	Total	**11**	**36.67**	**7**	**23.33**	**12**	**40**	**30**	**100**
Kolasib	Administrators	1	20	0	0	4	80	5	100
	Politicians	5	100	0	0	0	0	5	100
	Citizens	9	45	7	35	4	20	20	100
	Total	**15**	**50**	**7**	**23.33**	**8**	**26.67**	**30**	**100**
Lawngtlai	Administrators	0	0	1	14.29	6	85.71	7	100
	Politicians	4	57.14	1	14.29	2	28.57	7	100
	Citizens	13	65	2	10	5	25	20	100
	Total	**17**	**50**	**4**	**11.76**	**13**	**38.24**	**34**	**100**
	Grand Total	**72**	**40.91**	**36**	**20.45**	**68**	**38.64**	**176**	**100**

Source: Fieldwork

Table 5.21 shows the overall responses given by the respondents. While 40.91 percent agreed that *hnatlang* is a barrier towards efficiency in office work, 38.64 percent disagreed and 20.45 were undecided and had *neither* response. Aizawl District with 50 percent *disagree* response had the most respondents while Lawngtlai District with 11.76 percent had the least.

Fig. 5.41 *Hnatlang* is a Barrier Towards Efficiency in Office Work-Districts
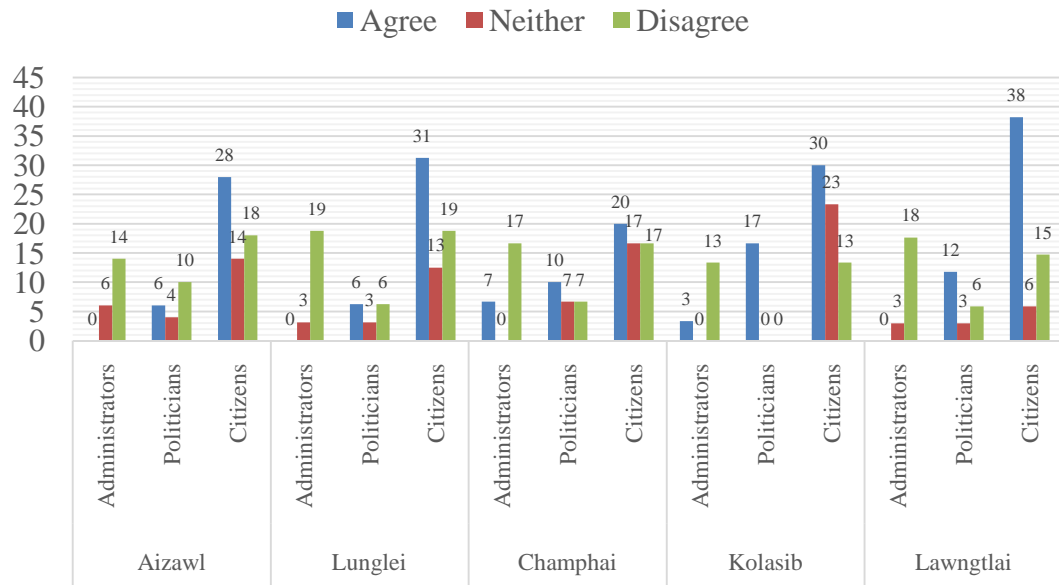
Source: Fieldwork

Figure 5.41 presents the responses to the statement on a district basis. All the districts had a high response for *agree*. Lawngtlai District with 38 percent *agree* response of the citizens had the maximum respondents. The lowest response was 3 percent. Lunglei District with the administrators and politicians' *neither* response, Kolasib District with the administrators' *agree* response and Lawngtlai District with the administrators and politicians' *neither* response accounted for the lowest response with 3 percent each.

Fig. 5.42 *Hnatlang* is a Barrier towards Efficiency in Office Work-Respondents
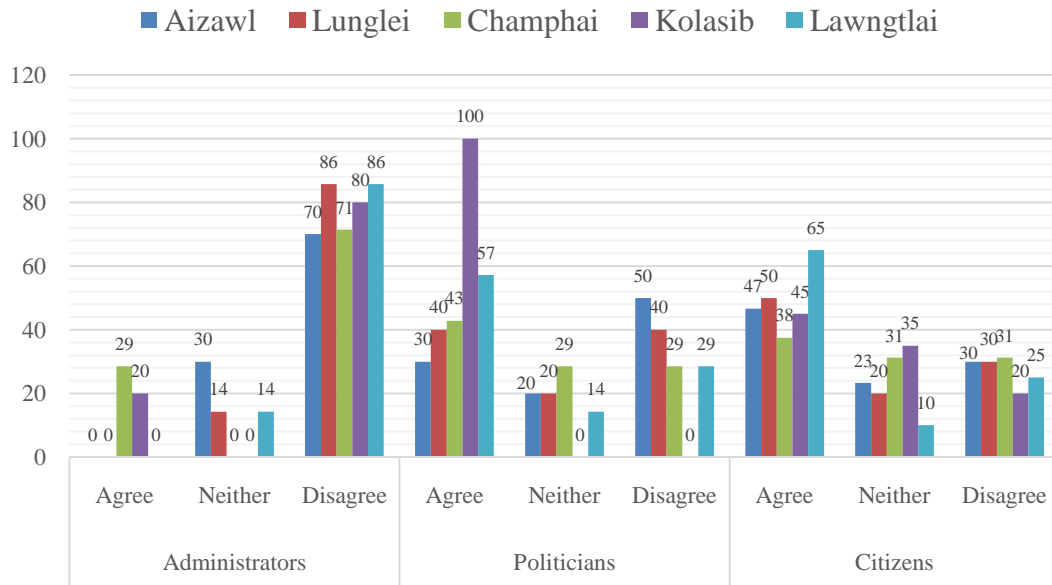
Source: Fieldwork

Figure 5.42 illustrates the responses to the statement by the different respondents. The politicians and the citizens had more *agree* response and the administrators had more *disagree* response. The politicians in Kolasib District agreed with the statement and had a cent percent *agree* response. The citizens in Lawngtlai District with 10 percent *neither* response had the lowest response.

The Table and Figures indicate that a majority of the respondents agreed with the statement. Since *hnatlang* entails devoting time it often happens that work does not get accomplished at the stipulated time. In such instances, the efficiency of the office is undermined often leading to misplacement of the goals of the office.

The foregoing discussion highlights the influence of the socio-cultural values of *tlawmngaihna* and *hnatlang* on administrative culture in Mizoram from the sample collected in the *five* districts of the office of DC. These socio-cultural values

are a distinct feature of the Mizo society and crucial for the development of administrative culture in Mizoram.

Conclusion

The Mizo social values of family, communitarian life, beliefs and value system largely shaped and influenced the functioning of the administrative system. The cultural dimension spoke volumes about the administrative culture in Mizoram which highlighted a mix of universalism and particularism, ascribed oriented culture, communitarian and participatory characteristics. At the same time, the empirical findings suggest that the socio-cultural values of *tlawmngaihna* and *hnatlang* influenced the administrative culture in Mizoram both in a positive and negative manner.

CHAPTER - VI

EMPIRICAL FINDINGS AND ANALYSIS

Introduction

This chapter provides empirical research findings and analysis in accordance with the research questions. As the objective of the study was to explore administrative culture in Mizoram, the chapter discusses the components of administrative culture, the socio-cultural values of the administrators, politicians and the citizens and its influence on administrative in Mizoram. The perception of the citizens towards the administrators, problems in developing a positive pattern of administrative culture and their possible solutions are also presented.

In order to arrive at an understanding of the prevailing administrative culture in Mizoram, the orientations and the socio-cultural values of the *three* actors namely, administrators, politicians as well as citizens were examined. For the purpose of the study structured questionnaires with closed and open-ended questions were distributed to the politicians in Aizawl, Lunglei, Champhai, Kolasib and Lawngtlai Districts; the administrators in the Office of the Deputy Commissioner (DC) of Aizawl, Lunglei, Champhai, Kolasib and Lawngtlai and the citizens who frequented these offices at the time of data collection.

Components of Administrative Culture

Jain and Dwivedi[1] argued that administrative culture is concerned with people's cognitive, affective and evaluative orientations towards their administrative system, as well as the behaviour and style of accomplishing things by administrators

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[1] Jain, R.B. and Dwivedi, O.P. (1990). *Administrative culture and bureaucratic values in India.* In T.N. Chaturvedi (Ed.) Contemporary Administrative Culture of India, Indian Institute of Public Administration, New Delhi, pp. 71-86

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which give rise to such perceptions and help shape the particular environment in which the people interact. P.D. Sharma[2] appealed that the components of administrative culture include the administrative legacies, orientations - cognitive, affective and evaluative, values of administrators, behavioural characteristics, the patterned relationships between the administrators and the politicians as well as the public at large, and the beliefs, attitudes and opinions of the administrators.

On writing about the components of administrative culture, Subramaniam[3] stated that in most of the countries, the culture of the social formations or classes from which administrators are largely recruited determine the important element of administrative culture. The continuous internal interactions within the administrative apparatus with peer group pressure and the interactions of administrators with the citizens as well as the politicians determine other components. These *three* components may reinforce, contradict or dilute each other. In developing countries, the components may dilute each other to form a "Masala', mix administrative culture, while in the developed countries they reinforce each other.

The components of administrative culture would include the administrator and his values, beliefs, knowledge, etc, his perception of the organizational goals, the administrative ecology and the socio-cultural norms which give meaning to administrative action and behaviour. For the purpose of the study, the components of administrative culture consist of cognitive, affective and evaluative orientations as

[2] Sharma, P.D. (1990). *Administrative culture: Some cross cultural experiences*. T.N. Chaturvedi (Ed.) Contemporary Administrative Culture of India, Indian Institute of Public Administration, New Delhi, pp. 246-257
[3] Subramaniam, V. (1996). *An exploration of Indian administrative culture*. In T.N. Chaturvedi (Ed.) Contemporary Administrative Culture of India, Indian Institute of Public Administration, New Delhi, p. 4

well as the socio-cultural values of the *three* actors viz., administrators, politicians and the citizens.

Analysis of Response of Respondents to *three* Sets of Questionnaires

To identify the components of administrative culture in Mizoram, structured questionnaires on the aspects of orientations and socio-cultural values (Appendices I-III) were designed. The orientations questionnaire consisted of *three* questions each representing cognitive, affective and evaluative orientations while those on socio-cultural values had *one* general question, and *six* questions each on *tlawmngaihna* and *hnatlang*. The questionnaires were disseminated to the administrators, politicians and the citizens to gain insight into the components of administrative culture in Mizoram. The questions do not claim to present an exhaustive description of mapping the components; nevertheless, it provides a sufficient picture for the study.

Empirical data had been selected from the selected samples of the *five* districts to provide answers to the research questions pertaining to the components of administrative culture in Mizoram. While selecting the samples for collecting empirical data to arrive at a conclusion, disproportionate stratified sampling was conveniently used to collect data from 176 samples drawn from the *three* actors of the *five* districts (Table 1.1). The structured questionnaire had close-ended questions and statements with *three* possible options to choose from as well as open-ended questions. The data so collected from each of them had been analyzed to form concrete conclusions.

The following presents the orientations of the administrators, the politicians and the citizens in the *five* offices of the Deputy Commissioner of the *five* sample

districts. The Tables present the overall responses to the different questions and statements. The *first* Figure represents the distribution of responses from among the total number of respondents in a particular district and the *second* Figure represents the percentage of responses from among the total respondents of a particular class/actor in the district.

a)   Cognitive Orientations

Cognitive orientation refers to orientations resulting from knowledge and belief of the administrative objects, which includes the administrative system in general, the input and output aspect and the citizens as individual participants in the administrative process. It relates to knowledge of the perception, notion, functionaries, role and working of the administration.

To determine the cognitive orientation of the respondents, questions and statements on *Do you follow the activities of the office in the media? There are too many administrative hierarchies in the office* and *The procedure of work in the office is tedious and time-consuming* were presented. The following tables and figures show the responses.

Table 6.1
Do You Follow the Activities of the Office in the Media?

Districts	Respondents	Always	%	Sometimes	%	Never	%	Total	%
Aizawl	Administrators	8	80	2	20	0	0	10	100
	Politicians	4	40	3	30	3	30	10	100
	Citizens	6	20	10	33.33	14	46.67	30	100
	Total	**18**	**36**	**15**	**30**	**17**	**34**	**50**	**100**
Lunglei	Administrators	2	28.57	5	71.43	0	0	7	100
	Politicians	3	60	2	40	0	0	5	100
	Citizens	6	30	9	45	5	25	20	100
	Total	**11**	**34.38**	**16**	**50**	**5**	**15.63**	**32**	**100**
Champhai	Administrators	7	100	0	0	0	0	7	100
	Politicians	5	71.43	1	14.29	1	14.29	7	100
	Citizens	7	43.75	7	43.75	2	12.50	16	100
	Total	**19**	**63.33**	**8**	**26.67**	**3**	**10**	**30**	**100**
Kolasib	Administrators	3	60	2	40	0	0	5	100
	Politicians	2	40	2	40	1	20	5	100
	Citizens	10	50	10	50	0	0	20	100
	Total	**15**	**50**	**14**	**46.67**	**1**	**3.33**	**30**	**100**
Lawngtlai	Administrators	5	71.43	1	14.29	1	14.29	7	100
	Politicians	3	42.86	2	28.57	2	28.57	7	100
	Citizens	4	20	12	60	4	20	20	100
	Total	**12**	**35.29**	**15**	**44.12**	**7**	**20.59**	**34**	**100**
	Grand Total	**75**	**42.61**	**68**	**38.64**	**33**	**18.75**	**176**	**100**

Source: Fieldwork

Table 6.1 relates to questions on the level of awareness of the respondents to the activities of the office of DC. As such a question, *Do you follow the activities of the office in the media?* was posed to the respondents. The overall was positive in which 42.61 percent gave *always* response while the *never* response had 18.75 percent and the *sometimes* response had 38.64 percent. At the same time, the highest response of 63.33 percent and the lowest of 3.33 percent was shown in *always* and *never* response of Champhai District.

Fig.6.1 Do You Follow the Activities of the Office in the Media?- Districts
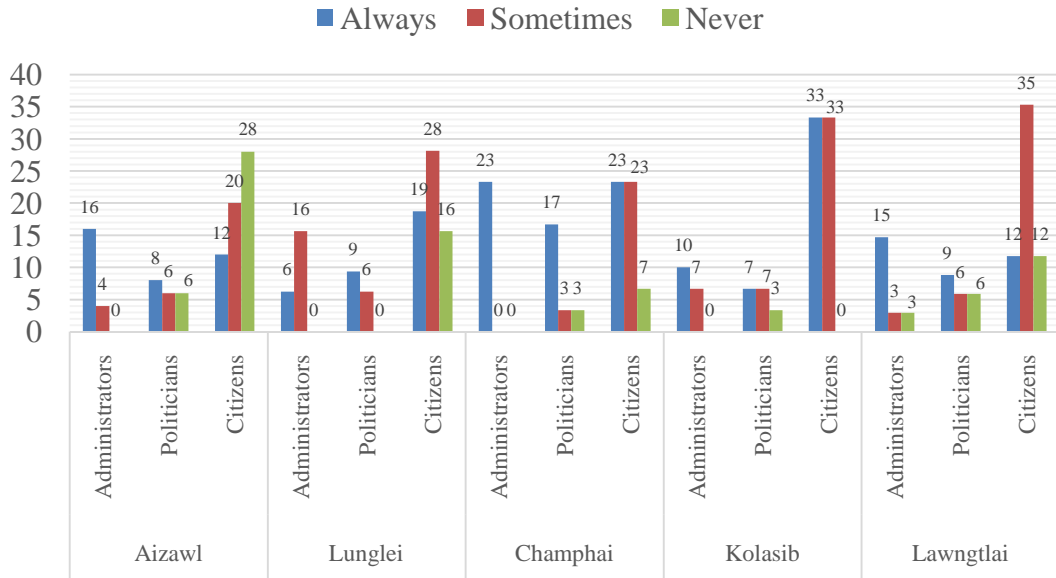
Source: Fieldwork

Figure 6.1 presents the responses of the question on a district basis. Aizawl District had more *never* response while Lunglei and Lawngtlai Districts had more *sometimes* response and Champhai and Kolasib Districts had an equal response for *agree* and *sometimes*. Kolasib District with 33 percent of the citizens' responses affirmed that they follow the activities of the office. Lawngtlai District with 35 percent *sometimes* response of the citizens had the maximum response and the lowest response was 3 percent. Champhai District with the politicians' *sometimes* and *never* responses, Kolasib District with the politicians' *never* response and Lawngtlai District with the administrators' *sometimes* and *never* responses had the lowest response of 3 percent each.

Fig. 6.2 Do You Follow the Activities of the Office in the Media?- Respondents
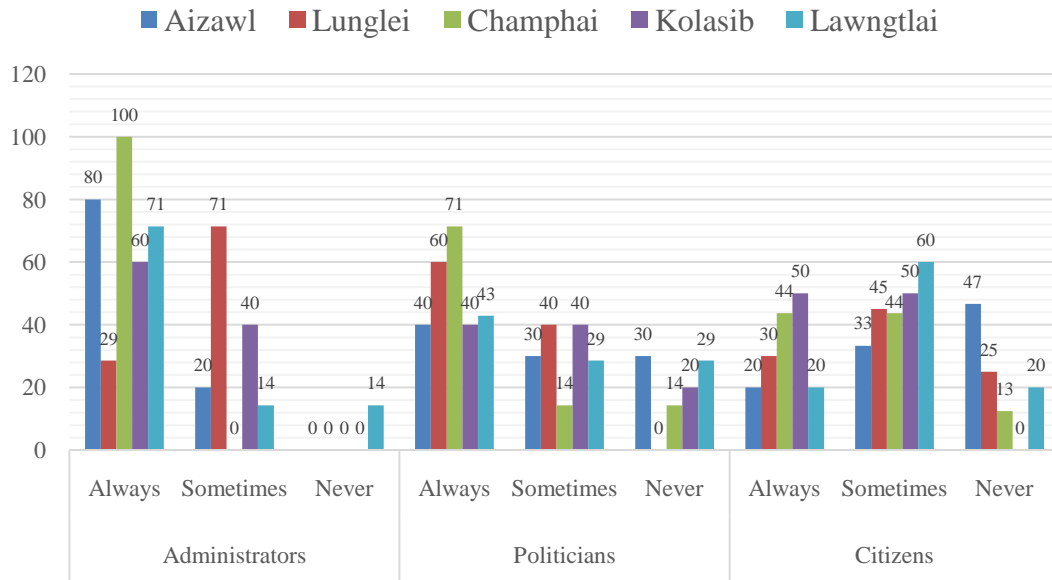
Source: Fieldwork

Figure 6.2 shows the responses to the question by the different respondents. The administrators and politicians preferred *agree* response more and the citizens' responses were distributed among the *three* options. The administrators in Champhai District were extremely diligent in following the activities of the office in the media with a cent percent response of *always*. The citizens in Champhai District with 13 percent *never* response had the lowest response. The politicians in Champhai District had a high response of *agree*.

It can be deduced from the Table and Figures that the respondents were largely aware of the activities of the office. Of the *five* districts, Kolasib District was the only one that had a *never* response as indicated by the citizens' response. The administrator respondents were relatively more aware than the others and were more inclined to follow the activities of their office in the media due to the fact that it

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relates to their everyday activity and surroundings in which they spend a major part

of their life. Adverse or positive attention would also have an impact on their work.

Table 6.2
There are Too Many Administrative Hierarchies in the Office.

Districts	Respondents	Agree	%	Neutral	%	Disagree	%	Total	%
Aizawl	Administrators	3	30	3	30	4	40	10	100
	Politicians	8	80	2	20	0	0	10	100
	Citizens	16	53.33	12	40	2	6.67	30	100
	Total	**27**	**54**	**17**	**34**	**6**	**12**	**50**	**100**
Lunglei	Administrators	3	42.86	1	14.29	3	42.86	7	100
	Politicians	5	100	0	0	0	0	5	100
	Citizens	6	30	12	60	2	10	20	100
	Total	**14**	**43.75**	**13**	**40.63**	**5**	**15.63**	**32**	**100**
Champhai	Administrators	5	71.43	2	28.57	0	0	7	100
	Politicians	6	85.71	1	14.29	0	0	7	100
	Citizens	10	62.50	3	18.75	3	18.75	16	100
	Total	**21**	**70**	**6**	**20**	**3**	**10**	**30**	**100**
Kolasib	Administrators	2	40	1	20	2	40	5	100
	Politicians	5	100	0	0	0	0	5	100
	Citizens	8	40	8	40	4	20	20	100
	Total	**15**	**50**	**9**	**30**	**6**	**20**	**30**	**100**
Lawngtlai	Administrators	4	57.14	1	14.29	2	28.57	7	100
	Politicians	7	100	0	0	0	0	7	100
	Citizens	9	45	8	40	3	15	20	100
	Total	**20**	**58.82**	**9**	**26.47**	**5**	**14.71**	**34**	**100**
	Grand Total	**97**	**55.11**	**54**	**30.69**	**25**	**14.20**	**176**	**100**

Source: Fieldwork

Table 6.2 presents the overall response to the statement and indicates that a

majority of 55.11 percent agreed with the statement while 14.20 percent disagreed

and 30.69 percent were undecided and gave *neutral* response of 30.69 percent.

Champhai District had the highest response of 70 percent with *agree* and the lowest

of 10 percent with *disagree* response.

Fig. 6.3 There are Too Many Administrative Hierarchies in the Office- Districts

■ Agree ■ Neutral ■ Disagree
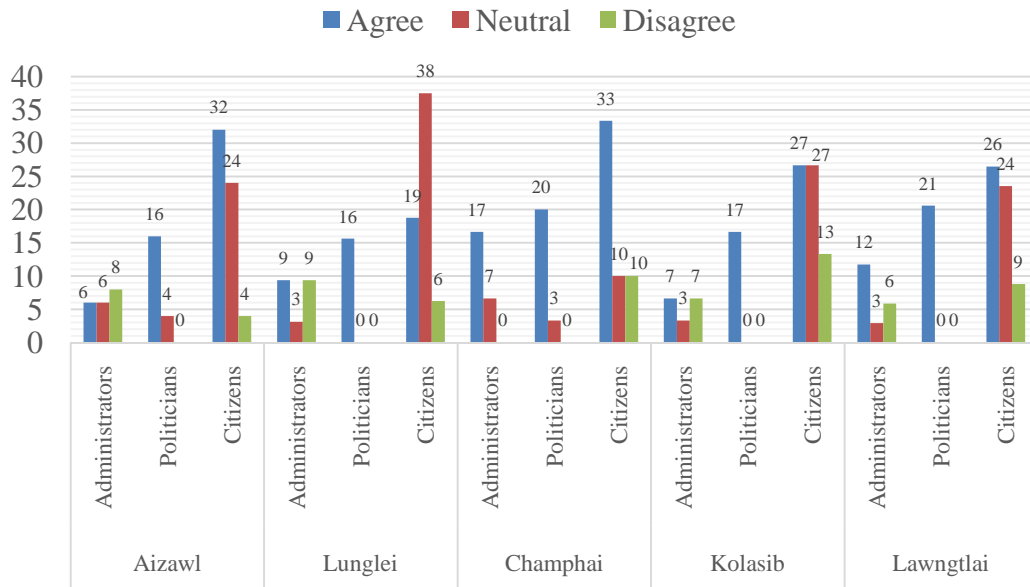
Source: Field study

Figure 6.3 presents the responses to the statement on a district basis. Aizawl, Champhai and Lawngtlai Districts had more responses for *agree,* Lunglei District favoured *neutral* response more and Kolasib District had an equal response for *agree* and *neutral* response. Champhai District with the citizens' response of 33 percent agreed to the statement. Lunglei District with the citizens' *neutral* response of 38 percent had the highest response. The least response to the statement was 3 percent. Lunglei District with the administrators' *neutral* response, Champhai District with the politicians' *neutral* response, Kolasib District with the administrators' *neutral* response and Lawngtlai District with the administrators' *neutral* response all had the lowest response of 3 percent each.

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**Fig. 6. 4 There are Too Many Administrative Hierarchies
in the Office- Respondents**
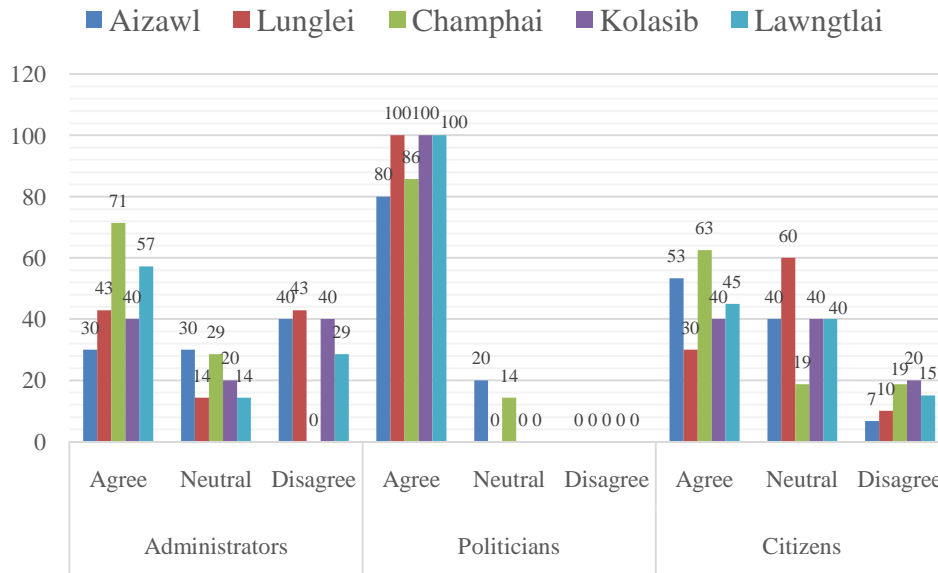
Source: Fieldwork

Figure 6.4 shows the responses to the statement by the different respondents. A majority of the respondents showed partiality towards *agree* response. The politicians in Lunglei, Kolasib and Lawngtlai Districts agreed to the statement and had cent percent responses. The citizens in Aizawl District disagreed with the statement and had the lowest response of 7 percent.

It is observed that one of the many problems confronting administration in the office of DC is the existence of too many administrative hierarchies which leads to delay in delivery of services, misplacement of goals and eventually corruption. The results as presented in the Table and the Figures indicate that changes have to be made either with level jumping of hierarchy, flattening of it or incorporating new technologies for efficiency in administration.

Table 6.3
The Procedure of Work in the Office is Tedious and Time-Consuming.

Districts	Respondents	Agree	%	Neutral	%	Disagree	%	Total	%
Aizawl	Administrators	7	70	1	10	2	20	10	100
	Politicians	8	80	2	20	0	0	10	100
	Citizens	16	53.33	12	40	2	6.67	30	100
	Total	**31**	**62**	**15**	**30**	**4**	**8**	**50**	**100**
Lunglei	Administrators	6	85.71	1	14.29	0	0	7	100
	Politicians	5	100	0	0	0	0	5	100
	Citizens	5	25	12	60	3	15	20	100
	Total	**16**	**50**	**13**	**40.63**	**3**	**9.38**	**32**	**100**
Champhai	Administrators	4	57.14	1	14.29	2	28.57	7	100
	Politicians	6	85.71	0	0	1	14.28	7	100
	Citizens	8	50	4	25	4	25	16	100
	Total	**18**	**60**	**5**	**16.67**	**7**	**23.33**	**30**	**100**
Kolasib	Administrators	3	60	1	20	1	20	5	100
	Politicians	3	60	2	40	0	0	5	100
	Citizens	10	50	6	30	4	20	20	100
	Total	**16**	**53.33**	**9**	**30**	**5**	**16.67**	**30**	**100**
Lawngtlai	Administrators	2	28.57	3	42.86	2	28.57	7	100
	Politicians	4	57.14	3	42.86	0	0	7	100
	Citizens	9	45	8	40	3	15	20	100
	Total	**15**	**44.12**	**14**	**41.18**	**5**	**14.71**	**34**	**100**
	Grand Total	**96**	**54.55**	**56**	**31.82**	**24**	**13.64**	**176**	**100**

Source: Fieldwork

Table 6.3 shows the overall response to the statement. The Table indicates that 54.55 percent agreed with the statement while 13.64 percent disagreed and 31.82 percent were doubtful and hence, gave *neutral* responses. Aizawl District had the highest response of 62 percent with *agree* and the lowest of 8 percent with *disagree*.

Fig. 6.5 The Procedure of Work in the Office is Tedious and Time-Consuming- Districts
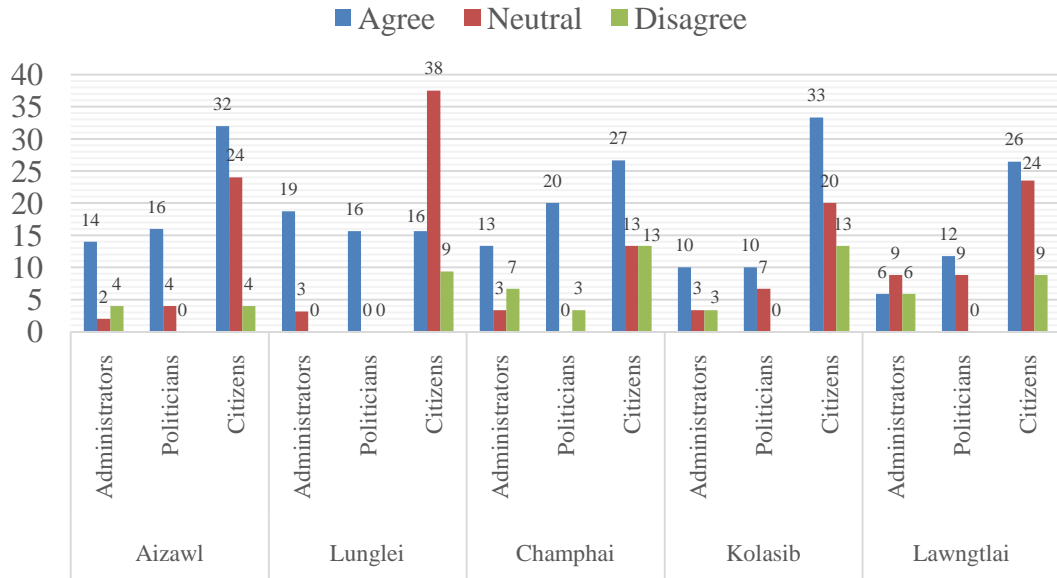
Source: Field Study

Figure 6.5 presents the responses to the statement on a district basis. Lunglei District showed a high preference for *sometimes* response while the other districts were more partial towards *agree* response. Kolasib District agreed that *The procedure of work in the office is tedious and time consuming* with 33 percent of the citizens' response. Lunglei District with the citizens' *neutral* response of 38 percent had the highest response while Aizawl District with the administrators' *neutral* response of 2 percent had the least response.

Fig. 6.6 The Procedure of Work in the Office is Tedious and Time Consuming- Respondents
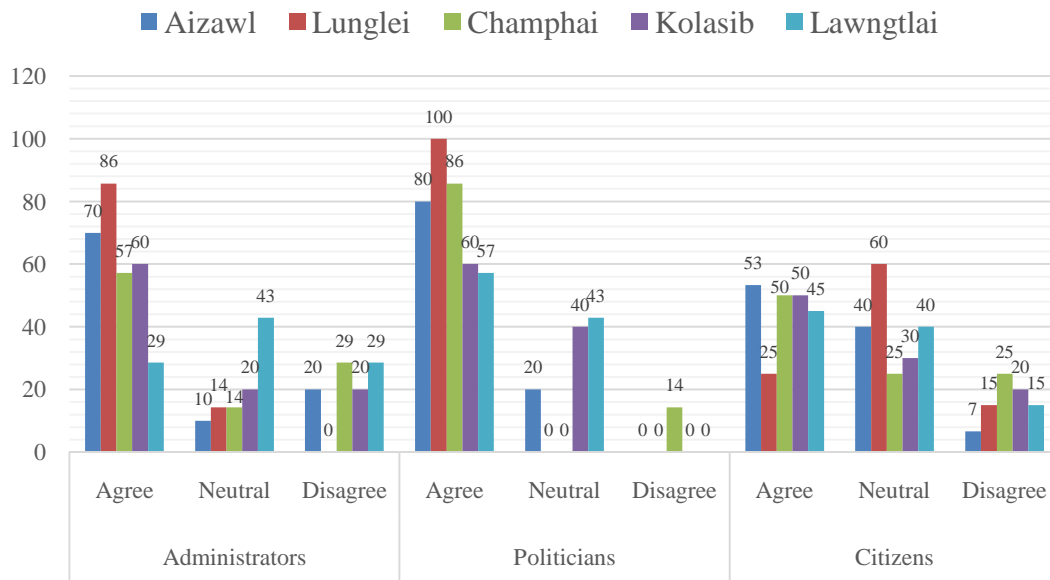
Source: Field study

Figure 6.6 shows the responses to the statement by the different respondents. The administrators and the politicians had high *agree* response while the citizens favoured *neutral* response more. The politicians in Lunglei District had a cent percent *agree* response to the statement. The citizens in Aizawl District had the least *disagree* response of 7 percent and the administrators in Lunglei District had a high *agree* response of 86 percent.

The findings from the Table and Figures show that excessive administrative hierarchies present in the office contributed to delay in work. The procedure of work and the different channels that it has to pass through before a decision is made is long and often many exchanges under the table have to be made to get the work done within the stipulated time frame.

b) Affective Orientations

Affective orientations may be inferred from experiences and expectations and relate to thoughts, attitudes and feelings of attachment, involvement, rejection etc., about the administrative system, its roles, personnel and performances. It is about expressions of positive or negative emotions towards the behaviour of the administrators while performing their duties.

To assess the affective orientations of the respondents, statements on *Everyone is given the same treatment in the office, Administrators are helpful in redressing citizens' grievances* and *Administrators do not take responsibility for delay in office work* were posed. The following Tables and Figures show the affective orientations of the respondents.

Table 6.4

Everyone is Given the Same Treatment in the Office

Districts	Respondents	Always	%	Sometimes	%	Never	%	Total	%
Aizawl	Administrators	5	50	2	20	3	30	10	100
	Politicians	2	20	4	40	4	40	10	100
	Citizens	11	36.67	5	16.67	14	46.67	30	100
	Total	**18**	**36**	**11**	**22**	**21**	**42**	**50**	**100**
Lunglei	Administrators	1	14.29	6	85.71	0	0	7	100
	Politicians	2	40	3	60	0	0	5	100
	Citizens	6	30	14	70	0	0	20	100
	Total	**9**	**28.13**	**23**	**71.88**	**0**	**0**	**32**	**100**
Champhai	Administrators	3	42.86	1	14.29	3	42.86	7	100
	Politicians	1	20	1	20	5	60	7	100
	Citizens	9	56.25	2	12.50	5	31.25	16	100
	Total	**13**	**43.33**	**4**	**13.33**	**13**	**43.33**	**30**	**100**
Kolasib	Administrators	3	60	1	20	1	20	5	100
	Politicians	0	0	3	60	2	40	5	100
	Citizens	8	40	7	35	5	15	20	100
	Total	**11**	**36.67**	**11**	**36.67**	**8**	**26.67**	**30**	**100**
Lawngtlai	Administrators	4	57.14	3	42.86	0	0	7	100
	Politicians	2	28.57	4	57.14	1	14.29	7	100
	Citizens	8	40	8	40	4	20	20	100
	Total	**14**	**41.18**	**15**	**44.12**	**5**	**14.71**	**34**	**100**
	Grand Total	**65**	**36.93**	**64**	**36.36**	**47**	**26.70**	**176**	**100**

Source: Fieldwork

Table 6.4 shows the overall responses to the statement. It is assumed that most people prefer to be treated fairly and justly in the office. Yet, there are variations in the responses. The *always* response had 36.93 percent while 26.70 percent disagreed with *never* response and 36.36 percent were doubtful that *Everyone is given the same treatment* and as a result gave *sometimes* response. Champhai District had the highest response with 46.88 percent of *always* and *never* response while Lawngtlai District had the lowest with 14.71 percent of *never* response.

Fig. 6.7 Everyone is Given the Same Treatment in the Office-Districts
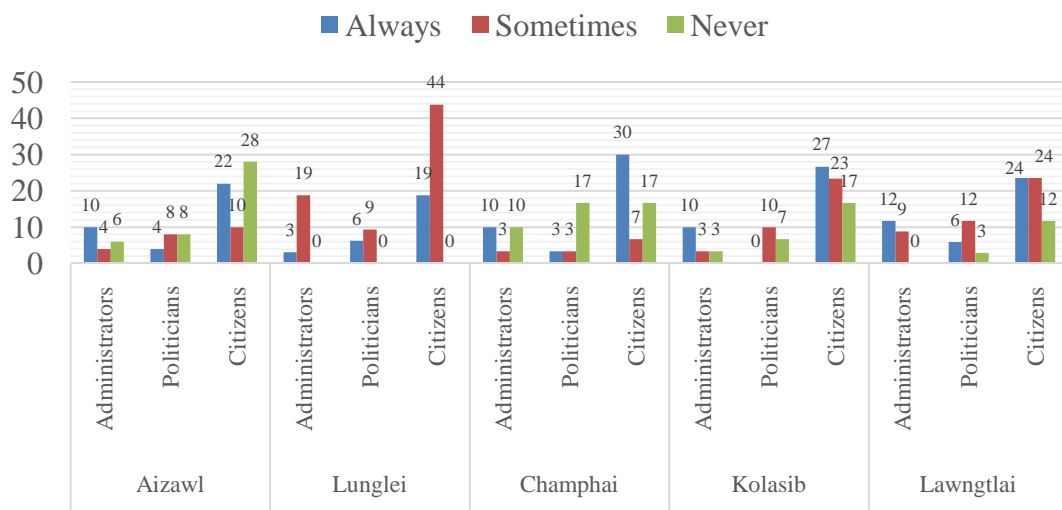
Source: Fieldwork

Figure 6.7 illustrates the responses to the question on a district basis. Aizawl District had a high *never* response, Lunglei District had more *sometimes* response, Champhai and Kolasib Districts favoured *always* response more and Lawngtlai District had an equal response for *agree* and *sometimes*. Lunglei District with the citizens' *never* response of 44 percent had the highest response. The lowest response to the statement was 3 percent. Lunglei District with the administrators' *always* response, Champhai District with the administrators' *sometimes* response and the

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politicians' *always* and *sometimes* response, Kolasib District with the administrators' *sometimes* and *never* responses and Lawngtlai District with the politicians' *never* response all had the lowest response of 3 percent each.

Fig. 6.8 Everyone is Given the Same Treatment in the Office-Respondents
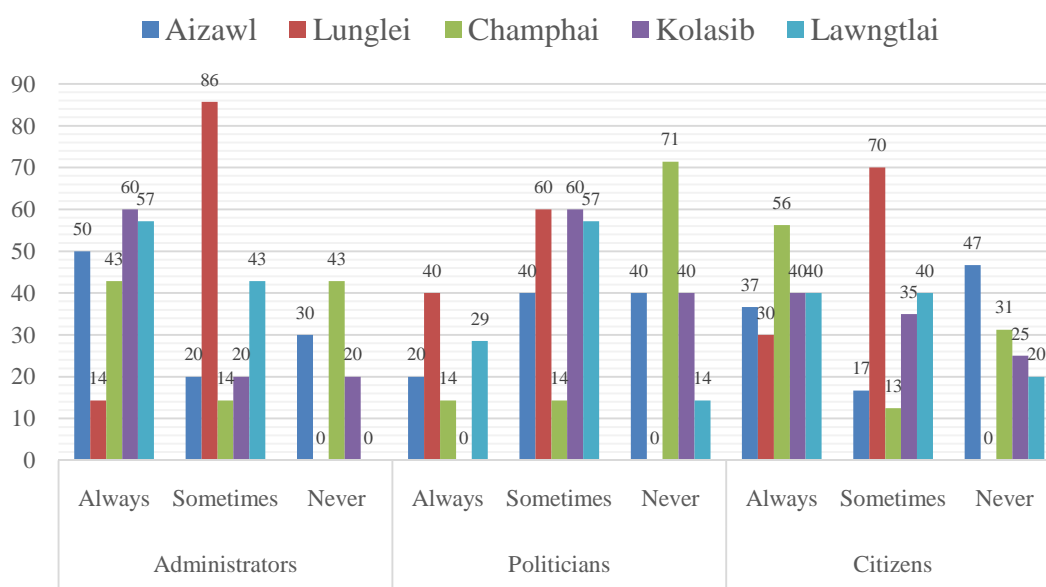
Source: Fieldwork

Figure 6.8 presents the responses by the different respondents to the statement. The administrators and citizens preferred *sometimes* response more and the politicians had more *never* response. The administrators in Lunglei District had an overwhelming majority of 86 percent *sometimes* response and the citizens in Champhai District with 13 percent had the least response with *sometimes.* The politicians provided a high proportion of 71 percent *never* response in Champhai District.

The Table and Figures present the frequency of expectations of the respondents towards considerate treatment at the hands of the administrators. It is inferred that politician and citizen respondents are given unequal treatment while the

administrators argue that there is widespread equal and considerate treatment of all. The administrators are expected to show considerate treatment to the public at large since the public are their raison d'être and at the same time, the public needs to realize that the administrators work within certain constraints and that there are certain cases which are beyond their power. Capacity building of the administrators and awareness about the working of the administration would help understand and appreciate the different roles.

Table 6.5
Administrators are Helpful in Redressing Citizens' Grievances.

Districts	Respondents	Agree	%	Neutral	%	Disagree	%	Total	%
Aizawl	Administrators	10	100	0	0	0	0	10	100
	Politicians	2	20	3	30	5	50	10	100
	Citizens	9	30	9	30	12	40	30	100
	Total	**21**	**42**	**12**	**24**	**17**	**34**	**50**	**100**
Lunglei	Administrators	4	57.14	3	42.86	0	0	7	100
	Politicians	2	40	2	40	1	20	5	100
	Citizens	10	50	9	45	1	5	20	100
	Total	**16**	**50**	**14**	**43.75**	**2**	**6.25**	**32**	**100**
Champhai	Administrators	7	100	0	0	0	0	7	100
	Politicians	3	42.86	1	14.29	3	42.86	7	100
	Citizens	5	31.25	4	25	7	43.75	16	100
	Total	**15**	**50**	**5**	**16.67**	**10**	**33.33**	**30**	**100**
Kolasib	Administrators	3	60	2	40	0	0	5	100
	Politicians	2	40	3	60	0	0	5	100
	Citizens	13	65	7	35	0	0	20	100
	Total	**18**	**60**	**12**	**40**	**0**	**0**	**30**	**100**
Lawngtlai	Administrators	6	85.71	1	14.29	0	0	7	100
	Politicians	3	42.86	1	14.29	3	42.86	7	100
	Citizens	6	30	7	35	7	35	20	100
	Total	**15**	**44.12**	**9**	**26.47**	**10**	**29.41**	**34**	**100**
	Grand Total	**85**	**48.30**	**52**	**29.55**	**39**	**22.16**	**176**	**100**

Source: Fieldwork

Table 6.5 presents the overall responses to the statement. The statement had a largely positive result with 48.30 percent of *agree* response. While there was 22.16 percent of *disagree* response, the *neutral* response accounted for 29.55 percent. Champhai District with 60 percent of *agrees* response had the highest response and the least response of 16.67 percent with *neutral*.

**Fig. 6.9 Administrators are Helpful in Redressing Citizens'
Grievances- Districts**
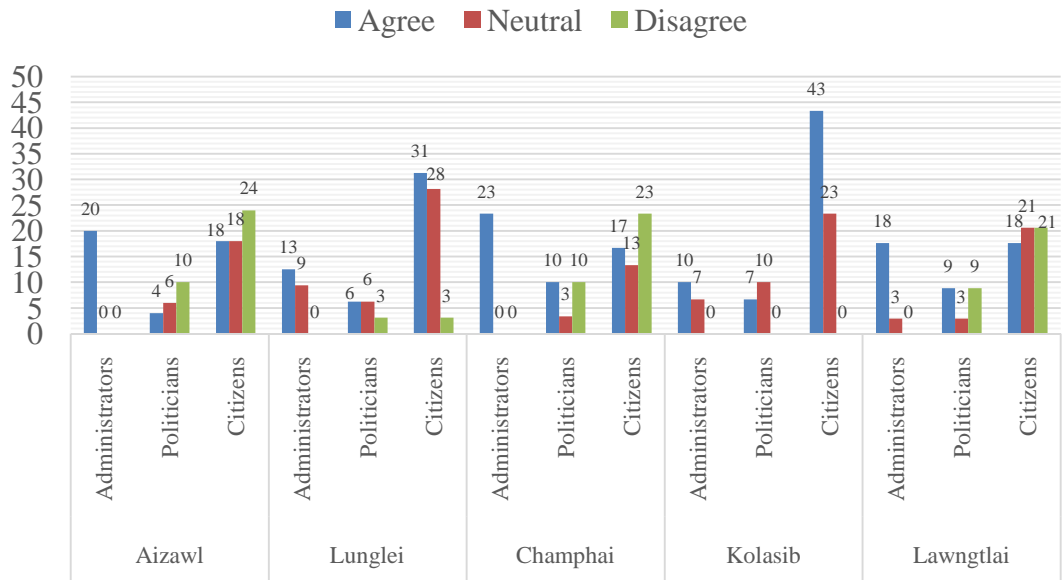
Source: Fieldwork

Figure 6.9 shows the responses to the statement on a district basis. Aizawl and Champhai Districts showed a high preference for *never* response, Lunglei and Kolasib District had a high *agree* response and Lawngtlai District had an equal response for *neutral* and *never*. Kolasib District with *agree* response of the citizens had the highest response of 43 percent. Lunglei District with the politicians' and the citizens' *disagree* response, Champhai District with the politicians' *neutral* response and Lawngtlai District with the administrators' and politicians' *neutral* response all had the lowest response of 3 percent each.

**Fig. 6.10 Administrators are Helpful in Redressing Citizens'
Grievances- Respondents**
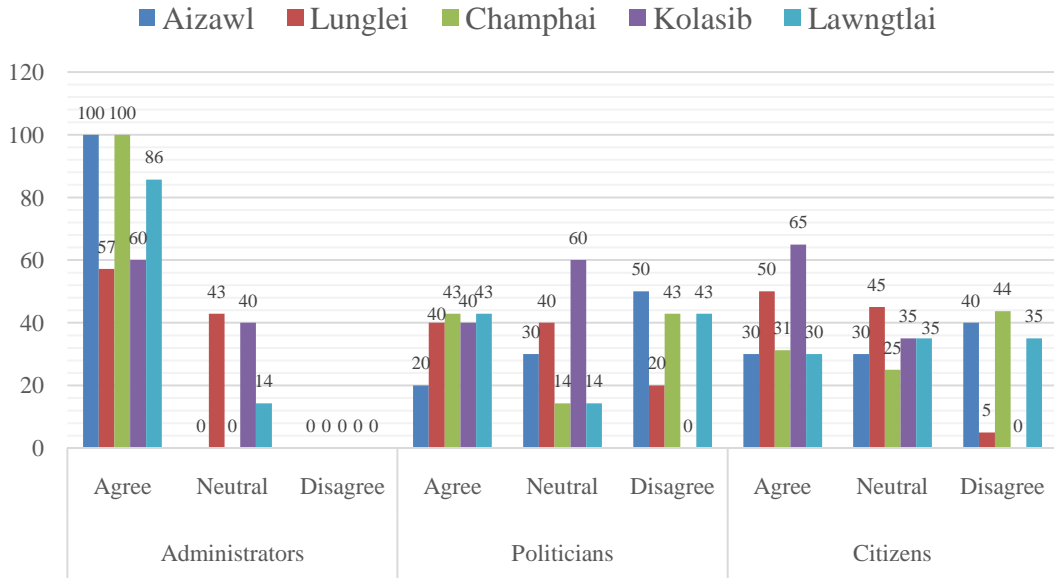
Source: Fieldwork

Figure 6.10 shows the responses to the statement by the different respondents. The administrators and the citizens were more partial to *agree* response and the politicians had a high *neutral* response. The administrators in Aizawl and Champhai Districts had a cent percent response with *agree* while the citizens in Lunglei District with 5 percent *disagree* and had the lowest response.

The main function of the administrator is to serve the people. The common man comes to the office to get service and it is the job of the administrators to facilitate however possible. This has been highlighted through The Table and Figures which reveal that administrators are helpful in redressing citizens' grievances.

Table 6.6
Administrators Do Not Take Responsibility for Delay in Office Work.

Districts	Respondents	Agree	%	Neutral	%	Disagree	%	Total	%
Aizawl	Administrators	5	50	5	50	0	0	10	100
	Politicians	6	60	4	40	0	0	10	100
	Citizens	7	23.33	11	36.67	12	40	30	100
	Total	**18**	**36**	**20**	**40**	**12**	**24**	**50**	**100**
Lunglei	Administrators	2	28.57	5	71.43	0	0	7	100
	Politicians	2	40	3	60	0	0	5	100
	Citizens	1	5	10	50	9	45	20	100
	Total	**5**	**15.63**	**18**	**56.25**	**9**	**28.13**	**32**	**100**
Champhai	Administrators	2	28.57	5	71.43	0	0	7	100
	Politicians	4	57.14	3	42.86	0	0	7	100
	Citizens	6	37.50	6	37.50	4	25	16	100
	Total	**12**	**40**	**14**	**46.67**	**4**	**13.33**	**30**	**100**
Kolasib	Administrators	2	40	3	60	0	0	5	100
	Politicians	1	20	2	40	2	40	5	100
	Citizens	5	25	10	50	5	25	20	100
	Total	**8**	**26.67**	**15**	**50**	**7**	**23.33**	**30**	**100**
Lawngtlai	Administrators	4	57.14	3	42.86	0	0	7	100
	Politicians	5	71.43	2	28.57	0	0	7	100
	Citizens	6	30	12	60	2	10	20	100
	Total	**15**	**44.12**	**17**	**50**	**2**	**5.88**	**34**	**100**
	Grand Total	**58**	**32.95**	**84**	**47.73**	**34**	**19.32**	**176**	**100**

Source: Fieldwork

Table 6.6 reveals the overall response to the statement and shows that 32.95 percent of the respondents *agree* that *Administrators do not take responsibility for delay in office work*. A high proportion of the respondents was unsure of the statement and gave *neutral* response of 47.34 percent while 19.32 percent of the respondents *disagree* with the statement. Lunglei District had the highest respondents of 56.25 percent with *neutral* response while Champhai District had the lowest response of 13.33 percent and *disagree* with the statement.

Fig. 6. 11 Administrators Do Not Take Responsibility for Delay in Office Work- Districts
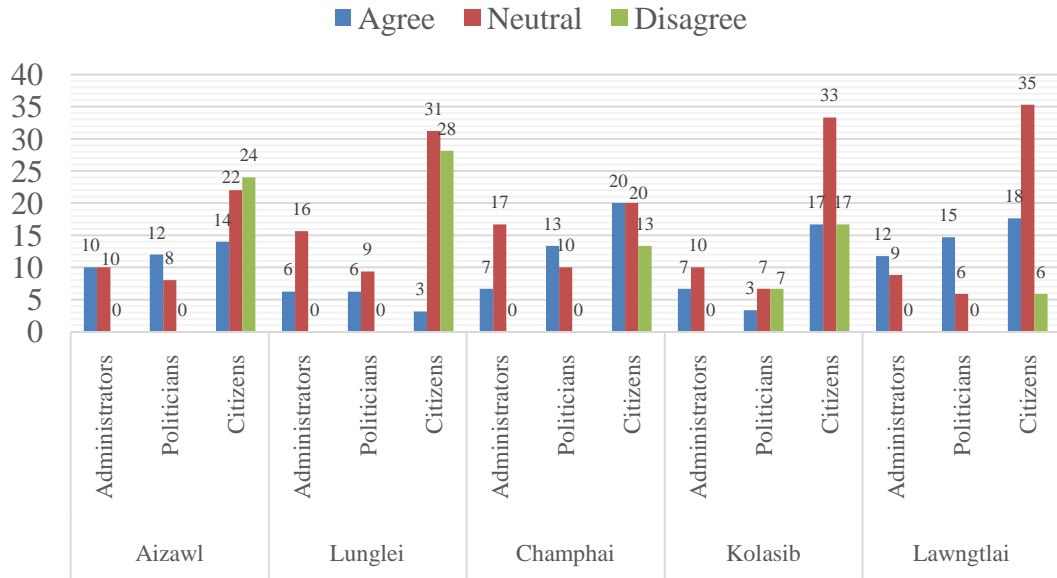
Source: Fieldwork

Figure 6.11 presents the responses to the statement on a district basis. Aizawl District had more response for *never,* Lunglei, Kolasib and Lawngtlai Districts had a high *neutral* response and Champhai District had an equal response of *agree* and *neutral.* Lawngtlai District with the citizens' 35 percent *neutral* response had the maximum response and Lunglei District with the citizens' *agree* response and Kolasib District with the politicians' *agree* response all had the lowest response of 3 percent.

Fig. 6.12 Administrators Do Not Take Responsibility for Delay in Office Work- Respondents

■ Aizawl ■ Lunglei ■ Champhai ■ Kolasib ■ Lawngtlai
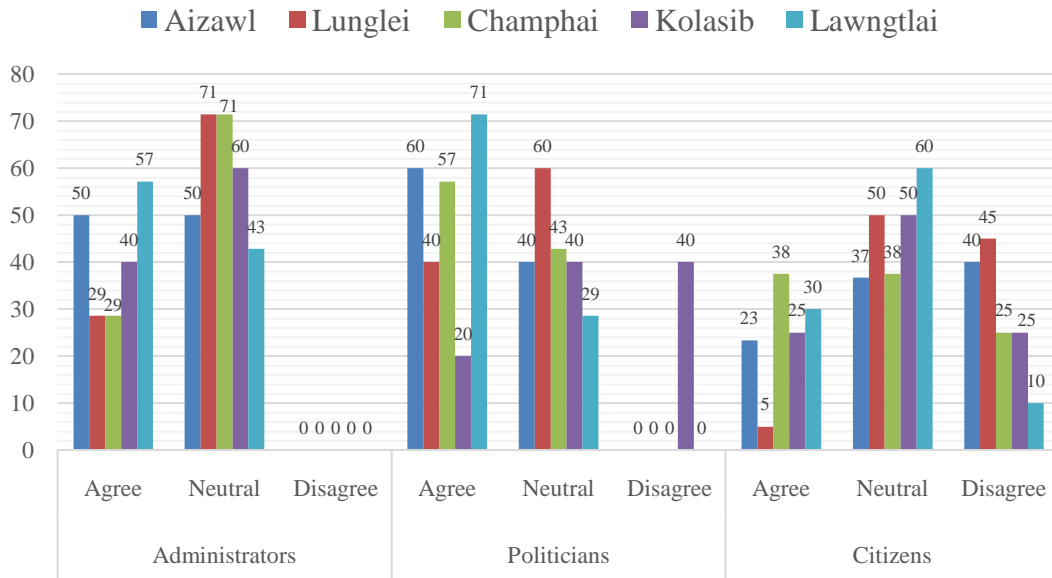
Source: Fieldwork

Figure 6.12 presents the responses to the statement by the different respondents. The administrators and citizens were inclined to *neutral* response and the politicians had more *agree* response. The respondents were uncertain with the statement and hence, the majority of them opted to give *neutral* responses. The administrators' *neutral* response in Lunglei and Champhai Districts and the politicians *agree* response in Lawngtlai District all had a majority of 71 percent responses. The citizens' *agree* response of 5 percent had the minimum response.

It is inferred from the Table and Figures that the respondents were hesitant with the particular statement. The general assumption is that with power there is responsibility. However, there is a tendency to pass the buck on. This is evident from the response stated and people are cautious to take responsibility for any delay.

c)　Evaluative Orientations

Evaluative orientations include judgments and opinions about administrative objects that involve a combination of certain value standards and criteria on which conclusions are formed. It is usually based on the cognitive and affective orientation and provides a clear picture of the functioning of the administrative system.

To establish the evaluative orientations of the respondents, statements *As long as the administrator/I work according to the rules, they/I do not consider citizens' feelings, Unless a superior takes a decision, the day-to-day work cannot be carried out* and *Red-tape often leads to corruption* were posed.

Table 6.7

As Long as the Administrators/I Work According to the Rules, They/I Do Not Consider Citizens' Feelings.

Districts	Respondents	Agree	%	Neutral	%	Disagree	%	Total	%
Aizawl	Administrators	3	30	1	10	6	60	10	100
	Politicians	3	30	3	30	4	40	10	100
	Citizens	10	33.33	18	60	2	6.67	30	100
	Total	**16**	**32**	**22**	**44**	**12**	**24**	**50**	**100**
Lunglei	Administrators	1	14.29	3	42.86	3	42.86	7	100
	Politicians	2	40	3	60	0	0	5	100
	Citizens	12	60	6	30	2	100	20	100
	Total	**15**	**46.88**	**12**	**37.5**	**5**	**15.63**	**32**	**100**
Champhai	Administrators	2	28.57	3	42.86	2	28.57	7	100
	Politicians	4	57.14	1	14.29	2	28.57	7	100
	Citizens	8	50	5	31.25	3	18.75	16	100
	Total	**14**	**46.67**	**9**	**30**	**7**	**23.33**	**30**	**100**
Kolasib	Administrators	0	0	2	40	3	60	5	100
	Politicians	2	40	3	60	0	0	5	100
	Citizens	6	30	8	40	6	30	20	100
	Total	**8**	**26.67**	**13**	**43.33**	**9**	**30**	**30**	**100**
Lawngtlai	Administrators	2	28.57	0	0	5	71.43	7	100
	Politicians	2	28.57	5	71.43	0	0	7	100
	Citizens	6	30	11	55	3	15	20	100
	Total	**10**	**29.41**	**16**	**47.06**	**8**	**23.53**	**34**	**100**
	Grand Total	**63**	**35.80**	**72**	**40.91**	**41**	**23.30**	**176**	**100**

Source: Fieldwork

Table 6.7 reveals the overall response to the statement and divulged that *neutral* response had 40.91 percent while the *agree* response was 35.80 percent and 23.30 percent *disagree*. The highest response of 47.06 percent had *neutral* response and the respondents in Lawngtlai District subscribed to it while Lunglei District with 15.63 percent disagreed with the statement and had the lowest response.

Fig. 6.13 As Long as the Administrators/I Work According to the Rules, They/I Do Not Consider Citizens' Feelings-Districts
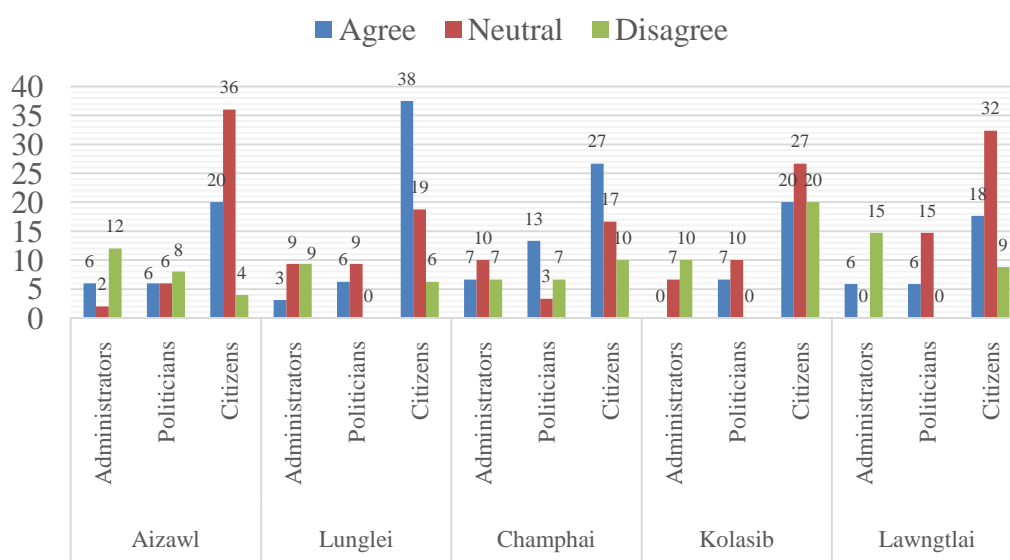
Source: Fieldwork

Figure 6.13 shows the responses to the statement on a district basis. Aizawl, Kolasib and Lawngtlai Districts were more partial to *neutral* response and Lunglei and Champhai Districts preferred *agree* response. Lunglei District with the citizens' *agree* response of 38 percent had the highest response and Aizawl District with the administrators' *neutral* response of 2 percent had the lowest response.

Fig. 6.14 As Long as the Administrators/I Work According to The Rules, They/I Do Not Consider Citizens' Feelings- Respondents
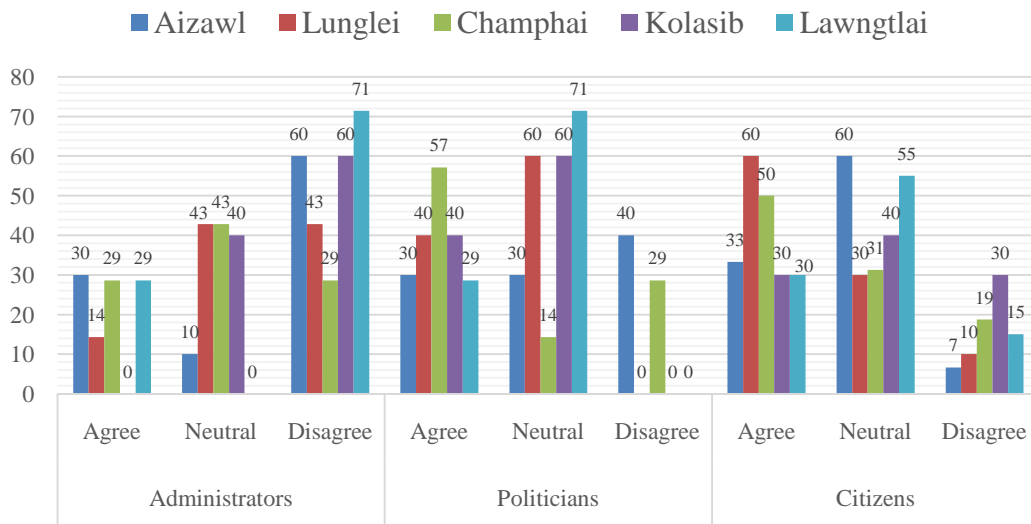
Source: Fieldwork

Figure 6.14 presents the responses to the statement by the different respondents. The administrators favoured *disagree* response more, the politicians had a high *neutral* response and among the citizens *agree* and *neutral* responses were prevalent. Lawngtlai District had an equal response of *agree* and *neutral.* The administrators' *disagree* responses and the politicians' *neutral* responses in Lawngtlai District accounted for the majority response of 71 percent. The citizens' *disagree* response of 7 percent in Aizawl District had the least response.

The Table and Figures revealed that the respondents were uncertain with the response to be made to the statement. The principle of neutrality, impartiality and the observance of rules and regulations as characteristics of the administrators imply that the human sentiments must be ignored as far as possible. On the other hand, the administrators being a servant of the people cannot completely ignore them. As such the *neutral* response was more conspicuous than the other responses.

Table 6.8
Unless a Superior Takes a Decision, the Day-to-day Work Cannot Be Carried Out.

Districts	Respondents	Agree	%	Neutral	%	Disagree	%	Total	%
Aizawl	Administrators	6	60	4	40	0	0	10	100
	Politicians	8	80	0	0	2	20	10	100
	Citizens	7	23.33	12	40	11	36.37	30	100
	Total	**21**	**42**	**16**	**32**	**13**	**26**	**50**	**100**
Lunglei	Administrators	0	0	7	100	0	0	7	100
	Politicians	4	80	1	20	0	0	5	100
	Citizens	15	75	4	20	1	5	20	100
	Total	**19**	**59.38**	**12**	**37.5**	**1**	**3.13**	**32**	**100**
Champhai	Administrators	4	57.14	1	14.29	2	28.57	7	100
	Politicians	6	85.71	1	14.29	0	0	7	100
	Citizens	11	68.75	4	25	1	6.25	16	100
	Total	**21**	**70**	**6**	**20**	**3**	**10**	**30**	**100**
Kolasib	Administrators	2	40	1	20	2	40	5	100
	Politicians	5	100	0	0	0	0	5	100
	Citizens	8	40	10	50	2	10	20	100
	Total	**15**	**50**	**11**	**36.67**	**4**	**13.33**	**30**	**100**
Lawngtlai	Administrators	3	42.86	4	57.14	0	0	7	100
	Politicians	5	71.42	1	14.29	1	14.29	7	100
	Citizens	12	60	3	15	5	25	20	100
	Total	**20**	**58.82**	**8**	**23.53**	**6**	**17.65**	**34**	**100**
	Grand Total	**96**	**54.55**	**53**	**30.11**	**27**	**15.34**	**176**	**100**

Source: Fieldwork

Table 6.8 shows the overall responses to the statement. 54.55 percent *agree* while 15.34 percent *disagree* and 30.11 percent were doubtful and gave *neutral* response. Champhai District with a 40 percent *agree* response was the highest response to the statement while Lunglei District with 3.33 percent of *disagree* response had the least respondents.

Fig. 6.15 Unless a Superior Takes a Decision the Day-to-day Work Cannot Be Carried Out- Districts
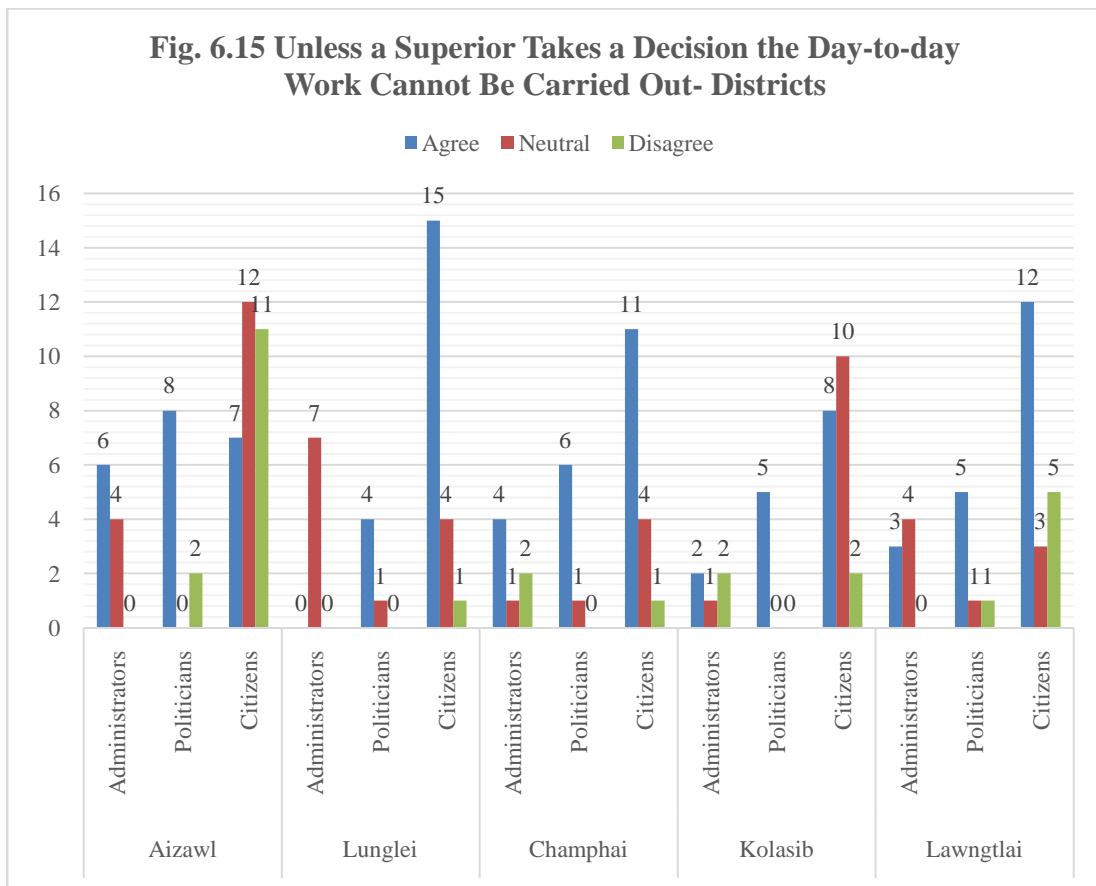
Source: Fieldwork

Figure 6.15 shows the responses to the statement on a district basis. Aizawl and Kolasib District were more inclined to *neutral* response while Lunglei, Champhai and Lawngtlai Districts had a high *agree* response. Lunglei District with 15 percent of the citizens' *agree* response had the highest response. The lowest response to the statement was 1 percent. Lunglei District with the politicians' *neutral* and the citizens' *disagree* response, Champhai District with the administrators' and politicians' *neutral* response and the citizens' *disagree* response, Kolasib District with the administrators' *neutral* response and Lawngtlai District with the politicians' *neutral* and *disagree* responses all contributed to the lowest responses.

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Fig. 6.16 Unless a SuperiorTakes a Decision, the Day-to-day Work Cannot Be Carried Out- Respondents
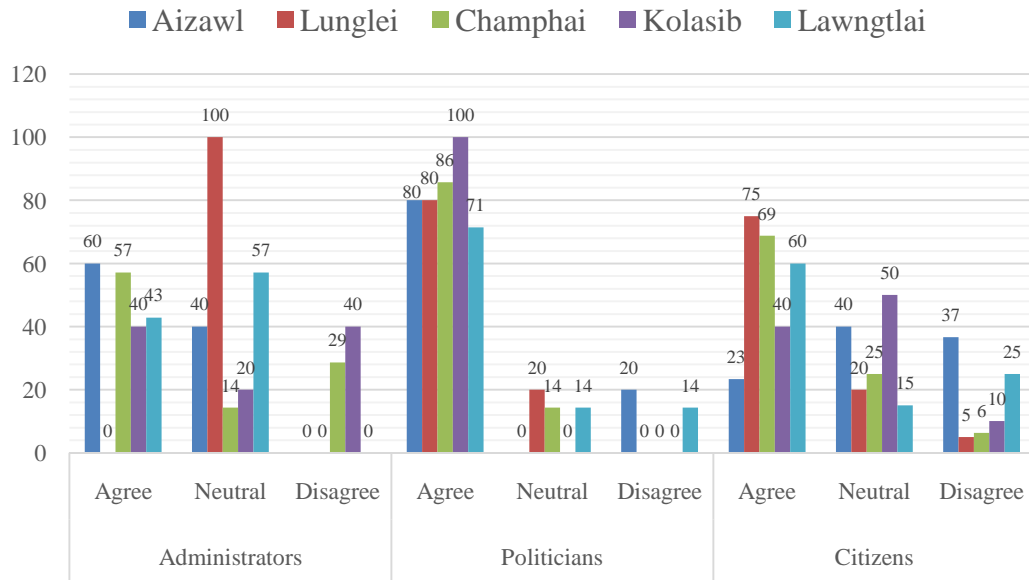
Source: Fieldwork

Figure 6.16 reveals the responses to the statement by the different respondents. The administrators had a high *neutral* response while the politicians and the citizens were partial towards *agree* response. The administrators' *neutral* response in Lunglei District and the politicians' *agree* response in Kolasib District had a cent percent response to the statement. The citizens in Lunglei District with a 5 percent *disagree* response had the lowest respondents.

The Table and Figures show that decision making is centralized in the superior. Delegation of power was not practiced and even on minor issues decision was made by the superior which left little time to concentrate on important issues.

Table 6.9
Red-Tape Often Leads to Corruption in the Office

Districts	Respondents	Agree	%	Neutral	%	Disagree	%	Total	%
Aizawl	Administrators	8	80	2	20	0	0	10	100
	Politicians	8	80	2	20	0	0	10	100
	Citizens	24	80	5	16.67	1	3.33	30	100
	Total	**40**	**80**	**9**	**18**	**1**	**2**	**50**	**100**
Lunglei	Administrators	6	85.71	1	14.29	0	0	7	100
	Politicians	5	100	0	0	0	0	5	100
	Citizens	15	75	5	25	0	0	20	100
	Total	**26**	**81.25**	**6**	**18.75**	**0**	**0**	**32**	**100**
Champhai	Administrators	7	100	0	0	0	0	7	100
	Politicians	5	71.43	2	28.57	0	0	7	100
	Citizens	15	93.75	1	6.25	0	0	16	100
	Total	**27**	**90**	**3**	**10**	**0**	**0**	**30**	**100**
Kolasib	Administrators	3	60	2	40	0	0	5	100
	Politicians	4	80	1	20	0	0	5	100
	Citizens	12	60	8	40	0	0	20	100
	Total	**19**	**63.33**	**11**	**36.67**	**0**	**0**	**30**	**100**
Lawngtlai	Administrators	6	85.71	1	14.29	0	0	7	100
	Politicians	5	71.43	2	28.57	0	0	7	100
	Citizens	17	85	3	15	0	0	20	100
	Total	**28**	**82.35**	**6**	**17.65**	**0**	**0**	**34**	**100**
	Grand Total	**140**	**79.55**	**35**	**19.89**	**1**	**0.57**	**176**	**100**

Source: Fieldwork

The Table shows the overall responses to the statement and reveals that a majority of 79.55 percent had *agree* response, 0.57 percent *disagree* and 19.89 percent had *neutral* response with the statement. Champhai District had an overwhelming majority of 90 percent who agreed to the statement. The lowest response was 2 percent which Aizawl District with *disagree* response subscribed to it.

Fig. 6.17 Red-Tape Often Leads to Corruption in the Office-Districts
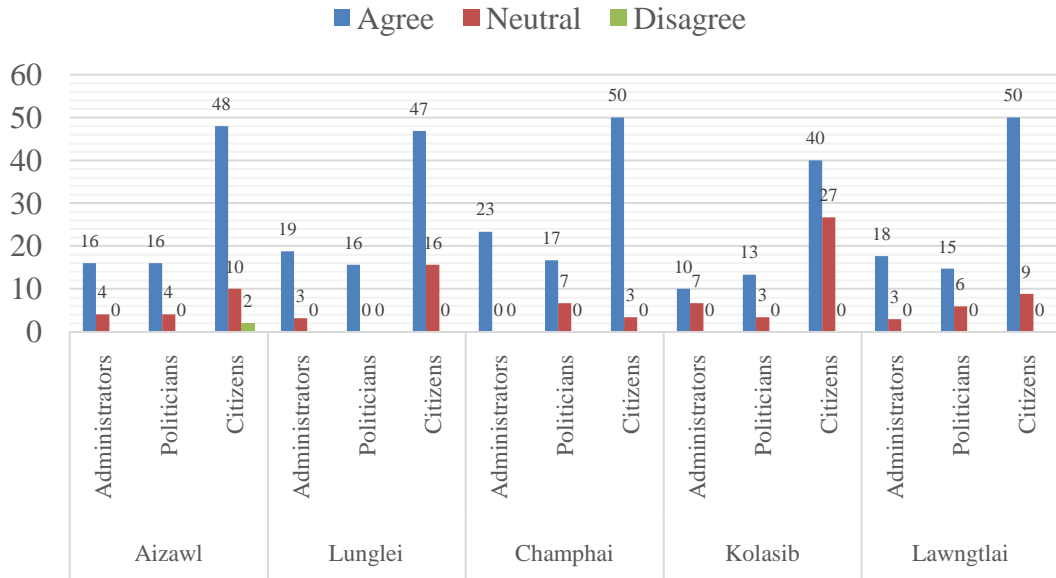
Source: Fieldwork

Figure 6.17 display the responses to the statement on a district basis. All the districts showed a high preference for *agree* response. Champhai and Lawngtlai Districts with the citizens' *agree* response of 50 percent had the highest response. Aizawl District with the citizens' *disagree* response of 2 percent had the least response.

Fig. 6.18 Red-Tape Often Leads to Corruption in the Office-Respondents

■ Aizawl ■ Lunglei ■ Champhai ■ Kolasib ■ Lawngtlai
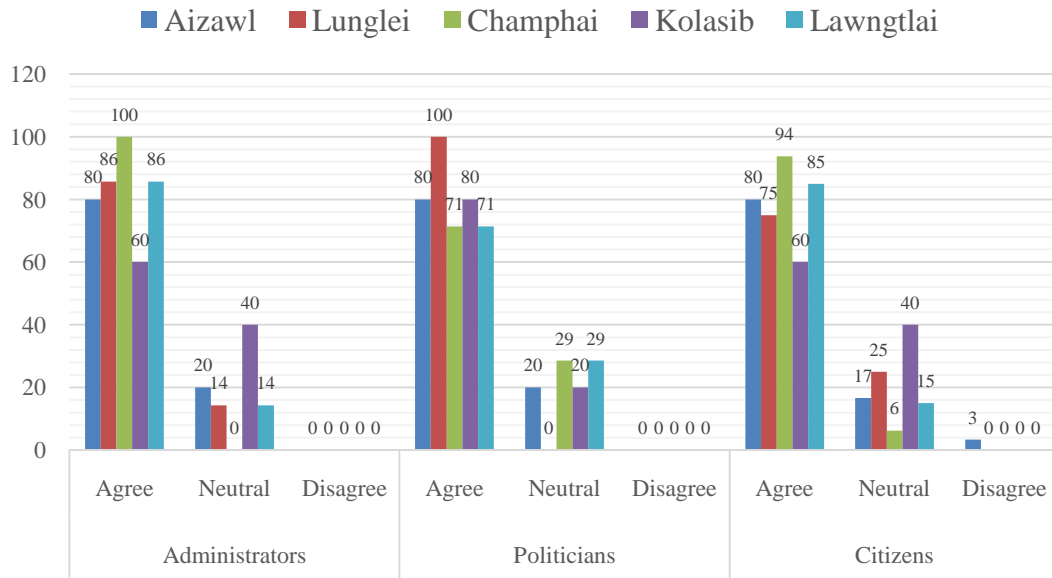
Source: Fieldwork

Figure 6.18 shows the responses to the statement by the different respondents. A majority of the respondents preferred *agree* response. The administrators in Champhai District and the politicians in Lunglei District with *agree* response had a cent percent response. The citizens in Aizawl District with a 3 percent *disagree* response had the least response.

The existence of a multitude of administrative structures and rules and regulations in the office creates a red-tape situation wherein the administrators strictly comply with the rules and regulations. It is generally assumed and as suggested by the response to the statement that red-tape encourages corruption. The Table and Figures indicate that a majority of the respondents agreed that *Red-tape often leads to corruption in the office.*

The responses to the questionnaires on orientations suggest that the respondents are relatively oriented to the office of the DC in their respective districts

in all aspects. Among the districts, Aizawl District showed the highest in all the different orientations and among the respondents, the politicians portrayed the highest in all the orientations.

d) Socio-cultural Values of the Respondents

The socio-cultural values that had been identified for the purpose of the study were *tlawmngaihna* and *hnatlang.* These values give a distinct identity to a Mizo. A detailed study on the socio-cultural values of the *three* respondents in the *five* sample districts had been made in Chapter V; hence, only a summary of it as a component of administrative culture in Mizoram is provided as follows:

(i) Administrators

The majority of the administrators agreed to the statement, *Mizo society is stratified* and Lunglei District showed a high response of 71 percent. With regard to *Tlawmngaihna is unavoidable in Mizo communal life* the administrators agreed with an overwhelming response of more than 80 percent in all the districts and Kolasib District showed a cent percent response for it. The response for *Tlawmngaihna forbids me to be critical* had more affirmative response and the highest was 60 percent in Kolasib District. The statement on *Tlawmngaihna often leads to corruption* had more *disagree* response with a high of 60 percent in Kolasib District. The *disagree* response was pronounced for the statement *Tlawmngaihna often leads to social stratification in Mizo society* and Lunglei along with Champhai Districts had a cent percent response for it. The administrators preferred *sometimes* response to the question, *How often do you think you over-work because you are tlawmngai?* Lunglei and Lawngtlai Districts showed a cent percent response to the question. The majority of the administrators agreed with the statement, *Tlawmngai administrators*

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enable me to complete my work in a few hours and Kolasib District had 80 percent agree response.

The administrators agreed to the statement, *Hnatlang is unavoidable in Mizo communal life* and Lunglei District showed a cent percent response for it. The response to *Hnatlang is an option* also had an affirmative response where Champhai District showed the highest response of 71 percent. There was a negative response to the statement; *Hnatlang can humiliate a person's dignity* where Lunglei District revealed a cent percent response for it. There was a negative response to *How often do you think you take leave to go for hnatlang?* Champhai District divulged a cent percent response for the statement. With regard to *Hnatlang is a barrier towards efficiency in office work* the majority of the administrators disagreed and Lunglei District along with Lawngtlai District revealed a high response of 86 percent.

The data revealed that *tlawmngaihna* played an important role in suppressing the voice of the administrators. This has been reflected from the response which showed that a majority of the administrators were unable to speak up and be critical of others whether in the administration or in the society for fear that they would be 'outcast' by their peers or the community. Since the administrators were uncritical of others they would often not divulge the offences of others and hence, *Tlawmngaihna often leads to corruption.* However, this assertion was not acknowledged by a majority of the administrators. The data also revealed that they hardly took leave from office to go for *hnatlang* and that *hnatlang* was not a barrier towards efficiency in office work. The study disclosed that socio-cultural values of *tlawmngaihna* and *hnatlang* did not have an adverse impact on the functioning of

the administrators except for the fact that *tlawmngaihna* curtailed them to be outright.

ii)   Politicians

The statement *Mizo society is stratified* showed a mixed reaction from the politicians. There was an equal response of 60 percent each for *agree* and *neither* response and a 50 percent *disagree* response. With the statement, *Tlawmngaihna is unavoidable in Mizo communal life,* the politicians were all biased to *agree* response and Champhai and Kolasib Districts showed a cent percent response for it. Again there was a mixed reaction of *agree* and *neither* response to the statement, *Tlawmngaihna forbids me to be critical* and Lunglei District showed partiality to *agree* response with 60 percent and Kolasib District with the same percent showed favour to *neither* response. There was an overwhelming *agree* response to *Tlawmngaihna often leads to corruption* and Lawngtlai District projected a cent percent response to it. A majority of the politicians disagreed that *Tlawmngaihna often leads to corruption* and Lawngtlai District with 86 percent was a testimony to it. The politicians felt that *sometimes* the administrators over-work because they are *tlawmngai* and Kolasib District had the highest response to it. The politicians observed that *tlawmngai* administrators enabled them to complete their hour in a few hours and Champhai District showed a cent percent response to its percent response for it. The politicians agreed that *Hnatlang is an option* and Lunglei District along with Kolasib District exemplified with a cent percent response. *Hnatlang can humiliate a person's dignity* had high *disagree* response and Lawngtlai District showed a cent percent response for it. A majority of the politicians felt that *sometimes* the *Administrators took leave to go for hnatlang* as is evident from the

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cent percent response shown by Lawngtlai District. The politicians agreed that *Hnatlang is a barrier towards efficiency in office work* and Kolasib District with a cent percent response demonstrated the same.

The data revealed that there were quite a few mixed reactions and the politicians were undecided on many of the statements thus, the *neutral* and *sometimes* response was common. Some of them held that *tlawmngaihna forbade them to be critical* and hence, often *Tlawmngaihna leads to corruption* but it did not necessarily lead to *social stratification in Mizo society*. They also held that *sometimes* the *Administrators over-worked because they were tlawmngai* and that *Tlawmngai administrators enabled them to complete their work in a few hours.* The politicians agreed that *Hnatlang is an option* but did not necessarily *humiliate a person's dignity*. The politicians also held that *sometimes* the *Administrators took leave to go for hnatlang* and that *Hnatlang is a barrier towards efficiency in office work.*

iii) Citizens

An overwhelming majority of the citizens agreed that *Tlawmngaihna is unavoidable in Mizo communal life* and Kolasib District showed a cent percent response for it. Most of the citizens agreed to the statement, *Tlawmngaihna forbids me to be critical* and Champhai District showed the highest response of 75 percent. A majority of the citizens agreed that *Tlawmngaihna often leads to corruption* and Lawngtlai District revealed a high of 70 percent. They, however, disagreed that *Tlawmngaihna often leads to social stratification in Mizo society* and Lawngtlai District best exemplified this with a 55 percent response. The citizens held that *sometimes* the administrators over-work because they are *tlawmngai* and Lawngtlai District with 75 percent was a testimony to it. A good proportion of the citizens held

that *Tlawmngai administrators enabled them to complete their work in a few hours* and Kolasib District with 85 percent shared this view.

Nearly all the citizen respondents agreed that *Hnatlang is unavoidable in Mizo communal life* and Kolasib District with a cent percent response contributed to it. A majority of them agreed that *Hnatlang is an option* and Lunglei District had a high 90 percent. The citizens in some of the districts disagreed that *Hnatlang can humiliate a person's dignity*, however, those in Champhai District agreed with 69 percent. The respondents held that *sometimes* the *Administrators take leave to go for hnatlang* and 90 percent of respondents from Lunglei District were proved of it. There were more affirmative responses to the statement, *Hnatlang is a barrier towards efficiency in office work* and Lawngtlai District demonstrated this with 65 percent.

The data revealed that *tlawmngaihna* stifled citizens to speak outright and be critical. Hence, they held that *tlawmngaihna* often breeds corruption. The citizens showed that the administrators over-work not so much because they are *tlawmngai* but the compulsion of work necessitated so. They also held that *hnatlang is an option* and *sometimes* the *Administrators took leave to go for hnatlang.* They also agreed that *Hnatlang is a barrier towards efficiency in office work.*

This study highlighted the importance of the socio-cultural values of *tlawmngaihna* and *hnatlang* to a Mizo and its implications as a component of administrative culture in Mizoram. *Tlawmngaihna and hnatlang* sets the tone of work culture because they are the dominant values of Mizo society. The administrator brings these values to work and in this study, the politicians, as well as the citizens, assess them on such values. By and large, the politicians and the

citizens agree that *tlawmnagihna* and *hnatlang* greatly influence the administrative culture and are an important component as is evident from their responses. The administrators, on the other hand, differed from the other respondents in their view since it relates to their work culture.

Perception of Citizens towards Administrators

The perceptions of the citizens towards the administrators largely depend on the individual resources and capacities that the citizens have at their disposal. These would vary from access to education, money, power to supportive network. The citizens' role as a customer or client, voters, taxpayers, etc., has a bearing on the manner in which the citizens perceive the administrators and this can be viewed in the light of their encounter in various situations. The citizens interact with the administration through the processes, structures and functions of the administrative systems. These encounters may have a significant impact on the behaviour, feelings and evaluations of the citizens. In a democratic country like India, it is assumed that the civil servants work for the people and the tools of responsiveness and responsibility are frequently used to ensure the subservience of public servants.

A questionnaire to assess the perception of the citizens toward the administrators in the office of the DC was prepared wherein the behaviour, procedures of work and work environment were considered. The questionnaire consisted of *nine* close-ended statements and questions with *three* of them representing each of the different aspects.

a) **Behaviour**

In order to assess the citizens' perception towards the administrators from the behavioural aspect, questions on *How would you describe the attitude of the administrators*

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towards you? and statements on *There is too much administrative elitism* and

Administrators are indifferent to people's difficulties were posed to the citizen respondents.

Table 6.10

How Would You Describe the Attitude of the Administrators Towards You?

Districts	Supportive	%	Neutral	%	Obstructive	%	Total	%
Aizawl	6	20	17	56.67	7	23.33	30	100
Lunglei	4	20	16	80	0	0	20	100
Champhai	6	37.50	4	25	6	37.50	16	100
Kolasib	7	35	11	55	2	10	20	100
Lawngtlai	2	10	16	80	2	10	20	100
Total	**25**	**23.58**	**64**	**60.38**	**17**	**16.04**	**106**	**100**

Source: Fieldwork

Table 6.10 shows the responses of the respondents and reveals that overall

23.58 percent of the administrators showed *supportive* attitude in their dealings with

the citizens, 16.04 percent still displayed *obstructive* mannerism and 60.38 percent

of the citizens do not really have an opinion or are *neutral*. The *neutral* response in

Lunglei and Lawngtlai Districts had a majority of 80 percent while the *supportive*

response in Lawngtlai District and the *obstructive* response in Kolasib and

Lawngtlai Districts had the least response of 10 percent each.

It is deduced from the Table that the administrators were not very supportive

and the high incidence of the *neutral* response further adds to it. The administrators

still show a paternalistic attitude.

Table 6.11

There is Too Much Administrative Elitism.

Districts	Agree	%	Neutral	%	Disagree	%	Total	%
Aizawl	19	63.33	6	20	5	16.67	30	100
Lunglei	14	70	4	20	2	10	20	100
Champhai	11	68.75	3	18.75	2	12.50	16	100
Kolasib	13	65	5	25	2	25	20	100
Lawngtlai	12	60	5	25	3	15	20	100
Total	**69**	**65.10**	**23**	**21.70**	**14**	**13.21**	**106**	**100**

Source: Fieldwork

Table 6.11 illustrates that overall the respondents with 65.10 percent *agree* with the statement, 21.70 percent had *neutral* responses while 13.21 percent *disagree*. Lunglei District provided the best picture with 70 percent *agree* response to the statement while 10 percent *disagree* and 20 percent still had *neutral* response. Lunglei, Champhai and Kolasib Districts had the lowest 10 percent response to the statement with *disagree*.

From the Table, it is deduced that the elitist nature of government services continues to exist and this is more apparent in a state like Mizoram where the only service worth mentioning is that of the government. This could also explain the reasons behind the administrators sustaining their elitist nature.

Table 6.12
Administrators are Indifferent to People's Difficulties.

Districts	Always	%	Sometimes	%	Never	%	Total	%
Aizawl	13	43.33	8	26.67	9	30	30	100
Lunglei	1	5	12	60	7	35	20	100
Champhai	7	43.75	4	25	5	31.25	16	100
Kolasib	8	40	6	37.50	6	37.50	20	100
Lawngtlai	9	45	6	37.50	5	25	20	100
Total	**38**	**35.85**	**36**	**33.96**	**32**	**30.19**	**106**	**100**

Source: Fieldwork

Table 6.12 shows the responses given by the respondents where 35.85 percent agreed to the statement and gave *always* response, 33.96 percent had *sometimes* response and 30.19 percent *never* response. The *always* response was the highest with 45 percent in Lawngtlai District and Champhai District had the lowest response to the statement with *sometimes* response of 4 percent.

The Table highlights that in the particular statement the responses were fairly distributed among the different stated options. It is noted that the administrators showed a certain degree of indifference towards the citizens owing to the

behavioural characteristics of impersonality and neutrality embedded in the administrators which can, however, gradually change with capacity building and committed leadership.

b)   Procedure of work

The procedure of work in the office of the Deputy Commissioner (DC) is carried out as per rules laid down in the official manual. The rules though rigid also provide ample scope for flexibility which sometimes presents enough scope for irregularities and inefficiency in the system. *What is the average time you spend to get work done in the office?* and *Do you find administrators' language difficult to comprehend?* along with the *Procedure of work is tedious and time-consuming* were the questions and statements presented to analyze the citizens' perception towards the procedure and functioning of the administrators.

Table 6.13
What is the Average Time You Spend to Get Work Done in the Office?

Districts	1 Hour	%	3 Hours	%	Whole day	%	Total	%
Aizawl	8	26.67	16	53.33	6	20	30	100
Lunglei	6	30	11	55	3	15	20	100
Champhai	6	37.50	8	50	2	12.50	16	100
Kolasib	8	40	7	35	5	25	20	100
Lawngtlai	5	25	8	40	7	35	20	100
Total	**33**	**31.13**	**50**	**47.17**	**23**	**21.70**	**106**	**100**

Source: Fieldwork

Table 6.13 presents the time spent by the citizens in accomplishing their work in the office of the DC. The overall response indicated that the average time spent was 3 hours which had a response of 47.17 percent while 31.31 percent spent 1 hour and 21.70 percent spent the whole day. The citizens in Aizawl District with 53.33 percent recorded that they spent 3 hours which was also the highest response to the question. The lowest response to the question was 7 percent which the citizens in Kolasib District subscribed to and claimed that they spent 1 hour.

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One of the few complaints that emerge in the citizen-administrator interface is that of the time spent to get services in the office. Of late the responsiveness of the administrator has become one of the challenges that need to be taken into consideration. The citizens must be informed of the reasons for delayed services. At the same time, it is interesting to note that the responses to 1 hour are greater than that of the whole day which shows the positive side of the process in the office. Incorporating the latest technologies along with adoptability and adaptability to the changing environment can enhance the process in a positive manner.

Table 6.14
Do You Find Administrators' Language Difficult to Comprehend?

Districts	Always	%	Sometimes	%	Never	%	Total	%
Aizawl	4	13.33	21	70	5	16.67	30	100
Lunglei	8	40	8	40	4	20	20	100
Champhai	5	31.25	8	50	3	18.75	16	100
Kolasib	12	60	5	25	3	15	20	100
Lawngtlai	6	30	10	50	4	20	20	100
Total	**35**	**33.02**	**52**	**49.06**	**19**	**17.92**	**106**	**100**

Source: Fieldwork

Table 6.14 shows that the respondents with 49.06 percent *sometimes* response found the administrators' language difficult to comprehend or understand in certain situations while the *always* response had 33.02 percent and the *never* response had 17.92 percent. The highest response to the statement was *always* which the administrators in Kolasib District with 60 percent showed while the lowest response of 15 percent was found among the citizens in Champhai District with *never* response.

It is observed that the citizens had a fairly good understanding of the languages used by the administrators as well as the system at large. The *sometimes* response is the highest of the stated reasons. With regard to the *never* response, it is

assumed that there will always be citizens who have difficulties because of human nature as well as the involvement of certain technicalities.

Table 6.15
Procedure of Work is Tedious and Time-Consuming.

Districts	Agree	%	Neutral	%	Disagree	%	Total	%
Aizawl	16	53.33	10	33.33	4	13.33	30	100
Lunglei	12	60	6	30	2	10	20	100
Champhai	8	50	4	25	4	25	16	100
Kolasib	10	50	6	30	4	20	20	100
Lawngtlai	12	60	5	25	3	15	20	100
Total	**58**	**54.72**	**31**	**29.25**	**17**	**16.04**	**106**	**100**

Source: Fieldwork

Table 6.15 provides the responses of the citizens on the statement, *Procedure of work is tedious and time-consuming*. The respondents gave an overwhelming majority to the *agree* response with 54.72 percent and 16.04 percent disagreed while 29.25 percent responded with *neutral*. Lunglei and Lawngtlai Districts had the highest response to the statement and agreed to it with 60 percent while the lowest response with 10 percent disagreed and the citizens in Lunglei District recorded the response.

The results as indicated in Table 6.6 show an overall agreement that the procedure of work in the offices of DC is tedious and time-consuming. The average citizen comes into contact with the office for delivery of service with the expectation that it will be delivered promptly without any delay. However, the nature of office procedure is such that it has to pass through many channels before the decision is actually made. This hampers the efficiency with the resultant that the individual, as well as the organizational goals, get displaced. In such a situation the citizens tend to develop a negative attitude towards the office and would sometimes resort to paying

extra under the table to get things done which eventually breeds corruption in the system.

c)   Work Environment

The work environment relates to the administrators' involvement in the work itself. It is generally used to describe the surrounding conditions in which the administrators operate. It includes interaction at the workplace with peers, subordinates and superiors. *Do you think administrators in the office get along, Are the subordinates willing to take responsibility?* and *If you are not happy about any aspect of the office work do you feel free to talk to the administrators?* were the questions put forth to analyze the perceptions of the citizens towards the work environment.

Table 6.16
Do You Think Administrators in the Office Get Along?

Districts	Always	%	Sometimes	%	Never	%	Total	%
Aizawl	7	23.33	20	66.67	3	10	30	100
Lunglei	2	10	18	90	0	0	20	100
Champhai	8	50	6	37.5	2	12.5	16	100
Kolasib	16	80	4	20	0	0	20	100
Lawngtlai	2	10	16	80	2	10	20	100
Total	**35**	**33.02**	**64**	**60.38**	**7**	**6.60**	**106**	**100**

Source: Fieldwork

Table 6.16 shows the overall responses of the citizens to the question. The *always* response had 33.02 percent, 60.38 percent had *sometimes* response and 6.60 percent had *never* response. The highest response to the question was 90 percent which the citizens in Lunglei District responded to with *always* response while the lowest was 4 percent recorded by Champhai District with 12.5 percent.

It is inferred from the Table that more than half, 60.38 percent, of the administrators, do not always see eye-to-eye on some or all issues and therefore the

sometimes response was more pronounced. At the same time, it is difficult for ordinary citizens to know about the intricate working of the office. The administrators, more often than not, project a mysterious entity about themselves which makes it difficult to assess their attitude towards each other.

Table 6.17
Are the Subordinates Willing to Take Responsibility?

Districts	Always	%	Sometimes	%	Never	%	Total	%
Aizawl	1	3.33	15	50	14	46.67	30	100
Lunglei	2	10	10	50	8	40	20	100
Champhai	3	18.75	7	43.75	6	31.25	16	100
Kolasib	3	15	12	60	5	25	20	100
Lawngtlai	3	15	14	70	3	15	20	100
Total	**12**	**11.32**	**58**	**54.72**	**36**	**33.96**	**106**	**100**

Source: Fieldwork

Table 6.17 indicates that the subordinates in the offices with 54.72 percent were *sometimes* willing to take responsibility for different aspects of work while 33.96 percent responded with *never* and the 11.32 percent *always* response was very negligible. The highest response to the question was 46.67 percent which the respondents in Aizawl District showed with *never* response. The lowest response was that of 10 percent which the citizens in Lunglei District recorded with *always* response.

From the Table, it is deduced that subordinates are unwilling to take responsibility. The failure on the part of the superiors to delegate, the nature of work and the fear of being held accountable could contribute to the many reasons for the subordinates' unwillingness to take responsibility for work.

Table 6.18
If You are Not Happy About Any Aspect of the Office Work Do You
Feel Free to Talk to the Administrators/Superiors?

Districts	Always	%	Sometimes	%	Never	%	Total	%
Aizawl	4	13.33	13	43.33	13	43.33	30	100
Lunglei	4	20	10	50	6	30	20	100
Champhai	2	12.50	5	31.25	9	56.25	16	100
Kolasib	9	45	7	35	4	20	20	100
Lawngtlai	4	20	8	40	8	40	20	100
Total	**23**	**21.70**	**43**	**40.57**	**40**	**37.74**	**106**	**100**

Source: Fieldwork

Table 6.18 reveals that the respondents hesitated in asking for help when needed as indicated in the 37.74 percent *never* response. Only 21.70 percent *always* felt free to talk to the administrators or superiors and 40.57 percent *sometimes* approached the administrators or superiors. The highest response to the question was the *never* response with 56.25 percent while the lowest was the *always* response with 12.50 percent which the citizens in Champhai District revealed in both the response.

From Table 6.18 it is inferred that a positive citizen-administrator relationship needs to be built for good governance to prevail in the state. The citizens are still very hesitant in approaching the administrators with their problems. The uncertainty could arise from the fear of being rebuked by the administrators, ignorance about the working of the administration on the part of the citizens and the arrogant attitude of both parties, in which case the relationship could be very strained.

The study also highlighted that the politicians found it difficult to approach the administrators *sometimes* although the administrators were courteous towards them. The administrators were neither *supportive* nor *obstructive* towards them and

showed a neutral attitude. The politicians felt that the administrators kept themselves aloof from everyone most of the time.

The administrators' interaction among themselves was cordial. The study highlighted that the relationship was built on the understanding of the diverse role of the administrators at different levels of the administrative hierarchy towards the accomplishment of the goals of the office.

Tables 6.10-19 show the perception of the citizens towards the administrators which may be one-sided and subjective. The administrators would also have many inputs in the relationship, yet, for the purpose of the study, it is not relevant. Trust and confidence between the citizens and administrators are important and must be generated and sustained. The citizens on their part should have the confidence that the administrators will implement policies and programmes according to the existing laws of the land without fear or favour for the satisfaction of the people. In the process of realizing the objectives of the government, which places the citizens at the centre, the administrators should have the confidence that decisions are made not as an economic or psychological man but as an administrative man with limits and constraints of rules and procedure within which the administration has to function and be reasonable with the demands of the people. In such an environment, trust and confidence which is very vital for the relationship would be built and in the process, good governance would prevail.

Problems and Challenges

Administrative culture can either be positive or negative, in the sense that a positive administrative culture is one that is conducive for high levels of performance, the indices of which are economy, efficiency and effectiveness.

Through the improvement of any or all of the indices, the administrative culture can become positive.

To identify the problems and challenges in fostering a positive pattern of administrative culture an open-ended questionnaire was designed and disseminated to the respondents. At the same time, some of the statements and questions inquired in the cultural dimensions and components of administrative culture were also considered for the same as indicated by the respondents. The study revealed that all the respondents had stated some problem or the other of administrative culture in Mizoram, whether they were administrators, politicians or the citizens. These problems can be equated to the structure and functions or behavioural patterns that exist within the administrative system. The following are the problems as indicated by the respondents:

a)   Structural Problems

Hierarchies are created to ease the work procedure for efficiency and effectiveness in pursuit of stated goals**.** However, excesses of them often lead to problems. There are too many administrative hierarchies in the office which is evident from the respondents' responses as indicated in Table 5.8 and 6.2 where 53.41 percent of the respondents argued that the multitude of administrative hierarchies often creates potential barriers to generate positive administrative culture. These barriers cause delays and lead to inefficiency in the functioning of the administrators as also the system within which it operates. In the long run, it can also lead to corruption.

There are wide variations in the application of rules and regulations which are sometimes changed to accommodate someone else as indicated by Table 5.2

which showed a *sometimes* response of 51.70 percent. Besides, adherence to rules and regulations often leads to red-tape which results in misplacement of organizational goals. The procedure of work in the office is also tedious and time-consuming as indicated by Table 6.3 which displayed a 54.55 percent *agree* response.

b)   Behavioural Problems

Many of the problems stated by the respondents were related to behavioural problems. The respondents asserted that there is large scale failure on the part of the administrators to commit themselves to their work often leading to apathy and indifferent attitude.

The administrators lack professionalism and confidence in the work that they discharge. Those who visited the office complained that half of the time the administrators were not familiar with the subjects that they were discharging. They lack the expertise and were not acquainted with work allotted to them which is vital to their existence as administrators.

Lack of integrity is another problem cited by the respondents. Honest and righteous administrators were difficult to be found often causing maladministration. The respondents argued that most often than not, the administrators were not open or accessible to the public at large. This raises the question of trust and confidence in the administrators.

Time management on the part of the administrators is another problem. The administrators did not keep time which often caused delays and misplacement of goals. At the same time, the public was often made to wait long hours which caused inconveniences.

The citizens and politicians complained that the reasons and duration of absence of the administrators in the office were often not made known to them in which cases they had to wait to get their business completed at a different appropriate time. At the same time, without prior warning and notification meetings were held in the offices which again caused huge problems to those visiting the office to get work done.

The administrators were often not open to adapt to changes brought by modern office management and vehemently opposed changes. They promoted status quo as they apprehend that any change or innovative idea would usurp their comfortable position and place them in situations in which they would have to reorient themselves.

The administrators adopt elitist behaviour in their dealings with the public at large. They were more concerned with acquiring ascribed traits rather than achievement ones that distinguished them from others. They preferred to maintain aloof, attain certain social status and prestige while not so much concern about their output.

The administrators remain unresponsive to the popular demands, desires and aspirations of the people. Often they project an authoritarian attitude to the people and as indicated in Table 6.13, 35.85 percent of the citizens agreed that the administrators were indifferent to people's difficulties.

On the other hand, the administrators asserted that the interference of the people, more so of the politicians, in their day-to-day functioning often leads to misplacement of the goals. In such instances, those who do not have access to power are often at the receiving end. The administrators also asserted that often they do not

get support from the people. They emphasized that the people are not aware of the functioning of the DC office and expect to get results immediately and at their own convenient time. Some of the administrators had stressed that the citizens, as well as the politicians, expected the administrators to act like machines and dance to their tune.

Suggestions

In order to develop a positive pattern of administrative culture in Mizoram, the respondents had put forth their suggestions in the open-ended questionnaires. The suggestions have been synthesized as follows:

The respondents suggested that the administrators work with missionary zeal and enthusiasm. Since the work of the administrators is to bring development and progress closer to the people, they need to constantly keep in touch with them and not develop an aloof attitude or alienate themselves from the people.

Administrators need to develop a problem-solving approach to face issues and offer timely solutions. The feedback system is to be reviewed regularly and complaint boxes regularly monitored. Besides, capacity building programmes need to be arranged as often as possible as this will create a renewed interest in the administrators about their work and their commitment to the people at large.

It is suggested that lateral entry of specialists be incorporated in the public service since the nature of work sometimes demands technical work. With some of the administrators failing to acquaint themselves with modern office management and practices, it is imperative that the government engage specialists.

The administrators need to limit their social activities to the minimum. A major problem that the respondents had put forth was that the administrators spent a

major part of their time in social activities and their devotion to their work was questioned. The Mizo society being a communal one, it might be difficult to strike a balance; however, the administrators must try to maintain a positive work-social life balance as far as possible.

The study has shown the influence of the socio-cultural values and societal culture on the administrative culture in Mizoram. To bring changes in this sphere is a herculean task. A small step towards this could be affected through dedicated and committed administrators.

The administrators need to shed their paternalistic attitude and be committed to the people they serve. The politicians on their part must refrain from interfering in the day-to-day activities of the administration for this could lead to misplacement of organizational goals. They must show a supportive attitude instead of a haughty one.

Above all accountability, responsiveness, transparency and integrity must be inculcated, maintained and shown so that positive administrative culture can prevail in Mizoram.

Conclusion

The idea of administrative culture helps in understanding the intricate tasks of the administrators, the manner in which the administrative system operates as well as the behaviour of the administrators. At the same time, the socio-economic, political and cultural environment has a huge influence upon the functionaries and tends to mould their manner, style, behaviour pattern, aspirations, ethos and values which get reflected in the administrative culture. The efficiency and effectiveness of an administration can be gauged from the prevailing administrative culture.

The administrative culture in Mizoram is a reflection of the cultural milieu and is largely guided by the socio-cultural values of *tlawmngaihna* and *hnatlang*. It has a blend of universalistic and particularistic features where the ascribed values are more important, the communitarian values are upheld in the administration and the power structure is largely authoritarian. For effective administrative culture, the citizen-administrator relationship needs to be positive; the politicians and the administrators need to show empathy to each other's work and be more appreciative and the cordial interpersonal relationship among the administrators must be sustained. The numerous problems can be overcome through maintaining integrity, accountability, transparency and responsiveness and thus creating a positive administrative culture.

CHAPTER - VII

CONCLUSION

Introduction

This chapter provides the summary and major findings of the study from the discussion in the previous chapters. An attempt has also been made to offer suggestions and recommendations wherever possible, for further research in the field.

Administrative culture has received a lot of attention in the post second world war period especially with the publication of Gabriel Almond and Sydney Verba's *The Civic Culture* in 1963 which popularized the concept of 'political culture'. Since then attempts have been made to conceptualize administrative culture in different ways since it does not always mean the same thing and conclusions drawn on what constitutes administrative culture are not necessarily similar to each other. At the same time, there is a general consensus that culture influences the different aspects of human behaviour and that *two* systems differ in various ways because of the differences in culture. The core values and basic assumptions of society are essential and influence the thoughts, feelings, action and differentiate them from other groups.

Administrative culture generally relates to the culture of public administration. It usually reflects the work culture in the government bodies, the behavioural aspects of the administrators who man the government organizations and discharge their role to accomplish specified goals, the attitude of the public

towards the government machinery and is heavily influenced by the prevailing culture and values of the society.

The efficiency and effectiveness of an administrative system depend to a great extent on the capabilities and vision of the administrators as well as the structure and procedure of the system itself. At the same time the socio-cultural values prevalent in society help in understanding the administrative culture.

The thesis is divided into *seven* chapters. The *first* chapter is an Introductory Chapter which provided the background of the study. The literature reviewed, research gaps, statement of the research problem, scope and objectives of the study, research questions, methodology applied in the study and the sequence of the chapters were elucidated in this chapter.

The *second* chapter provided a historical account of administrative culture during the ancient period, pre and post-independence period with the current trends. The chapter highlighted that the administrative pattern in India, like other colonial countries, is imitative rather than indigenous; suffers from deficient skilled manpower; emphasize the non-achievement goals; is marked by the prevalence of formalism and operational autonomy. Along with these, administrative culture in India is said to be derivative, imitative, lopsided and frustrated. Religion, caste system, family, education, values, socio-cultural, political and economic systems within which the administrator operates have a huge impact on the prevailing administrative culture. Political patronage, elitism, resistance to change, lack of transparency and accountability, corruption, narcissism are some of the features of administrative culture in India which provide a holistic character. However, there are variations in these features because of the diversities and dimensions of the Indian

culture. The relationship of the total societal culture with the administrative culture provides the linkages to understand the nature of administrative culture in India. In order to make public administration more efficient, responsive, responsible, sensitive and dynamic, administrative culture has to exemplify these characteristics.

In the *third* chapter, a profile of the state of Mizoram is presented to give a general background to the study and the chapter. The chapter highlighted the different phases in the evolution and growth of the administrative system from the pre-colonial days to statehood and the changes that took place in the politico-administrative system from the colonial days of the Political Officer, later the Superintendent and thereafter the Deputy Commissioner in the post-independence period. Administration in Mizoram in the post-independence period has been categorized into *four* phases viz., District Administration (1947-1966), Political Disturbances (1966-1972), Union Territory (1972-1986) and Statehood (1986 and continuing). Presently the state of Mizoram has *eight* administrative districts.

The *fourth* chapter discussed the sample study. An overview of district and district administration in India and district administration in Mizoram has been provided. The historical perspective and profile of the Office of the Deputy Commissioner of Aizawl, Lunglei, Champhai, Kolasib and Lawngtlai Districts are presented to provide an insight into the sample study. The socio-economic profile of the administrator, politician as well as the citizen respondents was also presented in the chapter.

In the *fifth* chapter, the basic social life and values of the Mizo were highlighted. The cultural dimensions and issues of universalism or particularism, ascription or achievement, individualism or collectivism and authoritarian or

participatory were addressed to map the administrative culture in Mizoram. The concept and theoretical implications of the Mizo socio-cultural values of *Tlawmngaihna* and *Hnatlang* were also presented to analyze the influence of the socio-cultural values on administrative culture in Mizoram.

The *sixth* chapter provided an analysis of empirical research and its findings. The research questions so formulated to realize the objectives of the study form a major part of the chapter. An analysis of the responses of the questionnaires based on the research questions had been presented. The chapter focused on the evolution and growth of the administrative system in Mizoram; the components of administrative culture in Mizoram with emphasis on cognitive, affective and evaluative orientations of the three actors viz., administrators, politicians and the citizens; the socio-cultural values of the actors; the perception of the citizens towards the administrators and the problems encountered along with possible solutions.

The *seventh* chapter is a concluding chapter and provided the summary and major findings of the study. Suggestions and recommendations for the improvement of the study as well as the scope for further studies have also been provided.

Summary and Findings

The respondents to the questionnaires provided relevant information, opinion and views for proper analysis of the situation. The available literature on the subject had been made use of to provide an understanding of the study. The course of the study is guided by the research questions which the researcher has tried to enquire throughout.

The evolution and growth of the administrative system had been provided through a literature review. It highlighted the different phases in the evolution and

development of the administrative system from the pre-colonial days of the *Chief* and his Council of Elders or *Upas* and his assistance of *Zalen, Ramhual, Tlangau, Thirdeng and Puithiam* to the present democratic state of Mizoram.

The politico-administrative system as prevalent in Mizoram today is a gradual process of its interaction and interrelationship with its environmental conditions. The role of the state has changed drastically and is no more confined merely to its regulatory role of enforcing law and order and collection of revenue but has emerged as a change agent in the process of socio-economic reconstruction. With a responsible popular government, the political powers are in the hands of the Mizo. The administration is gradually shifting into the hands of the natives where earlier it was almost controlled by the people from outside the territory for reasons that population was less and there were very few qualified Mizo to fill these positions. Today, the administration is streamlined to meet the ever-growing demands of the environment to realize the goals of economy, efficiency and effectiveness.

What are the components of administrative culture?

The *first* question of the study is related to the components of administrative culture. For the purpose of the study, the components of administrative culture consist of cognitive, affective and evaluative orientations as well as the socio-cultural values of the *three* actors viz., administrators, politicians and the citizens. To identify the components of administrative culture in Mizoram, questionnaires on the aspects of orientations and socio-cultural values were designed.

A majority of the sample population of 50.76 percent had cognitive orientations about the Office of the Deputy Commissioner (DC), while 33.71

percent with *sometimes/neutral* response was indecisive and 15.53 percent with *never* response thought otherwise. District-wise distribution of the questionnaire provided that Aizawl District had a high cognition of 26.76 percent while Lunglei District had a low of 14,44 percent. Among the respondents, the politicians had a high cognitive orientation of 46.93 percent and the administrators with 23.10 percent were the least oriented cognitively.

The affective orientation of the sample population stood at 39.39 percent, while 37.88 percent were undecided and provided *sometimes/neutral* response and another 22.73 percent with *disagree* response suggested otherwise. A district-wise distribution revealed that Aizawl District with 25.40 percent had a high affective orientation while Lunglei District with 13.28 percent had the least. Among the respondents, the citizens with 48.15 percent had the highest affective orientations while the politicians with 19.58 percent had the lowest.

An overwhelming majority of 56.63 percent showed a preference for evaluative orientations while 30.30 percent were doubtful and opted for *neutral* response and 13.07 percent thought otherwise. Aizawl District had the highest evaluative orientation with 32.08 percent while Kolasib District revealed a low of 9.43 percent. The citizens with 59.53 percent had the highest evaluative response while the politicians had 22.74 percent and the administrators 17.73 percent.

An analysis of the orientations shows that the evaluative orientation was the highest with 56.63 percent while the affective orientations had 39.39 percent and the cognitive orientation had 50.76 percent. Previous research work on administrative culture in India and other countries showed greater cognitive orientations while in

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the case of Mizoram the reverse is true which indicated that administrative culture differs in different settings.

As many as 39.77 percent agreed that Mizo society is stratified, 58.41 percent consider it as homologous and 29.55 percent preferred to neither agree nor disagree. While the respondents in Aizawl District tended to be equally divided over the issue, those in Lawngtlai and Champhai District felt strongly that the society is layered. The rest of the districts seem to agree marginally on the issue.

The majority of the respondents with 66.67 percent affirmed that the socio-cultural value of *tlawmngaihna* had a great influence on the administrative culture in Mizoram. A majority of 79.55 percent agree that *Tlawmngaihna is unavoidable in Mizo communal life*, 52.84 percent affirmed that *Tlawmngaihna forbids me to be critical,* 47.19 percent agreed that *Tlawmngaihna often leads to corruption* and still 62.50 percent agreed that *Tlawmngai administrators enable me to complete my work in a few hours.* As many as 55.68 percent disagreed with the statement that *Tlawmngaihna often leads to social stratification in Mizo society* while 36.93 percent had a *neutral* response to the question of *How often do you think the administrators over-work because he is tlawmngai?*

The socio-cultural value of *hnatlang* had a lesser impact on the administrative culture in Mizoram when compared with *tlawmngaihna* with the assertion that 50 percent of the respondents gave an affirmative response. As many as 43.75 percent gave a positive response to *Hnatlang is unavoidable in Mizo Communal life,* 68.75 percent affirmed that *Hnatlang is an option,* 45.45 percent agreed with the statement that *Hnatlang is a barrier towards efficiency in office work*. As many as 50 percent disagreed with the statement *Hnatlang can humiliate a*

person's dignity and 35.80 percent disagreed with *I am often unable to accomplish my work because I have to go for hnatlang* while 63.64 percent gave a negative response to the question on *How often do you think administrators take leave to go for hnatlang?*

On the basis of the responses of the respondent, it is possible to note that the socio-cultural values form an important component of the administrative culture in Mizoram and had a dominant influence on its functioning. The socio-cultural values set the tone of administrative culture in Mizoram and help provide an understanding of the prevailing administrative culture.

What are the socio-cultural values of administrators, politicians and citizens?

Through a review of literature on Mizo social life and values, *tlawmgaihna* and *hnatlang* were identified as comprising the socio-cultural values of administrators, politicians and the citizens. To analyze the extent the Mizo socio-cultural values influenced the administrative culture in Mizoram questionnaires were prepared and administered to the respondents. The socio-cultural values of the administrators, politicians and the citizens are highlighted to make the study coherent.

The administrators responded in the affirmative with an overwhelming majority of 86.11 percent to the statement, *Tlawmngaihna is unavoidable in Mizo communal life,* while 5.56 percent disagreed and 8.33 percent had a neutral response. Respondents in Aizawl District agreed with the indispensability of the statement with 25.81 percent, the highest response on the statement. The administrators had 47.22 percent and 63.89 percent agreed response on *Tlawmngaihna forbids me to be critical* and *Tlawmngai administrators enable me to complete my work in a few*

hours respectively. The administrators had a high *disagree* response of 83.33 percent and 50 percent on the statements *Tlawmgaihna often leads to social stratification* and *Tlawmngaiha forbids me to be critical,* while 86.11 percent had *sometimes* response on *How often do you think the administrators over-work because he is tlawmngai?*

On *hnatlang*, the administrators' responded with 80.56 percent and 50 percent high response on the statements *Hnatlang is unavoidable in Mizo communal life* and *Hnatlang is an option*. At the same time, a high *disagree* response of 63.89 percent, 66.67 percent, 83.33 percent and 77.78 percent was prevalent on statements and questions on *Hnatlang can humiliate a person's dignity, How often do you think administrators take leave to go for hnatlang, I am often unable to accomplish my work because I have to go for hnatlang* and *hnatlang is a barrier towards office in office work* respectively.

The politicians had a high *agree* response of 77.78 percent, 44.12 percent and 55.82 percent on the statements *Tlawmngaihna is unavoidable to Mizo communal life, Tlawmgaihna forbids me to be critical, Tlawmngaihna often leads to corruption* respectively while *Tlawmngai administrators enable me to complete my work in a few hours* had 76.47 percent *always* response, *How often do you think the administrators over-work because he is tlawmngai* had a high *always* response of 55.89 percent and 58.83 percent *disagree* response of *Tlawmngaihna often leads to social stratification in Mizo society.* In all the statements, Aizawl District had a response higher than the others.

With regard to the socio-cultural value of *hnatlang*, the politicians had an overwhelming majority *agree* response of 94.18 percent, 85.29 percent, 52.94

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percent, and 73.53 percent on the statements *Hnatlang is unavoidable to Mizo Communal life, Hnatlang is an option, I am often unable to accomplish my work because I have to go for hnatlang* and *Hnatlang is a barrier towards efficiency in office work* respectively while *Hnatlang can humiliate a person's dignity* had 52.94 percent *disagree* response and *How often do you think administrators take leave to go for hnatlang* had 70.59 percent *sometimes* response. While Aizawl District had a high response in *three* of the *six* statements and questions, Lunglei District had *two* and Lawngtlai District *one*.

The citizens' response on *tlawmngaihna* had a high *agree* response of 76.42 percent, 57.54 percent, and 51.87 percent on the statement, *Tlawmngaihna is unavoidable in Mizo communal life, Tlawmngaihna forbids me to be critical, Tlawmngaihna often leads to corruption* respectively. The *always* response of 57.55 percent was reserved for *Tlawmngai administrators enable me to complete my work in a few hours.* The statement, *Tlawmnagihna often leads to social stratification in Mizo society* had *disagree* response of 45.28 percent, *How often do you think the administrators over-work because he is tlawmngai* had *sometimes* response of 47.17 percent. In all the responses, Aizawl District had the majority except for one where Lunglei District had the maximum in the *sometimes* response of *How often do you think the administrators over-work because he is tlawmngai.*

A majority of 90 percent of the citizens *agree* that *Hnatlang is unavoidable in Mizo communal life* and 69.81 percent also *agree* that *Hnatlang is an option.* As many as 43.40 percent acknowledged *I am often unable to accomplish my work because I have to go for hnatlang* and 49.06 percent also affirmed that *Hnatlang is a barrier towards efficiency in office work.* A good 71.70 percent of the respondents

had a *sometimes* response to the question, *How often do you think administrators take leave to go for hnatlang?* The citizens *disagree* with 49.06 percent to the statement; *Hnatlang can humiliate a person's dignity.* Aizawl District showed high responses in all the statements and questions except for the statement *Hnatlang is an option* where Kolasib District had the highest response.

The socio-cultural values of the administrators, politicians and citizens explain to a great extent the existing and development of administrative culture in Mizoram. The administrators are the products of the society in which they are a member and when they enter the government service these values which are embedded in them are carried forth into their workplace. Over a period of time, they get crystallized and are reflected in the administrative culture. In the process of interaction with the administrative system and the administrators, the politicians and citizens also tend to be greatly influenced by the Mizo socio-cultural values ingrained in them as members of the society to form divergent views about the administrative culture.

What is the perception of the citizens towards the administrators?

The *third* question was on the perception of the citizens towards the administrators which largely depends on the individual resources and capacities that the citizens have at their disposal and their encounter in various situations. The citizens' perceptions towards the administrators had been analyzed from the behaviour, procedures of work and the work environment perspectives.

On the behaviour of the administrators, the citizen respondents rated the administrators on three options of supportive, neutral and obstructive with a question, *How would you describe the attitude of the administrators towards you*?

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While most respondents felt that administrators were neutral (60.38 percent), a larger proportion in Aizawl and Champhai Districts felt that they were obstructive (16.04 percent). This in itself is indicative of lacunae in service delivery; the lower number of respondents who felt that administrators were supportive (23.58 percent) should be a cause to focus on the perspective of administrative culture and its impact. Another factor which stands in the way of service delivery is the statement, *There is too much administrative elitism* with 65.10 percent *agree* response. The same may be due to the authority disparity between the administrators and the common citizen. On the statement, *Administrators are indifferent to people's difficulties,* except for the respondents from Lunglei District (60 percent) who felt that their administrators exhibited compassion, respondents in other districts agreed on the indifference of their officials.

On the procedures of work, a question, *What is the average time you spend to get work done in the office?* was put forth to the citizen respondents. The average time spent to get work done was stated as *three hours* (47.17 percent) while the lesser time of *one hour* had a response of 31.13 percent and the whole day had a 21.70 percent response. On the question, *Do you find administrators' language difficult to comprehend?* 33.02 percent tended to lean towards the argument while the *never* response was 17.92 percent, the *sometimes* response was 49.06 percent. Citizen respondents across the spectrum agreed to the statement *Procedure of work is tedious and time consuming* with 54.72 percent.

To analyze the perception of the citizens towards the administrators on the work environment the citizen respondents were asked to give their opinion on, *Do you think administrators in the office get along?* The respondents felt that the

interpersonal relationship between administrators needed improvement as they seem to get along only occasionally (60.38 percent). This may have a bearing on service delivery as it tends to casts aspersions on the quality of work of a fellow administrator. Administrators in Kolasib District with 80 percent seemed to be more cohesive compared to other districts based on the responses received. *Are the subordinates willing to take responsibility?* was another work environment related question where the majority (33.96 percent) of the respondents felt that subordinates were unwilling to take responsibility. As many as 40.57 percent felt that *sometimes* they *felt free to talk to the administrators if they are not happy about any aspect of the office work* while 37.74 percent had *never* response and 21.70 percent gave positive feedback.

A sizeable proportion of the citizens do not have confidence and trust in the administrators and the relationship between the citizen and the administrators leaves much to be desired. Much of the grievances of the citizens relate to the inability to access the administrators. All these have a bearing on building a positive administrative culture, vital for the working of democracy and to thrive towards good governance.

***What are the problems and challenges* in developing a positive pattern of administrative culture and their possible solutions?**

The study revealed that all the respondents, whether they were administrators, politicians or the citizens, had stated some problem or the other about administrative culture in Mizoram. These were identified through open-ended questionnaires designed and disseminated to the respondents. On the basis of the response, the problems and challenges can be equated to the structure, functions or

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behavioural patterns that exist within the administrative system. Excessive hierarchies, variations in the application of the law, work procedures, commitment, trust, confidence, integrity, elitist behaviour, authoritarian attitude, time management were some of the problems that the politician and citizen respondents had put forth. The administrators' problems stemmed from the misunderstandings the politicians and the citizens have about the nature of their work. The administrators work within numerous constraints and often decisions that satisfy rather than the best are taken which may not be appreciated by all.

The challenges, as well as the solutions in developing positive administrative culture, are to build accountability, responsiveness, trust and integrity.

Observations

The following observations can be drawn from the study undertaken:

The basic pattern of administration is imitative rather than indigenous with a wide discrepancy between form and reality. The rights and interests of the traditional Chiefs in Mizoram were relinquished to the Mizo Hills following the abolition of the institution of Chieftainship in 1954 and the democratically elected Village Councils were established to administer the villages. The administration as instituted by the British continues to exist with modifications to keep abreast of new developments.

The socio-economic profile of the respondents suggested that there are still very few women in the administration, political arena or involved as an active citizenry. It is a general belief that women are overstaffed in the offices. However, this is misleading as the study showed that the number of women administrators was very meager as compared to men. This is also evident in the political arena where

women politicians are insignificant in spite of the commitment of the various political parties to the political empowerment of women. The study also highlighted that women hardly participated as active citizens.

While the younger age group citizens frequented the office of the Deputy Commissioner in different districts, there are more administrators and politicians above the age of 40 years. The majority of the respondents with 65.34 percent were married, high school educational qualification had the maximum respondents with 31.82 percent and the nuclear family type was dominant with 67.16 percent respondents. As many as 33.33 percent of the administrators were from the high-income group, 41.67 percent of the politicians and 40 percent of the citizen respondents were from the low-income group. The Mizoram Ministerial Service (MMS) with 55.56 percent had the maximum representation among the administrators, 58.33 percent of the administrator respondents were directly recruited and 38.89 percent of them had served the government for 00-10 years. The Mizo National Front (MNF), a regional party had the maximum politician respondents with 44.44 percent and 52.78 percent of the respondents had affiliated themselves with their political parties for 00-10 years.

The study highlighted the characteristics of administrative culture in Mizoram. The findings from the study implied that rules were strictly abided however; they may be selectively applied with the flexibility to bend for a few which suggest a blend of universalistic and particularistic administrative culture. The ascribed status is more relevant than achievement status which disclosed the ascribed oriented administrative culture of Mizoram. The Mizo society is based on communitarianism rather than individualism where members are accorded equal

treatment and decisions are arrived at through collective efforts of all affected. Communication in the office is sometimes one-way and the presence of excessive hierarchies leaves much to be said about the authoritarian administrative culture.

The results drawn from the sample study suggested that the evaluative orientations were the highest with 56.63 percent, while the affective orientations had 35.80 percent and the cognitive orientations had 48.18 percent. The respondents were relatively otirnted to the office of DC in their respective districts in all aspects. Among the districts, Aizawl showed the highest in all the different orientations and among the respondents, the politicians revealed the highest in all. Previous related work in other countries and within the country showed tendencies of the cognitive orientation to be highest which shows that administrative culture differs in different settings.

It is misleading to think of Mizo society as egalitarian while it is stratified as shown by the response of the respondents. The layers are not as obvious as in the Hindu system and therefore give the impression that the Mizo society is egalitarian. At the same time, the stratification is not as rigid as the Hindu based caste system as it exists elsewhere in the rest of the country but based more on gender, educational qualification, rural and urban, access to power, etc.

The socio-cultural values are important assets of a community which gives a distinct identity. Likewise, the socio-cultural values of *tlawmngaihna* and *hnatlang* bestow a unique stature on the Mizo which sets them apart from the rest of mankind. These values are the guiding principles of Mizo communal living and which every Mizo imbibes in war, peace, public or private life as the basis of attitude to life. The continued existence of the Mizo depends on these *two* socio-cultural values. As is

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evident from the study, the socio-cultural values of *tlawmngaihna* and *hnatlang* had a great influence on the administrative culture with *tlawmngaihna* having more edge over *hnatlang*. These values at some point or the other tend to become a barrier in realizing the goals of economy, efficiency and effectiveness in public administration. This is reflected in the study which indicated that *tlawmngaihna* forbids being critical of others, speaking outright about the misdeeds of others and which could often lead to corruption. At the same time, the data for the study also revealed that 68.75 percent of the respondents claimed *hnatlang* to be an option and 72 percent opined that it was a barrier towards efficiency in office work.

The citizen-administrator relationship is still wanting on many facets with the administrators' still adopting a paternalistic attitude towards the citizens. Only a small section of the citizens held the view that the administrators were supportive of them while the others tended to lean towards the obstructive element.

The issues of trust, confidence, integrity, professionalism, the procedure of work, attitudes of all the stakeholders towards the administrative system continue to impose on creating a positive administrative culture in Mizoram.

Suggestions

To find solutions to the problems and challenges associated with administrative culture in Mizoram, an open-ended questionnaire was prepared for the respondents. In order to develop a positive pattern of the administrative culture in Mizoram, the respondents had suggested that the administrators work with missionary zeal and enthusiasm, lateral entry of specialists since the nature of work sometimes demands technical work, frequent in-service training programmes to adapt to the changing environment, attitudinal change to reorient the administrators

of their service to the people, limiting the involvement of the administrators in social activities; non interference of the politicians in the work of the administrators, and a supportive attitude from the politicians as well as the citizens. Above all, trust, accountability, responsiveness, transparency and integrity must be inculcated, maintained and reflected in the administrative culture.

Limitations of the Study

The study was carried out in *five* of the *eight* districts in Mizoram, leaving out the districts of Siaha, Serchhip and Mamit. Relevant literature with regard to the administrative aspect of Mizoram was negligible and the study may have a tendency to be subjective. The study focused on the components of administrative culture in Mizoram, the relations between socio-cultural values and the administrative culture and the perceptions of the citizens towards the administrators. The present and modern socio-cultural values of Mizo society with factual illustrations have not been attempted. Different tools of data collection may further be employed to elicit critical issues. The tenets of New Public Management in the modern scenario have not been considered. It does not look into other areas of study and maybe wanting on many aspects.

Suggested Areas for Further Studies

Administrative culture is an interesting area of study which has not been researched much especially in the North Eastern States of India. There are many aspects of it wherein further in-depth studies on it can be made. The following, though not exhaustive, may be considered by prospective researchers for further studies:

a)   Administrators interaction patterns

b)   Administrative culture and decision making

c)   Administrative culture and good governance

d)   Administrative culture and e-Governance

e)   Comparative studies across different north eastern states

Conclusion

In fine, it may be noted that culture plays an important role in the administration as also its apparatus, the administrators. The study revealed interesting facts about the cultural dimensions of administration as well as the role of socio-cultural values in public administration. There are challenges in the form of reforming the administrative system while maintaining its identity. In the final analysis, the most challenging task is to strike a balance between efficiency and effectiveness in office work and the demands of the society which may seem unattainable but with farsightedness and a committed and dedicated leadership, the balance could be sustained. The novelty of this study lies in the fact that it has attempted to study the administrative culture in Mizoram and its perception from a wider angle consisting of the Mizo socio-cultural values of *tlawmngaihna* and *hnatlang* which gives a distinct identity to a Mizo.

Department of Public Administration

Mizoram University

Questionnaire for Administrators

This questionnaire has been prepared in connection with data collection for the award of the degree of Doctor of Philosophy under the Department of Public Administration, School of Social Science, Mizoram University. The data and information collected will be treated as confidential and used for academic purposes only.

Part I: Socio-economic Profile

1. Name   :

2. Gender   :   Male   ( )   Female   ( )

3. Age   :   20-30 years ( )   21-30 years ( )   31-40 years ( )

                        41-50 years ( )   51-60 years ( )

4. Marital Status: Unmarried   ( )   Married   ( )   Single Parent ( )

5. Educational Qualification: High School   ( )

                                      Higher Secondary School   ( )

                                      Graduate   ( )

                                      Post Graduate   ( )

                                      M. Phil   ( )

                                      Ph. D   ( )

6. Type of Family   :   Nuclear   ( )   Joint   ( )

7. Monthly Income   :   10,000-30,000   ( )   31,000-60,000   ( )

                            61,000-90,000   ( )   More than 90,000 ( )

8. Service   :   Mizoram Civil Service   ( )

                            Mizoram Secretarial Service   ( )

                            Mizoram Ministerial Service   ( )

9. Method of Recruitment : Direct   ( )   Indirect   ( )

10. Length of Service :   00-10 years   ( )   11-20 years   ( )

                            21-30 years   ( )   31-40 years   ( )

Part II Cultural Dimension

1. Rules and regulations should be strictly adhered to.

    a) Always   ( )   b) Sometimes ( )   c) Never   ( )

2. Rules and regulations are often changed to accommodate someone else.

    a) Always   ( )   b) Sometimes ( )   c) Never   ( )

3. I judge people on who they are.

    a) Always   ( )   b) Sometimes ( )   c) Never   ( )

4. I judge people on what they are.

    a) Always   ( )   b) Sometimes ( )   c) Never   ( )

5. Everyone is given the same treatment in the office.

    a) Always   ( )   b) Sometimes ( )   `c) Never   ( )

6. Are you able to influence decision?

    a) Always   ( )   b) Sometimes ( )   c) Never   ( )

7. Communication in the office is one-way.

   a) Always   ( )   b) Sometimes ( )   c) Never   ( )

8. There are too many administrative hierarchies in the office.

   a) Agree   ( )   b) Sometimes ( )   c) Never   ( )

Part III Socio-cultural Values and Administrative Culture

1. Mizo society is stratified.

   a) Agree   ( )   b) Neither   ( )   c) Disagree   ( )

2. *Tlawmngaihna* is unavoidable to Mizo communal life.

   a) Agree   ( )   b) Neither   ( )   c) Disagree   ( )

3. *Tlawmngaihna* forbids me to be critical.

   a) Agree   ( )   b) Neither   ( )   c) Disagree   ( )

4. *Tlawmngaihna* often leads to corruption.

   a) Agree   ( )   b) Neither   ( )   c) Disagree   ( )

5. *Tlawmngaihna* often leads to social stratification.

   a) Agree   ( )   b) Neither   ( )   c) Disagree   ( )

6. How often do you think the administrators overwork because he is *tlawmngai*?

   a) Always   ( )   b) Neither   ( )   c) Disagree   ( )

7. *Tlawmngai* administrators enable me to complete my work in a short time.

   a) Agree   ( )   b) Neither   ( )   c) Disagree   ( )

8. *Hnatlang* is unavoidable to Mizo communal life.

   a) Agree   ( )   b) Neither   ( )   c) Disagree   ( )

9. *Hnatlang* is an option.

   a) Agree   ( )   b) Neither   ( )   c) Disagree   ( )

10. *Hnatlang* can humilate a person's dignity.

    a) Agree   ( )   b) Neither   ( )   c) Disagree   ( )

11. How often do you think the administrators take leave to go for *hnatlang*?

    a) Always   ( )   b) Sometimes ( )   c) Never   ( )

12. I am often unable to accomplish my work because I have to go for *hnatlang*.

    a) Agree   ( )   b) Sometimes ( )   c) Never   ( )

13. *Hnatlang* is a barrier towards efficiency in office work.

    a) Agree   ( )   b) Neither   ( )   c) Disagree   ( )

PART IV Components of Administrative Culture

1. Do you follow the activities of the office in the media?

    a) Always   ( )   b) Sometimes ( )   c) Never   ( )

2. There are too many administrative hierarchies in the office.

    a) Agree   ( )   b) Sometimes ( )   c) Never   ( )

3. The procedure of work in the office is tedious and time consuming.

    a) Agree   ( )   b) Sometimes ( )   c) Never   ( )

4. Everyone is given the same treatment in the office.

    a) Always   ( )   b) Sometimes ( )   c) Never   ( )

5. Administrators are helpful in redressing citizens' grievances.

    a) Agree   ( )   b) Neutral   ( )   c) Disagree   ( )

6. Administrators do not take responsibility for delay in office work.

    a) Agree   ( )   b) Neutral   ( )   c) Disagree   ( )

7. As long as I work acceding to the rules, I do not consider citizens' feelings.

    a) Agree   ( )   b) Neutral   ( )   c) Disagree   ( )

8. Unless a superior takes a decision, the day-to-day work cannot be carried out.

   a) Agree   ( )   b) Neutral   ( )   c) Disagree   ( )

9. Red tape often leads to corruption in the office.

   a) Agree   ( )   b) Neutral   ( )   c) Disagree   ( )

Part V Problems and Challenges

What are the problems and challenges in developing positive pattern of administrative culture in Mizoram?

Part VI Suggestions

Give suggestions to improve the administrative culture in Mizoram.

APPENDICE- II

Department of Public Administration

Mizoram University

Questionnaire for Politicians

This questionnaire has been prepared in connection with data collection for the award of the degree of Doctor of Philosophy under the Department of Public Administration, School of Social Science, Mizoram University. The data and information collected will be treated as confidential and used for academic purposes only.

Part I: Socio-economic Profile

1. Name   :

2. Gender   :   Male   ( )   Female   ( )

3. Age   :   20-30 years ( )   21-30 years ( )   31-40 years   ( )

                        41-50 years ( )   51-60 years ( )

4. Marital Status: Unmarried   ( )   Married   ( )   Single Parent ( )

5. Educational Qualification: High School   ( )

                                    Higher Secondary School   ( )

                                    Graduate   ( )

                                    Post Graduate   ( )

                                    M. Phil   ( )

                                    Ph. D   ( )

6. Type of Family   :   Nuclear   ( )   Joint   ( )

7. Monthly Income   :   10,000-30,000   ( )   31,000-60,000   ( )

                               61,000-90,000   ( )   More than 90,000   ( )

8. Political Party   :   BJP   ( )   INC   ( )

                               MNF   ( )   ZNP   ( )

9. Length of Membership   :   00-10 years   ( )   11-20 years   ( )

                               21-30 years   ( )   31-40 years   ( )

Part II Cultural Dimension

1. Rules and regulations should be strictly adhered to.

    a) Always   ( )   b) Sometimes ( )   c) Never   ( )

2. Rules and regulations are often changed to accommodate someone else.

    a) Always   ( )   b) Sometimes ( )   c) Never   ( )

3. I judge people on who they are.

    a) Always   ( )   b) Sometimes ( )   c) Never   ( )

4. I judge people on what they are.

    a) Always   ( )   b) Sometimes ( )   c) Never   ( )

5. Everyone is given the same treatment in the office.

    a) Always   ( )   b) Sometimes ( )   `c) Never   ( )

6. Are you able to influence decision?

    a) Always   ( )   b) Sometimes ( )   c) Never   ( )

7. Communication in the office is one-way.

    a) Always   ( )   b) Sometimes ( )   c) Never   ( )

8. There are too many administrative hierarchies in the office.

    a) Agree   ( )   b) Sometimes ( )   c) Never   ( )

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Part III Socio-cultural Values and Administrative Culture

1. Mizo society is stratified.

    a) Agree ( )   b) Neither ( )   c) Disagree ( )

2. *Tlawmngaihna* is unavoidable to Mizo communal life.

    a) Agree ( )   b) Neither ( )   c) Disagree ( )

3. *Tlawmngaihna* forbids me to be critical.

    a) Agree ( )   b) Neither ( )   c) Disagree ( )

4. *Tlawmngaihna* often leads to corruption.

    a) Agree ( )   b) Neither ( )   c) Disagree ( )

5. *Tlawmngaihna* often leads to social stratification.

    a) Agree ( )   b) Neither ( )   c) Disagree ( )

6. How often do you think the administrators overwork because he is *tlawmngai*?

    a) Always ( )   b) Neither ( )   c) Disagree ( )

7. *Tlawmngai* administrators enable me to complete my work in a short time.

    a) Agree ( )   b) Neither ( )   c) Disagree ( )

8. *Hnatlang* is unavoidable to Mizo communal life.

    a) Agree ( )   b) Neither ( )   c) Disagree ( )

9. *Hnatlang* is an option.

    a) Agree ( )   b) Neither ( )   c) Disagree ( )

10. *Hnatlang* can humilate a person's dignity.

    a) Agree ( )   b) Neither ( )   c) Disagree ( )

11. How often do you think the administrators take leave to go for *hnatlang*?

    a) Always ( )   b) Sometimes ( )   c) Never ( )

12. I am often unable to accomplish my work because I have to go for *hnatlang*.

    a) Agree   ( )   b) Sometimes ( )   c) Never   ( )

13. *Hnatlang* is a barrier towards efficiency in office work.

    a) Agree   ( )   b) Neither   ( )   c) Disagree   ( )

    b)

PART IV Components of Administrative Culture

1. Do you follow the activities of the office in the media?

    a) Always   ( )   b) Sometimes ( )   c) Never   ( )

2. There are too many administrative hierarchies in the office.

    a) Agree   ( )   b) Sometimes ( )   c) Never   ( )

3. The procedure of work in the office is tedious and time consuming.

    a) Agree   ( )   b) Sometimes ( )   c) Never   ( )

4. Everyone is given the same treatment in the office.

    a) Always   ( )   b) Sometimes ( )   c) Never   ( )

5. Administrators are helpful in redressing citizens' grievances.

    a) Agree   ( )   b) Neutral   ( )   c) Disagree   ( )

6. Administrators do not take responsibility for delay in office work.

    a) Agree   ( )   b) Neutral   ( )   c) Disagree   ( )

7. As long as I work according to the rules, I do not consider citizens' feelings.

    a) Agree   ( )   b) Neutral   ( )   c) Disagree   ( )

8. Unless a superior takes a decision, the day-to-day work cannot be carried out.

    a) Agree   ( )   b) Neutral   ( )   c) Disagree   ( )

9.   Red tape often leads to corruption in the office.

    a) Agree   ( )   b) Neutral   ( )   c) Disagree   ( )

Part V Problems and Challenges

What are the problems and challenges in developing positive pattern of administrative culture in Mizoram?

Part VI Suggestions

Give suggestions to improve the administrative culture in Mizoram.

APPENDICE- III

Department of Public Administration

Mizoram University

Questionnaire for Citizens

This questionnaire has been prepared in connection with data collection for the award of the degree of Doctor of Philosophy under the Department of Public Administration, School of Social Science, Mizoram University. The data and information collected will be treated as confidential and used for academic purposes only.

Part I: Socio-economic Profile

1. Name   :

2. Gender   : Male   ( )   Female   ( )

3. Age   : 20-30 years ( )   21-30 years ( )   31-40 years   (   )

   41-50 years ( )   51-60 years ( )

4. Marital Status   : Unmarried ( )   Married   ( )   Single Parent   ( )

5. Educational Qualification   :   High School   ( )

   Higher Secondary School   ( )

   Graduate   ( )

   Post Graduate   ( )

   M. Phil   ( )

   Ph. D   ( )

6. Type of Family   :   Nuclear   ( )   Joint   ( )

7. Monthly Income   :   Less than 10,000   ( )   11,000-50,000   ( )

                                   51,000-90,000   ( )   More than 1,00,000   ( )

8. Occupation   :   Daily wage earner ( )   Self-employed   ( )

                                   Agriculture   ( )   Others   ( )

Part II Cultural Dimension

1. Rules and regulations should be strictly adhered to.

    a) Always   ( )   b) Sometimes ( )   c) Never   ( )

2. Rules and regulations are often changed to accommodate someone else.

    a) Always   ( )   b) Sometimes ( )   c) Never   ( )

3. I judge people on who they are.

    a) Always   ( )   b) Sometimes ( )   c) Never   ( )

4. I judge people on what they are.

    a) Always   ( )   b) Sometimes ( )   c) Never   ( )

5. Everyone is given the same treatment in the office.

    a) Always   ( )   b) Sometimes ( )   `c) Never   ( )

6. Are you able to influence decision?

    a) Always   ( )   b) Sometimes ( )   c) Never   ( )

7. Communication in the office is one-way.

    a) Always   ( )   b) Sometimes ( )   c) Never   ( )

8. There are too many administrative hierarchies in the office.

    a) Agree   ( )   b) Sometimes ( )   c) Never   ( )

Part III Socio-cultural Values and Administrative Culture

1. Mizo society is stratified.

    a) Agree   ( )   b) Neither   ( )   c) Disagree   ( )

2. *Tlawmngaihna* is unavoidable to Mizo communal life.

    a) Agree   ( )   b) Neither   ( )   c) Disagree   ( )

3. *Tlawmngaihna* forbids me to be critical.

    a) Agree   ( )   b) Neither   ( )   c) Disagree   ( )

4. *Tlawmngaihna* often leads to corruption.

    a) Agree   ( )   b) Neither   ( )   c) Disagree   ( )

5. *Tlawmngaihna* often leads to social stratification.

    a) Agree   ( )   b) Neither   ( )   c) Disagree   ( )

6. How often do you think the administrators overwork because he is *tlawmngai*?

    a) Always   ( )   b) Neither   ( )   c) Disagree   ( )

7. *Tlawmngai* administrators enable me to complete my work in a short time.

    a) Agree   ( )   b) Neither   ( )   c) Disagree   ( )

8. *Hnatlang* is unavoidable to Mizo communal life.

    a) Agree   ( )   b) Neither   ( )   c) Disagree   ( )

9. *Hnatlang* is an option.

    a) Agree   ( )   b) Neither   ( )   c) Disagree   ( )

10. *Hnatlang* can humilate a person's dignity.

    a) Agree   ( )   b) Neither   ( )   c) Disagree   ( )

11. How often do you think the administrators take leave to go for *hnatlang*?

    a) Always   ( )   b) Sometimes ( )   c) Never   ( )

12. I am often unable to accomplish my work because I have to go for *hnatlang.*

   a) Agree   ( )   b) Sometimes ( )   c) Never   ( )

13. *Hnatlang* is a barrier towards efficiency in office work.

   1. Agree   ( )   b) Neither   ( )   c) Disagree   ( )

PART IV Components of Administrative Culture

1. Do you follow the activities of the office in the media?

   a) Always   ( )   b) Sometimes ( )   c) Never   ( )

2. There are too many administrative hierarchies in the office.

   a) Agree   ( )   b) Sometimes ( )   c) Never   ( )

3. The procedure of work in the office is tedious and time consuming.

   a) Agree   ( )   b) Sometimes ( )   c) Never   ( )

4. Everyone is given the same treatment in the office.

   a) Always   ( )   b) Sometimes ( )   c) Never   ( )

5. Administrators are helpful in redressing citizens' grievances.

   a) Agree   ( )   b) Neutral   ( )   c) Disagree   ( )

6. Administrators do not take responsibility for delay in office work.

   a) Agree   ( )   b) Neutral   ( )   c) Disagree   ( )

7. As long as the administrators work according to the rules, they do not consider citizens' feelings.

   a) Agree   ( )   b) Neutral   ( )   c) Disagree   ( )

8. Unless a superior takes a decision, the day-to-day work cannot be carried out.

   a) Agree   ( )   b) Neutral   ( )   c) Disagree   ( )

9. Red tape often leads to corruption in the office.

    a) Agree   ( )   b) Neutral   ( )   c) Disagree   ( )

PART V Perception of Citizens towards Administrators

1. How would you describe the attitude of the administrators towards you?

    a) Supportive   ( )   b) Neutral   ( )   c) Obstructive ( )

2. There is too much administrative elitism.

    a) Agree   ( )   b) Neutral   ( )   c) Disagree   ( )

3. Administrators are indifferent to people's difficulties.

    a) Always   ( )   b) Sometimes ( )   c) Never   ( )

4. What is the average time you spend to get work done in the office?

    a) 1 Hour   ( )``   b) 3 Hours   ( )   c) Whole day ( )

5. Do you find administrators' language difficult to comprehend?

    a) Always   ( )   b) Sometimes ( )   c) Never   ( )

6. Procedure of work is tedious and time consuming.

    a) Agree   ( )   b) Neutral   ( )   c) Disagree   ( )

7. Do you think administrators in the office get along?

    a) Always1   ( )   b) Sometimes ( )   c) Never   ( )

8. Are the subordinates willing to take responsibility?

    a) Always   ( )   b) Sometimes ( )   c) Never   ( )

9. If you are not happy about any aspect of the office work do you feel free to talk

    to the administrators?

    a) Always   ( )   b) Sometimes ( )   c) Never   ( )

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Part VI Problems and Challenges

What are the problems and challenges in developing positive pattern of administrative culture in Mizoram?

Part VII Suggestions

Give suggestions to improve the administrative culture in Mizoram.

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BIO-DATA

Name   :   Janet Vanlalhlimpuii

Father's Name   :   H. Vanlalkeuva

Address   :   M-115 Ramhlun South, Aizawl-796012, Mizoram.

Contact   :   (+91) 9436151250; jvlhpuii@yahoo.in

Educational Qualifications:

Examination	Board/University	Year	Division/Grade	Percentage
HSLC	Mizoram Board of School Education	1989	First	65.78
AISSCE	CBSE	1992	First	71.50
BA (Hons)	DU	1995	Second	52.50
MA	NEHU	1997	Second	55.5
NET	UGC	1998		
M. Phil	Mizoram University	2014	'O'	7.08

Ph.D. Regd. No. and Date: MZU/PhD/760 of 01.05.2015

PARTICULARS OF THE CANDIDATE

Name of Candidate : Janet Vanlalhlimpuii

Degree : Ph. D.

Department : Public Administration

Title of Thesis : Administrative Culture in Mizoram

Date of Payment of Admission : 12.08.2014

Approval of Research Proposal : 01.05.20015

    1.   Board of Studies : 08.04.2015

    2.   School Board : 01.05.2015

Registration No. & Date : MZU/Ph.D./770 of 01.05.2015

(Prof. SRINIBAS PATHI)

Head

Department of Public Administration

Introduction

Administrative culture is a behavioural pattern most prevalent in governmental bodies. Public administration in any country generally involves *three* actors viz. the administrator, the politician and the citizen. Administrative culture is concerned with the way these actors think, act and interact with each other and to the various aspects of their administrative system. It is a part of the wider culture of a society including its constituent parts such as political, economic, social, religious, corporate and civil society cultures and the object of administrative culture is the administrator or public bureaucracy.

Administration is the collective activity and management of resources which involve rational organization to accomplish commonly stated goals. Based on the institutional settings, administration can be either private or public. Public administration is not static but dynamic and is constantly enlarging its scope for the welfare of its people. The apparatus for carrying out the policies and realizing the goals of the government is the administrators. For the purpose of the study, administration is considered as the collective activities of the ministerial, secretarial and civil services of Mizoram in a management capacity with varying authority appropriate to their level of position in the government who are involved in the common goals of bringing about efficiency, economy and effectiveness for the welfare of the general interest.

Culture may be understood as certain patterns of thinking, feelings and behaviour that a person possesses and learn throughout his lifetime in a given society while interacting with the environment. Over a period of time, these patterns assume a larger role and become a way of life for the person as well as the

environment in which he lives. Hence, a person's pattern of thinking, feeling and behaviour would vary much depending on the environmental settings to which he was exposed to. Culture, when used in the context of administration, focuses on the pattern of shared values, beliefs, attitudes, and predisposition that characterizes, identify and distinguish an administrative system from the others.

Culture pertaining to administration may be called "Administrative Culture".[1] It is a complex phenomenon and is not easy to define and circumscribe, dealing as it does with overall values, orientations, propensities, cognitive maps, symbols, rituals, perceptions, self-identity, language-games and similar features of organisations and organisational networks.[2] Many scholars identify administrative culture as something distinct or as a subsystem of the culture of a society. There are also others who relate it to the social structure as also having a close relationship with the class structure. Nevertheless, the administrator and his outlook or world view, his perception of the natural goals and functional purposes, politico-administrative environment, the socio-cultural norms and ideals of society, his perception and the response of the citizens help in understanding as well as determining the administrative culture of any society.[3]

It is often said that culture influences a whole range of human behaviour. When man starts living together in groups there are certain norms and beliefs that must be adhered to. These norms and beliefs get passed on from generation to

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[1] Sharma, Ravindra and Laa, Rameshwar. (2000). *Administrative culture of agriculture personnel in Rajasthan.* In R.D. Sharma, (Ed.)., Administrative culture in India, New Delhi: Anamika Publishers, p. 61.
[2] Dror, Yehezkel. (1990). *Administrative culture desiderata.* T.N. Chaturvedi (Ed.), *Contemporary Administrative Culture of India*, New Delhi: Indian Institute of Public Administration, p. 372
[3] *The Indian Journal of Public Administration*, July-September, 1990, Vol. XXXVI, No. 3. P. Editorial.

generation and in the process of time, they become institutionalised and form peculiar characteristics in different cultural environment.

Socio-cultural values involve both the social and cultural aspects and include people and their family background, their habits, traditions and beliefs. It also relates to social class and culture. The prevalent structure of society and corresponding cultural ethos are important elements of culture which include language, religion, values and attitude, manners and customs, material elements, aesthetics, education and social institutions as its important elements – the social values, beliefs, culture, tradition, social attitudes, social institutions and demographics.

Social values are cultural standards that indicate the general good deemed desirable for organized social life. They are important for society and provide the ultimate meaning and legitimacy for social arrangement and social behaviour. Social values regulate the thinking and behaving of individuals and differences in them result in divergent social structure and patterns of expected behaviours.

Administration, like any other institution, is a reflection of the larger society of which it is a part of. Administrative culture is generally seen as a product of its societal culture and the culture of a particular society shapes the character of the administration in a society. Hence, it is generally assumed that the values and culture of a society has a heavy bearing on the administration. In the same manner, the values, expectations, perceptions and attitudes of the administrator are comparable to that of the societal values, expectations, perceptions, norms and attitude. The efficiency and effectiveness of an administrative system depend to a large extent on the capabilities, vision, structure and procedure of the administrators, who are judged by the members of the society with the socio-cultural values guiding

them. The socio-cultural values prevalent in a society help in understanding the administration.

Review of Literature

The review of literature on administrative culture portrays that studies usually focus on the behavioural characteristics, attitude, perceptions, theoretical concepts, evolution, structural, functional, political, economic and the socio-culture milieu, social bases, ethics and values, empirical and cross-cultural comparisions, organizational climate, behavioural pattern, value orientation, case studies, influences of globalization and New Public Management and administrative challenges. At the same time, the existing literature on Mizoram reveals that very few studies have been made on the administrative aspects of Mizoram as well as the administrators who form the bulk of administration with major work concentrating on the political, economic and social aspect. Studies on administrative culture in Mizoram are insignificant. Therefore, the present study has been undertaken to bridge the existing gap, particularly in Mizoram, while enriching the literature on the subject in general. With the purpose of facilitating the study, the researcher has reviewed 36 books and 12 articles on different aspects of administrative culture as well as the state of Mizoram.

Statement of the Research Problem

Inefficiency, delay, apathy, self-aggrandizement, corruption, nepotism; low level of accountability and lack of commitment are often attributed to the administrators in Mizoram. Theoretically, Mizoram, like the rest of the country, has adopted the Weberian model of bureaucracy but in reality the picture is different for it cannot be denied that the structural-functional differentiation is low in the said

society. This resulted in the economy, polity and culture overlapping and influencing each other which further moulded the manner, style, behavioural pattern, aspirations, ethos and values of the administrators. At the same time, the administrators inherited the administrative culture of the British, like the rest of the country, with all the behavioural and structural characteristics which remain unchanged even in the present-day.

The administrative system and its apparatus is usually a reflection of the country or state's political and economic system. The administrators are expected to serve and help realize the commitment of the incumbent government in an impartial and neutral manner. In the course of discharging this onerous task, the system, as well as the administrators, are more often than not, guided by the societal culture within which it functions because they are a part of the larger general society. The administrators in Mizoram have had to function in a very distinct system as compared with the rest of the country with the socio-cultural values giving it a distinctive character. Therefore, an understanding of the relationship between administrative culture and socio-cultures is important. It is within this perspective that the present study had been attempted and focused on.

Scope of the Study

The study probed into the area of administrative culture in Mizoram. To that end, the office of the Deputy Commissioner in Aizawl, Lunglei, Lawngtlai, Champhai and Kolasib Districts had been selected for an in-depth study. The administrators, politicians and citizens had been identified to represent the sample districts and provide the link. Mapping the administrative culture in Mizoram involved looking into the issues of universalism or particularism; ascription or

achievement; individualism or communitarianism; and authoritarian or participatory. These dimensions of culture helped to understand the behaviour and attitudes of the administrators and their relationships with the politicians and the citizens. The study focused on the components of administrative culture and the socio-cultural values of the administrators, politicians and the citizens. The perceptions of the public towards the functionaries were examined. The problems and challenges confronting the present study were identified and suggestions were sought that may help encounter the challenges and create a positive administrative culture in Mizoram.

Objectives of the Study

(1) to study the evolution and growth of administrative system in Mizoram;

(2) to identify the components of administrative culture in Mizoram;

(3) to study the socio-cultural values of the administrators, politicians and the citizens in Mizoram;

(4) to analyze the perception of the citizens towards the functionaries;

(5) to determine the problems and challenges in efficient and effective administrative culture in Mizoram and to suggest solutions.

Research questions

For the purpose of the study, the following research questions had been formulated:

(1) What are the components of Administrative Culture?

(2) What are the socio-cultural values of administrators, politicians and citizens?

(3) What is the perception of the citizens towards the administrators?

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(4)   What are the problems and challenges in developing a positive pattern of administrative culture and their possible solutions?

Methodology

The study is an exploratory one**.** It focused on the study of administrative culture in Mizoram. The universe of the study included the administrators, politicians and the citizens in an administrative setting and the area of study was the Office of the Deputy Commissioner in *five* districts of Mizoram, viz., Aizawl, Lunglei, Champhai, Kolasib and Lawngtlai. The study is based on primary and secondary sources for information. At the same time, different methods of data collection had been employed to arrive at a conclusion. The review of literature provided the background to the study and revealed that the socio-cultural values are important to the study of administrative culture in any settings because they form the basis on which the whole system functions. Hence, the study addressed administrative culture in Mizoram with a focus on the influence of socio-cultural values on it.

A multi stage sampling had been employed to gather primary data. In the *first* stage, purposive sampling had been used to select the samples on the assumption that they are representative of the entire state. The Office of the Deputy Commissioner in Aizawl, Lunglei, Champhai, Kolasib and Lawngtlai Districts were selected as samples for detailed investigation. The Office was selected because it is in these offices that there is maximum interface with the people. At the same time, the office is frequented by a cross-section of people.

In the *second* stage, disproportionate stratified sampling had been utilized to select administrators, politicians and the citizens within the area of study to assess

their socio-cultural values and the perceptions of the administration by the citizens. The number of respondents identified for the study was 180. However, due to various reasons, only 176 respondents were considered for the study.

For eliciting information on various aspects of the study, structured questionnaires using open-ended and closed-ended questionnaires were prepared and disseminated to the incumbent officials, politicians as well as the people who frequented the office. Gazette, Notifications, Reports and other original publications of the State and Central Governments were also considered.

Chapterisation

The whole study is divided into seven chapters. The *first* chapter is an *Introduction* to the study which provides the background of the study. The literature review, research gaps, statement of the research problem, scope and objectives, research questions and methodology applied are elucidated in this chapter.

The *second* chapter provides an *Overview of Administrative Culture in India* and covers a historical account of administrative culture during the ancient period, pre and post independence period along with the current trends. The chapter highlights that the administrative pattern in India, as in other colonial countries, is imitative rather than indigenous; suffers from deficient skilled manpower; emphasise on non achievement goals and has formal and operational autonomy. Religion, caste system, family, education, values, socio-cultural, political and economic systems within which the administrator operates have a huge impact on the prevailing administrative culture. Political patronage, elitism, resistance to change, lack of transparency and accountability, corruption, are some of the features of administrative culture in India which provide a holistic character. However, there are

variations to these features because of the diversities and dimensions of the Indian culture.

The *third* chapter covers the *Evolution and Growth of Administrative System in Mizoram.* It highlights the different phases in the evolution and growth of administrative system from the pre-colonial days and the changes that took place in the politico-administrative system from the colonial days of the Political Officer and later the Superintendent and thereafter the Deputy Commissioner to statehood in the independent period. Administration in Mizoram in the post independence period is further categorized into *four* phases viz., District Administration (1947-1966), Political Disturbances (1966-1972), Union Territory (1972-1986) and Statehood (1986 and continuing). Presently the state of Mizoram has *eight* administrative districts.

The *fourth* chapter entitled, *Office of the Deputy Commissioner in Mizoram: Socio-economic Profile of Respondents* discusses the sample study in detail. An overview of district, district administration and district administration in Mizoram is provided. The historical perspective and profile of the Office of the Deputy Commissioner of Aizawl, Lunglei, Champhai, Kolasib and Lawngtlai, as well as the socio-economic profile of the administrator, politician and the citizen respondents, are presented in the chapter to provide an insight of the sample study.

In the *fifth* chapter, *Administrative Culture and Socio-cultural Values*, the basic social life and values of the Mizo are highlighted. The cultural dimensions of universalism or particularism, ascription or achievement, individualism or collectivism and authoritarian or participatory have been addressed to map the administrative culture in Mizoram. The concept and theoretical implications of the

Mizo socio-cultural values of *Tlawmngaihna* and *Hnatlang* have also been presented to analyse their influence on administrative in Mizoram.

The *sixth* chapter entitled, *Empirical Findings and Analysis*, provides the analysis of the empirical research and its findings. The research questions so formulated to realize the objectives of the study form a major part of the chapter. An analysis of the responses of the questionnaires based on the research questions has been presented. The chapter focus on the evolution and growth of administrative system in Mizoram; the components of administrative culture in Mizoram with emphasis on cognitive, affective and evaluative orientations of the three actors viz., administrators, politicians and the citizens; the socio-cultural values of the *three* actors; the perception of the citizens towards the administrators, the problems and challenges as well as solutions in developing positive pattern of administrative culture in Mizoram.

The *seventh* chapter, *Conclusion*, is a concluding chapter and provides the summary and major findings of the study. Observations made from the study undertaken have also been presented. Suggestions and recommendations for the improvement of the study as well as the scope for further studies have been provided.

Findings and Observation

The respondents to the questionnaires provided relevant information, opinion and views for proper analysis of the situation. The available literature on the subject has been made use of to provide an understanding of the study. The following observations can be drawn from the study undertaken:

The basic pattern of administration is imitative rather than indigenous with wide discrepancy between form and reality. The rights and interests of the

traditional Chiefs in Mizoram were relinquished to the Mizo Hills following the abolition of the institution of Chieftainship in 1954 and the democratically elected Village Councils were established to administer the villages. The administration as instituted by the British continues to exist with modifications to keep abreast of new development.

The socio-economic profile of the respondents suggested that there are still very few women in the administration, political arena or involved as an active citizen. It is a general belief that women in Mizoram are overstaffed in the offices. However, this is misleading as the study showed that the number of women administrators was very meagre as compared to men. This is also evident in the political arena where women politicians are insignificant in spite of the commitment of the various political parties to the political empowerment of women. The study also highlighted that women hardly participated as active citizens.

While the younger age group citizens frequented the office of the Deputy Commissioners in different districts, there were more administrators and politicians above the age of 40 years. Majority of the respondents with 65.34 percent were married. As regards educational qualification, high school education had the maximum respondents with 31.82 percent and nuclear family type was dominant with 67.16 percent respondents. As many as 33.33 percent of the administrators were from the high income group, 41.67 percent of the politicians and 40 percent of the citizen respondents were from the low income group. The Mizoram Ministerial Service (MMS) with 55.56 percent had the maximum representation among the administrators, 58.33 percent of the administrator respondents were directly recruited and 38.89 percent of them had served for the government for 00-10 years.

The Mizo National Front (MNF), a regional political party had the maximum politician respondents with 44.44 percent and 52.78 percent of the respondents had affiliated themselves with their political parties for 00-10 years.

The study highlighted the characteristics of administrative culture in Mizoram and revealed a blend of universalistic and particularistic attitude of the administrators while providing services to the people; the ascribed oriented administrative culture of Mizoram; the communitarian Mizo society which is carried forth in the administration where the stakeholders are accorded equal treatment and decisions are arrived at through collective efforts of all affected; Communication in the office is sometimes one-way and the presence of excessive hierarchies highlight the authoritarian administrative culture.

The results drawn from the sample study suggested that the evaluative orientations were the highest with 56.63 percent, while the affective orientations had 35.80 percent and the cognitive orientations had 48.18 percent. Previous related work in other countries and within the country showed tendencies of the cognitive orientation to be highest which show that administrative culture differs in different settings.

It is misleading to think of Mizo society as egalitarian while it is stratified as shown by the response of the respondents. The stratification is not as rigid as the Hindu based caste system as it exists elsewhere in the rest of the country but based more on gender, educational qualification, rural and urban, access to power etc. These layers are not as obvious as in the Hindu system and therefore give the impression that the Mizo society is egalitarian.

The socio-cultural values are important assets of a community which give a distinct identity. Likewise, the socio-cultural values of *tlawmngaihna* and *hnatlang* bestow a unique stature on the Mizo which sets them apart from the rest of mankind. These values are the guiding principles of Mizo communal living and which every Mizo imbibes in war, peace, public or private life as the basis of attitude to life. The continued existence of the Mizo depends on these *two* socio-cultural values. As is evident from the study, the socio-cultural values of *tlawmngaihna* and *hnatlang* had a great influence on the administrative culture with *tlawmngaihna* having more edge over *hnatlang*. These values at some point or the other tend to become a barrier in realising the goals of economy, efficiency and effectiveness in public administration. This is reflected in the study which indicated that *tlawmngaihna* forbids being critical of others, speaking outright about the misdeeds of others and which could often lead to corruption. At the same time, the data for the study also reveal that 68.75 percent of the respondents claimed *hnatlang* to be an option and 72 percent opined that it was a barrier towards efficiency in office work.

Citizen-administrator relationship is still wanting on many facets with the administrators' still adopting paternalistic attitude towards the citizens. Only a small section of the citizens held the view that the administrators were supportive of them while the others tended to lean towards the obstructive element.

The issues of trust, confidence, integrity, professionalism, procedure of work, attitudes of all the stakeholders towards the administrative system continue to impose on creating a positive administrative culture in Mizoram.

Suggestions

In order to develop positive pattern of administrative culture in Mizoram, the respondents had suggested that the administrators work with missionary zeal and enthusiasm, lateral entry of specialists be followed since the nature of work sometimes demand technical work, frequent in-service training programmes to adapt to the changing environment, attitudinal change to reorient the administrators of their service to the people, limiting the involvement of the administrators in social activities; non interference of the politicians in the work of the administrators, and a supportive attitude from the politicians as well as the citizens. Above all trust, accountability, responsiveness, transparency and integrity must be inculcated, maintained and reflected in the administrative culture.

Limitations of the Study

The study was carried out in *five* of the *eight* districts in Mizoram, leaving out the districts of Siaha, Serchhip and Mamit. Relevant literatures with regard to the administrative aspect of Mizoram were negligible and the study may have tendency to be subjective. The study focused on the components of administrative culture in Mizoram, the relations between socio-cultural values and the administrative culture and the perceptions of the citizens towards the administrators. It does not look into other area of study and is wanting on many aspects.

Suggested Areas for Further Studies

Administrative culture is an interesting area of study which has not been researched much especially in the North Eastern states. There are many aspects of it wherein further in-depth studies on it can be made. The following, though not exhaustive, may be considered by prospective researchers for further studies:

a)   Administrators interaction patterns

b)   Administrative culture and decision making

c)   Administrative culture and good governance

d)   Administrative culture and e-Governance

e)   Comparative studies across different North Eastern states as well as within the country.

Conclusion

Administrative culture is vital for understanding the behaviour of the administrators and the administrative system. The value system adopted by an individual as a member of society is carried forth into the administration through interaction with the system. More often than not, the performance of the administrative system, as well as the administrators, is related to the societal culture and its values. The administrators' interaction with peer groups, politicians and the citizens at large contribute to the prevailing administrative culture with a major focus on the values of the administrators.

Till date, no study has been attempted on the administrative culture in Mizoram. Attention has not been drawn on the cultural dimensions of administrative culture in Mizoram or on its relations with the socio-cultural values of *tlawmngaihna* and *hnatlang* which gives a distinct identity to a Mizo. The study is the first attempt to enquire into the administrative culture in Mizoram.

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