CHAPTER - 6

CONCLUSION

Social Welfare aims at the well being and improvement of the life of the individuals and alleviation of the sufferings and amelioration of destitute, deprived, disadvantaged and under-privileged section of the society. Social Welfare administration is concerned with the study of the welfare system with reference to the Government sponsored and Social Voluntary services. Richard M. Titmus had defined it in his Essay on 'The Welfare State (London 1958)' "as the study of social services whose object is improvement of conditions of life of individual in setting up of family and group relations. It is concerned with the development of these services both statutory and voluntary, the morale values implicit in social action, the roles and functions of the services, their economic aspects and the part they play in meeting certain needs on the social process". Social scientists opine that Social Welfare Administration constitutes a branch, a sub-division or a specified sub-system of Public Administration.
Its scope extends from diagnosis of the emergence of social problems in all times, initiating measures to eradicate them through Social Legislation and creation of Public Awareness about provisions of social welfare services for the deprived section of the society.  

The administration in Mizoram has been oriented towards Social Welfare Administration from the days of establishment of the Mizo District Council in 1952. For obvious reasons the Mizo District was one of the most backward districts of the Assam state. From the developmental point of view, changes were welcomed specially which contribute to strengthen the foundation of society. The Village Chief system was abolished in 1954. Accordingly the village administration in Mizoram was vested in the democratically constituted Village Council which started its function with effect from August 1954. The demand for equal rights and free access to land was immediately granted to the people. No sooner the democratically constituted Village Council came up in Mizoram in 1954 than the Great
Famine due to bamboo flowering, broke up in Mizoram. This was followed by M.M.F. violence in 1966 which had put the people off the balance of their normal life. Jhumming system practised by the people could not be resumed due to security problems, people were practically living hand-to-mouth upto 1972. In a typical Mizo village, land played a central role in regulating the routine of village life which was lost. The new life style has no economic basis of improvement in Mizoram inspite of the fact that a large sum of developmental money has been given to Mizoram by the Central Government every year. Mr. Thangchungnonga, Lecturer, Department of Economics, NEHU Mizoram Campus observed in this process that there is the steady concentration of income and wealth in the hands of relatively few people. While the inflated flow of Central grants enriched both the elites of urban and rural, the mass of cultivators are pauperized. This very condition is now developing a tendency to create social stratification which need to evolve a policy
to arrest the disintegration of the society under the pressure of money-power.  

The extinction of Zawlbuk and the abolition of village chief system in Mizoram had been the important landmark of Mizo History. In the changing environment, the Young Mizo Association and the Y.C.O. could not effectively function in so far as general discipline of the youth of Mizo society is concerned. A word of Val Upa (Recognised Leader) of a village was never questioned but obeyed by the youths. A President of Y.M.A. Branch of a village or a Leader of Y.C.O. of a Church do not carry such effective communication to the youth today. Slackness in general discipline in the society caused new social problems as reflected in the previous chapters. No voluntary organisation could effectively and successfully function any more in the fast changing life without the assistance of state authority. In other word, the state authority should take full support of such organisations in the field of Social Welfare Administration.
In the present context of the society, voluntary organisations like Y..I.A. and V.D.P. have to function not in isolation from the General Administration of Government. They have to remain free of political interference in order to uphold their motto and policies for the service of the society. As regards the actions of these organisations over anti-social elements, there had been a tendency at times, taking law in their hands in dealing with defaulters. Not denying the fact, no individual could take a stand against these organisations in their respective localities. It is believed that if the Government agencies arrange to organise themselves with these voluntary organisations to take a stand together in order to fight against drug trafficking and drug addiction in Mizoram, there could be either complete stoppage of such activities or minimise it to a greatest possible extent.

Mizoram is hilly area. It receives an average rainfall of 250cm per annum. The hilly slopes being steep run-off rainfall very quickly and retention of water in the
soil is less. Almost all the towns and villages are located on hill top or on the slopes of hills. During dry seasons most of the springs and streams dried up and the only surface water are in the big rivers. The entire population face acute problem of water during the dry season. Major rivers are the source of water. In the recent year under ground water resource was tapped out. The drilling machine donated by UNICEF was in service for installation of hand pumps in Aizawl town and in the interior villages along the road where the machines could be taken for services. Total number of successful hand pumps in the towns and villages is 177, which is a great boon to the people of Mizoram. Greater Aizawl Water Supply Phase-I has enabled to supply water for 80,000 people in Aizawl town and the Phase-II work is on execution for supplying water to double the strength of Phase-I. Simultaneously, Greater Lunglei Water Supply Scheme is also in progress. Target date to complete these schemes are 1993. Effort is put in to give water to all towns and villages
within 8th Five Year Plan.

The importance of mothers and child care cannot be over emphasised. They are vulnerable to diseases. In India children under 14 years of age and mothers constitute two-third of the population and the children form a supremely important asset to the Nation. Mother and child care is considered as one unit. The child health is closely related to maternal health. Knowing this fact, the Health Services and Family Welfare Department presently under the Directorate of Health Services in Mizoram has put in hard effort to build up facilities for the care of mother and child. Thus tremendous improvement had come up in the state. Malnutrition and lack of medical care were the main cause of high rate infant mortality. 0-6 years of age and maternal death which was high during and immediately after Famine in Mizoram in 1959-1960, subsequently followed by M.N.F. violence in 1966. After the establishment of Union Territory Government in 1972 in Mizoram a number of Hospitals, Community Health Centres, Primary Health Centres and Subsidiary Health Centres were opened with
medical staff posted and made available medicines to rural population in the interior villages was a boon to the society. According to the Directorate of Health Services in Mizoram the infant mortality rate in 1991 was 7 per thousand live birth; as against 120 per thousand live birth of Indian in 1981.

The principle of Mizo society is based on what is called, 'Sern sem dam dam; Bi bil thi thi', which means, 'Equal share for all to survive; Curse to death for not adhering to it'. Rev. Dr. Zairema described the principle of the Mizo society in his paper 'Corruption and the Mizo Society' in the function of Hrangbana College Foundation Day on 21 Jul'1992. According to him, "Every individual is for the society and the society is for all". A man who harvested well through his hard labour would not develop complacency, he should rather work harder to enable himself to render help to his needy fellow-beings in the society. Thus the policy should be 'giving is more blessed than taking'. It should be followed in true spirit. The first portion of the principle of the society, 'Sern sem dam dam' is the source of blessings and
wealth. This principle is taught to the children from childhood by their parents by saying, 'Sem sem dam dam' when children quarrel for attractive edible items among themselves, and not allowing any of their children to have a lion share between the brothers and sisters. The same is applicable in the society of villagers. On the other hand, the second portion of the principle 'Ei bil thi thi' is curse to death if one does not adhere to the first part of the principle. This principle of the society has controlled and guided the society in a most congenial environment for existence. Many writers have wrongly depicted that the Mizo society as free, frank, could not care for life and without any social controls and obligations which however, may not be very far from truth if one looks at the present society. In the semi-primitive Mizo society there was no self-motive behind the individuals but all maintained common interest of the society within each of the villages under the administration of village chiefs. Every individual felt that he is responsible to the society which is missing in the present society. Any welfare
activity and work within the village was carried out by the villagers for they had none to fall back upon.

Political party system in Mizoram came into being in 1946, the Mizo Union Party became the ruling party and established Autonomous District Council on 23 Jun'1952; it further developed administratively into a Union Territory on 21 Jan'1972 and finally into a Statehood on 23 Feb'1987. Economic development and changes came up after the birth of political system in Mizoram. But money-economy in Mizoram brought the change that caused a tendency of cheating social stratification among the people. In the absence of Caste system in the Mizo society every individual enjoys the close-knit homogeneous and the class-less society. But gulf between rich and poor has now emerged in the recent past in the society due to money-power. Class-distinction if ever emerges in the society it would be purely for economic reasons. Therefore, the Christian religion as common faith of the people could serve the best means of uniting force of the society.
The entire Mizo Society is under one umbrella of Christianity with different denominations, like Presbyterians, the Baptist, the Salvation Army, the Seventh Day Adventist and the Roman Catholic.

The Missionaries from the West particularly from Great Britain, not only converted the Mizo to Christianity, but considerably influenced their life styles. The Mizo adopted a more westernised life style than many others communities in the country. Yet the Mizo continue to maintain many symbols of the Mizo culture like singing of Christian Hymns in Mizo tune, cultural songs, dances and handicrafts. The mountainous terrain and the land locked nature of the region has also prevented mobility, establishing contact and curtailing interaction with the rest of the people of the country. And as such they have maintained a distinct cultural identity. In other words, this had led the people to remain outside the over all development of the nation. The close-knit society and its activities is guided and governed by the informal mechanism of the society.

Mizoram has 404 Km International boundary line running with Burma and 306 Km with Bangladesh
with the total length of 710 Km. This speaks out its importance of geographical location strategically. There are several villages along the international boundary line which are still unreached by the welfare activities due to lack of communication and also the people isolated themselves from the rest of the society. The State Government of Mizoram has made a policy for them to adopt permanent village system where administrative facility could be extended to the unprivileged section of the society. Most of the inhabitants of the border areas are mainly the Chakma, Bru and Riang tribes. Majority of the population is formed by the Chakmas with the Headquarter at Chawngte in the Chhimiutupui District in the South portion of Mizoram.

The Chakma are recent immigrants to Mizoram from East Pakistan now called the Bangladesh. The census of 1931 did not show the Chakma population in Mizoram. But some Village Chief of the South Mizoram used to employ them and allowed them to settle in their villages under their rule. According to the Census of India 1961 (Pt 1) by E.K. Roy Burman showed the number of speakers of different languages, the Chakma language speaking
were 17497. The deprived, disadvantaged and under-privileged people along the Border areas could be only alleviated when the State Government sponsored agencies with the help of voluntary services could reach them as desired by the Government.

The political and economical changes in Mizoram during the last two decades had rather been too fast that stability of life had been lost which resulted in new social problems in the society. This had also affected the value of culture. The people become materialistic rather than following truthful life.

**Over All View On Social Services**

In the semi-primitive Mizo society, village chief and Zawlbuk played vital role over more than 200 years. On the arrival of Christian Missionaries to Mizoram Christianity brought changes to entire society. The two pioneer Missionaries introduced Mizo Alphabet and opened school for learning it. The new strange and wonderful art of reading and writing spread over the whole of Mizoram in a short span of time. After 40 years of Christianity adopted by the Mizo a new
organisation called Y.L.A. later on renamed as Y.M.A. came up in 1935 as an effective means to socialisation.

The new society based on Christianity came up and did away with Zawlbuk. The influence of education has a great impact on the society though education was of only Primary and Middle School level. Simultaneously political development had done away with village chief system. In replacement of village chief and Zawlbuk there are village council democratically instituted to administer the people through elected representatives and the Y.M.A. for socialization. Over and above the functions of Village Council and Y.M.A. the Church organisation has taken a great lead over the entire society. Church organisation is one of the most important political pressure in the political system of Mizoram. As a matter of fact, a section of the society believed that Christianity in true spirit if prevailed upon the people could only set the society to the desired goal.

Social Welfare Department is a new Department in Mizoram. The Department faces many social problems which the department has tackled with voluntary organisations. Above all the works carried
out through voluntary organisations, Mizoram State Social Welfare Advisory Board (MSSWAB) is simultaneously taking correctional works in the society.

The Social Welfare Department in Mizoram is enlarged by the 19 ICDS Projects placed under the Department. Each of the Projects is headed by a CDPO who is located in the Administrative Development Block. The function of ICDS under the Department of Social Welfare is related to the family welfare activities of Health Services. The rate of infant mortality and maternal death greatly reduced in Mizoram is the result of the joint effort put in by the two departments. The department of Social Welfare has recently established institutional centres and Homes to provide training and protection of the deprived and economically distressed people. It is too premature to say that these Homes and Centres under the Department are successful for they are new and the need of such, in the fast changing society has to be watched. However, disbursing of old age pensions to 60 years of age and above and the assistance given to handicapped and economically distressed people had been appreciated. Assistance in kinds to voluntary organisations like Y.M.A., M.H.J.P. and Homes or institutions run by voluntary bodies had
been a great help to the society.

The Researcher observes that the reasons and the responsibility for the loss of Morale value in the Society could not be pin pointed. Easy Money and easy life go together but that should not necessarily lead the people corruptly and immorality. As a matter of fact, many attributed towards the present condition of life. The Researcher is of the opinion that the immature political leaders and the party system where all are involved deeply has adverse effect in the present society. The Researcher also opines that the cultural Ethos of the Mizo and their very Nature attributed towards the present society.

The Church organisation as felt by the Researcher has also failed to impress upon the Mizo Christians to avoid immoral life in the society. That is to say that majority of Mizo are the Church goers and make the Churches bloom on Sunday. However, if the Church organisation could impress upon the people the right path of life as found in the Bible then only social problems could be minimised in the Mizo society. Secondly the Government of Mizoram should conduct various developmental works in the most upright manner to avoid mis-use of fund and power which is the root cause of all evil.
NOTES & REFERENCES ON CHAPTER 6


2. ibid

3. Thangchungnunga, Lecturer, Department of Economics, NEHU, Mizoram Campus, Aizawl. Seminar paper on 'Agricultural Self-sufficiency of Mizoram Economy' A Socio-Economic Approach.
