PART I : INTRODUCTION
CHAPTER I

1. CONCEPT OF SOCIAL CHANGE

Change is universal in human experience, what is today shall be different from what it would be tomorrow. Incessant change in society is natural and ongoing. In a certain degree, when events in the life of a community are compared at different points of time, a reality of change may be observed. Individuals may strive for stability, society may create the illusion of permanence, the quest for certainty may continue unabated, yet the fact remains that society is an everchanging phenomenon, growing, decaying, renewing and accommodating itself to changing conditions and suffering vast modification in the course of time. Change is the law of nature.

1.1: MEANING OF SOCIAL CHANGE:

Social change may be defined as the process which is discernible significant alteration in the structure and functioning of a particular social system.\(^1\) It is

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1. Ruppuswami, B. SOCIAL CHANGE IN INDIA, Vikas Publishing House Pvt Ltd, Delhi, 1979, P. 43.
a term used to describe variation in, or modifications of, any aspect of social processes, social patterns, social interaction or social organisation. Social changes are variations from the accepted modes of life, whether due to geographical conditions, in cultural equipment, composition of the population or ideologies and whether brought about by diffusion or inventions within the group. 2 By social change is meant only such alterations as occur in social organisation, that is, structure and functions of society. 3 Usually social change refers to a significant change in social behaviour or a change in social system rather than minor changes within a small group. Social change means such alterations as they occur in social organisation that is the structure of society. Any such ordered arrangement of


social phenomena gives a structure to society. When alterations take place in the form of relationships and the pattern of social action within such structure, it is known as social change. So, social change refers to any modification or patterns of social change. The nature and speed of social change is not uniform in each age or period in the same society. There is no inherent law in a social change according to which it assume definite forms. It is difficult to make any prediction about the exact forms of social change. A society patterns of living is a dynamic system of interrelated parts. Their change shows chain reaction sequence.

1:2 TYPE OF SOCIAL CHANGE

Social changes are of various types and can be explained by different terms such as process, evolution, growth, progress, development, revolution, etc.

The term 'change' itself is wholly neutral. No definite meaning is attached to the term except that we are talking about alteration in the structure and functions of the object under review. When the idea of continuity is introduced in change we refer to it as a process. Process, therefore, is a change that takes place continuously in a definite manner. It consists of a series of alterations in an object from one moment to another. When a sense of direction is added to continuity the change is expressed in terms of 'evolution'. Evolution is a continuous process of differentiation-cum-integration. Evolution is more than growth. 'Growth' does involve a direction of change, but it takes only a quantative character. But social evolution involves something more intrinsic, a change not merely in size, but also in structure.

'Progress' is a movement towards an injective, thought to be desirable by the general group, for the visible future.\(^6\) When we speak of progress we imply not merely direction, but direction towards some goal or destination. Such goal is determined by values and ideology of the group concerned. If direction of evolutionary change brings also a realisation to the values we cherish, then it is progress. Development means 'a gradual unfolding : a fuller working out of the details of anything, the growth of what is in the germ'.\(^7\) The term 'development' is used in a very specific sense while 'evolution' have wider application.

'Revolution' means any large-scale change in the leadership of a society or some fundamental part of institution of society, such as political institution

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and a successful restructuring of those aspects of society in a way deemed in the interests of the new ruling class. Generally revolution signifies a sudden and violent change of government or political constitution of a country. It also refers to any change in society that brings about basic changes, even if they occur over a long period of time; for example, the industrial, commercial and agricultural revolution.

It is apparent that several terms are used to describe modes of change in human society. But they fail to comprehend adequately varieties of changes taking place in different societies. As a result, the expression 'social change' has been generally adopted to refer to all the historical variation in human society.

1:3 SOCIAL STRUCTURE:

Social structure is the pattern of interrelated statuses and roles found in society at a particular time and constituting a relatively set of social relations. The term is mostly used in a broad and almost blanket fashion referring to any or all features contributing to
the make-up societies; it, thus becomes simply a synonym for system, organisation, complex, pattern, type and indeed does not fall very short of societies as a whole.\textsuperscript{8}

Karl Mannheim defines social structure as the web of interacting social process from which have risen the various modes of observing and thinking.\textsuperscript{9} Social structure is the organised pattern of the interrelated rights and obligations of persons and groups in a system of interaction as analyzed in terms of statuses, roles, social norms, and social institutions.

1.4 SOCIAL NORMS:

A norm is a standard of behavioural expectation shared by group members against which the validity of perceptions is judged and the appropriateness of feelings and behaviour is evaluated.\textsuperscript{10} Social norm is


a rule of behaviour defined by the shared expectations of two or more people regarding what behaviour is to be considered socially acceptable. Social norms provide guidelines to the range of the behaviour appropriate and applicable to particular social institutions. Thus, one's role obligations in a social group are defined by social norms.

1.5 FOLKWAYS:

Folkways, according to Sumner are like products of natural forces which men unconsciously set in operation, or they are like the instinctive ways of animals, which are developed out of experience, which reach a final form of maximum adaptation, to an interest, which are handed down by traditional and admit of no exception or variation or yet change to meet new conditions, still within the same limited methods, and without rational reflection or purpose.\textsuperscript{11} Folkways are social

norms, or standards of behaviour, that are socially approved but not considered to be of moral significance. Folkways provide traditional definitions of proper ways of behaving in a particular society or social group. Conformity to folkways usually occurs automatically without rational analysis and is based primarily upon custom, passed on from generation to generation through the socialization of children. Folkways are not enforced by law, but by informal social control. Those ways of acting that are common to a society or a group and that are handed down from one generation to the next are known as folkways.  

1.6 MORES:

Mores are those social norms that provided the moral standard of a group or society. Common ways of acting which are more definitely regarded as right and proper than the folkways and which bring greater certainty and severity of punishment if violated are

mores. Mores are those customs and group routines which are thought by the members of the society to be necessary to the group's continued existence. 14 Mores are those moral standards of behaviour of a group or society. Conformity to the mores is not optional, and non-conformity is severely sanctioned, group members feel an emotional attachment yet the mores and their preservation is considered essential to the group's welfare.

1.7 LAW

Law is a system of standardized norms regulating human conducts, deliberately established for the purpose of social control. Laws are interpreted and enforced by formal public or political authority, rather than by custom. It is a rule established among community and enjoying or prohibiting certain action.

14. Gillin and Gillin, op.cit, p. 315."
1.8 **SOCIAL INSTITUTION**

An institution is a 'set or web of interrelated folkways, norms, and laws which enter in some function or functions.\(^{15}\) An interrelated system of social roles and norms organized about the satisfaction of an important social need is known as social institution. A social institution is a functional configuration of culture pattern including actions, ideas, attitudes and cultural equipment which possesses a certain permanence and which is intended to satisfy felt needs.\(^{16}\) There are five kinds of institutions. They are: the family, economic, religion, education and state.

1.9 **FACTORS OF SOCIAL CHANGE**

All societies are characterized both by continuity and change. Continuity is maintained by social controls

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particularly by the methods in child rearing and education which transmit the accumulated social heritage to the new generation. On the other hand there are also conditions which make for social change has occurred in all societies and in periods of time. But the rate of the social change differs from society to society. In one society the rate is rapid while in another it is necessarily slow. There are various factors which determine the rate and direction of social change. Some of the main factors of social change are demographic factors, technological factors, economic factors, cultural factors, planning and legislation.

1.10 CONDITIONS OF SOCIAL CHANGE

There are certain general conditions which make for social change. The important among them are the growth of knowledge and the occurrence of social conflict. The growth of knowledge has created a major condition of recent social change. Conflict such as conflict between societies, conflict between classes within the society and conflict between generations,
popularly known as 'generation gap' has been a major
sources of innovation and change. Thus, it can be
seen that things like the growth of knowledge and pheno-
mena of conflict provided certain general conditions
which make for social change.

1.11 SOCIAL PROBLEMS

The rate of social and technological change has
been unprecedented in human history. It has resulted
in a growing delima in almost every field of social
activity. Social problem is referred to any undesirable
condition that is judged by an influencial number of
persons within a community to be intolerable and to
require group action towards constructive reform.
Examples are juvenile delinquency, drug addiction, crime,
prostitution, divorce, chronic unemployment, poverty
and mental illness. Social problems arise particularly
when a society is passing through a transition, or
social problems arise in the wake of social change in
any society.
1.12 MODERNISATION AND WESTERNISATION

Various trends in social relationships and changes in values are included in the concept of modernisation. It involves a social, political and economic organisation. But the main feature of modernisation is the building up of an open society in which individuals of talent enterprise and training can find places in the society appropriate to their achievement. 17 It is difficult to make a critical distinction between modernisation and westernisation. In a broad way it may be said that the concept of westernisation as used by Srinivas covers (a) the behavioural aspects like eating, drinking, dressing, dancing etc., (b) the knowledge aspects like literature, science etc., and (c) the values aspects like humanitarianism, equalitarianism, secularism etc. He refers to the technological aspects in passing. 18 Chiefly, westernisation implies changes in dress, diet, style of eating and manners, western education resulted in big change in the outlook of those educated.

18. Ibid. p. 62.
1.13 SOCIAL CHANGE AS HISTORICAL PROCESS

Social progress is a change that takes place continuously in a definite manner. It consists of a series of alteration in an object from one moment to another. A process is the definite step by step manner through one step merges with another. Society can be looked upon as a process and a series of interactions between human beings, each person stimulating another person and responding to the stimuli from the another person. A social process is a mode of change that is going on in society and one cannot think of social life without some of them. No social life is possible without such interaction.

A general look at the history of human thought reveals that the interpretation of the change in human societies has been a major concern of a large number of historians, philosophers and sociologists. They have all explained the social, political and economic revolutions of their age within the historical framework. All of them accepted social change as a historical process.

19. Ibid., p. 43.
Whether we are talking about the manner, direction or rate of change, we need to examine them in a historical perspective. Various account of political and economic change in the character of family, education and religion are concerned with historical description. They are matters of historical fact. The historicity of social change may also be explained in certain processes which operate in a society according to the turn of circumstances. They assume a historical role because basic changes are brought about by them in the structure of society. Conflict, contradiction, social movements, revolution, etc. are some such historical social processes. In any study of social change, therefore, an attempt is to discover some common patterns of growth, some key to their development and some principle of change.

It is within these conceptual framework that the problem of social change among the Tangkhul Nagas is to be approached and studied.