CHAPTER I

INTRODUCTION

SOCIAL CHANGE
RESEARCH METHODOLOGY AND DESIGN
DEMOGRAPHIC PROFILE OF MANIPUR
THE MOYON TRIBE OF MANIPUR
1.1. SOCIAL CHANGE

Societies are in transition and constantly subject to the process of change which is a universal phenomenon. Everything, animate and inanimate in the universe, is subject to the law of change. Change is the unchangeable law of nature. It means alteration, modification, replacement, differentiation or integration within a phenomenon over a particular period of time caused by a force. The speed of change depends on time, direction and the nature of the object. In the words of MacIver and Page (1977:521), the term “change” itself is wholly neutral, implying nothing but a difference through time in the object to which it is applied.

When we speak of “social change” we suggest so far no law, no theory, no direction, even no continuity. The idea of continuity refers to social change as a process. A process means continuous change taking place in a definite manner through the operation of forces present from within the situation. Almost all aspects of social life may at one time or other, singly or in combination, generate irrevocable changes. For example, ecological changes either through population or through climatic changes, technological changes, cultural changes and political changes contribute to social change.

Many scholars have attempted to analyze social change on the basis of studies in the various fields. Kuppuswamy (2006:37) underlines that “when we speak of social change we simply assert that there is some change in social behaviour, social structure and social and cultural values. The term social change is used to indicate changes in political institutions, economic system and life pattern of people in short, in all the fundamental relations of human to human”. This indicates that social change is used to describe variations in social relationships and social interactions. Rao (2014:484) depicts social change simply as a change in the human relationships.
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Davis (2009:622) defines social change as any such alternations that occur in social organization, that is, "structure and functions of society". Society does not remain static, it changes over time and it involves dynamic process. The society in which our ancestors lived was different from the society in which we live. In this regard Jones (in Jena and Mohapatra 2005:8), states, "social change is a term used to describe variations in, or modifications of, any aspect of social processes, social patterns, social interactions or social organization".

Maelver and Page (1977:508) refers social change to a process responsive to many types of changes; to changes in the human made conditions of life; to changes in the attitudes and beliefs of men and women, and to the changes that go beyond the human control to the biological and the physical nature of things. According to Gillin and Gillin (in Chopra, 2010:821), "social changes are variations from the accepted modes of life; whether due to alterations in geographical conditions, in cultural equipment, composition of the population or ideologies and whether brought about by diffusion or inventions within the group."

In the modern society, where the joint family is replaced by nuclear family, rural society being replaced by urban society, changes are discernible. Social change is the significant alteration of social structures, i.e., of patterns of social action and interaction. Ahuja (2010a:53) defines, "social change as modification in established patterns of social relationships, social institutions, social roles or social systems." In his work, Gohain (1994:1) portrays social change with the study of human society and remarks, "the scientific study of human society began with the search for origins of institutions like marriage, family, religion, etc., and since then, there has been upsurge of thinking among social scientists intermittently about social change."

The phenomenon of social change is complex as it is difficult to understand its dynamics in its totality. Many scholars have discoursed that social change poses some unresolved problems. Some of these problems are whether the changes are due to human engineering or the uncontrollable cosmic design or is it necessary to control social change? Other unresolved problems are questions such as: can human beings
regulate social change to suit their conveniences? Or can they regulate and decide the direction of social change to satisfy their desire? In spite of the complexities and resolved problems, social change can be said to be omnipresent for it occurs in all societies, irrespective of their structure, compactness, integrity, stages of development, etc. Social change has occurred in all societies and at all times and hence it is a universal process. Jena and Mohapatra (2005:7) assert that though change brings about modifications and alterations, it is never a break point between the old and new; rather the process of change is the continuity between the old social order and the new social order. Social change does not destroy the old structure. Through the process of change the old structure only gets transformed to suit to the new conditions of living.

The process of change helps the existing social structure to maintain its identity. Societies are differentiated both by continuity and change and continuity is maintained by social controls. Social change is temporal in the sense it denotes the time sequence. Rao (2014:484) articulates thus, “it is a becoming, not a being; a process, not a product.” From this definition, it can be said that innovation of new things, or modification of the existing behaviour and the abandonment of the old behaviour patterns take time.

An added feature of social change is that it involves elements of predictability as well as unpredictability. For instance if in a certain society the number of female is higher than that of male, it may be predicted that the population of that society is on the decrease. But at the same time it is unpredictable if the male population of that society decides for more children by encouraging polygamous marriage. The significance of the change involves the human aspect and the composition of society is not constant. Hence, social change is both predictable and unpredictable. Social change results from interaction of a number of factors. It is cumulative and follows a chain-reactive pattern. For instance, change in the status of women has resulted in a series of changes in the family relationships and structure, the economic and to some extent, the political pattern of the society.
Changes in different aspects of society take different modes. Moore (2004:2) observes, “For any given society or culture rapid change occurs frequently or constantly”. The speed and rate of change is not uniform everywhere and as a result change involves shocks. When a society undergoes a rapid rate of change its people may not be prepared to cope with the change and may result in frustrations and disorientations. Thus, social change involves cultural shocks.

In their work, MacIver and Page (1977:553) affirm, “attitudes, beliefs, traditions, which once were thought to be the very expression of essential human nature, have crumbled before its advance. Monarchy, the divine ordering of social classes. the prestige of birth, the spirit of craftsmanship, the insulation of the neighbourhood, traditions regarding the spheres of the sexes, regarding religion, regarding politics and war, have felt the shock.” In this line, Toffler (1971:11) in his famous work “Future shock” has rightly noted, “cultural shock causes a breakdown in communication, a misreading of reality, an inability to cope. Yet culture shock is relatively mild in comparison with the much more serious malady, future shock. Future shock is the dizzying disorientation brought on by the premature arrival of future. It may well be most important disease of tomorrow. Future shock is a time phenomenon, a product of the greatly accelerated rate of change in society. It is the cultural shock in one’s own society.”

1.1.1 Concept of Social Change

Concepts are basic elements of scientific method. It serves as tools for research. Various definitions have been given on concepts. A clear understanding or a proper grasp of concepts are elusive. Ahuja (2010a:52) defines, “a concept is a word which is so constructed and defined that observations become possible. It is an idea that is expressed in words. It consists of both a word and a definition.” Sanders and Pinhey (1974:57) term a concept as “a word or set of words that express a general idea concerning the nature of something or the relations between things, often providing a category for the classification of phenomena.” Theodorson and Theodorson (1969:68) describe concepts having different meanings such as “social
change”, “social evolution”, “growth”, “social progress”, “modernization” and “development”.

Many scholars have opined their views and research findings on the concept of social change. Sharma (2008: 308) portrays the concept of social change as a very broad one and hence it is somewhat imprecise, tentative and value-neutral. He also mentions two processes of social change. The process that sustains the social system may be termed as conformity, status quo and continuity and the other process which brings about change in the system may be labelled as cultural and structural change. Social change in this context refers to change in social structure. Examples of such a change in modern society may be cited as change in social values, institutions, property relations, economic pursuits, personnel and role distribution.

Rao (2014: 485) expresses the term social change as one of the categorical processes. It has no value judgments attached to it. To the sociologist social change as a phenomenon is neither moral nor immoral, it is amoral. It means the study of social change involves no-value judgment. It is ethically neutral. One can study change even within the value system without being for or against the change. Ahuja (2005:394) explains the concept of social change as change in established patterns of social relations, or change in social values, or change in structures and subsystems operating in society. He observes that social change may be partial or total, though mostly it is partial. He further describes that a few aspects of family system, or marriage system or banking system or caste system or factory system, etc., may change but we never find a total change in any of these social systems.

Kuppuswamy (2006:8) depicts, “even when there is total change as in a revolution, something persists something has not changed so that it is possible to say that a change has taken place in the given social system”. Percy Cohen (Ahuja, 2010b:436 - 437) exemplifies that one might also distinguish between minor changes and major or fundamental changes in a society. Major change may be change in the core or strategic features of a society or a social system. When social and communal
restrictions in inter caste relations are withdrawn, it can be cited as an example of a major change in a society.

According to Jena and Mohapatra (2005:20), "the concept of social change has been one of the main themes of sociological analysis right from the inception of the discipline." Almost all the earlier sociologists have given their own scheme of change and have interpreted its course and direction from their viewpoint of the spirit of their time. In course of their analysis they frequently used the concepts of change, development, evolution and progress almost interchangeable as a result of which, in those earlier theories these terms were confused with each other. Even at times, all these terms were combined to a single concept. But such use of terms did not suit to the contemporary sociologist and as a result these terms came to be conceptually differentiated from each other.

Maclver and Page (1977:525) characterize evolution as, "literally 'unrolling' a process in which hidden or latent aspect or characters of a thing reveal themselves. It is an order of change which unfolds the variety of aspects belonging to the nature of the changing objects, in which potentialities laying within it are made actual." Evolution is both a process of differentiation and integration. Jena and Mohapatra (2005:22-23) view that society evolves gradually came to be accepted as a scientific idea after the publication of Darwinian Theory of Organic Evolution of Species, in the middle of the nineteenth century. Herbert Spencer applied these evolutionary principles in the study of social organism. Durkheim took division of labour as a prime-mover in social evolution; Comte emphasized upon qualitative growth and refinement of human intelligence; Gumplowicz emphasized on the state of continuous conflict between hordes because of a feeling of superiority, what he called 'ethnocentrism'. There have been some attempts to define the concept of progress.

The earlier thinkers like Comte, Spencer, F. Ward, F.H. Giddings and L.T. Hobhouse tried to combine evolution with progress and according to them more evolved means more progressed. But these two terms are essentially different from each other. Progress can be safely understood as a value-loaded subjective term
referring to a process of change in a desirable and cherished direction. The concept of social development according to Jena and Mohapatra (2005:29) is much more comprehensive covering a wider range of action plans, social variables focusing on the questions of the satisfaction of human needs and improvement in the quality of life.

Singh (2005:5) has some major concepts and approaches about social change in India which can be grouped as follows: sanskritisation and westernization; little and great traditions consisting of processes of parochialisation and universalization and cultural performances and organization of tradition; multiple traditions; structural approach based on functional model and dialectical model; and cognitive historical approach. He had ventured to review each of these concepts and approaches to find common grounds for a conceptual integration and to show the biases and limitations from which they suffer. Singh (2005:27) has attempted an analysis of social change in India through an integrated approach with a schematic formulation of the approach to social change.

1.1.2. Factors of Social Change

There is no single cause of social change. The earlier theories of social change tended to emphasize a single factor in the causation of change. For example, Comte emphasized the development of mind. Spencer stressed the cosmic process of differentiation and Marx the mode of production, etc. But the later theorists like Hobhouse, Toynbee and Sorokin realized the complexity of social causation. In his work, Kuppuswamy (2006:7-8) has depicted how the earlier theories gave rise to two particular problems regarding the factors of social change. One of them is the controversy regarding the part played respectively by individuals and by “social forces” in inducing change. The social forces like values and tendencies confront any single individual as something external to him. At one extreme are those who hold that all important social and cultural changes are brought about by the men of genius. At the other extreme are those who assert that the men of genius owe their influence to the fact that they represent the dominant social forces of their time.
Another controversy is concerned with the role of the material factors and the role of ideas in social change. Marx and an American economist Veblen considered the importance of the material and economic factors. While Marx said that it is the forces of production which are the determining elements. Weber emphasized the "protestant ethic" of hard work and investment as the causes of capitalism. Maclver and Page (1977:523) are of the opinion that in every society numerous processes of change are occurring simultaneously. According to them, here the adjustment is established and conflict breaks down the adjustment. Analyzing some of these problems and contradictions on the factors of social change, it can be seen that there are numerous factors which bring about the social changes. Kachroo and Kachroo (1997:346) have mentioned some of the major factors which always have far reaching consequences. They are the demographic, technological, economic, culture contact, education and planning.

**Demographic Change:** In his work entitled *Social Change in India*, Kuppuswamy (2006:83) refers to demographic factor of the changes in the size and the composition of population which leads to social changes. Kachroo and Kachroo (1997:316) emphasize that it is the population that is the source of real energy, the labour of organization, the management and of initiative, the enterprise. But the role of the population is very much dependent on the ratio of sex and age and on marital relations. These are the demographic variables in social and biological contact. Also of great concern are the considerations of fertility, mortality and migration. These affect the dynamics of population most. These cause much socio-economic changes, as these are the products of similar causes.

Again, Maclver and Page (1977:530) observe, "there are three main categories of the conditions underlying social change, the biological process that determine the numbers and composition, the selection and the hereditary quality of the successive generations. These processes may themselves be set in motion by social attitudes and interests, as the latter control sex relations, marriage, racial intermixture, the size of the family and so forth. Social behaviour of various kinds induces biological changes."
**Technological Change:** The situation seems different when we turn to the technological factors. A thinker like Kuppuswamy (2006:99) holds that technological invention is the primary factor in explaining social and cultural change. It is a fact that the technological strategies such as the wheel, the pot, the compass, gunpowder, the printing press, the steam engine, the telephone, the motor car, the radio, the aeroplane and later the atom bomb, have brought tremendous changes in the society.

Technological changes have influenced attitudes, beliefs and traditions. The factory system and industrialization, urbanization and the rise of working class, fast transport and communication have demolished old prejudices, dispelled superstitions, weakened casteism and have given rise to the class based society. The fast transitions of our industrial mechanized civilization have not only been traced by far-reaching social changes, but often it appears either necessary adjustments or congenial responses to the world of the machine. For instance, the advance of agricultural technology with the improvements in the breeds of cattle, in the use of fertilizers, in the varieties of seed, in the mechanical labour saving devices and so on and so forth, have had as their direct objective the increase in the quantity and quality of agricultural production. Every technological advance provides new opportunities and establishes new conditions of life. Some of these opportunities are anticipated in the development or utilization of the new devices and of the new conditions of life.

Kachroo and Kachroo (1997:326) state Indian society sociologically as a problematic phenomenon. They claim, "...we are described as one of the leading industrial nations, yet the per capita income here is one of lowest in the world." From this statement it underlines the impact of technological advancement or of economic factor in a highly complex and differentiated society like India.

**Economic Change:** Sharma (2008:345) observes that India’s mode of production in agriculture is to a large extent, semi-feudal, semi-colonial, semi-capitalistic and also non-capitalistic or traditional. He reiterates the significant role played by the state, as a welfare agency in India to its economic development. The abolition of traditional systems of land tenure, ceiling on landholdings, promotion of credit, cooperative
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societies and other programmes of economic upliftment are positive indications of the state's policies and programmes. The effects of these policies and programmes and of the green revolution can be seen in the form of a new level of social transformation.

**Cultural Change:** An added factor of social change is culture. The concept of "cultural lag" (Maelver and Page, 1977:574) was first formulated by Ogburn in his book *Social Change*. He distinguishes between "material" and "nonmaterial" culture. When changes occur in the "material" culture, these in turn stimulate changes in the non-material culture, particularly in what he terms the "adaptive" culture, or ways of utilizing, exploitation or rendering more serviceable the material changes. But this adaptive culture may be slow to respond. The forests of the country may be depleted or destroyed because the art of conservation does not keep pace with industrial or agricultural development. Ogburn draws a distinction between "material" and "nonmaterial" culture.

Maelver and Page (1977:574) affirm that the distinction between the material and nonmaterial is not a workable one, as has been pointed out by a number of critics. If, for example, we cling to old-fashioned ways when under new conditions our needs could be better served by changing them, we cannot properly say that the lag is between the "material" and the "nonmaterial". Nor again should we assume that it is always the material that is in advance of the nonmaterial or that the main problem is one of adapting the nonmaterial to the material culture.

Kachroo and Kachroo (1997:348) cite, "cultural belongs to habitat but economic stability and commercial expansion gives it content and dimension." An example of cultural change may be the way our society has developed over the time. Some of the processes of cultural change like detribalization and acculturation, sanskritisation and westernization have played significant roles in bringing about social change especially in integrating the people. Cultural factors sometimes become detrimental to change as in the case of vast amount of expenditure on marriage ceremonies, rites and rituals, etc. India's cultural structure is both Sanskritic and local traditions. Several scholars including Robert Redfield, Milton Singer, McKim
Marriott, Yogendra Singh, etc., have taken tradition as a focal point of study. The main argument is that a change in ideas, norms, values, rituals and religious observances is a precondition to bring about basic changes in economic and social relation.

Srinivas (in Sharma, 2008: 346) has emphasized on the significance of cultural and caste mobility as a source of social change in India. A caste group can elevate its position by emulating the ideas and practices of a superior caste group or of some of its members. Education, salaried jobs and migration to towns have also helped the lower caste groups in status elevation. Provision of law has played an immense role in bringing about social change in Indian society. Singh (in Sharma, 2008: 347) refers three functions of law: as an indicator of change as an initiator of change and as an integrator of change. The Constitution recognizes cultural pluralism as a positive phenomenon. However, caste based inequalities and economic and social backwardness of the people still exist.

From the above findings, it is clear that the study of social change is highly complex. Change in one sphere affects other spheres of social life. It can be explained in terms of co-existence of tradition and modernity and continuity and change. It is necessary to take an integrated view which can account for various sources as well as factors of social change. There are several factors or causes which operate together to produce the same results. Its pattern and factors may vary from time to time and from place to place. Similarly the Moyon society is also undergoing various changes in its social processes, social patterns, social interactions or social organization. This study examines the social changes among the Moyon society in its social organization, political life, economic life and its religious beliefs and practices. It will investigate the several factors of social change among the people.
Besides the policies of the government before and after the independence, the introduction of Christianity among the Hill tribes of Manipur has been contributing to the great transformations in the socio-cultural life of the people. Christianity has paved the way for the Moyons to education. Education further has exposed them to the mainstream India. They have been influenced by other factors such as westernization and modernization. The cumulative changes have made significant differences on the total ways of the people as compared to the past life style.

1.1.3. Approach to the Study of Social Change

Kothari and Garg (2014:4) mention two basic approaches to research, viz., quantitative approach and the qualitative approach. Quantitative approach involves generation of data in quantitative form which can be further sub-classified into inferential, experimental and simulation approaches to research. Qualitative approach is concerned with subjective assessment of attitudes, opinions and behaviour. The techniques of focus group interviews, projective techniques and depth interviews are used in this approach. In his work, Ahuja (2010b:439) mentions Yogendra Singh’s three approaches to the study of nature and process of social change in India. They are philosophico-historical and metaphysical approach, historical and political approach, and social anthropological and sociological approach. The philosophico-historical approach described by the Indian philosophies is studied in the Indian philosophy and religion through a philosophical theory of change characterized by cyclical rhythm in society. Social change by the historic-political approach is studied through records of Indian history.

All these three approaches have their own advantages and limitations as well. For instance, the study of change in the caste system or change in the status of women by systematic analysis, historical records pertaining to different periods may not be available or the evidence may not be reliable. The method of socio-anthropological
approach is intensive field work or participant observation. The theoretical schemes in this approach refer to a body of ethnographic data, either the result of one's own or another's fieldwork. But in a heterogeneous and diverse society like India, the study of change between two time-periods in certain institutions in one village cannot be generalized, that is to say that similar change takes place in other village, or in the whole Indian society. The weaknesses in the socio-anthropological approach are eliminated in the sociological approach. In the sociological approach, the focus is on systematic empirical inquiries at macrocosmic level and generalizations are developed.

In his later work, Singh (2005:5) has classified five approaches to social change in India. They are evolutionary approach, cultural approach, structural approach, ideological approach and integration approach. In his endeavour, Ahuja (2010a:47) mentions evolutionary approach to study the gradual development from simple to complex form through a long series of small change. Each change results in minor modifications and many changes over a long period of time are the materialization of new complex forms.

Evolutionary approach studies cumulative effect by analyzing how each change brings modifications. Within the evolutionary approach (Ahuja, 2010b:440), the four sub-approaches used by different scholars are: unilinear, universal, cyclical and multilinear. Ahuja mentions conflict approach in economic change which produces other changes through the mechanism of conflict between different parts of the social system. He views that if there is consensus and integration of the various sectors in the society, there is little pressure for change. In the cultural approach change is studied by analyzing changing cultural elements of society.

Within this approach, Srinivas (1966:6) studied change through sanskritisation and westernization processes. He characterizes sanskritisation as the process by which a low caste or tribe or other group, changes its customs, ritual, ideology and way of life in the direction of a high and frequently, 'twice-born' caste.” Once more, Srinivas (1966:50) explains the process of westernization, “as the changes brought
about in Indian society as a result of over 150 years of British rule, and the term subsumes changes occurring at different levels, viz., technology, institutions, ideology and values.

Redfield (in Singh, 2005:13-14) has analyzed social change with the help of the concepts of little and great traditions in his studies of the Mexican communities. Influenced by this model, McKim Marriott conducted some studies on social changes in India through the process of parochialisation and universalisation. According to Marriott, "universalisation is a process by which elements of the little tradition, indigenous customs, deities and rites move upward to the level of the great tradition and are identified with its lawful forms. Likewise, some elements of the great tradition also flow downward to become organic part of the little tradition and mislay much of their original form in the process."

Ahuja (2010b: 440) states that structural approach deals with change in the network of social relationships and in social structures. In the opinion of Singh (1973:22-27), a structural analysis of change consists of indicating the qualitative nature of new adaptations in the patterned relationships. Yogendra Singh feels that none of the above approaches provides a comprehensive perspective on social change in India. Therefore, he has integrated a series of concepts relating to social change. He has developed a new approach or paradigm known as an "integrated approach". In this approach, he integrates direction of change, i.e., linear or cyclical, context of change, i.e., macro or micro levels of structures, source of change, i.e., through external contacts or internal sources and substantive realm of phenomena undergoing change that is culture and social structure. Yet again, in his work on Research Methods, Ahuja (2010a:42-47) has mentioned seven approaches of conducting a scientific research in sociology. These approaches are:-

a. **Field Study:** It involves direct study of field situations. It is an approach in which subjects are observed under their usual environmental conditions of life rather than under laboratory conditions. The subjects may or may not be aware of being observed. Often interviews are used in this method. Field study approach is used
more by social anthropologists like Malinowski, Srinivas, Beteille, Dube and a few others for functional analysis of simple societies.

b. Experimental: The Experimental approach includes field experiment as well as laboratory experimentation. It is a technique in which variables being studied are controlled by the investigator. In other words, the effect of one variable is observed while other relevant variables are held constant.

c. Survey: It involves a systematic and comprehensive study of a particular community, organization, group, etc., with a view to the analysis of a social problem and the presentation of recommendations for its solution. Social anthropologists such as R.K. Mukerjee, I.P. Desai, M.S. Gore, K.M. Kapadia, etc., used survey approach in the study of family in India.

d. Case Study: The case study studies the phenomenon, event, situation or development through a thorough and detailed analysis or intensive study. It may be an individual, a group, a community, a society, an organization, a process or any unit of social life.

e. Statistical: This involves drawing statistical inferences and generalizations about population through mathematical values. Statistical inference is based on probability theory. Data is collected quantitatively or by statistics. A statistics may be a measure of central tendency of dispersion of correlation of a difference between two samples.

f. Historical: It collects facts by going to the past in different periods. Sources of information include written records, newspapers, diaries, letters, traveller’s accounts, documents, etc. An example is the study of change in the caste system.

g. Evolutionary: Evolutionary method studies development from simpler forms through a long series of small changes. Each change results in minor modification in the phenomenon but the cumulative effect of many changes over a long period of time is the emergence of new, usually more complex forms.

From the above, it can be summarized that there are various approaches to the study of social change and various writers have used different approaches in their studies. For instance Mibang (1994) in his study Social Change in Arunachal Pradesh analyzed the social problems of the Minyongs and assessed the trends of change with
the historical-analytical approach. Likewise, Serto (2007:35) in her work on *Education and Social Change among the Indian Tribes the Koms of Manipur* applied a multiple approach method. Basing on historical approach, she has attempted her study which is statistical and analytical.

1.2. RESEARCH METHODOLOGY AND DESIGN

Kothari and Garg (2014:7) describe research methodology as a way of systematically solving the research problem. It may be understood as a science of studying how research is done scientifically. Research methodology has many dimensions and its scope is wider than that of research methods. Ahuja (2010a:41) differentiates between ‘scientific method’ and ‘scientific methodology’. Method is a tool or a technique used to collect data. It is a procedure for obtaining knowledge based on empirical observations and logical reasoning. Methodology is logic of scientific investigation. It means description, explanation and justification of methods and not the methods themselves.

Methodology of any social science refers to the methods used by sociologists e.g., survey method, experimental method, case study method, statistical method and so on. It is a technique or a plan and procedure for carrying out the research. It refers to research techniques and strategies for obtaining valid information. Methodology is thus an approach to understanding phenomenon with a procedure of empirical investigation. It refers to philosophy on which research is based.

Research design is the general blue print that guides the investigator in the process of collecting, analyzing and interpreting observations. It is a process of deliberate anticipation directed towards bringing an expected situation under control. Research Design has been defined by different social scientists in different terms. Young (2005:131) articulates, “The design results from translating a general scientific model into varied research procedure.” In the words of Cauvery et al (2007:50) “research design is the plan, structure and strategy of investigation conceived so as to obtain answers to research questions and control variance.” A good research design helps in achieving optimum objectivity, reliability, validity and generalization.
In the light of the above explanations, the present study on "Social Change among the Moyon Tribe of Manipur" has been designed with research method and research methodology. It has formulated its plan, conceptual structure and strategy of investigation so as to obtain answers to research questions and control variance. For example, the present study has its objectives, and has also developed research tools or method of collecting data. Certain information is felt necessary in order to facilitate the exploring and studying of the problems and also enhancing the formulation of a proper design of the present work. Employing literature review relevant to the present study, household survey of the sample villages, field work of the Moyon villages are helpful to get the proper demographic profile of the tribe.

The researcher adopts field study method through direct experience, observation, case studies and interviews with relevant informants to analyze the study analytically and scientifically. Thinking in this line, Manilei Serto, (2007:31) has noted, "methodology as the structure or procedures and transformational rules whereby the scientists shift information up and down this ladder of abstraction in order to produce and organize increased knowledge." The present study is an attempt to investigate the factors responsible in effecting social change among the Moyon tribe. It explores and ascertains the constraints that impede progress and development of the tribe. Cauvery et al (2007:1) elucidate social research as a systematic method of discovering new facts, verifying old facts, their sequences, interrelationships, causal explanation, and the natural law that governs them. In other words, it is scientific undertaking in the field of social sciences to acquire facts.

1.2.1. Literature Review

The review of literature for the concerned study becomes essential to every researcher in order to produce accurate and sufficient information related to the area of study. The study of "social change" has been so much the concern of sociologists in order to understand the changes of their times. Jena and Mohapatra (2005:2) have mentioned that the famous scholars like Plato, Aristotle, Machiavelli, Hegel and many others were concerned in one way or another with the nature and course of changes
of their times. The following are the examples of such thinkers concerned on social change:

a) Comte highlights his concern with the phases of evolutionary changes in ‘the law of three stages’.

b) Durkheim portrays his concern with the evolution from ‘mechanical solidarity’ to ‘organic solidarity’.

c) Spencer illustrates his concern through his analysis of the process of evolutionary changes from ‘indefinite incoherent homogeneity’ to ‘definite coherent heterogeneity’.

d) Marx applies his apprehension with phases of historical transformation from ‘primitive communism’ to ‘scientific socialism’. Many theories of classical as well as modern sociologists show how the study of the phenomenon of change has been dominating sociological literature for centuries together.

Some of the Indian scholars who have contributed to the study of “social change” are Srinivas (1966), Mann and Mann (1989), Kuppuswamy (1993), Moore (2004), Singh (2005), Sharma (2008), etc.

a) Srinivas (1966), in his volume, Social Change in Modern India, evaluates social change in India with three concepts, viz., sanskritisation, westernization and secularization.

b) Mann and Mann (1989) examine and interpret the diverse aspects of tribal social structure in the context of change, on the one hand, and in respect of continuity on the other.

c) Kuppuswamy (1993), in his work, Social Change in India, illumines various factors affecting social change in India. His work is also an attempt to help planners, administrators and decision makers while formulating policy alternatives.

d) Moore (2004) presents a revision which he has attempted, to be selectively attentive both to the critical comments that have appeared in the sociological literature and to the new approaches that have appeared here and there.
people of the North-East. Tamo Mibang has endeavoured in his research how the Minyongs without a serious break with their own age-old heritage integrate themselves with the fast changing Indian economy and society.

d) Gohain (1994), in his volume, *Continuity and Change in the Hills of Assam*, provided a rounded picture of the Lalung life and culture and changes brought about in the hill life of the Lalungs.

e) Mibang and Behera (2004), in their study on *Tribal Villages in Arunachal Pradesh Changing Human Interface* have demonstrated on one or the other aspects of village life in tribal villages of Arunachal Pradesh. It highlights the impact of urbanization and other modern forces of change which penetrate down to villages. It states that the development exercises in the villages also expose their traditional institutions and economic life to new forces altogether. With the introduction of Panchayati Raj, traditional political institutions face new challenges in their involvement in village affairs.

f) Gogoi (2006), in his hardback on *Continuity and Change among the Ahom* critically examines almost all the major aspects of the Ahom culture, on the basis of the empirical data supplemented by secondary sources of information. Providing a historical perspective, it analyses the process of change which the Ahoms had to undergo to become what they are today. It also makes an in-depth study of their social organization, with special emphasis on their relations, beliefs and practices, rites and rituals, kinship and community life.

h) Serto (2007), in her endeavour entitled *Education and Social Change among the Indian Tribes the Koms of Manipur* probes the traditional Kom society and changes that have been occurring continuously in the educational, social and economic aspects. In it, she has mentioned the influences made by modern education, Christianity and other informal agencies of education. The multifactors that have been responsible in causing changes in the traditions, customs, economic and educational aspects are studied.

h) Singh (2007), in his research on *Globalization and the Changing Scenario of Cultural Interaction Manipur Experience* depicts how during the post-independence period, the cultural interactions took a new turn. Development incentives, viz. establishment of industries, commercialization of agriculture,
expansion in transport and communication, etc. have transformed the economy, polity, society and even the demographic composition of the state.

i) Dena (2008), in his writing, *In Search of Identity Hmars of North-East India* discusses the origin of the Hmars, including their so-called Israelite origin, socio-political developments, leadership pattern, literary development, position of Mizo women, interaction with Indo-Japanese soldiers during the World War II, the Mizo integration movement, and the history of their political movements.

j) Nepuni (2010), in his study, entitled *Socio-cultural History of Shupfomei Naga Tribe (A historical study of Ememei, Lepaona, Chuluve and Paomata generally known as Mao-Poumai Naga tribe)* deals with the origin, migration and departure of the different Naga tribes and particularly the four kindred groups namely, *Ememei, Lepaona, Paomata and Chuluve.*

k) Rondo (2010), in his work, *Transformation of Socio-Cultural and Political Life of the Adis of Arunachal Pradesh* attempts to trace the changing trend of social and cultural relationship and roles of women in a society as well as political aspect, particularly in the Siang region which is undergoing the process of transition with the changes of political impact on the whole society.

Although there are many works on “social change” as mentioned above, there are no commendable works on the “social change” among the Moyon tribe in Manipur. Moyons did not have written literature in the past, they have rich oral traditions and cultural values in their social life and practices. Some of the written records on the Moyons in the recent past are: Shangkham (1995), Moyon (2006), Gachui (2007), BAP (2008), Kosha (2009), Kosha (2010), Shakchung (2012), Serbum (2012), Gina (2012), etc.


3. Gachui (2007) records the historical accounts of the Moyons and their present context and their society which is in transition. It is a critical study based on the development perspective of the Moyon tribe.
4. *BAP* (2008) which is the highest Apex Body of the Moyon tribe has brought out a documented Moyon customary law called *Bjuur Kastam*.

5. Kosha (2009), in his publication, *A Collection of Moyon Folk Literature* gives an interesting picture of the social, religious norms and beliefs of the Moyons. As far as religion and spirits are concerned, he has depicted those which are very much rural and pre-christian.

6. Kosha (2010), again in his work, *Bjuur Kastam La* contributes twenty seven groups of folk songs. Kosha’s effort portrays the traditional social, cultural, economic, political and religious life of the Moyons through the folk songs.


8. Serbum (2012), through her work on *Roel Thoma Moyon (1902 -1983) Step by Step from Darkness to Light* provides lots of information, knowledge and insight of the early Christian missionaries and their impact among the Moyon society. It demonstrates the genesis of the changing religious status of the people and how the change of religion affects all the aspects of their social life.

9. Gina (2012) presents the result of an intensive study and research works of different Moyon writers, viz., R. Thoma, R. Anngong, Ng. Angshe, Ng. Langthen, Ng. Beshop, Ng. Rustum, Ng. Korakun, Donald Kosha, Gina Shangkham and R. Chonglawar. The publication explicits a mythological historiography of the hay-days of the Moyons under the reign of their famous king called “*Ng. Kuurkam Moyon king of Khungjuur*” who was also known as *Konggam Ningthou or Moyon Shamshang Shakphaba*.

Undoubtedly, efforts have been made by some scholars of the tribe in the present-day, as mentioned above. However, they are scanty and therefore the present work, “*Social Change among the Moyon Tribe of Manipur*” is apt, timely and very relevant.
1.2.2. Objectives of the Study

The following are the principal objectives of the present study:

1) To make an ethnographic study of the past and present life of the Moyon tribe of Manipur in order to interpret the diverse aspects of their social structure in the context of change, on one hand, and in respect of continuity on the other.

2) To analyze the various factors of social changes on the Moyon society and its impacts.

3) To explore the reasons for the acceptance of social change and also to explore the reasons for their resistance to social change.

4) To document the cultural heritage of the people so that the younger generation and future scholars can benefit for deeper and further research.

1.2.3. Significance of the Study

The process of rapid social change among the Moyons can be seen in their social life and organization, political life, economic life, social customs, norms, traditions and folklores, religious beliefs and practices. It can be seen in the changing status of women, environmental and climatic changes, arts and crafts, etc. A number of these factors of social change have both positive and negative impacts upon the society. It appears that the distinctive identity of the tribe, its language, its rich traditions and its rich socio-cultural heritage are fast disappearing. If these changes are not recorded on time, it may disappear completely before our very eyes. Thus, the study of Social Change among the Moyon Tribe through proper documentation of their past and present life by analyzing the different factors with its positive and negative impacts shall serve as a treasure of knowledge for further research for scholars. It will also throw light on the perceptions of the people of their own socio-cultural world. The findings can benefit the village authorities, the charismatic leaders, social reformers and planning administrators for the general welfare of the society. Moreover, my identity as a Moyon gives better advantage for an amicable approach and hence collection of data is easier and more objective.
1.2.4. Time Frame

Change is comparative. Time is the index that enables us to compare highly diverse processes and determine the quantum as well as direction of change. Ever since India achieved independence in 1947, tremendous changes have been observed throughout the country and its impact is also felt among the Moyon tribe of Manipur. So the present study takes into account the time frame of its changes from pre-independence period to post-independence period. It is the ethnographic study of the traditional socio-cultural life of the Moyons in the pre-independence period and the changes that have taken place in the post-independence period. Again, the present study sets the time frame of the pre-independence period from 1922 onwards because that was the year in which Christianity made its advent among the Moyons.

Before analyzing the social changes among the Moyon tribe of Manipur, it is appropriate to make a brief historical review of the tribals of India in the pre-independence period. It reveals that the British government followed the policy of isolation and segregation of the tribals from the rest of the population for their own convenient administrative purposes. In the opinion of Oommen (2010:213), the British became concerned with establishing a uniform network of law and order throughout their new empire. It is well known that the illiterate and economically backward tribals failed to take advantage of the British-introduced courts and lost large portions of their land to the non-tribals in various regions. Their policy of isolation and segregation is revealed when Hutton, who was a commissioner for census in 1931 and V. Elwin suggested that the tribals must be kept at a distance from the rest of the society (Rao, 2013:362).

The British administrators deliberately made efforts to keep the tribals cut off from the rest of the country as no communication facilities were developed in the
tribal areas. Again, their policy is confirmed through their enactments of various Acts, viz., the GOI Act 1870 which was the creation of area-wise isolation specified as scheduled tracts, the SDA of 1874 and backward tracts under the GOI Act 1919. Through these Acts, Chaudhuri (2004:3) asserts, “the British rulers created exclusion and partially excluded areas and gave them separate political representation and ultimately led to the creation of Nagaland, a separate state in 1960 with a population of a few lakhs.”

Unlike the British government, Oommen (2010:214) states, “Independent India professes a policy of phased integration of tribes in the body-politics along with massive welfare activities.” The Constituent Assembly wanted the end of the tribal exploitation by adopting an integrated approach towards them. Desai (2003:222) underlines, “Independent India has adopted a number of special provisions in the Constitution of India for safeguarding the rights and interests of the STs so as to bring them at par with the general population of the society.” The Nehru era laid the foundation of the tribal policy which is referred to as the panchsheel, i.e., five fundamental principles for the tribal upliftment. He has laid down respect for tribal rights to land and forest which is one of the examples of such fundamental principles. In the words of Chaudhuri (2004: 14), “...this emerged as the guiding principle of tribal policy toward the close of the 1950’s particularly in the NE.”

The Constituent Assembly adopted a resolution previously moved by Nehru. This is articulated in Article 46 under the Directive Principles of State Policy in Part IV of the Indian Constitution which is as follows: “the state shall promote with special care the educational and economic interests of the weaker section of the people and in particular, of the scheduled castes and the scheduled tribes, and shall protect them from social injustice and all forms of exploitation.” Goswami (2003: 41) emphasises on Article 15 of the Constitutions which provides prohibition of discrimination on grounds of religion, race, caste, sex or place of birth.

The GOI after independence has undertaken various strategies to reorganize the tribal population with the rest of the general population of the country. In his
work. Desai (2003:229) notes the various developmental programmes and five year plans which the government of the Indian union has launched for the tribal welfare. Some of these benefits are as follows: educational facilities - scholarships, free-studentships and other educational aids, establishment of tribal cultural institutes for studying the various cultural problem affecting tribal life and reservation of posts in government services. Yet again, protective legislation has been enacted for the tribals by various states to protect their interests in land and forest and to afford opportunities for education and employment.

Considering all the above facts in the light of the present study, the Moyon tribe of Manipur, which is one of the STs of India, can be examined. While the approach adopted by the British government was fundamentally political, being purely guided by their colonial interests, the attitude of Indian government, encouraged by a desire of welfare and an uncompromising concern for the socio-economic development of the tribal people, broke down the barriers of isolation and segregation. This basic difference in attitude is, thus, an important point to note while analyzing the Social Change among the Moyon Tribe of Manipur. Therefore, the time frame of this research before and after the independence will reflect the cumulative factors effecting social change in this community.

1.2.5. Theoretical Frame of Reference

The present study is developed on integrated approaches of ethnography, historical, folklore, structural-functional and field study. The following are brief theoretical profiles of the various approaches upon which the present theory is built.

**Ethnography:** It is a descriptive account of the social life and culture of what people actually do in a particular social system based on detailed observation. It is a research method most closely associated with anthropological studies of tribal societies. Among the Indian scholars, S.C. Roy is regarded as “the father of Indian ethnography” (APT, 2008:47). He studied the Munda, Oraon, and Birhor and published the information he collected on them. Ethnography is also used by sociologists especially in relation to groups, organizations and communities. Miller
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(2011:75) defines ethnography as a first hand detailed description of a living culture based on personal observation.

APT (2008:48) describes several problems the ethnographer faces in the field work that may be ethical in nature. For instance, the ethnographer is expected not to betray participants and lose their credibility in the field. He or she needs to maintain the trust and confidence which has been placed on him or her. Once the information is gathered, balance of power shifts from the respondents to the ethnographer. The ethnographer has the responsibility to use this knowledge in any desired manner. In reality, the ethnographer can be in a dilemma. There is the problem of analyzing the gathered material in the best way possible. Sometimes the choice is to overcome this problem by not revealing the name of the community where the fieldwork was conducted or by using pseudonyms for the people who provide sensitive and controversial information.

Srinivas enumerates many challenging experiences of his intensive fieldwork in Rampura village twenty two miles from Mysore in Karnataka. In his concluding words, Srinivas (2006:28) exhorts, “anthropologists should pay serious attention to presenting their reports in such a way that the subjectivities inherent in their field work are made clear to their readers. Also, a description of the conditions of their work and their encounter with the indigenous may give a better idea of the quality of local life than a studied effort at impersonality.”

Historical: Young (2005:148) quoting from Ely Chinoy says, “social scientists in particular are concerned with social change, since all groups, social institutions and personalities undergo changes to a lesser or greater degree, and as a consequence, the social roles and forms of organization they assume are also subject to a process of change and transformation.” Here, it may be apt to insert a statement by George Bernard Shaw, “the past is not behind the group; it is within the group.” The past contains the key to the present and although the present is different from yesterday, it was shaped by yesterday. From this it can be concluded that yesterday and today will perhaps influence tomorrow. Moreover in studying any social situations or social
structures, one cannot root out the forces or conditions of the past which have been in operation. A historian Arthur Schlesinger rightly exclaims, "No individual, let alone a social scientist, can wisely ignore the long arm of the past."

In this connection an excerpt of the article of Howard Becker's *Historical Sociology* (in Young, 2005:155-156) may be quoted as follows: "many of the sources indispensable for anything like adequate knowledge of the present will not become available until this present is the historical past - diaries, memoirs, confessions, autobiographies, secret archives, covert trade agreements, "cold-storage" inventions, and countless other data vitally affecting this present day generation are often beyond our present reach." APT (2008:22) has explicitd, "scholars like N.K. Bose, S.C. Dube and F.G. Bailey studied tribes from historical approach. They adopted this historical approach because evolutionary approach is grounded in colonial approach which believed that the study of tribe can get greater benefit when understood in evolutionary perspective, i.e., principle of succession."

**Folklore:** It is a compendium of the past history of a society. In their joint endeavour, the APT (2008:22-23) enumerates how the folklore researches have received a systematic treatment with Verrier Elwin under the influence of Boas and Tylor. Earlier folklores were reduced to periodic collection of tribal songs which were included in the monograph. Gradually, a few anthropologists disclosed social elements hidden in folklores. In the recent past, attempts to explore the folk culture are being made among anthropologists and historians as they collect information on folksongs, folk beliefs, folk medicines, folk proverbs, etc.

Oral history has been a growing branch of knowledge in the recent years based on folklore. S.C. Roy who was an Indian anthropologist has pleaded strongly that the anthropologists study folklore. He has emphasized upon the need to collect and preserve folklore traditions which unfold the early intellectual evolution of human society. He has reiterated that folklores are the treasuries of the past which are handed down from generation to generation. Roy has held that Indian students are in the most advantageous position to collect and study folklore although folklore traditions are
disappearing due to various reasons. The study of folklore includes folksongs, folk rites, folk magic, folk riddles, folk recreation, etc. Roy was of the opinion that in order to know about the origin of any items of folklore, a deep analysis and distributional study of such folklore items is required by the researchers. Roy referred to the search of folklore customs as tracing the genealogy of folklore.

**Structural-Functionalist**: This approach came to gain prominence in analysis and theorization about social phenomena towards the end of the nineteenth century. Turner (2012:54) says, "the organicism of Comte and later that of Spencer and Durkheim clearly influenced the first functional anthropologists - Malinowski and Radcliffe-Brown - who in turn with Durkheim's timeless analysis, helped shape the more modern functional perspectives. Coupled with Weber's emphasis on social taxonomies or ideal types, of subjective meaning and social structure, a strategy for studying the properties of the "social organism" similarly began to shape contemporary functionalism."

In their work, Jena and Mohapatra (2005:70-71) have pointed out that the theory of "structural-functionalism" has been interpreted in various ways by different functionalists. Many of the interpretations which emphasize one aspect or the other are mostly complementary to each other. For instance, Spencer emphasizes upon "structural functionalism", Durkheim highlights "causal functional analysis", Radcliffe-Brown on "primitive structure and function", Malinowski on "cultural functionalism", Davis and Moor on "functional pre-requisites", Pareto deals with "objective and subjective purpose", Parsons on "value consensus" and "social equilibrium" and so on.

It is difficult to deal with all these theories separately but the common assumptions and assertions in all their analysis can be summarized in "basic postulates" comment Jena and Mohapatra (2005:71). In the first postulate, functionalists argue that "all part of a social system work together with a sufficient degree of harmony or internal consistency, without producing persistent conflicts which can neither be resolved nor regulated. The second assumption of the theory is
that all standardized social or cultural forms have positive contribution for the maintenance and continuity of the system as a whole.

The third postulate states that there are certain "functional pre-requisites" or "functional pre-conditions" for the existence of a society. These pre-conditions may be some form of division of labour, i.e., stratification and some form of family life. There are certain cultural or social forms that fulfil each of this function and hence they are indispensable. Malinowski puts it, "in every type of civilization, every custom, material objects, idea and belief fulfils some vital function, has some task to accomplish, and represents an indispensable part within a working whole."

Functionalism has been posed with a problem in its analysis of social change. Its assumption upon the order, stability and continuity of the social system without any alternation or interference becomes very difficult on the part of a social scientist to deal with the process of social changes, disruption or structural breakdown. Therefore, many theorists like Merton, Parsons and Moore reviewed the theory and amendments were brought about.

The first amendment states that any large-scale social system, whatever may be its level of organization possess some elements which are inconsistent and discordant with each other. The second amendment affirms that a particular element may not be always functional for the system as a whole. It may also be dysfunctional and there are certain elements that are neither functional nor dys-functional. The third amendment states that the inter-relation among different elements of system is not always objective. It is not "manifested" always. There are some inter-connections among different cultural forms which are "latent". Because of these latent relations between parts, a particular element may be functional for one part but dysfunctional for other parts or for the system as a whole. The fourth amendment underlines the idea of functional indispensability which is not always right. A particular "function" may also be performed by another "cultural form".
Moore (2004:9) writes, "The principle of structural suitability is always subject to a possible modification in terms of structural substitutability." Merton argues that alternative social structures have served the functions necessary for the continuity of a group life. Thus, Merton suggests concepts like "functional alternatives", "functional equivalents" or "functional substitutes".

Jena and Mohapatra (2005:73) exemplify the theory of social stability, equilibrium and balance as propagated by Parsons which was questioned by critics like Wright Mills and Lockwood. It made him to review his own theory towards 1960's so as to explain the process of change. In the opinion of Parsons, the movement of society from one state of equilibrium to another state of equilibrium takes place through the process of change. The change itself takes place through two main processes: internal and external. Parsons argues that the internal process of change is related with the process of differentiation and integration within a social system. For instance, in a simple primitive society, the institution of family serves the productive, socializing, educational, medical, economic and recreational functions. As the society grows in its volume and size, these functions come to be differentiated.

New institutions, like hospital, schools, industry, entrainment homes, etc., emerge taking up specific functions. Along with the process of differentiation, another process called integration necessarily evolves within a social system. The different specific functional institutions are to be co-ordinated and integrated through new norms, new patterns and new regulations to maintain the equilibrium under changing conditions. Moore (2005:9-17) rejects many of the traditional dogmas of classical functionalism. He rejects the view that society is always in perfect and stable equilibrium. He also rejects the ideas that society works as a "tension-management system" in which strains and tensions are automatically resolved in the womb of old society without any significant alternation in it. He holds the view that some sources and forms of change are indeed universal. The change is universal, regular and lawful and inevitable. The order and stability of a social system depends on exact role performance of the successive generation just like its preceding generation. The variations take place between generations in their role taking and role playing because
of much flexibility in the social systems. The flexibilities in the system are inevitable and inherent in social life.

One important source of change in social system is variation in role performance over generations. The successive persons who assume the same role of their predecessors differ on the basis of strength, vitality, ability, intelligence, experiences, etc. The variation because of their constant interaction with other parts and roles, affect the whole system. Moore cites the example of large bureaucracy or administrative organization. In such systems, the expected role performance is precisely specified, still this organization as a whole is somewhat affected by personal succession.

Another source of change in a system is socialization of the new generation. A lot of variation occurs during the process of socialization as each family has its own patterns and values depending on its socio-economic status. No two families can follow exactly similar patterns of child care and rearing. Thus, large variations take place in the process of socialization which ultimately affects the role taking and role performance of an individual in future life, which in turn, affects the social system. Biological reproduction and composition of population is yet another source of flexibility and change.

Moore (2004:14) writes, "The exact size of a population cannot be expected to remain stationary through time, and it is even less likely that births and deaths will exactly maintain existing distribution among the various social categories." Thus, the size and composition of population varies to a considerable extent through generations because of varying rates of fertility, birth, mortality, survival rate, etc. Such fluctuations cause social changes as demographic factors have a decisive influence upon social system as a whole. Moore hastens to add that fluctuations and flexibilities are important for major change for they establish a significant condition for consequential change if not its source.
Merton (in Ritzer, 2011:245-46) introduces the concepts of "dysfunction" and "latent" functions to study the social change and dynamics. Merton argues that any cultural item whatever may be its degree of fitness to the whole social system has some dysfunctions which are not manifested always. By function, Merton refers to "those observed consequences which make for the adaptation or adjustment of a given system." In other words, function of a cultural item refers to the positive contribution towards maintenance of the whole system. By the concept dysfunction, he means "those, observed consequences which lessen the adaptation or adjustment of the system."

Dysfunction refers to negative consequences of a cultural item that affects the smooth running and maintenance of the whole system. Any cultural item has both functional and dysfunctional consequences. These functional and dysfunctional consequences may be reflected on the social system as a whole or on the sub-groups that retain the cultural item by means of direct coercion or indirect persuasion.

The existence and continuity of a cultural form depends on the net balance of functional consequences that it has for the whole social system or for the subsystem of which it is a part. When the "net balance of the functional consequences" become clearly dysfunctional that produces stresses and strains in the social life. Thus, there develops a need for change. Merton also points out that the strains and stresses in social structure which accumulate as "dysfunctional consequences" are resolved through social planning. Planning in due course leads to break down of old institutional order and establishes a new institutional order which leads to basic social changes. Finally, Merton concludes, "all major social structures have in due course been cumulatively modified or abruptly terminated. They have not been eternally fixed and unyielding to change. But at a given moment of observation, any such social structure may be tolerably well accommodated both to subjective values of many or most of the population and to the objective conditions with which it is confronted."

Field Research: The present study also takes into consideration the field research approach which is central to researches in tribal studies. In their joint effort, APT
(2008:46-47) have elucidated that Malinowski is recognized as being the most important person in the growth of the modern field work in his studies of the tribal communities in Trobriand Islands of New Guinea. Scholars such as Radcliff-Brown, Evans Pritchard, Morgan, Tylor, Benedict and others used this method of studying the tribal cultures. Anthropologists consider the field work approach as the most suitable approach for a better understanding of social and cultural life. For gaining such knowledge, the fieldworker is advised to spend not less than one year within the community of people, in their natural habitat, collecting information about all social and cultural aspects, so that in the end the fieldworker has a fair idea of typical annual activities.

Sociologists too have developed concepts and theories of studying social change which can be used in tribal studies. The process of change among tribal communities effect social problems. This can provide an interesting area of study to field sociologists. In fact, sociologists like Srinivas applied field work approach in his effort on *Social Change in India*. It is the product of his field work among the Coorgs of Karnataka. It is possible to study the culture of people through books or by viewing at pictures or by watching a movie. But there is nothing like actually learning through personal experience in the field. Field work experience enables the field worker to interact with the people in their actual settings, adjust with their culture, attend their religious ceremonies and see basically how they live on a day to day basis.

No doubt, constraints, like cultural barrier may be involved in field work, but there are many rewarding experiences. One advantage of field work is that one gains a lot more from a culture when one is absorbed in the particular culture. Even if the researcher belongs to the same culture, there may be many aspects of his or her society which one does not know until one does a deep study through field work. In this regard, according to the APT (2008), scholars such as Tamo Mibang, A.K Kapoor, P.T. Abraham, Jagannath Dash, M.K. Raha, K.K. Mishra, D.R. Sahoo, S.B. Chakravorty, P.K. Samal, D.K. Duarah, Mini Bhattacharyya and J.C. Soni further highlight the difference between the knowledge the investigator acquired by being a natural member of the society and the one acquired by intentionally enterprising its
study. When the investigator studies his society, he discovers many aspects of his society that he did not know earlier.

The quality of results acquired from field research depends on the data obtained in the field. The data in turn, depend upon the level of involvement of the field worker. The more the researchers are open to new ideas or new concepts and things which they may not have seen in their own culture, the better will be their assimilation. When conducting field research, social scientists are taught to be free from ethnocentrism, i.e., the belief in the superiority of one's own ethnic group. Field notes, journals, diaries and written notes of the researchers provide a guide to the collection of data during field work. Throughout her Pacific fieldwork, Margaret Mead kept a diary and wrote long letters to people at home which contained self-reflection that might be included in a diary.

As mentioned above the present study on Social Change among the Moyon Tribe of Manipur is framed within the integrated approaches of ethnography, history, folklore, structural-functional and field study. For example, social change in the Moyon society from the historical approach can be observed in the aspect of administration. Shangkham (1995:443-444) asserts, “A Moyon village in the past was democratically administered by khuwpuu-h-chiipuuh, a traditional village council under the leadership of a Chief called Iruwng.” A change took place when the title Iruwng could not be adopted openly after their defeat by the Moirang king in 1580 A.D. for fear of being attacked again. In course of their contact with the Meiteis (Manipuris) too, it was not permitted to be used as it was similar to the title Ningthou (king in Manipuri) and in its place, Khullakpa (one of the village council members in Manipuri) was adopted. However, the ancient title Iruwng was once again revived at Khungjuur in 1915 as a compromise between two claimants to the post of Khullakpa. The Meitei titles were also adopted and in due course, the original councillors were replaced by the newly incorporated Meitei titles.

Although changes in socio-cultural life of the tribe began since the entry of Christianity, the transformation of the social structure due to the government policies
of the independent India are analyzed in this study. This research examines how the different institutions of the Moyon community function to maintain the structure of its society. Therefore, the integrated approaches of ethnography, historical, folklore, structural-functional and field study will be taken into consideration while analyzing. “Social Change among the Moyon Tribe of Manipur.”

1.2.6. Sampling

Out of the eighteen villages, five sample villages have been selected purposely for intensive study, viz., Khungjuur, Matung, Kapaam, Tungphae and Khurfhuiwdaam. Khungjuur and Matung represent the hill villages and other three Kapaam, Tungphae and Khurfhuiwdaam represent plain villages as they are located along side of the State Highway No. 10 (Chandel route). The original village, Khungjuur is included in the sampling because it is from this village that the other villages have been established and distributed in different areas of the district. Although all the five villages profess Christian religion, they belong to two denominations. So representatives of the two denominations are also taken into account. Khungjuur and Kapaam represent the American Baptist denomination and the other three Matung, Tungphae and Khurfhuiwdaam represent the Roman Catholics. The following are the five sample villages with a profile of their villages. It also mentions the total number of household of each village recorded during the household survey from March to July, 2014.

1) Kapaam is the erstwhile name of Komlathabi. It is situated on the roadside of the Headquarters of Chandel district, Manipur. It is situated 14 km. north of the Chandel District Headquarter and located on the eastern banks of the Maha River. Kapaam is about 52 km. from Imphal, the state capital of Manipur. The village is bounded by Nunthar, New Wangpral, Ibuldam and Zionlang villages. Nunthar, Penokhongba and Khongnemba are the Hills around the village. The village was established in 1948. The people of Kapaam are mostly migrants from Khungjuur, Nungtheng and Bjuur Khuwfhuiu. It is in the north-western part of the Moyon inhabited areas in Chandel, consisting of 210 households.
2) **Khungjuur** is an indigenous name of Khongjon village. It is the oldest village located up the Khongjon Hills on the eastern visible Hill range at 65 km. from Chandel Headquarter. It is the original village of the Moyons and also the village capital of King Nguwruw Kuurkam’s kingdom. At present the village consists of 65 households.

3) **Khurfhuwdaam** was established in 1993. Its official name is New Khongjon. It is also known as Khongtong. The term “Khong” is taken from the first syllable of “Khongjon” and “Tong” is derived from the last syllable of “Mitong”. So the name “Khongtong” is the combination of two villages, viz., “Khongjon” and “Mitong”. It was named by the Chief Founder of the village, Ch. Runghtha as most of the inhabitants of Khurfhuwdaam originate from the villages of Khongjon and Mitong. Khurfhuwdaam is situated in the central part of the Moyon inhabited areas, consisting of 32 households. It is 2 km. from the Chandel Headquarter, located along side of the State Highway No. 10. The village is bounded by Chandel town in the east, 8th Manipur Rifle Battalion in the west and Paraolong Lamkang village in the south.

4) **Matung** is the indigenous name of Mitong village. It is situated in the eastern part of the Moyon inhabited areas and 15 km. from Chandel Headquarter. It is surrounded by Angparsee Lamkang village, Old Lamkang Khunthak and Khungjuur. Chapi River passes through the village. The highest mountain peaks at Matung are Bungkiimpua and Shamkiibung. Among the Moyon villages, Matung was the first to be introduced to the Catholic faith. The village consists of 30 households.

5) **Tungphae** is located in the eastern side of Kapaam within Chandel Sub-Division. It is 15 km. from Chandel Headquarter. The neighbouring villages are Riidam Khuw, Kapaam, Purumchumbang and Thamlapokpi. It is bounded by Thamlapokpi in the east, Kapaam in the west, Leishokching in the north and Chandokpokpi in the south. Most of the inhabitants of the village are from Nungtheng and Matung. The village was established in the year 1948. Tungphae consists of 94 households. The following Chart 1.1 illustrates the total number of households in the sample villages.
Chart 1.1: Sample Household

Source: Field Study

It is observed from the above Chart 1.1 that Kapaam has 210 households, Khungijuur has 65 households, Khurfiwudaam has 32 households, Matung has 30 and Tungphae has 94 households. The total number of sample households is 431. Kapaam has the highest population of 976, of which 458 are males and 518 are females. Whereas Matung has the least population of 117 of which 65 are males and 52 are females. The total population of these five samples is 1963 of which 936 are males and 1027 are females. The percentage of male is 47.68% and the percentage of female is 52.32%. The female ratio is higher than that of male by 4.64%.

Table 1.1 depicts the sample population:
Table 1.1: Sample Population

<table>
<thead>
<tr>
<th>Sample Village</th>
<th>Male</th>
<th>Female</th>
<th>Male and Female</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kapaam</td>
<td>458 (46.92%)</td>
<td>518 (53.07%)</td>
<td>976</td>
</tr>
<tr>
<td>Khungjuur</td>
<td>118 (44.19%)</td>
<td>149 (55.80%)</td>
<td>267</td>
</tr>
<tr>
<td>Khurhuwdaam</td>
<td>70 (49.29%)</td>
<td>72 (50.70%)</td>
<td>142</td>
</tr>
<tr>
<td>Matung</td>
<td>65 (55.55%)</td>
<td>52 (44.44%)</td>
<td>117</td>
</tr>
<tr>
<td>Tungphae</td>
<td>225 (48.80%)</td>
<td>236 (51.19%)</td>
<td>461</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>936 (47.68%)</strong></td>
<td><strong>1027 (52.32%)</strong></td>
<td><strong>1963</strong></td>
</tr>
</tbody>
</table>

Source: Field Study

Chart 1.2 illustrates the sample population of both males and females and its total percentage:

Source: Field Study
1.2.7. Data Collection and Analysis

The sources of data for the present study are both from primary and secondary. C.R. Kothari and Gaurav Garg (2014:89) define the primary data as those which are collected afresh and for the first time, and thus, happen to be original in character. The secondary data on the other hand is defined, as those which have already been collected by someone else and which have already been passed through the statistical process.

Field Work: Field work involves direct study of field situations. It is concerned with a thorough account of the processes under investigation and it gives a more detailed and a more natural picture of the social interrelationships of the group.

Direct Observations: For instance, a direct observation of the housing pattern, the present study can note the change from traditional house pattern to modern patterns of house construction. This can be applied also in terms of their dresses, life style, rituals and celebrations of their different festivals or of marriages. Through direct field study, the present work takes into account the changes in the socio-cultural life of the people.

Interview Method: Interview method, according to Kothari and Garg (2014:92) is a technique of collecting data which involves presentation of oral-verbal stimuli and reply in terms of oral-verbal responses. This method can be used through personal interviews, and, if possible through telephone interviews. Anthropologist Paul (1953:442) of Stanford sees the aims of the interview as gathering and relating to two sets of data: “a description of the situation as (field worker) sees it, looking from the outside in, and a description of a situation as he sees it, looking from the inside out. The first comprises the visible world of objects and actions... the second, the subjective frame of reference, embraces the world view of the people, the pattern of assumptions that guides their perceptions, the network of meanings that binds their precepts into a semblance of a system, the hierarchy of values animating their actions. He needs also to ascertain ...the cultural wherefore.”

40
Chapter 1

Introduction

Case Study Method: In his *Scientific Social Survey and Research*, Young (2005:246) quotes Charles Horton Cooley who says, "case study deepens our perception and gives us a clearer insight into life... It gets at behaviour directly and not by an indirect and abstract approach." According to Young (2005:247), case study is a comprehensive study of a social unit - be that unit a person, a group, a social institution, a district, or a community. Case data may be gathered exhaustively of an entire life cycle of a social unit or a definite section of it. Case study method will be employed in this present study on certain aspects of the social life of the Moyon community.

Household Survey: Household survey is employed to collect the demographic profile of the five sample villages. Besides the primary sources of data collection, secondary sources of literature published earlier are being taken into account in this present study. This acts as a base for comparison to that of the present findings of the study. Both semi-structured and structured research schedules are utilized for collecting the data. Technical aids like video recorder, audio recorder and digital camera are utilized for collecting data.

Analysis: Analysis is a method of social research to analyze the data collected either qualitatively or quantitatively or both. Analysis and interpretation of data are important aspects of any social research. The researcher requires skill in reorganizing the materials available at his or her disposal. It is the most critical task of all stages of the research as the analysis of data depends on his or her judgment and proficiency. Cauvery et al (2007:196) quote, "analysis of data means studying the tabulated material in order to determine inherent facts or meanings. It involves breaking down complex factors into simpler ones and putting the parts in new arrangements for purposes of interpretation."

It may be understood that analysis of data is a critical examination of the all the accumulated data. This is followed by coding which involves assigning symbols to each response where the raw data is translated into symbols. This can be tabulated and the success of research depends on proper coding of the responses. Inadequacy of
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data, inefficiency of the coder and lack of editing or scrutinizing of the accessible data may pose difficulties in coding. Editing helps for coding and improving the quality of data collection. Tabulation which is a means of recording classification in a compact form to facilitate comparisons is of great help in the analysis and interpretation of data.

**Content Analysis:** One of the methods of analyses of data in qualitative form is called content analysis. Berelson (1952:489) defines, "content analysis is a research technique for the objective, systematic and quantitative description of the manifest content of communication." The word "communication" here refers to "available written material or print media". The word "manifest" means "which is presented outwardly". Gardner and Elliott (1975:598) have referred to four characteristics of content analysis: objectivity, systematic, generality and quantification. Objectivity enables two or more persons to obtain the same result from the same documents. Systematic elimination examines only materials supporting the researcher's hypotheses. Generality, i.e., the findings must have theoretical relevance otherwise it is of little scientific value. Quantification, i.e., the answer to the question(s) raised should be in quantitative terms. Concentrating merely on counting the frequencies in content analysis will be missing the overall sense of a body of communications. Therefore, both quantitative and qualitative techniques must be used in combination with one another.

**Statistical Analysis:** Statistical analysis is concerned with summarizing the information of statistical processes which are used for summarization. Cauvery et al (2007:196 -197) have referred to statistical analysis as measures of central tendency and measures of description or measures of variability. The commonly used measures of central tendency are mean, median and mode. Mean refers to the average value of the distribution and median is the midpoint which divides the distribution equally. Mode refers to an item which occurs most frequently in a series of values. In order to know the degree of deviation from the central tendency, measures of dispersion are used. One of the best ways of finding the measure of variability is the range. Sarantakos (1998:280-281) asserts, "content analysis involves selection of the
research area, formulation of research topic, designing research, collecting data and analyzing data."

**Methods of Data Collection:** This present study has adopted the various methods of data collection and its analysis as mentioned above, viz., field work, direct observation, interview method, case study method, household survey method, reviewing libraries, etc. Field work lasted for eight months at different phases.

a) **First Phase of Field Work:** The researcher made the survey of existing literature relevant to the study from various persons and authors. She reviewed some relevant literatures at the libraries of South East Manipur College, Kapaam, United College, Chandel Manipur University and Don Bosco College, Maram, Manipur. The researcher also consulted the offices of different organizations of the tribe such as *BAP, BSR, TTBR*, Kapaam, etc.

b) **Second Phase of Field Work:** The researcher participated in some of the cultural festivals, celebrations and social events like installation ceremonies, anniversaries, marriage ceremony, funeral services, observations of family life, etc. Some informations such as documents and other relevant literature were collected from various governmental departments, like Planning and Development Department, Imphal, Law and Legislative Affairs Department, Imphal, CADC, Monsang Pantha, and the various departments under DC of Chandel, viz., Development of Tribal Welfare and Backward Classes, Fishery Department, Sericulture Department, Horticulture Department, Agriculture Department, Animal Husbandry Department, PHED, Social Welfare Development, etc.

c) **Third Phase of Field Work:** The researcher undertook a demographic profile of the sample villages through a household survey. It was distributed to 431 households, having a population of 1963. Even though it was tedious to collect such informations, it was possible only through the co-operation of all the chiefs and the elders of the villages who willingly helped the researcher in the household survey of the sample villages.

d) **Fourth Phase of Field Work:** It lasted for five months from March to July, 2014; the researcher personally, visited all the eighteen villages located in Chandel
district of Manipur. She visited the Moyon Napalun village near Tamu in Myanmar. The researcher has met personally every village chief and most of the village authorities and leaders of various groups by way of interviews, case studies, meetings and interactions. She has visited some sites of *jhum* cultivation and experienced walking on the steep field and took the photos of it. The researcher came across several hardships in visiting all these villages especially the hill areas at Matung, Matung Rashunkhur, Khunjuur, Laarhuw, Chumthar, Thangkin, Bujuur Khuwfhuw, Mengkaang and Mengkaang Khungkha due to lack of transportation facilities.

e) **Final Phase of Field Work:** Data which had been collected from village authorities, Church leaders, educationists, government officials, medical experts, social leaders, women leaders, youth leaders, students, elderly men and women, cultivators, labourers, elderly couples and young couples, etc., were reviewed and verified through dialogue, interactions and discussions with the intellectuals and knowledgeable elders of the Moyon tribe of Manipur.

f) **Experiential Field Work:** Journeys were very memorable under the scorching sun and heavy downpour. In most cases, the researcher had to walk accompanied by some elders or youths. In some field areas, journeys were tough with leeches, snakes and red jungle ants. The roads were narrow, damp, and slippery and crossing the weak bamboo bridges were at times very frightful and traumatic due the danger of falling. The researcher learnt the natural ways of self-defence by carrying a stick in hand in order to kill snakes which might appear at any time on the way from any side. They could fall from above since there were snakes that could fly from the tall bamboo trees and they could be found in damp areas which at times were difficult to notice because of the jungles. The researcher was well instructed on the natural method of managing leeches with salt and application of jungle leaves when bitten with red ants. Those who accompanied her carried precautions of local knives while climbing the villages of Bujuur Khuwfhuw, Mengkaang and Mengkaang Khuwkhwu which are located at the borders of Myanmar. Forest fruits of figs and berries served as food on journery for the researcher and the helpers.
j) **Co-operation of the People:** Once the researcher reached the villages, co-operation of the people was very rewarding. According to the research design which served the general blue print for obtaining valid informations, the researcher collected data. Through the research techniques and strategies of interviews, case studies, direct observations, interactions and descriptions, the researcher collected the information relevant to the present study. The study of "social change" in any society is a comprehensive study. However, the present study delves into certain aspects of family, marriage, religious beliefs and practices, traditional life, economy and socio-political life of the Moyon society. The potential informants who willingly extended their co-operation in giving relevant informations were the village chiefs, the village authorities, Church leaders, women leaders, youth leaders, student leaders and elderly men and women. In fact, they suggested that the research when completed should be published which would serve as treasure for the posterity of the tribe.

k) **Consulting Libraries:** Data collection from the field has been enriched through the consultation of libraries, viz., NESRC Library, Guwahati, Don Bosco Centre for Indigineous Cultures, Mawlai - Shillong, Hopfenmuller Library, Mawlai - Shillong, Salesian College Library, Dimapur, Don Bosco College Library, Itanagar, RGU Library, Doimukh, AITS Library, Doimukh, etc. It is further enriched by selecting some materials from the different bookstalls of Guwahati, Imphal, Shillong, Kolkata and Itanagar.

l) **Data Processing and Analysis:** The data collected from the field work have been processed for the purpose of explanation, examination, comparison and minute analysis. By employing technical aids, lists of photos, tables, charts and maps have been prepared. Also lists of glossaries, bibliographies, appendices, abbreviations, etc. have been processed and verified. This has facilitated in making a deep and thorough investigation of the present study. Statistical applications wherever required have been applied in order to make an analytical study. It has analysed and interpreted data collected from various sources both qualitatively and quantitatively and thus to arrive at inferences and conclusions.
1.2.8. Chapterization

The present work entitled *Social Change among the Moyon Tribe of Manipur* consists of four chapters:-

1. The **first chapter** which is the *Introduction* defines social change, research methodology and design, demographic profile of Manipur and the Moyon tribe of Manipur.

2. The **second chapter** deals with the *Traditional Socio-Cultural Life of the Moyon Tribe in the Pre-Independence Period*. It deals on family, marriage, religious beliefs and practices, festivals, traditional life, economy and socio-political life.

3. The **third chapter** examines the *Socio-Cultural Changes of the Moyon Tribe in the Post-Independence Period*. It analyses and interprets changes in family life, changes in traditional marriage pattern, changes in religious beliefs and practices, changes in festivals, changes in traditional life, changes in traditional economic life and changes in socio-political life.

4. The **fourth chapter** is the *Summary and Conclusion*. It synthesises the socio-cultural findings, positive and negative impact of social change, reasons for the acceptance of social change and resistance to social change, future of the Moyon tribe, suggestions for future research and a conclusion.

1.3. DEMOGRAPHIC PROFILE OF MANIPUR

While studying, *Social Change among the Moyon Tribe of Manipur*, it is required to give a brief demographic profile of Manipur. Manipur, an erstwhile princely state, is situated in the extreme corner of NE Indian Territory, bounded by the Indian states of Nagaland to the north, Mizoram to the south and Assam to the west; it also borders Myanmar to the east. It covers the areas of 22,327 sq. km. of which 700 sq. miles constitute the valley where the Meiteis live. The rest is the homeland of various hill-tribes.

Geographically, Manipur falls under the Southern Asian Region. Manipur literally means the “Land of Gems” and has been called by various names such as
“Jewel of India”, “A Little Paradise” and “A Flower on Lofty Heights” (Ahluwalia and Ahluwalia, 1984:1). Lord Irwin described Manipur as the “Switzerland of India”. Pandit Jawaharlal Nehru, the first Prime Minister of independent India also termed Manipur as “Switzerland of India”. There are a number of explanations showing how the state got the name Manipur. According to some, it came to be known so because there was much diamond ore in the area in ancient time. The term “mani” refers to “diamond” and the word “pur” “place”, which means the word “Manipur” refers to a place of diamond. According to legends, it is believed that when the country was at one time waterlogged, Lord Shiva and Uma who in Manipur were known as Nongpokningthou and Panthoibi respectively descended upon it and performed the lai haraoba (joy of the gods) dance. The entire country was lit up day and night by the snake god Ananta who came to see the dance with the magic gem on his hood. From this, the land was named Manipur. “The City of Gem” (Ahluwalia and Ahluwalia, 1984:1).

1.3.1. Land

Manipur, true to its name is a paradise on earth where Mother Nature has been superfluous in her beauty. It is a small hilly state in NE India, with Imphal as its capital. The capital lies as an oval-shaped Valley surrounded by Blue Mountains and is at the elevation of 790 meters above the sea level. The slope of the valley is from north to south. The mountain ranges prevent the cold winds from the north from reaching the valley and bar cyclonic storms originating from the Bay of Bengal. Manipur is endowed with beautiful landscapes, green hills, emerald valleys, blue lakes and dense forests. It is enveloped with sheer tranquillity interrupted by a soft breeze that sets it apart from the other north-eastern states, and makes it the ideal getaway.

From the very inception, Manipur has always been a shining state or part of the country in the sparse of the Eastern Himalayas. Agriculture is the largest source of livelihood, for a majority of the rural masses, and the state economy also depends on it. Industry in Manipur is not very well developed. However, the state is striving towards industrialization, with the setting up of many large and small-scale industrial
units. Irene (1987:19) affirms, "Manipur came under British rule as a princely state in 1891 and existed until 1947, when it acceded to the newly independent union of India."

The people of Manipur demanded their rights against the British Raj between 1917 and 1939 (http://en.wikipedia.org/wiki/Manipur: accessed on 27 October 2014). By late 1930s, Manipur negotiated with the British administration its preference to be part of India, rather than Myanmar. These negotiations were cut short with the outbreak of World War II. After 56 years, the Maharaja of Manipur recouped full control over the administration of Manipur. However, by that time monarchical system in India expired. In his work, Jeyaseelan (1996:7) asserts that since the attainment of India’s independence, the then Home Minister Sardar Vallabhbha Patel insisted on the integration of the native states with the Indian union. Maharaja Budhachandra Singh in accordance with the wishes of the people of Manipur agreed to the proposal of Sardar Patel. On 15 October 1949, the agreement was signed by the Maharaja in Shillong and since then Manipur became a part of Indian Union. Jeyaseelan (1996:7-8) mentions that the new Constitution which came into force on 26 January 1950 gave Manipur the status of Part C state. This ensured that her administration was entrusted to the President of India who would carry out administration through a Chief Commissioner appointed by him.

Manipur demanded statehood and on 3 September 1970, the then Prime Minister, late Shrimati Indira Gandhi announced in the Lok Sabha that the government had granted in principle the statehood to Manipur, Tripura and Meghalaya. In 1971, the reorganization of NE India Bill was framed and passed as Act in 1972. On 21 January 1972, Manipur state was formally inaugurated by late Shrimati Indira Gandhi at Imphal. In view of the special nature of the problem of the Hill people, Hill districts were granted "Autonomous Councils." After the general elections in March 1972, Muhammad Alimuddin, leader of the MPP formed the first GOM State.
Map 1.1: Location of Manipur


1.3.2. People

Historically, the origin of the people of Manipur is uncertain, but as tradition goes, they are a combination of several hill tribes, the Khumans of the east; the Moirangs of the south; and the Meiteis and Looangs of the NE. Meitei, also commonly called Manipuri, is the dominant ethnic group of Manipur who mostly live
in the Imphal valley. Although they are genetically mongoloid and speak a Tibeto-Burman language, they differ culturally from the surrounding hill tribes by following Hindu customs (Jeyaseelan, 1996: 8).

Manipur is a place where different waves of races and cultures met through the ages, which ultimately mingled together. Manipur can be sharply divided into two cultural zones, the valley and the hills. Singh (1998:6) mentions, "The Hills which cover nine-tenths of the total area are inhabited by thirty three recognized STs and the valley by the Meiteis, who are the majority. The Meiteis, who live primarily in the state's valley region, form the primary ethnic group (60% of the total population) but occupy only 10% of the total land area." Meiteilon (Manipuri language) is also the lingua franca in the state and it was recognized as one of the national languages of India in 1992.

The Muslims also live in the Manipur valley. There are also the SCs such as Dhupi, Lois, Muchi, Namasudra, Patni, Sutradhar and Yaithibi. The other tribes inhabiting Manipur hills form about 40% of the population. There are a few areas of tribal population in the valley too. Ethnically the tribes of Manipur may be broadly classified into two groups, namely: the Nagas and the Kuki-Chins. Jeyaseelan (1996:8-9) highlights that the "Naga" is a generic name for a group of tribes. History upholds the existence of a people known as "Naga" since as early as the 13 century. The Ahom kings had political and commercial dealings with them. They were called by different names such as "mountaineers", "naked savages" or "naked man", etc. However, there are writers who support the theory that the word "Naga" simply means "people". Whatever the word may mean, the Nagas themselves know each other by the name of the tribe to which they belong. Even the tribal names like Angami, Ao, Lotha and Tangkhul seem to have been coined most probably by the British administrators. Each Naga tribe today has its own name.

The Naga tribes of Manipur have their ethnic and cultural affinities with the people of Nagaland. These tribes are the Tangkhul, the Rongmei, the Mao, the Liangmei, the Maram, the Maring, the Anal, the Monsang, the Lamkang, the Moyon,
the Zemi, the Thangal, the Anal and the Sema. The Zemis, the Liangmeis and the Rongmeis live in the Tamenglong district. The Maos, the Marams and the Thangals live in the Senapati district and Sadar hills bordering Nagaland. The Tangkhuls live in Ukhrul District. The Marings, the Moyons, the Monsangs, the Lamkangs and the Anals live in Chandel district. Jeyaseelan (1996:11) describes, “The Kuki-Chin tribes of Manipur have affinities with the Chins of Myanmar and the Mizos of Mizoram. They are Kom, Purum, Gangte, Paite, Simte, Thadou, Vaiphei, Sukte, Hmar, Zou, Ralte and other Mizo tribes.” The different ethnic groups of people live together for centuries in peace and harmony.

2011 Population Census of Manipur records a population of 25.7 lakhs in the state. There is an increase from figure of 22.94 lakh in 2001 Census. Total population of Manipur as per 2011 Census is 2,570,390 of which males and females are 1,290,171 and 1,280,219 respectively. The total population growth in this decade was 12.05% while in previous decade it was 30.02%. The population of Manipur forms 0.21% of India in 2011. Literacy rate in Manipur has seen an upward trend and is 79.21% as per 2011 Population Census; male literacy stands at 86.06% while female literacy is at 71.73%. In actual numbers, total literates in Manipur were 1,768,181 of which males were 960,015 and females were 808,166. Total area of Manipur is 22,327 sq. km.

Population density of Manipur is 115 per sq. km. which is lower than national average of 382 per sq. km. Sex ratio in Manipur is 992, which is below national average of 940 as per Census 2011. The total SC population recorded in Census 2011 is 97042. Of this 47563 are in rural areas and 49479 in urban areas. In terms of proportion, the SC population constitutes 3.8% of the total population. The proportion during the last census was 2.8%. There has thus been an increase of 1% during the last decade. The highest proportion of SCs has been recorded in Thoubal district (9.6%) and lowest in Tamenglong district. The SC population in absolute numbers has increased by 37005. This constitutes a decadal growth of 61.6%. The highest number of SCs has been recorded in Thoubal district (40593) and the lowest in Tamenglong district (22). Table 1.2 provides information from the Census of 2011.
### Table 1.2: 2011 Population Census of Manipur

<table>
<thead>
<tr>
<th>Description</th>
<th>2011</th>
<th>2001</th>
</tr>
</thead>
<tbody>
<tr>
<td>Approximate Population</td>
<td>25.7 Lakhs</td>
<td>22.94 Lakh</td>
</tr>
<tr>
<td>Actual Population</td>
<td>2,570,390</td>
<td>2,293,896</td>
</tr>
<tr>
<td>Male</td>
<td>1,290,171</td>
<td>1,161,952</td>
</tr>
<tr>
<td>Female</td>
<td>1,280,219</td>
<td>1,131,944</td>
</tr>
<tr>
<td>Population Growth</td>
<td>12.05%</td>
<td>30.02%</td>
</tr>
<tr>
<td>Sex Ratio</td>
<td>992</td>
<td>978</td>
</tr>
<tr>
<td>Child Sex Ratio</td>
<td>936</td>
<td>975</td>
</tr>
<tr>
<td>Density/km²</td>
<td>115</td>
<td>103</td>
</tr>
<tr>
<td>Density/mi²</td>
<td>298</td>
<td>266</td>
</tr>
<tr>
<td>Area km²</td>
<td>22,327</td>
<td>22,327</td>
</tr>
<tr>
<td>Area mi²</td>
<td>8,620</td>
<td>8,621</td>
</tr>
<tr>
<td>Total Child Population (0-6 Age)</td>
<td>338,254</td>
<td>326,366</td>
</tr>
<tr>
<td>Male Population (0-6 Age)</td>
<td>174,700</td>
<td>166,746</td>
</tr>
<tr>
<td>Female Population (0-6 Age)</td>
<td>163,554</td>
<td>159,620</td>
</tr>
<tr>
<td>Literacy</td>
<td>79.21 %</td>
<td>70.53 %</td>
</tr>
<tr>
<td>Male Literacy</td>
<td>86.06 %</td>
<td>80.33 %</td>
</tr>
<tr>
<td>Female Literacy</td>
<td>71.73 %</td>
<td>61.46 %</td>
</tr>
<tr>
<td>Total Literates</td>
<td>1,768,181</td>
<td>1,310,534</td>
</tr>
<tr>
<td>Male Literates</td>
<td>960,015</td>
<td>753,466</td>
</tr>
<tr>
<td>Female Literates</td>
<td>808,166</td>
<td>557,068</td>
</tr>
</tbody>
</table>


In terms of gender composition, there are 48714 males SCs (Rural-24126 and Urban-24588). Female SCs numbered 48328 (Rural-23437 and Urban-24891). The total ST population recorded in census 2011 is 902740. Of this, 791126 are in rural areas and 111614 in urban areas. In terms of proportion, the ST population constitutes 35.1% of the total population. The proportion in 2001 was 34.2%. There has thus been an increase of 0.9% during the last decade. The highest proportion of STs has been recorded in Tamenglong district (95.7%) and the lowest in Thoubal district (0.4%).
The STs’ population in absolute numbers has increased by 161599. This constitutes a decadal growth of 21.8%. The highest number of STs has been recorded in Churachandpur district (254787) and the lowest in Thoubal district (1808). In terms of gender composition, there are 450887 male STs (Rural-396464 and Urban-54423). Female STs numbered 451853 (Rural-394662 and Urban-57191). Map 1.2 shows the districts of Manipur.

1.3.3. Geographical Location

Geographically, Manipur is a border state in the north-eastern corner of the country having an international boundary of about 350 km. with Myanmar on the east and south east. The rest of the boundary is shared by the neighbouring states of Nagaland in the North Cachar District of Assam in the west and Mizoram in the south. It lies between longitude 93.03°E to 94.78° E and latitude 23.83°N to 25.68° N. The state is divided into two broad distributions, viz., the hills and the valley. The valley lies in the central part of the state and hills surround the Valley. The average elevation of the valley is about 790 M above the sea level and that of the hills is between 1,500 M and 1,800 M. In the field of communication, two National Highways run through the state. NH-39 links Imphal with the railway head of Dimapur in Nagaland at a distance of 215 km. to the north and NH-53 with Silchar in Assam towards the south west. The state also is connected by air with Guwahati, Dimapur, Kolkata and Delhi. It has nine districts. Four are in the valley and five are in the hills. Table 1.3 gives information on Manipur districts with their headquarters, population and area per sq. km.

<table>
<thead>
<tr>
<th>No</th>
<th>District</th>
<th>Headquarters</th>
<th>Population (2011)</th>
<th>Area (Km)²</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Bishnupur</td>
<td>Bishnupur</td>
<td>240363</td>
<td>496</td>
</tr>
<tr>
<td>2.</td>
<td>Churachandpur</td>
<td>Churachandpur</td>
<td>271274</td>
<td>4574</td>
</tr>
<tr>
<td>3.</td>
<td>Chandel</td>
<td>Chandel</td>
<td>144028</td>
<td>3317</td>
</tr>
<tr>
<td>4.</td>
<td>Imphal East</td>
<td>Porompat</td>
<td>452661</td>
<td>710</td>
</tr>
<tr>
<td>5.</td>
<td>Senapati</td>
<td>Senapati</td>
<td>354772</td>
<td>3269</td>
</tr>
<tr>
<td>6.</td>
<td>Tamenglong</td>
<td>Tamenglong</td>
<td>140143</td>
<td>4391</td>
</tr>
<tr>
<td>7.</td>
<td>Thoubal</td>
<td>Thoubal</td>
<td>420517</td>
<td>514</td>
</tr>
<tr>
<td>8.</td>
<td>Ukhrul</td>
<td>Ukhrul</td>
<td>183115</td>
<td>4547</td>
</tr>
<tr>
<td>9.</td>
<td>Imphal West</td>
<td>Lamphelpat</td>
<td>514683</td>
<td>519</td>
</tr>
</tbody>
</table>

Chapter 1

Introduction

The districts in the valley are Imphal East district, Imphal West district, Bishnupur district and Thoubal district. The hill districts are Chandel district, Churachandpur district, Senapati district, Tamenglong district and Ukhrul district. Each district is governed by a District Magistrate or a Deputy Commissioner, an officer belonging to the Indian Administrative Service.

Chart 1.3 illustrates the district wise population in percentage:

Chart 1.3: District wise Population in Percentage

Source: Field study.

A profile of Chandel district is given here as it is the home of the Moyons since most of their villages are placed here. It is located in the south-east of Manipur. Chandel district borders with Myanmar on the southern side and Churachandpur district on the south-west. It lies on NH 39 and the capital Imphal is 65 km. away from here. The district came into existence on 13 May 1974. The Moreh town, the International Trade Centre of the state, lies on the southernmost part of the district. When the Trans-Asian Super Highway comes into existence, the district will be one of the gateways to the Asian countries such as Myanmar, China, Thailand, Cambodia and Vietnam. It is linked to the Myanmar town called Tamu to facilitate trade between both the countries (http://chandel.nic.in/: accessed on 15 March 2014).
Chandel is very diverse and cosmopolitan in makeup. It is inhabited by the Moyon tribe along with other prominent tribes like Anal, Chothe, Kuki, Lamkang, Maring, Monsang, Paite, Thadou, Zou, etc. It has a population of around 1.5 lakhs. Chandel has an area of 3,375 sq. km. and is situated at 4513 ft. above the sea level. Though Chandel is not so developed a district according to national standards, its
people have contributed to the army and national security in a disproportionate way. It is the second least populous district of Manipur.

Table 1.4: 2011 and 2001 Census of Chandel District

<table>
<thead>
<tr>
<th>Description</th>
<th>2011</th>
<th>2001</th>
</tr>
</thead>
<tbody>
<tr>
<td>Actual Population</td>
<td>144,182</td>
<td>118,327</td>
</tr>
<tr>
<td>Male</td>
<td>74,579</td>
<td>59,741</td>
</tr>
<tr>
<td>Female</td>
<td>69,603</td>
<td>58,586</td>
</tr>
<tr>
<td>Population Growth</td>
<td>21.85%</td>
<td>66.62%</td>
</tr>
<tr>
<td>Area Sq. Km</td>
<td>3,313</td>
<td>3,313</td>
</tr>
<tr>
<td>Density/km²</td>
<td>44</td>
<td>36</td>
</tr>
<tr>
<td>Proportion to Manipur Population</td>
<td>5.61%</td>
<td>5.16%</td>
</tr>
<tr>
<td>Sex Ratio</td>
<td>933</td>
<td>981</td>
</tr>
<tr>
<td>Child Sex Ratio (0-6 Age)</td>
<td>921</td>
<td>962</td>
</tr>
<tr>
<td>Average Literacy</td>
<td>71.11%</td>
<td>56.20%</td>
</tr>
<tr>
<td>Male Literacy</td>
<td>77.78%</td>
<td>64.30%</td>
</tr>
<tr>
<td>Female Literacy</td>
<td>63.96%</td>
<td>48.00%</td>
</tr>
<tr>
<td>Total Child Population (0-6 Age)</td>
<td>17,187</td>
<td>16,135</td>
</tr>
<tr>
<td>Male Population (0-6 Age)</td>
<td>8,945</td>
<td>8,224</td>
</tr>
<tr>
<td>Female Population (0-6 Age)</td>
<td>8,242</td>
<td>7,911</td>
</tr>
<tr>
<td>Literates</td>
<td>90,302</td>
<td>57,460</td>
</tr>
<tr>
<td>Male Literates</td>
<td>51,053</td>
<td>33,147</td>
</tr>
<tr>
<td>Female Literates</td>
<td>39,249</td>
<td>24,313</td>
</tr>
<tr>
<td>Child Proportion (0-6 Age)</td>
<td>11.92%</td>
<td>13.64%</td>
</tr>
<tr>
<td>Boys Proportion (0-6 Age)</td>
<td>11.99%</td>
<td>13.77%</td>
</tr>
<tr>
<td>Girls Proportion (0-6 Age)</td>
<td>11.84%</td>
<td>13.50%</td>
</tr>
</tbody>
</table>


As given in Table 1.4, Chandel district of Manipur had a population of 144,182 in the year 2011, of which males and females were 74,579 and 69,603 respectively. The density of population in 2011 was 44 people per sq. km. compared to Manipur which was 115 per sq. km. and national average 382 per sq. km. Average literacy rate of Chandel in 2011 was 71.11 compared to 56.20 in 2001.

Gender wise, male and female literacy rates were 77.78% and 63.96% respectively. Total literates in the district were 90,302 of which males and females were 51,053 and 39,249 respectively. In 2011, the district child sex ratio was 921 girls
per 1000 boys; the average national sex ratio in India was 940 as per Census of 2011. In census enumeration, data regarding children under 0-6 age were also collected for all districts including Chandel. There were 17,187 children under age of 0-6 of which males and females were 8,945 and 8,242 respectively. In 2011, children under 0-6 formed 11.92% of Chandel district compared to 13.64% of 2001.

**1.4. THE MOYON TRIBE OF MANIPUR**

Geographically, Moyons are bounded by Marings in the NE and by Anals and Lamkangs on the southern parts. Moyons live side by side with the Monsangs. Other neighbouring tribes of the Moyons are the Chothes, the Taraos, the Kukis and the Aimols. The Moyon tribe is one of the thirty three recognized STs of Manipur. They were listed as part of the STs of Manipur in 1956. In the 1950s and 60s the GOM called the tribes of the state as “Hill Tribes”.

According to the GOI, they are known as “tribals”. The Moyon tribe as well as the Naga tribes are denoted by the term “tribe”. It conveys a clear identity of the people. The characteristic features of a tribe are clearly manifested and marked out. The essential elements that required constituting a tribe may be seen from different definitions. Neither many scholars agree on one definition of a tribe, nor there can a universally acceptable definition of a tribe.

According to Nepuni (2010), “tribe is a group of people who live in a particular place, speak the same language and obey a chief or elders. Its members have a common way of life and are usually related, although some persons may be adopted as members. The tribe is one of the earliest forms of society.” Desai (2003:223) elucidates, “The Constitution of the Indian Union (Article 366) has
defined "Scheduled Tribes" as "such tribes or tribal communities or parts of or groups within such tribes or tribal communities as are deemed under Article 342 to be scheduled tribes for the purpose of this Constitution."

The Moyon tribe and Nagas in general have distinctive elements which often mark out the difference between the rest of India and the tribal societies. In his introductory work, Nepuni (2010) cites, "external distinctive marks can be seen clearly in the North-Eastern State of India, like Mongoloid physical structure, the complexion, culture, language, etc. and at a closer look, the different habits, life style, art and crafts, dresses, honesty and hospitality, simplicity, etc." The Moyon tribe has its distinct identity, rich traditions and cultural heritages passed down from generation to generations.

Moyons speak not only their language Bujuur chong but also Meiteilon (Manipuri) and the middle aged Moyons read and write in the Bengali script. However, the younger generation have opted for English education with the Roman script. The socio-cultural life of the tribe is based on its customary laws and practices. It is egalitarian in nature as there is no specific lineage or clan for the chief or village councillors. The society works on the principle of equal representation in the village administration. Even their village authorities are chosen from the different clans to represent the whole village in the decision making. The people respect their village chiefs and their village elders who administer them for their welfare and progress.

The society consists of two clans: Shimphaw and Ziingven. The basic function of the clan in this Moyon society is to regulate marriage which is based on exogamous type of marriage. Endogamous marriage is considered illegal and punishable. The people are democratic in nature and they love and respect their village chief and his council of elders. The village chief and his council of elders are accountable to the
welfare and development of the village. If power and authority are abused, they are questioned by their villagers even to the extent of removing their authority on moral ground.

Moyons do not have any restriction on the consumption of any types of meat and fish. In fact, meat and rice beer formed part of their religious festivals in the past. Rice is their staple food. Besides local paddy, other items of food that they take regularly are sweet potato, gourd, pumpkin, cucumber, sesame, soyabean, beans and a few pulses. *Ngathuw* which is fermented fish or meat is relished by everyone. For every meal, *bayang ngathuw* (fermented beans) is served invariably as one item of food. During the pre-independence period, the Moyons consumed *niim zuw* which is a local beer prepared from the grains called Job’s tear.

Moyon society is undergoing a lot of changes in its socio-cultural life. Such changes of their life are noticed in the family, marriage, life styles, economy, dresses, food pattern, house patterns, religious beliefs, festivals, socio-political administration, etc. For instance, joint family, although it was temporarily observed in the past, yet in the present-day, it is almost non-existent. Another example is that Christian marriage has replaced the traditional marriage and although the word, traditional marriage is still retained, yet in reality, marriage is performed in accordance with Christian rituals and norms. The advent of Christianity and the developmental programmes of independent India have brought about tremendous social changes among the Moyon tribe of Manipur.

### 1.4.1. Moyon Inhabited Areas

Moyons belong to the Indo-Mongoloid group of race and speak the Tibeto-Burman branch of the Sino-Tibetan group of language. There are eighteen villages inhabited by the Moyon tribe in Chandel district, Manipur. Some of these villages have both indigenous and government recognized names. For the sake of convenience, the indigenous names are retained all through the study. The names of Moyon villages and their population in 2014 are given in Table 1.5:
Table 1.5: Moyon Villages and its Population - 2014

<table>
<thead>
<tr>
<th>No</th>
<th>Indigenous Names</th>
<th>Government Recognized Names</th>
<th>Total Population</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td>M</td>
</tr>
<tr>
<td>1.</td>
<td>Bujjur Khuwfhuw</td>
<td>Moyon Khullen</td>
<td>458</td>
</tr>
<tr>
<td>2.</td>
<td>Chumthar</td>
<td>Chumthar</td>
<td>145</td>
</tr>
<tr>
<td>3.</td>
<td>Kapaam</td>
<td>Kapaam</td>
<td>225</td>
</tr>
<tr>
<td>4.</td>
<td>Khungjuur</td>
<td>Khongjon</td>
<td>118</td>
</tr>
<tr>
<td>5.</td>
<td>Khurfhuwdaam</td>
<td>New Khongjon</td>
<td>77</td>
</tr>
<tr>
<td>6.</td>
<td>Khuwrungkhuw</td>
<td>Khuwrungkhuw</td>
<td>53</td>
</tr>
<tr>
<td>7.</td>
<td>Khukthar</td>
<td>Khukthar</td>
<td>65</td>
</tr>
<tr>
<td>8.</td>
<td>Kuurkam</td>
<td>Kurkam</td>
<td>67</td>
</tr>
<tr>
<td>9.</td>
<td>Laarfhuw</td>
<td>Laarfhuw</td>
<td>70</td>
</tr>
<tr>
<td>10.</td>
<td>Matung</td>
<td>Mitong</td>
<td>95</td>
</tr>
<tr>
<td>11.</td>
<td>Matung Rashankhur</td>
<td>Mitong Rashankhur</td>
<td>44</td>
</tr>
<tr>
<td>12.</td>
<td>Mengkaang</td>
<td>Mangkang</td>
<td>40</td>
</tr>
<tr>
<td>13.</td>
<td>Mengkaang Khungkha</td>
<td>Mangkang Khungkha</td>
<td>66</td>
</tr>
<tr>
<td>14.</td>
<td>Nungthar</td>
<td>Penaching</td>
<td>45</td>
</tr>
<tr>
<td>15.</td>
<td>Ringkum</td>
<td>Ringkum</td>
<td>26</td>
</tr>
<tr>
<td>16.</td>
<td>Sinadaam</td>
<td>Sinadaam</td>
<td>54</td>
</tr>
<tr>
<td>17.</td>
<td>Thangkin</td>
<td>Thangkin</td>
<td>16</td>
</tr>
<tr>
<td>18.</td>
<td>Tungphae</td>
<td>Heigrutampak</td>
<td>18</td>
</tr>
<tr>
<td></td>
<td><strong>Total</strong></td>
<td></td>
<td>1682</td>
</tr>
</tbody>
</table>

Source: Field Study.

The local daily, "Sangai Express" states that the whole population of Moyon community was 4700 (http://www.easternmirrornagaland.com/2014/01/moyons-to-preserve-traditional-dresses-ornaments/: accessed on 12 April 2014). However, the total number of Moyon population obtained during the field study is 3587, of which 1682 are males 1905 are females. The percentage of males is 46.89% and the percentage of females is 53.10%. The female percentage is higher by 6.21%. The total number of household families is 784. Nevertheless, this total number of Moyon population excludes the Moyons living in Nalapun, Myanmar.

Chart 1.4 depicts the Moyon Census from 1971 to 2014.
According to the Census published in "Manipur Free Press", the Moyon population in the year 1971 was 1360. In the year 1981, the population was 1989 and in the year 1991, it was 2080. The population suddenly decreased to 1710 in the year 2001. In the “census survey” conducted by Gachui Rangya (2007:64), it was recorded that the population of the tribe in the year 2006 was 2807. During the “household survey” which was conducted by the researcher from March to July 2014, the population obtained was 3587. It is noted that the population from the year 1971 to 2014 has increased from 1360 to 3587. Although there is an increase of 2227, the growth rate in these past forty three years is rather very low.

Moyon villages can be grouped into two categories, viz., the hill villages and the plain villages. The hill villages consist of Khungjuur, Matung, Matung Rashankhur, Laarhuw, Thangkin, Chumthar, Bujuur Khuwfhuu, Mengkaang and Mengkaang Khungkhha. The plain villages consist of Kapaam, Nungthar, Tungphae, Khukthar, Khurhuwdaam, Khuwrungkhuh, Kuurkam, Ringkum and Sinadaam
situated along the Chandel route. Some Moyons live at Napalun in Myanmar. During the field work, it was observed that only the seniors can speak in Moyon language while the younger generation has adopted both the life style and language of the people in Myanmar. Some Moyons live in Lamphel, Tarung, Chingmeirong, Checkon, Mantripukhri and Paomei Colony.

Map 1.4

1.4.2. Moyon Land and Climate

The Moyon land has been endowed with the natural wealth of flora and fauna. The region is decked with beautiful forests, mountains, hills and valleys. It is a landlocked area at the altitude of approximately 1200 ft. above sea level. The people live in different parts of the hills, mountains and valleys as the land is vast and expansive. The Moyons cherish the Blue Mountain ranges and they have been preserving them as their ancestral land since time immemorial. BAP (2012:115) illustrates the peoples’ love for their ancestral land through their folk song which goes:

In Moyon
“Kapaam isha thingnung kaar i. Bung pareng ynthaang siirsiir ka,
Lumi zuwng ing aabuum siirsiir chu Laeven na ing Shambum Bjuuur
paam va.”

In English
“The folk song specifies that the beautiful land with green hills, forests
and Blue Mountains, streams and rivers extending from Laeven to
Shambum belong to the Moyons.”

It is observed that Laeven and Shambum are the indigenous names of the Moyon hills which range from Chandel hills extending up to the Myanmar border hills. The landscapes over the years have undergone lots of ecological changes. Still the people identify themselves with their land to a great extent. For them, land is their stomach because land is the source of their survival. They depend on it for their means of livelihood. The Moyon villages in the hills can be divided into three groups. The first group is Khungjuur village situated on the eastern part of Chandel Headquarter. Its distance from the District Headquarter is 25 km. Khungjuur is considered as the original village of the Moyons. It has the patta (land ownership document) and under it, the two villages of Thangkin and Chumthar share the common patta.
Chapter 1

Introduction

Matung which is in the western part of Khungjuur holds the patta and under it, there are two more villages: Laarfhuw and Matung Rashankhur. The other group is on the Myanmar border hills which are about 30 km. from the border land of Moreh. Bujuur Khuwfhu village holds the patta and under it Mengkaang and Mengkaang Khungkha villages share the common patta. The villages in the plain areas along side of the SH No. 10 do not have the same pattern as that of the hills. Some of the villages have the patta of their own and others share with the other villages or even with the villages of their neighbouring tribes.

In general the Moyon villages have a common land and the boundaries are marked by mountains, rivers, streams, trees and so forth. In the hill areas, the land is commonly owned by the village and the jhum land is owned by the clan. While in the plain areas, the villages are commonly owned but in some villages, the fields are shared with the neighbouring tribes. The villages like Bujuur Khuwfhu and Mengkaang Khungkha in the Myanmar border hills of Chandel district own the land in common. There is no clan system of ownership of the land like that of Khungjuur and Matung. The land, both for dwelling and cultivation is commonly owned by the village. Every family owns land in various parts of the terrain. The climatic condition of the Moyon inhabited land in Chandel district is moderate. Ansari (1997:116) records, Chandel has a maximum temperature of 35°C. The region receives more than 3000 mm. of rainfall annually. The rainy season is mainly from May to August and summer season is from March to June. Extreme winter season stretches from November to February. The atmosphere is favourable for cultivation and various agricultural products.

1.4.3. Etymology and Origin of the Moyon Tribe

The indigenous name of the Moyon tribe is called Bjuuur. Etymologically the term Bjuuur comes from what the Moyon-Monsang people called themselves ‘Bjuuur-Shirti’ previously. In the words of Prakash (2007:1560), “Bjuuur-Shirti is originally derived from ‘siir’ which means “cave” and ‘juur’ means “man”. It is stated that the term ‘Moyon’ was given by Ibudhou Chingkhong Poileiton who was a Meitei. He called the Bjuuur people as Moyon after moithap yollami (sold spinning
instrument) in exchange for food. According to Ningthouro Lamubua, once Poireiton and his wife who disguised themselves as hills men passed through one of the Moyon villages. Unfortunately, they were so hungry that they sold their moithap (a spinning instrument) to get some food. Since then, the Bujuur people came to be known as “Moiyon” or “Moyon”. It was derived from the term moithap yollami meaning sold moithap (Bhogeshwor, 1967:272-273). The Moyon people were known in the past as Mueeyol by the British officers. Gachui (2006:11) states, “Moyons themselves do not know how they were given this name by the outsiders.”

Angnong (1986:26) asserts, “There is barely written literature or history or published books on this subject. However, much of the historical materials of this people are largely available in their oral traditions like folk songs, folklores and ritual incantations.” Traditionally the Moyon Naga tribe is believed to have originated from khur which means cave in Moyon language. It is believed that khur is somewhere in ancient Mongolia located in Central China. The exact location is not known. However, to ascertain this claim it is worth quoting from the writing of Zehol (1998:55). She mentions, “according to one account (Marshall), the Mongoloids distributed themselves from the upper course of the Yellow River of China in three groups ...the Nagas and other tribal of NE India followed the southward movements towards Indo-China. It has been seen that the ancestors of the Nagas had lived at the east coast in remote past. This has been inferred from various evidences.”

Bendangyabang (2004:24-27) in History of Christianity in Nagaland Social Change confirms, “the Mongolian migrations that brought many people belonging to the North-East Indian tribes, including various Naga tribes... There is greater resemblance with the Yunnan province of Chinese people with the Nagas.” In his work, Moyon (2006:5-6) depicts the oral traditions, legends and folk-songs revealing that the Moyon people came out of a cave. According to the folklores the mouth of the cave was watched over by a man-eating tiger, which preyed on anyone who tried to escape from the cave.
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The legend tells us that the inhabitants broke through the mouth of the cave with the able leaderships of eight of their men. These brave and skilful leaders sprang up from both the two Moyon clans of Shimphuw and Zingven. They devised to outwit the giant who was waiting at the mouth of the cave to prey on them. The names of these capable leaders were as follows: Labur, Angsha, Thompuung, Miraang, Shekap, Minthee, Thangjaam and Mirung. Thompuung masterplanned the strategy and different roles were assigned to all the leaders to carry out their plan successfully. Miraang was given the tough task of slaying the tiger, Shekap to make bows and Angsha to provide metals for arrow heads. Thangjaam was assigned to engage a flock of birds promising them to crop at liberty in their field. Minthee was allotted to arrange a cock to inquire daily at the mouth of the cave about the tiger.

One day the cock began to crow indicating that the tiger was not seen at the mouth of the cave. All the leaders performed their roles so skilfully that they outwitted the giant tiger. Prakash (2007:1561) mentions, “An agreement was made with all the birds to help Miraang in his plan to kill the tiger. He in turn was promised that the entire humankind will let birds pick and eat grains from its fields.” Then, Miraang came out armed with his bow and arrows. When the tiger saw him, it pounced on him, but by then, Thangjaam released his birds. The cock and birds surrounded the tiger and over powered it. Miraang in the meantime shot a poisonous arrow and killed the tiger. Then, the mouth of the cave was sealed by a big stone and the head of the tiger was hung over the cave entrance to remind the people about the victorious experience.

The practice of hanging heads of the sacrificed animals at the doors of the individual houses or village entrance during the genna owes its origin to the precedence set by Miraang. During the genna, no one can exit or enter the house or village. Miraang cut off the head and sprayed the blood on the ground. It is believed that bariih (sparrow) is bearing the red stain of the tiger’s blood ever since. As per the agreement, the hornbill was allowed to live peacefully, hopping about the woods and it in turn agreed to the humans to use its quill and tail feathers to decorate their headgears during the ritual ceremonies and festive occasions.
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Introduction

Before being slain to death, the tiger had killed many people. Therefore, Thompuung invented a means to count the numbers of people who got killed. He asked each family to bring stones equal to the number of killed members in a family. He computed the number of the dead by counting the stones which were brought to him. Prakash (2007:1561) asserts, "...the practice of erecting the stone for the dead started at village gate since then." Every year in the month of March, the Moyons would erect stones at their shiwngkung (village gate) to know how many people have died in a particular year.

The folk tales enlighten us that Labur and Mirung were given the responsibility to depict that unique event in a song as writing was unknown in those days. Thus, Miraang sang a victory song. Shangkham (2007:13) underlines this victory note which is being chanted at the initial step of Moyon traditional dance to this very day. It runs as follows:

In Moyon

"Khurna ka hungshuwh peh raen no, Samangpa ninggo kee manchung ning achii; Samangpa ninhno ki manchung ning achii e, Miraang Sapa kee manchung sing nge, Kuri ri kui!"

English Translation

While coming out of the cave, a man-eater claimed to be great; A man eater claimed to be great, But now, I Miraang a brave, Am greater. Victory, victory!

The oral tradition gives detailed account of those who were behind this successful episode in the killing of samangpa (man eater animal) and the vicotorious escape of the people from the cave. It is believed that Thompuung who masterplanned the strategy and assigned the different roles to all the leaders for the success of their plan was also the giver of the Moyon customary laws and practices. These unwritten laws and practices have been transmitted from generation to generation upto this day inspite of their changes and adaptations.
Thus, Moyons claim that they originated from the cave. From there, they looked for a place to settle. The Anals and the Marings also share this cave origin theory with the Moyon- Monsang tribes.

1.4.4. Migration and Settlement

On coming out of the cave, it is believed that the Moyons settled at a place called Siiujuur in Mongolia. The oral tradition and the folk songs of the tribe give inferences of their historic settlements established in ancient days as well as their famous king named Kuurkam Nguwruw or King Kongam who reigned at the present Khungjuur village of Chandel district as his capital. Today, he is remembered by a memorial stone erected at Japhou Bazaar adjacent to the Treasury Office, Chandel Headquarter. Shangkham (2007:13) notes, “Kuurkam Award is also instituted for the Moyon meritorious students. Many students have been given this award.”

After settling at Siiujuur, Moyons trekked southwards passing through China, Tibet, Arunachal Pradesh and Upper Burma. Zehol (1998:55) describes, “The Moyon-Monsang folk songs clearly indicate that they followed great Rivers in their migration, most probably the Irrawaddy and Chindwin.” Moyons got trapped in the Arakan and the Chin hills. Then they went to Lushai hills and entered the south-east district of Manipur. Again they moved into Burma and returned permanently to their present settlement at Khungjuur hill area. They passed through the hills, the valleys and even the seas which are evident from their cultural items such as conch shells, sea shells, stones (cornelian beads), elephant tusk, etc. They also left a trail of stone megaliths and “Y” shaped wooden poles called “sharing” erected during the performance of their ikam festival (feast of merit). Their folk songs highlight their past history, cultural deeds and achievements.

In his volume, Moyon (2006:7) states that some historians and also the Moyon tribe claim that the monoliths found at Lunglei, near the Bangladesh Borders, Shangau in Lakha hill of Mizoram, Hansip in Thanlon area of Churachandpur, at Kabo valley in Myanmar near Tamu were erected by Moyon people.
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Again, the Moyon folk songs mention the places of their settlement in course of their migration such as Siijuur, Tungshuwjuur, Tungphaejuur, Ikamphae, Tasuwmbung, Phunan Sambum, Peengna, Chiiswur, Thachangkung, Taangleen, Kamlaangpha and finally Khungjuur. Khungjuur village is the capital of the legendary king Nguwruw Kuurkam Moyon. The village exists till date. Shangkham and Chonglawar (2012:2) underline, "It is strongly believed that the Moyons were already in the present Chandel district, Manipur at the time of the great flood. Interestingly, there is a mention of the whole plain area of Manipur was being submerged under deep water." In this connection, Zehol (1998:42) mentions, "Scholars like J. Roy and N. Tombi affirm that the water formed one big lake unsuitable for human habitation."

According to the legends, the highest peak in the Moyon land was named after a Moyon woman, Shangnu/Samkii as Samkiibung who is said to have climbed the hill with her nephew and niece for shelter during the flood. The said peak is between Nungtheeng and Angbrashu villages of Chandel district, Manipur. GJC Souvenir Committee (1998:57) claims, "If this source is valid, then, the Moyon tribe is one of the earliest settlers and was already in the present Chandel district, Manipur during the great flood. It was here that the great Moyon king, Ngoruw Kuurkam ruled the Moyon land at Khungjuur (667-739 A.D.)." Kosha (1987:22) adds, "People also attribute Ngoruw Kuurkam as the South-Eastern Star of the Moyon Hills".

It is observed that King Kuurkam was endowed with distinguished qualities which earned him a threat from the neighbouring kings of the Moirang and the Khumans who were his contemporaries. In spite of the combined threat from the latter two, he courageously faced them and defeated them in competitions of all sorts of games and sports. As agreed, the two were subjected to pay tribute to him as the winner. In order to avoid subjugation, the two kings planned to do away with him. Secret consultations were held to this effect with their nobles. It is said that one of such consultants was Kabui Salang Maiba and who through his magical power revealed that king Ng. Kuurkam would suffer an ominous Langpham, i.e., crisis.
Taking advantage of the prediction, the Moriang king waged war against him and the two fought at Phenchong, i.e., the present Japhou Bazaar of the Chandel district. In the fight, Kuurkam was treacherously killed and his body was burnt by the enemies. It is said that while the body was set to fire, gallbladder ruptured out like a powerful bomb killing many Moriang soldiers on the spot.

This extraordinary incident made the Moriang king believe that Kuurkam or Konggam Ningthou Shakphaba was a supernatural being. Shangkhham and Chonglawar (2012: 2) validate, “The spot was marked where his dao was erected nearby. It grew but with the nodes upside down.” Today, a monument of King Nguwruw Kuurkam stands at this spot. After his brutal death, Moyons fled in different directions. It is said that some left for the valley and later became the plainspeople while others to the east crossing the hills and settled there now called Kabaw Valley, near Tamu in Myanmar.

GJC Souvenir Committee (1998:58) confirms, “Some Moyons went north-east and settled at Chiingkeer, the present Bjuuur Khuwfhuw village. Later, a group of Moyons settled at Angoching hills and never returned home. The second group went back to Khungjuur while the third cluster went westward and settled at the present Sambum hill presently occupied by the Maring tribe. Afterwards, the last group shifted to the present areas of Kapaam, Nungthar and Tungphae villages.” It is also said that after many years some of the Moyons returned to their capital Khungjuur once more. Today, the Moyon tribe is one of the indigenous settlers inhabiting in eighteen villages and colonies of Chandel district.

1.4.5. Race and Ethnicity

Sharma (2008:9) defines, “ethnicity is defined as a collectivity of people of a distinct nature in terms of race, descent and culture.” An ethnic group is a social collectivity having certain shared historicity and common attributes, such as race, tribe, language, religion, dress, diet, etc. A combination of them in a group makes it an ethnic group, which is perceived as such by its members and by members of other groups. The Moyon tribe is an ethnic group having its distinct race, language,
religion, dress, diet, etc. It has its own common language, distinctive culture, lifestyle and customary laws and practices which have been passed on from one generation to the next that integrates the society at all times. Written history began only in the recent past. However, their unwritten social customary laws regulate their socio-cultural life and their folk songs certify this from the time they came out of the cave under the skilful leadership of Thompuung.

In the post-independence period, the two exogamous clans of the Moyons were further divided into two more groups to widen the marriage circle since marriage within the same lineages was prohibited by the customary laws. The people value and regard both oral traditions and customary laws. Their traditions and customs are of great significance to their life and relationships. They have their traditional ways of socio-cultural life and socio-political administration. The villagers have great esteem and honour for their headman and village elders. The village is governed by a council of elders called itar ae. The village council is called khwpuh-chiipuh with a head known as iruweg. The khwpuh-chiipuh is the highest body and administers the village according to the customs of the tribe on all matters. The village council represents all the clans of the village called tumtiir-naakhiir which means representatives of all clans. They treat fellow people equally. Their loyalty to the clan or community has knitted them closely. Singh (1998:171) records that the name of their tribe “Moyon” is found in the Royal Chronicles as far as 1580 A.D. such as Mongyamba's time.

Rice is the staple food of the Moyons. Steamed rice is one of the specialties of the tribe. Jhum cultivation is common in the hill areas while wet cultivation is common among the plain areas of the foothills. The fields are selected in a particular area for the whole village and are cultivated for one year only. They are then left uncultivated for about ten years, during which period the trees get matured and the soil becomes fertile for the next cultivation. Moyons have their ascribed common names which are naturally given at birth. These names are given to sons and daughters as per clans and in serial order according to the seniority basis. They have distinct ways of addressing their elders, relatives, age groups within and outside the
clans: no one calls another by name except one’s juniors in which case too, they use their pet names with affection.

Moyon society is centred round the village community and cultivation is their main activity which is the source of their livelihood as well as their cultural identity. Fishing and hunting are common activities by individuals as well as groups. They perform festivals individually to climb the social ladder. One of the most important feasts is *Ikam*. It is performed by a male individual who has a rich harvest. He feasts with food and drinks for days. Singing and dancing are the main activities. It is their culture to erect memorial stone for the dead. The traditional dresses of the women are *sarongs* called *inih* and shawls called *peen*. In short it is called *peendir* which have specific names, designs and colours signifying their history and culture.

**1.4.6. Ethnic Characteristics**

Moyons have typical Mongoloid features in physical appearance. They have brownish skin and black hair. Physically they are short in stature with a short flat nose. The outstanding qualities of the people are simplicity of life, cheerful and optimistic attitudes to life, intelligent and witty in their mindsets, hardworking and courteous in their relationships. One can see their openness and generosity, a sense of humour and sociability in all walks of life. Moyons are known for their overwhelming hospitality and a reputation to stand for the truth. They value honesty and integrity of life. They love music, singing and dancing.

Moyon folk songs and folk dances depict the various events of their life. They exhibit their traditional art and culture in their various festivals and celebrations. Their love for bright colours and artistic beauty is revealed from their traditional shawls and attires. From the episode of the life of their legendary king Nguwruuw Kuurkam, one can analyze the traditional bravery and skill of warriorship among the people. The qualities of their king in his capacity to administer the Moyon kingdom with peace and prosperity depict the general qualities of the people. They love nature and are aware of the laws of nature with their constant adaptation to the ecological forces. They can stand the sun and the rain and they love their land which sustains their life.
Moyons love community life and in the past they worked and cultivated the land together in common. They have a strong sense of belonging to the group and they preserve their cultural identity with their life style and cultural dresses.

1.4.7. Relationships with other Naga Tribes

The Moyon tribe has an ethnic affinity with other Naga tribes of Manipur and Nagaland. This is depicted from the oral traditional history of the Moyon origin and cultural aspects. For instance, they do not have a hereditary practice for chieftainship. Moyons practice democratic form of electing their chiefs and their village councils. This system of traditional polity is similar with the other Naga tribes that are democratic and traditional. They are categorized as one of the Mongolian Naga migrants. Sharma and Ngangshikokba (2000:7) in their work state that they are of the Mongoloid stock and that their languages belong to the Tibeto-Burman group. As of today, Nagas are spread over the whole of Nagaland and the adjoining areas in Assam, Manipur, Burma and Arunachal Pradesh. As regards the time or the duration of their migration to the present habitation, there is more speculation than evidence with the result that their mythology reads like their history and their history reads like their mythology.

Earlier the Moyons and the Monsangs had a Union called Mon Nagas. Although they are grouped separately as two distinct tribes, they are very much alike in all their social and cultural life. Both the tribes claim their origin from a cave called khur according to their oral traditions. Their language is much akin and there are other similarities found in their cultural lifestyle, dress code, etc. The clan system in Moyon is also found among the Monsang and Anal tribes. In his writing on the Folk Tales of Moyon-Monsang, Kamkhenthang (1982: 2-3) mentions, “this peculiarity made them distinctive from the rest of the tribes of Manipur.” There are various other socio-cultural traits of the Moyon Naga tribe similar with other Naga tribes of Nagaland and Manipur hills. Moyons are peace loving people and they try their best to avoid war by building good relationship and dialogue among themselves and with their neighbouring tribes. They are open to change and they are adaptive in the changing world.
The first chapter, "Introduction" has described the term, "social change and its concepts" from the views of different sociologists and thinkers. It explicitly spells out the factors of social change such as demographic, technological, economic, and cultural. The different approaches, viz., field study, experimental, survey, case study, statistical, historical and evolutionary have been discussed in this study. In its research methodology and design, the present study has illustrated the materials collected from the secondary sources by reviewing literature relevant to its work. The present study has reviewed some of the important works of the thinkers on "social change" at world level, national level, NE level and local level. The chapter enumerates the principal objectives of the present study and explains its significance. It also sets the time frame since change is comparative. Keeping in mind that time is the index which enables us to compare highly diverse processes and determine the quantum as well as direction of change, the present study sets the social change from the pre-independence to the post-independence period, i.e., before and after 1947. The study enumerates the theoretical frame of research such as ethnography, folklore, historical, structural-functionalism and field study.

It has selected on purpose the five sample villages of Khungjuur, Matung, Kapaam, Tungphae and Khurphuwdam. The methods of data collection were direct observances, field work, interview method, case study method, household survey, etc. The study has utilized the scientific tools of both content and statistical analysis. The data findings were investigated and processed through review, correction, editing, evaluation, validation. It was further substantiated with literature reviews for accurate inferences and conclusions.

The chapter gives a profile of Manipur; about its land, people and geographical location as the Moyon tribe is found in this state. Then, the last part of the chapter describes the Moyon tribe which is under study. It explains their location areas in the Chandel district of Manipur and further elaborates their land and climate. It investigates the etymology and origin of the tribe, their migration and settlement, race and ethnicity, ethnic characteristics and their relationships with other Naga tribes.