Social Transformation, Cultural Lag and Tradition: Emerging Trends in the Tangkhul Society

R.Vashum•

• Dr. R. Vashum teaches Sociology in Indira Gandhi National Open University, New Delhi

Abstract

The objective of the paper is to analyse the key socio-economic, educational and political aspects of the Tangkhul community with special reference to social transformation and its impact on the traditional ethos and practices. It also attempts to identify the dimension of cultural adaptation, cultural lag and challenges in the process of social transformation. The discourse also engages on certain theoretical questions and assumptions to help examine the issues under consideration. The paper argues that the rapid change of the Tangkhuls over the decades has adverse impact on its traditional values and also suffers from 'cultural lag'. The paper has been developed mainly from primary sources based on participant observation. Some secondary sources have also been employed.

Keywords: Social transformation, Tradition, Modernisation, Christianity, Education, Westernisation, Cultural lag.

Introduction

A discourse of the Tangkhul community on social transformation[1] and/or social change over the past decades is certainly a huge subject, and it is obviously more difficult to dwell on its challenges. Here, I would attempt to touch the contours of the subject matter with some specifics to enable for further deliberation in terms of academic discourse and praxis. While doing so, the prevailing challenges that are being confronted by the community would also be examined. The Tangkhul community is one of the many communities/tribes under the ambit of the generic term 'Naga'. The community is situated in

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• Dr. R. Vashum teaches Sociology in Indira Gandhi National Open University, New Delhi. He may be contacted at <rvashum51@yahoo.in>.

[1] The term 'social transformation' is specifically used to denote radical social change.

Northeast India and North-Western Myanmar (mainly in Sagaing Region). The population of the community is estimated at around four lakh. About two third of the population is located in Northeast India, particularly in Ukhrul District of Manipur state. The Tangkhul of Myanmar is relatively very backward. They have no access to basic education and infra-structure including roads.[2] For historical reasons, the Tangkhuls[3] appeared rather late in the scene of the comity of world civilizations. The various Naga communities including the Tangkhuls were living for centuries, nay millennia in isolated village republics and/or monarchies[4]. Every village is a self-contained social-cultural, economic and political entity. It has its own boundary well demarcated by ranges, rivers, streams, boundary stones, paths, or tracts. Every neighbouring village is supposed to honour such boundaries. The Tangkhul like other cognate Naga villages are deeply rooted in their settlement and land. They strongly belief that "home is where one's umbilical cord is buried, one cannot move away from it" (Luikham 1961: 41). Kapai (2017) also states that till "as late as the end of nineteenth century, each village constituted the centre of the world" (p. 38).[5] The community is traditionally egalitarian and live with subsistence economy. Their traditional school was the '*Longshim*' (also known as '*Morung*' in the larger Naga usage). Hundreds of these villages constitute the community called 'Tangkhul' by the turn of the early part of the 20th century.[6] The socio-economic and political connections were rather limited to the immediate neighbouring communities. In the other words, the Tangkhuls were far-removed from the contact of the relatively more advanced societies. Therefore, for obvious reasons, the Tangkhuls could not harness the opportunities and advantages that the other communities have had for themselves. However, once the opportunity for transformation came upon through the process of Christianisation, modernization, westernization and globalisation, it resulted into the situation where the cultural and traditional aspects were relegated in favour of the 'modern'. The process of mismatch of the traditional with the modern also gave way to losing much of the traditional values in which it held dear to the community.

Contextual Discourse: Transforming and Culture Lag

It is generally considered that the experiences and situation the communities encounter would be different from one another in time and space. The changes taking place would also largely depend on the production new ideas and technology, influence of other cultures and the kind of receptivity of the community concerned. On the whole, Ogburn's (1922) postulation of technical development involving

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[2] The focus of the discussion shall be on the Tangkhul community of Northeast India. Only some references will be made on the Tangkhul community on the Myanmar side.

[3] The terms 'Tangkhuls' and 'Tangkhul' would be interchangeably used although the former term suggests a plural form and also the name for the community as per the native usage.

[4] Monarchy system (in the village) in the Tangkhul context is governed by a democratic principle represented by clan representatives constituting a council which is headed by the hereditary village chief.

[5] Kapai (2017:38) also states that "by the middle of the twentieth century, groups of villages had started to identify themselves as a tribe" which slightly deviates from the fact. The fact points to the "early part of the twentieth century".

[6] Before the early 20th century, there were existence of a larger than individual village in the form of semi-formal association of certain range/s or groups of villages. However, there appears to be no existence of an apex association or the collective identity of 'Tangkhul community'.

invention (production of new technology), accumulation (growth of technology), diffusion (spread of ideas and cultural elements from one culture to another) and adjustment (adjustment of non-material elements to new technology) is relevant. Again, the notion of 'cultural lag' which Ogburn (1922) developed for the gap between the material development and the non-material elements can well be applied in the discourse of social change. According to him, the non-material cultural aspects lag behind the material development which then creates a situation of mismatch between the duo. Therefore, some kind of adjustment or catching up with adaptation is necessitated. In the other words, the "adaptive culture" is "that portion of the non-material culture which is adjusted or adapted to the material conditions."[7] To these phenomena, one can also consider other ways of life such as food habit, dressing, world views *inter alia* in relation to tradition which is very prominent in the modern world (viz., the elements of modernization and westernization vis-à-vis tradition and/or indigenous culture).

The process of social change (including the aspect of 'cultural lag') has become so complicated in the age of globalization, wherein many rapid changes have been taking place everywhere albeit at different levels and degrees. This does not however mean that societies are changing uniformly, with the same direction or speed. For instance, there is a huge difference of change taking place between developed countries or societies or even lesser, the developing societies with that of the Tangkhuls. The Tangkhuls, for historical reasons, have been lagging behind other societies including its neighbours. The relevant example would be the comparison between the hill people of Manipur (including Tangkhuls) and the more advanced plain community- the Meiteis of present Manipur state.

The last century was marked by several major events such as, the two world wars, namely, World War I & II, emergence of numerous states and nation-states, formation of various international, national and regional organizations. Along with this, various initiatives of massive societal transformations were also brought about, be it, socio-economic, educational, political, technological, or mass communication. Colonial rule also became a way to be exposed to the colonial and other peoples. In the midst of these processes, globalisation appears to transcend the world over in different shades and scale. The challenges of the 21st century also include the rich-poor divide and digital divide. Prompted by the present socio-economic and political scenario, Jimmy Carter (2006) was made to state that the greatest challenge we face today in the new millennium (21st century) is "the growing chasm between the rich and poor people on earth" (p. 179). All these developments and processes somehow influenced the Tankhul society as well albeit late.

Historically, the shaping of the Tangkhul society as a community can be attributed to a series of events and situations. The Tangkhuls' contact with the British colonialists from the 19th century although a limited association, did create some space of exposure to the outside world. But it was the arrival of Rev William Pettigrew, a Scottish Missionary in 1896 that had the most significant impact in generating the sense of community life of the Tangkhul society. The imparting of modern (Western)

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[7] See Ogburn (1922: 202-03).

education, the conversion of the Tangkhuls to Christianity and the making of a 'Hunphun' dialect[8] as the lingua franca and common language in the early part of the 20th century was great force indeed to consolidate the Tangkhul community. His literary talent and linguistic skill enabled him to learn many languages such as Bengali, Manipuri including Tangkhul language (Hunphun dialect/language) in just few years which he used them with great stride towards missionary and educational fields. In all those languages he learnt, he had left them with significant literary assets. As for the Tangkhul community, he had left valuable treasure by introducing literary works, most importantly the producing of Anglo-Tangkhul (Tangkhul to English) dictionary at a time when the community had no script or written tradition. He also translated the New Testament (of the Bible) from English to Tangkhul language in roman script. It was not only the Tangkhul community that benefitted from his contribution but the tribal communities and the plains' people. It may also be mentioned that his (Pettigrew's) students became the torch bearers of various communities of the time. The other influential factor attributed to the consciousness of the Tangkhul community in the initial years was the situation of World War I. During 1917-1918, hundreds of people from the community were enlisted into the 22nd Manipur Labour Corps who were sent to France as labourers during the war. It was with the help of William Pettigrew that 1200[9] Tangkhuls (out of the total of 2000 in the 22nd Manipur Labour Corps Company) were nominated[10] by the villages. Many of Pettigrew's students were chosen as either- volunteer, interpreter, or assistant interpreter. Some of the leaders from the Tangkhul community include Ruichumhao Rungsung (Interpreter) and Kanrei Shaiza (Assistant Interpreter).[11] They left for the destination (France) in May 19, 1917. They returned home (Imphal, Manipur) sometime in July 1918, the last being the 66th Labour Corp Company which reached on 22 July 1918.[12] Once they returned back home, they became influential leaders of the community.

The making and strengthening of Tangkhul community life emerged due to other factors as well. The exposure to Naga political movement is certainly another factor. By the 1950s, when the Naga

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[8] Due to dialect variation among the Tangkhul villages, William Pettigrew made Hunphun (or Ukhrul) dialect as the lingua franca and also the official language of the Tangkhul community.

[9] Kanrei (1974: 11-12) records only 750 Tangkhuls who joined the Manipur Labour Corps. Whereas, the "World War I Tangkhul Naga Labour Corps Association" (WWITNLCA) states that the total number of the Tangkhuls in the Manipur Labour Corps is 1200 of which they have confirmed the identity of 850 as of October 2018 (see Pheiray 2018; Shaiza, 2017).

[10] According to Kanrei (1974: 9-10), every Tangkhul village nominated (and not recruitment per se) members depending on the population size of the village. Although the people were not willing to accept the invitation at first, the government of Manipur made it a kind of compulsion to provide volunteers.

[11] See Kanrei (1974: 6-7); Shaiza (2017).

[12] See Kanrei (1974: 60). However, many Tangkhuls could not return home as they died out of disease, hunger, mishaps, or victims of the violence of war (cff. Kanrei, 1974: Shaiza, 2017).

movement for independence was at its peak, few leaders from the community also joined the Naga National Council.[13] The community also advanced in different areas from social, educational, religious to political realms. In fact, one Rishang Keishing was elected as Member of Parliament (Lok Sabha) in 1952 (1952-'57 and 1962-'67).[14] He later became the longest serving Chief Minister of Manipur. In the Naga national movement, many leaders from the Tangkhul community took high ranking leadership. The most prominent face is Th. Muivah who was elected as the General Secretary in 1965 and continued to hold the position till today. R. Suisa is also one of them who was Member of Parliament (Indian Lok Sabha) and later joined Naga movement.[15]

In the educational (including religious education) sphere, there were many from the community who had attained highest degrees from abroad. Some of them even continued to settle in foreign countries successfully. Many served in the Universities including as Vice-Chancellors. Even in Bureaucracy and judicial services, many have excelled. Mention may be made of the most known personalities: Major Khathing Ralengnao, Padma Shri- former first Naga Chief Secretary of Nagaland State (1967) and Ambassador of India to Burma (1972) who was a high personality with both civil and security services of India, while W. Shaiza, former Chief Secretary of National Capital Territory of Delhi was a popular bureaucratic face. In the judicial service, mention may be made of W. A. Shishak, former Chief Justice of Chhattisgarh High Court and also of Himachal Pradesh High Court consecutively.

Print culture has not been popular among the community. Even the outsiders, particularly the British officers had not left any significant written work on the community. Ong (2002) is of the view that '[m]ore than any other single invention, writing has transformed human consciousness' (p. 77). He opines that the 'thought processes do not grow out of simply natural powers but out of these powers as structured, directly or indirectly, by the technology of writing' (ibid.). He believes that in the absence of 'writing, the literate mind would not and could not think as it does, not only when engaged in writing but normally even when it is composing its thoughts in oral form (ibid.). His views appear to be relevant in the context of the Tangkhuls. Despite the progress made in educational sphere, there seems to be lack of serious discourse on the socio-economic, cultural (including religious aspect) and political issues.[16] These are some examples to showcase the nature of progress of the Tangkhul community in the past decades. While some of the individuals and families climbed the ladder of progress rapidly most of them could not do the same although by and large some kind of progress have been observed in

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[13] Z. Ramyo from Tangkhul community joined the Naga National Council in 1957.

[14] He was also Member of Parliament (Rajya Sabha) for two terms from 2002 to 2014. He became the oldest Indian Parliamentarian in 2007.

[15] Vs. Atem, the interlocutor of the current Indo-Naga Peace Talk (since 1997) also hails from the community.

[16] Despite active participation in the Naga movement and immense interest in political aspects, there is hardly any discourse on the movement or other political issues.

the community. However, the lopsided progress differentials have also created a socio-economic gap in the form of class system.

With such socio-cultural and political progress, there are immense impact on the traditional beliefs, practices, and values of the society. It has largely engendered a mismatch between the 'modern' and the 'traditional' ways of life on one hand, and between the 'material' and 'non-material' change on the other which often cause 'cultural lag'. In the following, some of the key elements are examined in context.

Trends and Challenges

Today, the Tangkhuls have been undergoing crucial stage of transition in many fronts- socio-cultural, economic, educational and political aspects. These problems are seen in two ways- *within* (created by the local indigenous people themselves) and *without* (caused by the outsiders) that have become a historical fact. Conflict (absence of peace), underdevelopment, lack of infra-structure, unemployment and corruption have been huge problems in the society. Lack of proper and appropriate policy and planning of overall development, unaccountability of the politicians, bureaucrats and other concerned authorities, conflict situation, violation of human rights, territorial encroachment and cultural invasion from outside have been great symptoms of the region.[17]

In the socio-cultural and economic aspects, the community is undergoing a very crucial phase of societal transition. In this process, the Tangkhuls have degraded and have even lost many of its socio-cultural values that are of enormous loss. Today's youths have forgotten the story and the good things of the past. These are, no doubt, partially due to the lack of literature and recorded accounts of the past. Nevertheless, there is much to do with the attitude of the people of this generation today. The youths are just not interested to know, much less, to revive and practice the glory and good values of the past in the present. In the past, the forefathers lived in community. That trend has been speedily eroding in the recent times in favour of 'individualism' (in some cases even 'acute individualism'? to use Ibbetson's [2001] term)[18]. On the flip side, we also find a kind of socialisation that is largely considered as excessive in nature. Some would call this process as 'oversocialisation'. Both the processes are being seen as having negative impacts on the progress of native society.

The Tangkhul society was traditionally egalitarian. But today, it has begun to divide into some kind of classes. The disparity between the rich and the poor has become prominent. The subsistence economy that the Tangkhuls once enjoyed for long is not to be seen today. Many purchase basic food items that comes mainly from the valley. There were no beggars in the Tangkhul community. But it appears to

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[17] The views being discussed and what follows have been largely drawn from the native people in the course of fieldwork through interviews and participant observation.

[18] I am aware that 'individualism' to some extent cannot be ruled out in the urban and modern set up. However, community life cannot be set aside either.

have begun in an incipient manner. The quality of 'integrity' and 'accountability' at large that the forefathers have valued dearly is losing rapidly. Theft and deception were quite unheard of in the days of yore. Today, they are occurring rampantly in the society. Corruption and favouritism/nepotism (family and so-called party workers-based politics, etc.) is quite a new practice. Dignity of labour has lost its sheen. The traditional native people were known for its hard work. Today, most of the villagers do not like to do agricultural works leave alone other works available to them. Despite its fertile lands and rich natural resources, it has created a situation of 'poverty in the midst of plenty' in the region because the natives do not make use of the available resources. Respect for the elders by the younger ones on one hand and respect for each other was traditionally considered as an important virtue even as they strictly practiced them. However, this virtue has been vanishing at an abrupt pace. People have forgotten folklores, folk songs, arts including dancing, crafts (handicrafts,[19] pottery etc.). Most of the youths have forgotten the history of the community. Ironically, they seem to know more of others' histories. The Tangkhuls do talk of cultural invasion but it is the same people who are aping alien cultures including western cultures. To a great extent, the Tangkhuls have lost respect for its own cultures in favour of outsiders' cultures. The changes are apparent in many ways, such as way of life, attitudes, dressing pattern, food habits, immorality, menace of drug abuse and AIDS/HIV syndromes *inter alia*. Foreigners' influx, in one way or the other, is also posing threat to the integrity of Tangkhul society. For instance, marrying in of outsiders' males as husbands to the Tangkhul women and getting themselves the social (legal) title of a local clan has been prevalent in the past few decades. The kind of culture the outsiders brought with them also led to the dilution of the native culture. This was why the Tangkhul Naga Long (apex body of the community) initiated to do away with this practice some decades ago.

In the socio-political sphere, there are mainly four different but inter-related levels of conflict that have hampered the progress of the society. They are: *local level* (family, clan, village, church, etc.) conflicts, *intra* and *inter-tribal* level conflicts, *inter-community* level conflicts (with neighbours), and other *geo-political* level conflicts. In the local level, crisis and conflicts are prevalent in the family systems. In the clan level, there are conflicts within the stakeholders of the clan, particularly, in the area of claims for seniority. In yet another level, one can also find inter-clan conflicts for one reason or another. One of the reasons for the conflict may be attributed to contesting claims for seniority among clans and/or other forms of power struggle. Such inter-clan conflicts have indeed been killing the peaceful and fraternal co-existence of the village communities. Village politics coupled with political party politics have also further affected the social fabric of the society. Inter-village disputes, particularly, territorial disputes are no less serious issues of conflict. Tolerance and accommodation of each other's ideology,

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[19] In the present times, only few individuals from few villages occasionally engage in weaving of different kinds of baskets, mat making with cane and bamboo among others. Handloom though being continued till this day is reduced to a much lesser scale.

perception and interests are hardly entertained. Due to geo-political sensitivity and the Naga movement, the Indian militarization process in the Naga Hills including the Tangkhul region have had immense drawback on the students. The main instrument of militarization known as "Armed Forces (Special Powers) Act 1958"[20] and its amended versions has been causing numerous human rights violations in the region since 1958 ranging from arbitrary torture, rape, frisking to killing of innocent native people. Apart from disturbing the school system, the students have been experiencing the traumatic condition due to the excessive military operation.

Power relations in the villages and the apex organizations regarding the claim of legitimate authority, system of governance and sharing of power between the chiefs and the commoners are also observed. Although a few villages have evolved the structural mechanism in the sharing of power in terms of authority and governance, there are also many villages which are yet to do so. Even in the villages with dual organizations, the conflict between the two has been prominent. On a larger extended scale too, it is also found that the pan association of village chiefs (*Tangkhul Wungnao Long*) which is a near co-terminus entity of the apex Tangkhul community organization (formed by representatives of the villages), the *Tangkhul Naga Long*. The contest for legitimacy of authority of these organisations has also been a stumbling block in the smooth execution of the collective community cause. The traditional judiciary system based on uncodified customary law is another conflicting subject. There has been much conflict within the contending parties and the people in general on the kind of ruling and delivery of justice. The native people are restricted to take the judicial services of the Indian run judicial system. This traditionally based authority maintains that they (Tangkhuls) have nothing to do with the Indian judicial system. This issue has also been a conflicting point in practical everyday life, particularly between the customary custodians and the trained lawyers of the Indian judicial system. The absence of peace for decades due to the Indo-Naga conflict has been a great stumbling block for progress. This is also for the fact that the Tangkhuls have been participating actively in the movement since the 1960s.

The realm of the religious institutions (the churches) is no less peaceful either. There are divisions and conflicts within the church and among churches, associations, and even among denominations. For instance, the protestant Baptist churches in many villages have been split into two churches after the split of the larger association called the Tangkhul Baptist Long since the late 1990s. Since then two parallel apex organizations have been existing with push and pulls. Marriage event is another social concern. In the past, marriages were done with a simple ritual. However, in the modern days, marriages apart from Christian way of ceremony are also accompanied by immense feast and gifting that incurs a huge budget. Even the poorer families are bound to practice to save the image of the family concerned.

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[20] For discussion on the issue of human rights violations due to the draconian armed forces acts in Naga areas including Tangkhul region, see Haksar & Luithui (1984), Louis & Vashum (2002), Vashum (2001), Amnesty International (1990).

Many of the boys and girls from the poorer families who cannot afford to do so chose to the system of elopement. As expected, the church would ex-communicate them for being married against the Church ordinance. Therefore, in the recent years, some theologians have started conducting mass marriage holy ceremony with or without refreshment.

The economic situation in the Tangkhul society is also in poor condition partly because of the negligence in the age-old traditional subsistence economy (agro economy) coupled with the growing populace and the modern lifestyles. There is acute unemployment problem of the educated youths and other age groups as well. People have gone for easy and quick money sources compromising moral integrity and social values. By and large, the ethics of work and labour have been relegated to a much lower level. The main supplementary sources of income such as service sector (both government and private sectors)[21] and business sector have not been able to meet the needs of the populace. Therefore, some people have started to venture into other alternative means of income such as horticulture, farming, animal husbandry, poultry, pisciculture, apiculture and floriculture. However, the economy in general is relatively in poor condition.

The system of education system is another problematic area. Education is certainly one of the most important means for change of an individual and society as well. The weakness of education system in the region mainly lies with irrelevant and outdated syllabi and the nature of teaching-learning system *inter alia*. The syllabi are observed to be bias to the situation of the dominant society. A child is made to learn so many alien cultures and stories, while the native contexts are left excluded. The mode of teaching and learning is another problem wherein '*Banking knowledge system*'[22] and examination-centred system has made children and students to 'learn by heart' rather than the '*problem-posing*'[23] education system. The other pertinent factor is the poor quality and unqualified teachers due to corrupt system of appointments. The inadequate teachers in various schools are quite another issue.[24] Lack of infrastructure is surely another hindrance to developing the education system in the region. Language is a very important factor in the teaching-learning process, development of education and society as a medium of instruction, as part of the learning subjects and as an instrument of building society. Imposing alien languages to native students have been found to be counter-productive. The imposition of Meiteilon (or Manipuri) by the state of Manipur is a case in point. The hegemonic imposition was done amid strong protests by the tribal people who consider 'Meiteilon'/ 'Manipuri' as foreign

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[21] Due to lack of infra-structure, the youths go out of the native place and go to the metropolis in India for work. This is how, at present about ten thousand Tangkhuls are found in Delhi itself as per reliable source from the students' organisation leaders (exact figure is not available).

[22] The term coined by Freire (1996).

[23] Freire's (1996) term.

[24] I was told that corruption in the recruitment system of teachers in Manipur is an open secret where the candidates pay huge amount to get appointed.

language to them. Poverty of the people also resulted in the inability to send their children to better schools (private-run schools). So, poor people land up sending their children to government schools which are poorly run. The symptoms discussed above are most relevant to the poorly run government schools. It is no wonder why most of the successful students are the product of the private run-schools.

In view of the above analysis, it is clear that social transformation is due to various factors particularly the influence from outside. This truth has been well observed over a century ago by Linton (1936) that: "If every human group had been left to climb upward by its unaided efforts, progress would have been so slow that it is doubtful whether any society by now would have advanced beyond the level of the stone age" (p. 324). This is particularly true for the Tangkhul community who were very backward before the arrival of the British till the mid 19th century or so, but in about one and half centuries, they transformed into a very different community with rapid progress. In the process, they do have lost many traditional assets.

Conclusion

Although social transformation is considered progressive, it also pays heavy price on the traditional values and practices. In the Tangkhul context, it was social transformation rather than social change[25] in conceptual terms. The transformation was possible due to various complementary factors. The British colonialism though limited in its association and governance was the first of its kind to come in contact with the Tangkhul community besides the neighbouring population. However, the great change on the native people came when William Pettigrew planted his Mission in the region since 1896. His mission although primarily spreading the gospel of Jesus (Christianity), he did enormous project on introducing modern education among the native people. He also introduced a common language (Hunphun village language) for the whole community with a written roman script. He made Anglo-Tangkhul dictionary and many other literary translation of importance. Thus, the way of life and the worldview of the native radically changed from the old-ways to the modern ways of life. Over a period of just half a century, the life of the native people transformed.

In the process of the progress and modernization (also westernization and globalization), it has also left indelible marks on the traditional ethos and values. In view of the rapid process of social change, many of the traditional assets have been either lost or forgotten. The adaptive cultural values could not match with the pace of material culture development (be it technology, dress patterns, food habits, life style or way of thinking). For instance, many folklore, folk songs, dances, art *inter alia* have been lost. The Longshim (or Morung) which was a revered educational institution is not to be seen in the recent years. Many agricultural based festivals have been forgotten due to the wrong misconception of the leaders after conversion to Christianity by labeling them as 'pagan' way of practices. Modern

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[25] Social change in this sense connotes the slow changes in the organizational and structural changes in contrast to the abrupt and radical changes.

(western) education has also utterly ignored the indigenous language. Dignity of labour has been transformed to laziness and irresponsible labour in favour of easy-going jobs and corruption ridden enterprises. There was no theft or beggary, but they have begun to take roots. By and large, everybody had enough food and resources to live. In case of shortages of food with some families, the community would lend a helping hand. Community life which was the traditional way of life has now been reduced to individualistic life. The once egalitarian society has now given way to a limited kind of class-based society. Material progress is taking place in the region but the cultural and ideational values have been either relegated or forgotten. It has also been observed that many of the conflicts in the village, church, or community at large are attributable to the divisive roles of the educated elite. Therefore, social transformation has had great impact on the traditional cultural ethos and values of the Tangkhul community. This is certainly a challenge to the community at large.

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