**Innovation**

Innovation is the mechanism of creation of new ideas, new technologies or new behaviours which make social and cultural changes possible. It is a new application of knowledge. Innovation is thus dependent on human creativity and on the receptiveness of the community to accept or adopt the products. The ultimate source of all change is through innovation.

**Diffusion**

Diffusion is one type of process of socio-cultural evolution and change. Adaptation of new thing by an individual or society from another individual of a society is called diffusion of cultural attributes from social units to the next. Therefore, diffusion refers to the spread of cultural attributes from one culture to another through regular contact between different cultural groups.

**Resistance of Social Change**

Not all changes or innovations are accepted by the society. The attitudes and values of a group determine what kind of changes a group is likely to accept. A process of selective acceptance operates. Some innovations are accepted instantly and some are rejected entirely.

We have accepted many material traits of Britishers such as dress pattern, china clay potteries etc., but not accepted the marriage system (courtship, premarital sex, frequent divorces etc.) because these would conflict with our values.

An innovation is most quickly accepted when its usefulness can be easily demonstrated that it is cheap and helpful. Compatible innovations are more readily accepted than those which clash with important features of the existing culture. Innovations, which are substitutive and not additive, are less readily accepted.

A society’s attitude and values greatly encourage or retard change. A people who revere the past, worship their ancestors, honour and obey their elders, and are preoccupied with traditions and rituals will change slowly and unwillingly. A changing society has a different attitude toward change, such attitudes powerfully stimulate the proposal and acceptance of changes. Attitudes and values also affect both the amount and direction of social change.

A society’s rate and direction of changes are greatly affected by the needs its members perceive. The concept of cultural lag implies that changes in part of the culture create a need for adaptive changes in related parts of culture. “Necessity is the mother of invention”, however, it is not guarantee that needed invention or discovery will be made.

The structure of a society affects its rate of change in subtle ways. A highly conformist, authoritarian society or a highly integrated culture is less prone to change than the individualistic, permissive society or the less highly integrated culture. The structure of Indian society, which is traditional, rigid and tightly structured, does not permit changes easily- Such a system is strongly resistant to change.

The resistence to change by people in a culture is called cultural inertia and this resistence can be a liability of patterns of behaviour that have outlived their utility to persist. The attitude that retaining them is easier than discarding them.

To change is a painful effort and to discard old ways and old values for new is not easy. Hence, all over the world, there is resistance to changes to new or improved practices. Resistence may be mild or may take the form of violent refusal depending on the nature and type of change. This inertia can constitute a major obstacle to improvement as we have observed in the matters of family planning and new methods of agriculture during early period of independence in India.

Since isolation retards change and cross-cultural contacts promote change, physically or socially isolated groups show fewer changes. Societies in closest contact with other societies are likely to change most rapidly. Conversely, isolated areas are centres of stability, conservatism and resistance to change.

Change is always costly. Not only does change disrupt the existing culture and destroying cherished sentiments and values, but it also involves some specific costs. Social and personal dis-organisations are costs of social change. Discoveries and inventions, as well diffused new traits and complexes, are often set off a chain reaction of change disrupting to many aspects of the culture.

The different parts of the culture, interrelated and interdependent though they are, do not change at the same rate of speed. These forces what is called the phenomenon of ‘cultural lag’. All rapidly changing societies have many cultural lags.

Changing societies are in constant process of dis-organisation and re-organisation. Technical difficulties of fitting a change into the existing culture often cause great economic cost and personal inconvenience. Vested interests normally oppose change.