

Organizational Structure of Missing Autonomous Council in Assam: Need to Reform in Present Context

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Abstract: It intends to focus about the **Missing Autonomous Council** guide the 'Mising community known as 'Miris' aboriginal inhabitants in the North and South banks of the Brahmaputra, i.e., in Dhemaji, Lakhimpur, Sonitpur, Tinsukia, Dibrugarh, Sibsagar, Golaghat and Jorhat districts of Assam, and a sizable number of the entire populace still dwelling in East Siang district of Arunachal Pradesh. The socio-economic and political history shows them as an agro-based community in consisting with fisherman in the forest and sub-mars area. They have been transmitted down from generation to generation through their collective racial memory. However, the first part will discuss about the diverse genres of such narratives the folksongs of the tribe can be considered as both representation and perpetuation of their unique cultural worldview and ethnic identity that have been conditioned since the past and nurtured till the present. Like other archetypal parallels, their folksongs too record both individual as well as collective bitter-sweet past experiences through racial reminiscence and collective social responsibility, which function as a dynamic force for perpetuation of their rich vibrant cultural legacy will focus in second and in third shows etiological narrative to pertaining to the cosmogony and origin myths of the race as recounted through prophetic shamanistic to the fun and frolic of common men and women. All their folksongs endeavor to capture the joys and sorrows, loss and bereavement aspirations and disappointments, triumphs and tribulations the community shares alike though the kaleidoscope of their cultural store. The last part will consist with new conclusions those are drawn at the end.

Keyword: Polity and policy formation, power organization & development at all sectors etc.

Introduction:

Mising Autonomous Council (MAC) has been taking initiatives to fulfill the demands of development towards the communities in the various measures for bewildering sustenance of life. Although there have been seemed historical surmise in the forming of political aspirations for the people of Assam in general and particularly for Mising Community, but Government of India has so far adopted the model of autonomous council. To some, the autonomy enjoyed with a state as provided under the constitution where the MAC has shown some progressive rules along with power and function. In fact, from 2010-11 MAC has decided to control many local problems. Leaders of the party or MAC pay more interest in their own interest than the public one for which it is very researchable area of study that the young generation loosed their faith in MAC, who has failed to fulfill the needs of the common people. The area is still lagging behind in development that till today there is no any single remarkable development in the region as well as communication is the burning issue. All these problems critically pinch in the mind of the common people. As a result, many anti-social activities are committed in the region like "Dini Hoitya" or some other unwanted incident. Due to lake of education; people believe some unnatural power, which is great threat to the Mising. However, on the eve of independence, the Bordoloi ministry formulated the Tribal Belts and Blocks to check the encroachment by immigrants into the tribal land. In fact, the main focus was bureaucratic agents for implementing the provision when the plan was in full swing; and thought to be involved in granting settlement to non-tribal people in the Belts and Blocks areas.

Objectives of the Topic

It is true that the bureaucrats need to work under political pressure in context to get the right to transfer the Land that was allocated for other people- Question rises, where they got the right to violate the rules and regulations framed by the state Government, or when the constitution of India was framed, the tribal people were included as scheduled tribes and certain provisions were made for their protection and administration. After forming the MAC for the development of this specific community it is seemed that their socioeconomic conditions are stagnating and superstitions are not driven away till present from their mind. Therefore following objectives are entrusted for major focus of this topic as well as- to undertake a comparative study of the Mising society as a casteless society though implemented by the Hindu pantheon, to hold Mising society has one of the pure one than others., to exemplify the sixth schedule was incorporated for the North East India., to judge the standard of the attitudinal maturity and perfection they had adopted towards their life as well as the physical

worlds they lived in., to insist the Tribal Belts and Blocks as formulation came into force in 1950 when it included a new chapter in the Assam Land Revenue Regulation Act 1886 and to observe as this system was devised by state machinery and parallelly power and function of the MAC., to summarize the achievements of the MAC and its merit and demerits in the proposed plan of council. Thus it becomes imperative for the tribal leaders to strive for their own destinies.

Historical Overview:

The Ahom system administration reveals that there were a few Mising persons engaged in archery in Ahom royal army. Further investigation into the matter gives ample evidence in this regard. But after the British occupied the province, the administration set up greatly changed. In fact, the important change is noticed in the north bank of the old district. The area of the district which lay on the north bank was very much curtailed in extent by the inclusion of the Dhemaji Thana in the Dibrugarh sub-division and transfer of the westernmost part comprising the Behali and the Gohpur thanas to Darrang district. This transfer was called for in the interest of administrative convenience as the shifting of the headquarters to Dibrugarh in 1942 made this area too remote. Certain changes in the boundaries of the district also occurred during the decade of 1941-51. It lost an area of 103 square miles which was detached from it while forming the new Tirap Frontier Tract in 1941. Further, the plain portions, of the North East Frontier Tract were added to it after the 1st March, 1951. Mishimi hills which constituted the Sadiya subdivision of the old Sadiya frontier Tract of the 1941 census and was made a separate district under its new name in July, 1948 in charge of a political officer was transferred to Lakhimpur district with its plain portions of 391.7 square miles. The Abor Hills, which constituted the Pasighat subdivision of the old Sadiya Frontier Tract and was made a separate district under its new name in July, 1948 was also transferred to Lakhimpur district with its plain area of 273.9 square miles. Then Tirap frontier Tract was constituted in 1941 excluding 103 square miles from Lakhimpur and joining this area with a portion of old Sadiya frontier tract and a portion of Naga tribal area. The plain area of Tirap Frontier tract was transferred to Lakhimpur district on the 1st March, 1951. Total area of Tirap transferred Area is approximately 150 square miles. Three transferred areas have been constituted into three separate administrative with the district of Lakhimpur in the year 1951. These three transferred areas are- Sadiya transferred Area, tirap transferred Area (state) and Murkongselek Transferred Area, the headquarters of which located at Chapakhowa, Margherita and Jonai, respectively. Each of these areas is placed under one Assistant Political Officer who is to work under the administrative control of the concerned Political Officer of the respective transferred areas.

The historical constraints coming in the way of community development in our society are such they should not be given proper encouragement, liberation and more suitable gender equality. It is indeed an irony that women's education should continue to be a source of serious concern in India for nearly after one hundred and fifty years after. Research shows that creative ability is very high during early childhood but drops markedly during school-age days up to adulthood. Society fosters an environment intolerant to failure and to problem-solving schemes deviate from the conventional. It is important for us to understand, that creativity can actually be fostered among students and teachers, both of we enhance the health and quality of the institution. It is highly desirable that an effort be made in this direction. Let us now situate this realization in the operational realities of what an institution can do. All these suggest a dark picture of socio-economic life of Mising in Assam. Peculiar inhibitions were main drawback and total sum of the position of the Mising in the society is necessary to study dealing as technological barrier. Their society is too pure that cannot be found untouchables, baggers and complexities amongst themselves. Dancing and weaving in their blood and start playing with toy-looms while they are still a toddler and maintains throughout their lives. Earlier the concept has been found only in the area of local isolation or area of attraction and corporate area of tribal domination.

Background of Political Life:

The socio-political structure of the Misings is democratic. Like the Pasi, Minyong and Padam of Arunachal Pradesh, the Misings have Ke'bangs (village Council) consisting of village elders within a village. The Ke bang is supreme within a village which controls the social and political life of the villagers. Any complaint or anti-social activities are brought to the notice of it. The Kebang has the power to deliver judgments and punish the offenders. The punishment usually depends upon the nature offense. Generally it can be found that it also formed for the imposition of fines in money or kind. They have not any complexity and superiority in the matter of physical punishment or ex-communication etc. The Ke'bang is held in the Murong where all discussion is taken by elderly villagers. It can be succinctly said that their Murong or the public hall, through now a day's found only in a few villages. is significant for community activities among them. Besides Ke' bang, the member-yame (young woman and man) is another village body consisting of members of younger age group. The body helps in all social acclivities within a village. The head or the Chairman of the Member-yame body is known as Bora who is responsible for the maintenance of the body. Besides the above two important

bodies, the Misings have several other institutions which are responsible to maintain customary laws of the people which are there for all occasions, e.g. for marriage performance, divorce, widow-marriage, laws of inheritance and so on. These bodies, though smaller than the Ke'bang, work for the well being of the people within a village.

Ethnically, the Mising belong to the Mongoloid stock of human, races. Their related tribes are believed to have come from western Chino-Tibetan route and advanced towards the eastern part of the Himalayas till they reached the Siyang valley of present Arunachal Pradesh. During the course of their migration in the remote past, the Mising and their cognate tribes settled in the Sating valley. But for socio-economic reasons, the Mising migrated further down to the valley of the Brahmaputra River following the downstream course of the Siyang river (Dihong). Formerly, the Mising were known and often referred to as Miri in the scriptural documents, administrative records, ahom chronicles and other ethnographic references. As such reproduction of relevant references as to mid in this book essentially stands for the Mising of Assam. However, the first historical reference to the Mising is found to have occurred in the Deodhai Asom Buraanji. But it is not easy to say exact time when the Misings actually started migrating down towards the valley from its neighboring hills. Some authors are of the view that the Misings began migrating from the neighboring hills sometime in the later part of the 13th century. The Miris (plain Miris) had been under the civilizing influence of the plains long before the advent of the Ahoms in Assam (4q68p 209). Taking a these facts into account it may, therefore, be concluded that migration of the Misings from the Abor hills took place during the Chutia rule before the advent of Ahoms in Assam. However, the waves of their migration continued sporadically till early 19th century.

The Power and Function of MAC:

The power and function of the Mising Autonomous Council are wide and varied. Generally the Mising people live in the remote and flood affected areas. So these people are facing a lot of problem since independence. To meet these acute problems, some special steps are badly required for this backward community. So, Mising Autonomous Council has selected thirty four special categories as mentioned below: Cottage industry, Agriculture, Forest. Sericulture, Animal husbandry, Rural roads and bridges, Education, Cultural affairs, Soil conservation, panchayat and Rural Development, Cooperation, Handloom and Textile, Fisheries, Public Health Engineering, Drinking water, Minor irrigation, Flood control, Soil Welfare, Sport and youth welfare, Weight and measures, Library services. In case of urban development, the Town and country planning, Museum, and archaeology, Tribal Research, Land and land revenue are prime along with publicity and public relation. Tourism also one of major part for fulfillment of any other matter conducted with development. Municipal Board improvement, Tribal welfare, Market and fare, Lotteries, theatres, dramatic performance and cinema are vital statistics including registration of birth death and civil supplies. Presently, it is seen the population explosion, environmental degradation, deterioration of values like of proper manpower planning, unavailability of facilities are etc. which create lots of problems for challenge in their socio-cultural life in Assam particularly some of their residential areas. But it has not done yet to be proper study including all peripheral matter for which the nation loses their moral value in different indigenous cultures. So, the topic as to be more meaningful which to be took place in our propose study. It is also nostalgically recalled about the process to re-construct and re-examine. Above aspects have gained importance particularly in the age of Information technology i.e. world today is just like a global village Population explosion creates some basic problems like land, food and shelter of the people. The environment of our state is degrading day by day because of cutting trees, pollution, industrialization etc. So, social formation is very much concerned in the sound environment for all round development. It is expected that the expansion of facilities will be tackled many academic issues in the near future which may be possible only by after reforming the social apparatus.

According to census report of 2001, the total number of Mising population in Assam is 538448. Sometimes it can be indicated river bank tribe inhabitants are dwelling till present at riverine area of Dhemaji, Lakhimpur, Sonirpur. Colaghat- Jorhat, Sibsagar, Dibrugarh and Tinsukia district of Assam Mising society is patrilineal and principally depends on agriculture. Their society is divided into two major groups namely Barogam and Dahgam. Each group is sub-divided into number of clans. Their social system co-related with the religious insights and above mention universe is created out of nothingness by the Se:di Babu Keyum is the first line of creation of universe from Keyum to Sedi, it had passed six generations. Out of conjugal effort of Sedi-Melo, all the objects in universe were created. The creation of Sedi Melo, pedong Nane give birth the ancestor of human being Abo-Tani. The two eyes of Sedi are interpreted to be the Dory (the Sun) and polo (Moon). The Mising gives popular divine dignity to Donyi_Polo and regarded them as their Ane Donyi (the father Sun) and Abu-polo (the father Moon). They believe that the warming rays of the physical Sun in the day and cooling Light of the Moon at the night.

From all of these, a dark picture has been found in socio-economic life of Mising in Assam peculiar inhibitions were main drawback and total sum of the position of the Mising in the society is necessary to study

dealing as technological barrier of one's incomparable Assam has now turned to be a socio-economic and culturally poor tribe. Their society is too pure that cannot be found untouchables, baggers and complexities amongst themselves. Dancing and weaving in their blood and start playing with toy-looms while they are still a toddler and maintains throughout their lives. Having such a rich potential but it is felt despair. But they should not feel despair because vide 1991 census, the people of Assam have been earning their livelihood from livestock, forestry, fishing and hunting (10.51%), mining and quarrying (0.49%), manufacturing household industry (0.88%), manufacturing other than household industry (3-11%), construction (1.57%), trade and commerce (6-84%), transport, storage and communication (2.50%) and other services (11.11%) besides the cultivators and agricultural labours. The study is aimed at facing the cultural history of the riverine Mising. It will further attempt to bring into light some common aspects of the group.

Findings and Conclusion

- 1) MAC has been taking important steps to fulfill the demands of the Mising Community in the measure of socio-economic and cultural accordingly. Mention may be important as in the session 2010-11 Mac has decided control the erosion of the Subansiri River in the Telahi and sufficient fund was allotted for the same and some others plan program was taken commonly with ubiquitous form.
- 2) Various parallel organizations like TMPK, MMK or NGOs and some other social organization are also entrusting in view that activities of the MAC. Political party like Ganashakti. Mohila organization speak that many local problems remained same. Leader of the party or MAC pay more interest in supposition of public interest. Young generation are coming to entry in the faith of MAC, who has proceeded to fulfill the needs of the common people. The area is still lagging behind in development due to their original indoctrinations, but presently they are ahead to proper performing.
- 3) Communication is the burning issue of the region. They have to cross river Subansiri for official purpose, medical ground. Complicated patient like maternity patients have died on way or on boat due to critical communication- All these problems critically pinch in the mind of the common people- As a result, many anti social activities are committed in the region like "Dini Hoilya" or some other unwanted incident. Due to lack of education, people believe some unnatural power which is great threat to the Mising in present context.
- 4) The Mising Autonomous Council was constituted by the Government of Assam under the Mising Autonomous Council Act, 1995 vide Govt. Notification No. TAD,BC/358/2005/27 dated, 04.10.2005 for all round development in the area of economic, educational, socio-culture and ethnic identity of Mising people as well as all other communities residing in the council area.
- 5) The council was run on ad-hoc basis with nominated interim bodies for long 15 years and then by an Administrator for 3(three) years, after which the first election was held in October, 2013 and 34 Members were selected to constitute the general council which assumed its office on 6th November, 2013 have been found.
- 6) MAC is located at Gogamukh in Dhemaji district of Assam as its headquarter which covers compact 'Core Area' in respective ground as well as 'Satellite Areas, in eight districts namely, Dhemaji, Lakhimpur, Sonitpur, Golaghat, Jorhat, Sibsagar, Dibrugarh and Tinsukia. The population figures as per 2001 Census area as follows:
- 7) The Government of Assam provides Plan Fund to the MAC under Tribal Sub Plan and other sources.
- 8) In 1995 a historical land marks of the Mising community, because a long time Autonomy demand was fulfilled. The jurisdiction of the Mising autonomous Council is within the Assam with maximum autonomy under the frame work of the Indian constitution comprising of, the Satellite Areas and core Areas for social, economic, educational ethnic and cultural advancement of the Mising community residing.

From the above all, the Mising assimilated a lot of Ahom culture in case of their political awareness. The Mising are living as one of the faithful brethren to the greater Assamese society when the language movement launched in Assam during seventies, to establish the Assamese language as official language as well as medium of instruction up to University level. The tribal people of Assam including the Mising extended their best support and actively participated in MAC. In contrary to the stand of the tribal groups regarding that issue, the Mising boldly, came forward and demanded that they were the most ancient Assamese people of locality. The Mising treat some defamatory ways by the so-called Assamese people They summon using derogatory terms in daily life. Mention may be made that even till today, a few Gosain-Mahanta of Majuli use to treat the Mising as untouchables. That when the shadow of Mising person falls upon the sundried paddy grains in their house, the same higher groups of the people use to throw away such paddy for being defiled by the Mising person. The gravity of social inequalities and discrimination have been confronting in their daily life. This is a glaring example of violating the fundamental right to equality of the constitution for redressing their problems and

therefore synoptically discussed here some power and functions of the MAC relating to gear up their political syndrome.

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