

A STUDY ON THE ROLE OF MISHING WOMEN WITHIN THE MISHING SOCIETY

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Abstract

In Mishing society ladies play a really vital role in economic life. They extensively participate within the system of production by rendering physical labour within the agricultural operation. Except clearing jungles and driving plough the womenfolk of the community perform the majority forms of works connected with agricultural production. Right from the stage of making ready the soil for spreading seeds up to the gathering crops the Mishing ladies associate them within the entire method of agricultural production.

Keywords: Mishing, Women.

Introduction

The Mising, happiness to Sino-Tibetan language ethnos and once called the Miris, that represent the second largest scheduled tribe (Plains) cluster in Assam, are taking part in a major role within the culture and economy of the bigger Assamese society generally and society specifically. They with five.9 large integer population (17.8 per cent of the state's total social group people) as per 2001 Census area unit principally focused within the reverie areas of Dhemaji, Lakhimpur, Dibrugarh, Tinsukia, Sibsagar, Jorhat, Golaghat and Sonitpur districts of Assam. Its price mentioning that Dhemaji district alone constitutes thirty one.7% of the whole Mising within the state, followed by Lakhimpur (28.2%) and Jorhat (15.7%) districts.

Moreover, agriculture being their main occupation, as high as eighty five.6 % of main employees is engaged as cultivators within the state that is that the highest among all the tribes of Assam. the bulk of the Mising individuals area unit still living within the flood affected and isolated areas with maturity traditions, and trendy civilization has much left them nearly untouched in several aspects. This vibrant ethnos living amidst the man non-tribal Assamese individuals for several centuries has been ready to maintain its ancient socio-cultural traits un-impaired in spite of the changes that have taken place within the socio-political-religious lifetime of Assam. Having the tradition of living on the banks of rivers, the habitats of Mising are perpetually exposed to floods and erosion that they need to typically shift from one place to a different. though majority of them area unit still living in rural areas, it's detected that for higher socio-economic conditions, employment opportunities, accessibility, etc rural to urban migration either quickly or for good is gaining ground among the Mising in recent times, that have resulted in adoption of recent urban culture typically at the value of antique cultural traditions. In respect of Mising societies, though the Mising area unit maintaining the normal customs, some changes are detected in their life and culture that area unit moving the core of their culture.

Review of Literature

Dr. Karabi Konch, (2014) In this study, it is discussed about Mishing which is being called Miri as considered the second largest innate at North East part of India. As the Bodos is concerned, it is

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being first in that area. They have been covered as Scheduled Tribes. They belong to the various areas like Dhemaji, Sonitpur etc. related to the belt of Brahmaputra Valley and residing at the plane of Assam. As indicated by the evaluation of India 2011, the total population of Mising in Assam has 5,87,310. Yet at the same time they keep up their own particular socio-social framework and innate customary conviction and traditions. In this manner, this paper endeavors to give a look at the different socio-social existence of Mising individuals with exceptional reference to Assam, India. The Mising pursue the male-centric arrangement of family module. Regarding family expert, beside dad comes the oldest child. The income of the family is typically kept along with father and the father fulfills all responsibilities related to their family.

Nandita Kakoti, (2014) Misings, the second biggest inborn population of Assam, are for the most part the provincial occupants. Like other womenfolk of creating countries the vast majority of the Mising ladies are occupied with crude monetary exercises and endeavor to satisfy the everyday need with status of family covering rural practices, not done essential framework, absence of appropriate promoting instrument, misuse of go-betweens, absence of credit framework, town-cash loaning framework, absence of monetary strengthening, absence of administration quality, ignorance, weakness status, and regular cataclysms like lasting flood are the principle obstruction to the rustic financial improvement in the investigation territory. Ladies in an innate society assume an essential job in their social, social, monetary and religious lifestyles and are considered as a financial resource in their general public. In any case, they stay in reverse because of conventional qualities, absence of education and numerous other social and social variables.

Asif, (2011) discussed about the part of North East related to India being used various indigenous clans with socio-cultural functions of life as nearby blend, for the most part utilizing rice grains with additionally one of a kind starter societies to complete aging, and each sort is a blend of various pieces of different plant species. These starter societies as cakes can be hidden away to a while. The aging is normally done in earthen pots as entire procedure related to planning. The study additionally mirrors a portion of the aptitude of the ethnic individuals in support of reasonable conditions for microbial exercises required for rice-lager readiness. A field review was completed in the towns and provincial regions related to North East part like Assam, Arunachal Pradesh etc. The regions were chosen dependent on the data

accessible upon the commonness of customary strategies for rice-lager planning.

Role of Mishing Women

The prior dialog uncovers that the ladies occupied with open/private employment and in different social associations is exceptionally low which is mostly because of absence of awareness among the ladies about the different formative plans given by the administration. The inclination of male laborers in different segments additionally adds to the low work cooperation among the female partners which must be decreased if sufficient measures are taken. Measures are likewise should have been taken with the goal that the overarching sex holes in all statistic, social and monetary issues might be diminished and an overall advancement of the Mising people group can be accomplished. The must be done when Misings with higher instructive accomplishment and financial status will help their partners in the annihilation of neediness, numbness, wellbeing conditions, underdevelopment, and so on by sharing their insight and encounters among them.

Religion is the most significant organ of society. Society and religion are entombed related. In this way, religion will in general change when social changes occur. Then again social change will happen when changes in religion occur. At present religion has turned into a touchy subject. Viciousness has taken a typical structure for the sake of religion. In the meantime numerous social sick practices, violations and so on are going on at the day-by-day life of individuals. In such a disturbed society religion needs to assume a significant job in the foundation of harmony and security in a general public.

Then again individuals ought to likewise see the terrible sides of social changes so that these may not hurt the social standards and qualities. Since antiquated period the ethnic networks of Assam have been taking new components in the fields of religion. In fact the religious arrangement of the ethnic networks of Assam is a transformative procedure which has included diverse religious components in various periods. The ethnic social orders have been changed in the here and now in new condition of human life. Be that as it may, the difference in religion and public activity ought to likewise keep up the social standards and esteem.

Conclusion

Because of the impacts of flood and new financial suggests the Mising individuals of Dhemaji have embraced better approaches for acquiring, for example, selling of fish and rice-lager, powers, wage labours and so on in any case, it has been found Mising ladies need to endure much than men

in the new environment. When, they started to make rice-brew for advertising reason, just ladies need to hold up under the whole heap of works. As, the men have an idea that the getting ready of rice-brew and other family unit exercises are Maikir Kam (women's works). Which likewise has undertone of 'simple work' done by the more fragile people (female). The men predominantly include themselves in alleged "intense employments" like in the structure of houses, furrow the field and so on. Notwithstanding, they include in a lot harder assignments than the ladies, yet they don't need to do these normally. Then again Mising ladies must be occupied in different works from early morning to night, consistently.

They get almost no time for rest or unwinding. It influences on their wellbeing. Notwithstanding amid the season of pregnancy, they are not absolved from doing hard work. Now and then, because of this they even must have fetus removal. Again it is seen that in the wake of losing the cultivable grounds because of floods and so on they need to change their calling. Presently, their work place likewise changes and remaining task at hand is expanded. It impacts their wellbeing, yet additionally on their financial status. They lose their financial security by getting to be wage works and wine merchants. It debases their societal position from an agriculturist to a compensation work. Their family lives are likewise influenced in the floods. Presently, they have a less time to go through with their youngsters and other relatives.

Prior, in the nights, in the wake of setting up the supper, she gets ready 'rice-lager' and offers it later with her better half. However, because of the deficiency of rice, they presently can not set up that for their very own utilization. In lieu of it, they need to fulfill with themselves 'red-tea'. At some point he can not stop his desolation at the loss of this propensity and abuses his significant other. Consequently aggressive behavior at home's are expanded. At times, the ladies likewise need to endure a great deal without their spouses, the same number of the guys go to different places looking

for work. Presently, it suggests that she needs to assume entire liability of her whole relatives.

How different elements like religious transformation, decay of network life and so forth influence the changing the statuses of Mising ladies are likewise talked about. It is seen that women need to endure because of the progressions of religion. The idea of 'religious virtue' came into Mising society. On the dread of getting to be 'unclean' they even falter to take dinner from their very own kids. Because of which the matured ladies who have moved toward becoming bhakats endure a ton in their last long periods of life. Among the Mising religious contrasts of which have come in make a friction in their general public. The people group holding is vanishing step by step. It is suggested that with this their old customary marriage framework is likewise getting dissolved.

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