

# COLLEGE OF EDUCATION, NAGAON



## ASSIGNMENT

**PAPER: M. ED C-01**

**PAPER TITLE: SOCIOLOGICAL PERSPECTIVE OF EDUCATION**

**TOPIC: A REPORT ON CULTURE OF MISHING COMMUNITY AND  
ITS CHANGING SCENERIO**

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## **Introduction**

The Mishing community is an indigenous ethnic group residing primarily in the northeastern region of India, particularly in the states of Assam and Arunachal Pradesh. They are recognized as one of the Scheduled Tribes (ST) in India, which grants them certain constitutional protections and benefits. The history of the Mishing community can be traced back to ancient times when they were originally part of the larger Mongolian-origin Tibeto-Burman ethnic group. The Mishings are believed to have migrated to their present-day habitat, the Brahmaputra River valley, centuries ago. The Brahmaputra and its tributaries play a significant role in the life and culture of the Mishing people. Historically, the Mishings were known for their agrarian lifestyle, cultivating crops like rice and fishing in the river. They are skilled weavers and artisans, crafting beautiful handloom products and traditional crafts. Apart from agriculture and fishing, the Mishings have also been involved in activities like pottery, boat-making, and metalworking. The Mishing community has its unique cultural heritage and practices, encompassing various festivals, rituals, and dances. The Mishing people speak the Mishing language, which is a Tibeto-Burman language. It is an important part of their identity and cultural heritage.

## **Culture and Traditions of Mishing Society:**

**Family Structure:** The Mishings follow the patriarchal system of family structure. The father is the head of the family and their descent is traced through the father only. A Mishing family consists of parents, their children, and grandchildren. The father acts as guide of his children. The head of the family including his unmarried sons and daughters and married sons live under the same roof and have their food from the one and the same kitchen. In terms of family authority, next to father comes the eldest son. The male members of the family always look up to their elder brothers and father and for guidance in regulating behaviour.

**Occupation:** Mishing people are dependent on agriculture for earning livelihood. They practice permanent cultivation though shifting cultivation has not been fully given up. The crops that are mainly grown by them are pulses, paddy, maize and mustard and varieties of vegetables. They also cultivate different varieties of rice. They are also considered as expert fishermen. Fishing is another occupation of the Mishing people. The women of

the community also contribute to the family income by rearing pigs, fowls and goats and also by weaving.

**Dress:**The dress of the Mishings can be divided in to two types 1) General dress for everyday use 2) Special dress for festivals and ceremonial functions. The dress of the men is similar to non-tribal Assamese. A simple white dhoti (ugon) and shirt (galuk) is the dress of the men. The dress of the women is also simple but divided into two pieces of garments. They generally wear a skirt (mosanam age') covering the part from the waist to the knee. The upper piece (gasong or gero) fastened above the breast falling along with the skirt. Occasionally, a blouse is seen to cover the upper part of the body. The dress for particular occasions is the special product of their loom. They use the mixture of various colours e.g.- Red, Black, green, yellow are common. A man wears a skirt (Mibu galuk) and a Dumer (towel) is a must. Only few of them use turban (paguri). The dress of women for festivals and functions are more colored and decorated. The plain dresses without colour and decoration are generally not used in festivals and rituals. Ear and Neck ornaments (kentumaduli), chains (tadok), different type of bracelets konge are very much common among the women.



**Costume of Mishing Tribe**

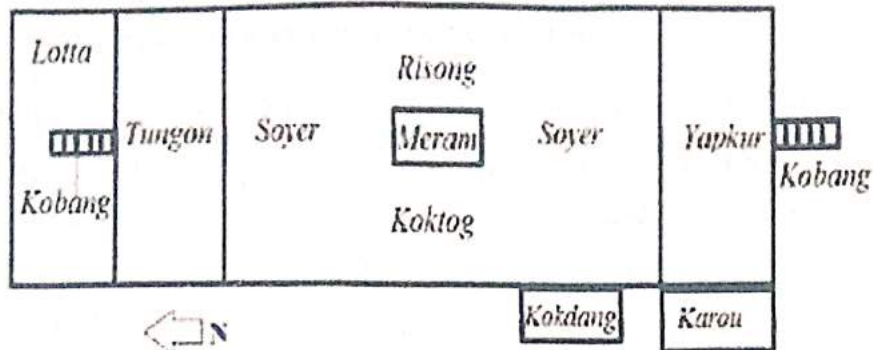
**Musical Instruments:** The traditional musical instruments include the "dhol" (a cylindrical drum), "pepa" (a type of flute), and "gogona" (a jew's harp). The community engages in vibrant dance forms, often performed during festivals and social gatherings.



**Religion:** The Mishings are animistic in their religious outlook. Their religious philosophy is mainly based on animism. They believe SEDI MC:LO as the earliest worldly beings representing male and female, principles. They consider DO:NYI and POLO as their mother and father respectively. They also believe in the existence of ABO TANI, KARSING KARTAG etc as their forefathers from immemorial past. Apart from the above deities, the other deities like YARI, MUGLVNG, CSARASI etc, are considered to be the spiritual beings possessing power much greater than man. The Mishing people are superstitious. The minute affairs of individuals and even the greater and more important events of the world, they supposed to be under the influence of divine spirits and agents. They believe that these spirits delight in sacrifices. They call these spirits 'as UI. There are different types of UI such as TALCNG, DOBUR, UROM, PO:SUM, GUMVN etc. Sacrifice of animals are performed to pacify them. The MIBU is known as the head priest of the society. He is believed to be empowered with some supernatural powers and he carries out all the important religious functions.

**House:** A typical Mishing house, called Kare Okum in an innovative way to keep floodwaters at bay as it is built on a raised platform. Above the floor, there is Meram, which is the fireplace. Above the Meram are two shelves made of bamboo called Perab and Rabbong, where food items like fish, meat and Apong is stored.

### Floor Layout of Mising House:



**Marriage:** As the Mishing families are patriarchal, a girl goes to live with her husband's family after marriage. Generally marriage systems of Mishings are such as – Da : roMidang i.e formal marriage through negotiation of parents of both boys and girls. It may be a love marriage or arrange marriage but the marriage is done formally. In this system marriage is performed as per social norms. In today's Mishing society, the educated and well to do parents prefer to arrange formal marriage. Dugla la nam i.e marriage by elopement (at the consent of bride). It has been common and chief form of marriage sanctioned by the Mishing village society since earlier. Because of inability to sustain the cost of formal marriage and family's opposition to the marriage may compel the boys and girl to choose such type of

marriage system. And Kumna sola La:nam i.e. a marriage through a simple ceremony. In such system heavy cost is not consumed.

**Major festivals celebrated by Mishing tribe are:**

**Po:rag:**It is one of the biggest socio-religious festivals of theMishing people.A Murong house is necessary for performing thisfestival. The host village invites the youth (MVMBVRYA:ME) organisation from a neighbouring village to participate in every aspect of the festival. A priest known asMIBU is invited who conducts the prayer to SEDI-MCLO,DO:NYI-PO:LO etc. At least 6 to 8 pigs are sacrificedin the name of different dieties in the festival.The MIBU, at night, sings A:BANG leading thedancing youth forming in a circle. The festival runs forthree consecutive days. The whole village people irrespectiveof age, sex, caste enjoy the feast and dance.

**Dobur:** It is one of the most important rigid festivals of theMishing people. It may be organised by a single family or collectively by several families. It is of different typesperformed for different purposes. BURTO DOBUR isperformed only on occasion of blood-shed of some grade.ARVG DOBUR called the Agricultural DOBUR isperformed by Individual family to ward off attack of pestand pestilence from the fields.AKO:SON DOBOUR is performed by the hunters tosave them from the evil spirits during hunting in thejungles.Chickens are usually sacrificed for performing thisfestival.

**Ali-aye Lvgang:**It is a sowing festival and literary meaning of ALI-AYELYGANG stands for first sowing of roots and fruits inwhich ALI, stands for roots, AYE for fruits and LYGANGfor sowing. The oncoming of the 'Ahu' and 'Bau' seasons marked with the celebration of ALI-AYE LYGANG.The Mishing people believe the Wednesday as Lakshmiday, and on that day the head of the family marks thesowing of seeds in their respective fields, with a handfulof seeds, a YOKPA, APONG, PURANG, TAKE, PEERO, SI:PAG ONNO, preferably carrying in an VGVN. Usingthe YOKPA he clears a small patch of land in the easternmost part of the field and is decorated with the PEEROand cotton threads in a square or a circular pattern(size about 2 feet 3 feet). The APONG, PURANG,TAKE and SI:PAG, are placed at appropriate places withinthe decoratedarea. Then the seeds are sown overOTAQ and chant the forefather SI:PAG ONNO, preferably carrying in an VGVN. Usingthe YOKPA he clears a small patch of land in the easternmost part of the field and is decorated with the PEEROsquareand cotton threads in a circular pattern(size about 2 feet 3 feet). The APONG, PURANG,TAKE and SI:PAG, are placed at

appropriate places within the decorated area. Then the seeds are sown over the area and chant the forefathers SEDI-MC: LO, KARSING-KARTAG, DO: NYIPO:LO etc to bear witness the sowing seeds, into the Womb of mother earth for abundant crops, good harvest etc. In the day time, the women get busy preparing APONG and PURANG. In the evening hours, the head of the family again pray their forefathers including KOJE-YANGGO. After the feasting-merry making starts in the form of GUMRAG-SO: MAN.



**Amrag:** In this festival, food is prepared out of the harvested crops and it offered to the ancestors.

**Urom Po:sum:** In this particular festival, the departed forefathers are satisfied sacrificing pigs after the harvest to prevent them incurring diseases, accidents or some uncommon occurrences.

### Changing Scenario in the Mishing Community (Traditional culture vs Changing Culture):

The Mishings have rich traditional culture of their own including their language. Apart from their traditional beliefs and customs, coming down to the plains, they have converted to Hinduism and have taken over lots of beliefs and customs associated with that faith, Festivals and ceremonies adopted from the plains such as Bihu bear the mark of their socio-cultural convergence. Apart from changing trends in socio-religious and socio-political fields, changes have also occurred in the livelihood pattern and the way of life of the Mishing people. They have begun to adopt improved system of agricultural operations. They have started living far from the riverine areas.

The people in general have become conscious their rights. Owing to outside influences and internal leadership, social changes have been occurring in this tribal section of the population of the state. The dimension and spirit of acculturation have been gaining momentum with the increasing tempo of development in the spheres of education and economic status. The greater degree of social mobility and psycho-analytical mind have penetrated in this society.

1. Position of Mibu: Mibu is a living tradition which represent world view of the Mishing. The position, respect, belief, and trust on Mishing deteriorated due to acculturation. The main reason behind the deterioration of the position of Mishing is education. Parents wants their children to be an educated person. Mishing cannot eats certain foods, it is believed that such foods disrepute the link of spiritual world with the Mibu. Hence, the number of Mishing is drastically decreasing and it is one of the reasons. In early days Mibu is the only hiller for the bedridden or critically ill patient. However, at present his services is replaced by doctors and modern medicine. The Porag festival cannot be performed without Mibu. However, many villages discontinued this festival. So, his services do not require.

2. Festivals: The main festivals celebrated by Mishing are only Ali-Aye-Ligang (harvest festival) and Po:rag (harvest festival). Due to acculturation non-Mishing festival become an integral part of Mishing culture. The non-Mishing festival like Rongali Bihu (spring festival), Magh Bihu (post-harvest festival) and Kati Bihu (pre-harvest festival) are celebrated with



great pomp by the community. The religious festival like Janmastami, (celebration of birth anniversary of Hindu god Krishna), Rasleela are also celebrated in few Mishing villages. The changes in the festivals of the surveyed villages.

3. Religion: Originally, they rigorously followed Hinduism because they worship Hindu deities, observe Hindu religious celebrations, etc. But now a great erosion of faith has taken place in the Mishing society. It is also found some of the Mishing community is being converted to Christianity. The adoption of Christianity, however, has led to the abolition of traditional faith and practices, festivals, and even traditional drinking of rice beer (Apong). As a result of these changes, the traditional religion of the Mishings is losing its original characteristics. They established many Churches to priest the Christianity.

4. Language: Language is not only a tool of communication, but it also has ethnic, socio-cultural and political implications. Mishing Community have their own dialect but now it is found that most of the population from the younger generation has forgotten their own dialect and have started using Assamese, Hindi and English, which is a serious threat for the survival of the socio-cultural practices of the tribe.

5. Food habits: It is found that Mishings are still maintaining their traditional food habits. Along with rice they take leafy vegetables, edible roots and fish. Food habits of the Mishing are now a days similar to those of non-tribal neighboring Hindus of Assam. The Mishing tribes favors non veg items such as fowl, pork, dried fish, namsing etc.

Marriage System: Among the Mishings of Assam, a marriage within the same community is the norm of the Mishing society. But it is being observed that the traditional binding of the community in marriage selection is gradually loosening over time. It is observed that with the process of modernization, democratization, and development inter-community (with non-tribal communities), inter-tribe and inter-religion happened now a days among this tribe. Various socio-economic and demographic factors have also affected the pattern of inter-community marriages among them.

### 3. Factors influencing Mishing Culture:

1. **Modernization:** Modernization is a complex process which influences all aspects of human life. It is a process or a movement from a traditional or quasi-tradition order to a new order based on new process in science and technology associated forms of social structure,

value orientation, motivations and norms. Acculturation, assimilation, Sanskritization and modernization have played a major role in the changing of the culture and lifestyle of the Mishing community. They have deviated from their original source and have acquired a modern form today.

2. Education: With increased access to education, especially among the younger generation, many Mishing youths are pursuing higher studies and moving away from traditional agricultural occupations. The Mishing population has realized the benefits of modern education and hence they have started getting their children enrolled in schools, both government and privately run. As the youths started living away from their roots, they could no longer keep a strong hold on their culture and traditions. Education is also playing a great role in bringing gender equality

3. Occupational changes: Fishing is another occupation of the mishing people. The woman of the community also contributes to the family income by rearing pigs, fowls and goats. But now economic opportunities in urban areas have led to migration from rural Mishing communities to cities, resulting in changes in lifestyle and occupation. There are also involved on other occupations, People of mishing community Stated doing business. Most of the people are economically stable now. They are police, officers, lawyer etc.

4. Modern Technology and Industrialization: The introduction of modern technology, such as smartphones and the internet, has brought about a transformation in communication and information access. A gradual disappearance of handloom weaving as a household craft has been marked in recent years. But, the craft of weaving Mishing textile designs in Assam continues, with the growing cottage industries as a living craft and as an integral part of Mishing culture. Skill development and upgradation of the artisans have adopted diverse design elements to complement the use of orthogenetic design in order to keep the products interesting and in demand.

5. Socio-Cultural Changes:

a) Language and Culture: The younger generation is more exposed to mainstream Indian culture and languages, leading to a gradual erosion of the Mishing language and some traditional practices.

b) Changing Family Structures: Traditional joint family structures are transitioning towards nuclear families, impacting social dynamics. Joint family system still prevailing among these people, but now some families also living in nuclear family.

#### 6. Economic Transformation:

a. Shifts in livelihood: While agriculture remains important, there's a noticeable shifts alternative livelihoods like government jobs, entrepreneurship, and tourism-related activities.

b. Market Integration: The Mishing people are increasingly participating in regional and national markets, which has both positive and negative impact on their traditional subsistence economy.

#### 7. Government Initiative:

a. Mishing Autonomous Council: The Mishing Autonomous Council is a self-governing body that was established to address the socio-economic and political aspirations of the Mishing people. It has been involved in various developmental activities within the Mishing-inhabited areas.

b. Scholarship Programs: The government of Assam has been offering scholarships to Mishing students at various levels of education to promote education and skill development among the community members.

c. Rural Development Schemes: Various rural development schemes and programs have been implemented in Mishing-dominated areas to improve infrastructure, such as roads, electricity, and healthcare facilities.

d. Healthcare Initiatives: The government has implemented healthcare programs to provide access to medical facilities and improve to overall health and well-being of Mishing Communities.

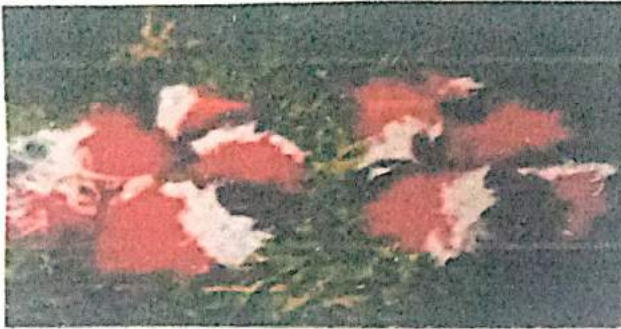
e. Livelihood and Employment Program: Skill Development and employment generation programs have been initiated to enhance the livelihood opportunities for Mishing tribal members.

## CONCLUSION

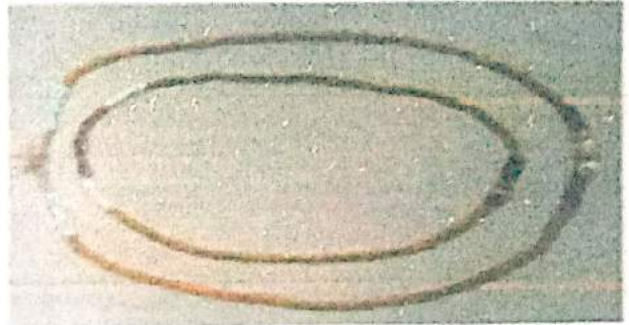
The Mishings have got their own traditional beliefs and custom, practices, language. Though the Mishings are comparatively small ethnic socio-cultural, group of Assam, in terms of the social, cultural, political, and economic life of Assam is no less important than those of other groups. The Mishings has rich folk literature which reflects their sentiments and feelings social norms and values, historical events associated with their migration from hillsto the plains as well as social, religious, political event experienced in their life. Although Mishings (Miri) maintain their traditions including their language, some changes have come to the fore which are seen with respect to their religious beliefs and practices as different forms of Hinduism and other religions have penetrated their culture. After allthe Mishings rich social and cultural heritage contributed a lot towards the growth and development of the greatest Assamese society and culture, yet they are known very little to the people of other parts of the country. The Mishings have been struggling to serve themselves and are trying their best to follow and adjust with the state of Assam.

There has always been an uneasy relation between preserving tribal ethos and unique identity on the one hand and accommodating a modern developmental culture, on the other.the government policies are also oriented towards offering them the benefits of modern developmental projects including communication and integration with the outside world undergoing rapid economic and social changes. Education has been playing a significant role in improving the social and economic conditions of the Community.

TYPES OF MISHING JEWELLERY



**Figure 19: Lakpun**



**Figure 20: Dogne**



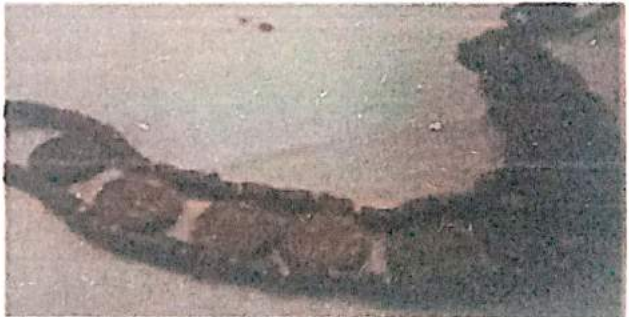
**Figure 21: Ain a: Be**



**Figure 22: Murkong a: Be**



**Figure 23: Baltag Doksori**



**Figure 24: Lingkar**



**Figure 25: Turi**



**Figure 26: Takpor**

TYPES OF MISHING DRESS

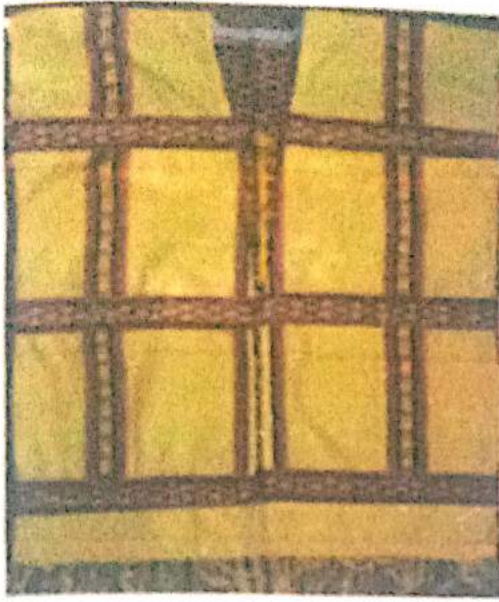


Figure 13. Mibu Galuk

FIG: Mibu Galuk



Figure 14. Gaseng

FIG: Gaseng



Fig: Gero



Fig: Mawang Ege

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# COLLEGE OF EDUCATION, NAGAON



## ASSIGNMENT

TITLE: IDENTIFICATION OF NATURALISM IN SECONDARY  
SCHOOL CURRICULUM CONTENT

PAPER: 05

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# CONTENT

- Introduction
- Characteristics of Naturalism
- Naturalism and aims in Education
- Merits of Naturalism in Education
- Demerits of Naturalism in Education
- Conclusion

## INTRODUCTION:

Naturalism is one of the oldest Philosophies of Western world. According to Naturalists the material world is the real in this Philosophy world. To the mind is subordinate to matter. They consider nature is everything and source of all knowledge. There is nothing else than matter, which is the ultimate reality and ultimate truth. They do not believe in sentimentalism, spiritualism and super naturalism. There is nothing beyond and after nature. All real values exist in nature. Hence, man should try to investigate and explore the truth of nature by adopting scientific method with all its capabilities and resourcefulness.

### Forms of Naturalism:

Naturalism as a school of philosophy has three distinct forms according to different philosophical thinkers —

1. Physical naturalism
2. Mechanical naturalism and
3. Biological naturalism.

1. Physical naturalism: These philosophers advocate that human life is governed entirely by physical

laws. According to this view external Nature has complete control on the life of human beings.

2. Mechanical naturalism: According to the supporters of this view the universe is a huge lifeless machine in which man is only a small part. This form of naturalism ignores the consciousness of man as an individual entity. The modern Psychology of behaviourism which emphasises the importance of conditioned response and learning by doing method in teaching learning process is the result of mechanical naturalism.

3. Biological naturalism: Biological naturalism is the result of Darwinian theory of evolution. According to Darwinian theory man has evolved to his present form from lower animal by a gradual process of development. According to the supporters of this form heredity greatly influenced the nature and temperament of an individual. Besides biological naturalism emphasises the development of man's natural impulses, natural propensities and inborn tendencies.

## CHARACTERISTICS OF NATURALISM:

As a distinct school of Philosophy naturalism has the following characteristics—

1. 'Follow nature' is the greatest slogan of naturalism in education. Naturalists believe that natural development of the child takes place in the natural environment instead of artificial environment of school. The use of the word 'Nature' in the domain of education has two meanings—  
↳ Physical nature ↳ nature of the child.
2. According to Naturalism, education should be child centred i.e. in the whole educative process child occupies the central place.
3. Naturalism believes that education should always aim at providing happiness to children. This is possible when children get opportunity to learn in a natural environment at per their abilities and capacities.
4. According to Naturalism in any educative process freedom is necessary. In other word freedom is the pivot around which the whole process should revolve. Nothing should be imposed on child in an artificial and strict environment.

5. In an educative process, naturalists believe that instinct should be main instrument of education. Education should aim at transforming instinctive behaviour of an individual to human behaviour.

6. For effective education, naturalists believe, necessary sense experience should be provided to children as senses are regarded as the gateway of knowledge.

7. According to naturalists bookish education should not be given to children. Because bookish education is not real, it is artificial and imaginary. On the contrary, children should be given sufficient freedom and facilities so that they can acquire knowledge through direct contact with nature.

## Naturalism and Curriculum:

Education, according to Naturalism, should be provided in natural environment as per nature of the child.

Therefore, it does not attach importance on subject teaching.

It believes in the natural and harmonious development of child's innate power. To attain this objectives they think curriculum should be wide enough. According to

Rousseau curriculum should be constructed according to the aptitude of children and their physical and mental development. Instead of giving bookish and moral education, children's natural development should be encouraged through exercise and other physical activities. Rousseau has classified curriculum according at the early stage to the age of children.

Accordingly, infancy physical education, in childhood training of senses and in adolescence subject and moral education should be provided.

## Naturalism and method of teaching:

In the field of methodology, naturalism has made significant contribution. The method of teaching is psychological and is carried on according to the principle of child psychology. Naturalist's method of teaching is child centred where

education is given according to the developmental stage of children. Naturalism lays stresses on  
i) learning by doing, ii) learning through experience  
iii) learning through observation, iv) learning through  
heuristic method.

Most of the modern methods of teaching such as observation method, Playway method, Heuristic method, Dalton Plan, Montessori method are based on the principle of naturalism. All these methods provide full freedom to the child for free expression and thus make education effective and purposeful.

### Naturalism and teacher:

In naturalistic education the role of teacher occupies secondary importance. Here the child is regarded as the important component i.e. child occupies the central position in the teaching learning process. The duty of the teacher is to provide necessary platform so that the child can act freely in accordance with his inherent capacities and capabilities. In this process the teacher is to act only as a sympathetic observer and guide.

## Merits of Naturalism in Education:

Naturalism has made some notable contributions in the field of education. Some of the merits of naturalism are noted below —

1. Naturalism has made notable contribution in highlighting the importance of child in educative process.
2. Naturalism advocated that education should not be a forced activity rather it should be pleasurable activity. In this process child's interest and aptitude should get due importance.
3. Naturalism brought revolutionary change in the methodology of teaching.
4. In maintaining discipline, it emphasises the principle of natural consequences. Punishment should be based on the consequences of wrong deeds.
5. By emphasising the importance of establishing of school in natural environment, naturalism draws the attention to the aesthetic aspects of the surroundings.
6. Naturalism stresses the importance of spontaneous self activity of the child.



## Demerits of Naturalism in Education:

In spite of a number of merits naturalism is not free from some shortcomings. Demerits of naturalism are as follows—

1. The aims of naturalistic education is one sided and unsatisfying. Natural development of the child in natural environment make him unsocial without having any feeling for social good.
2. Naturalism puts stress on the present needs and present problems of the child. It has no concern about spiritual value and remote future.
3. Naturalism puts too much importance on physical education which is not acceptable. Because man is a rational being.
4. Naturalists are of the opinion that full freedom should be given to children for their full and complete development.
5. Naturalism assigns very little importance to the teacher in the educative process.

## Conclusion:

Philosophy of Naturalism in education has its own merits and demerits. It provides freedom to the learner which is unique. This approach has affected modern education and method of teaching an inconsiderable way. It aims to make teaching real, interesting and meaningful. It also does good to society by rejecting superstitions. It also does good to us regardless of all its merits and demerits and some of its suggestion might not be practical to apply. It tends to ignore the ideals and purpose of life. It brings everything to materialism and gives no place to spiritual values.

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