



# An Analytical Study On Ethnic Movement With Special Reference On Mising Tribe's Movement For Sixth Schedule In Assam.

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## Abstract:-

The demographic pattern of Assam is varied and diverse which is a residence of different ethnic groups with their distinctive cultures and identity. The ethnic groups of Assam comprised Mising, Bodo, Karbi, Rabha, Tiwa, Dimasas, Kachari, Sonowal, and so on. It could be considered that in the post-colonial period, the nation-building process in India shows state-designed policies of homogenization and integration of different ethnic groups within the fold of a dominant language, culture or umbrella type of identity. This opened up dissatisfaction among many ethnic communities leading to the beginning of movement for their cultural revivalism and establishment of identities. One such significant initiative is the movement of the Mising Community to establish socio-cultural and political identity. The socio-economic conditions of the Mising tribe were worse as compared to other communities. They gradually started to lose their original identity and were deprived of their basic needs. Eventually, some educated youth emerged and organized themselves creating an organization and also trying to create identity consciousness among the Mising Community. Particularly, during the time of the 1960s and 1970s, Mising tribal leaders had started agitation for the autonomous administration; it however has a long historical background. Along with the giving Bodo Tribe an autonomous institution and moreover there are many socio-economic, and political factors that contributed augmentation of the movement. After a long struggle, an Autonomous Council to rule the areas dominated by the community was created. It however now appears that the Council has failed to fulfill the expectations of the Mising people and demand for the constitutional safeguard under the Sixth Schedule. This paper will tend to analyze the movement and creation of the Mising Autonomous Council.

## Introduction:-

India is a place of ethnic diversity being a diverse country the demands and needs are also different for each different ethnic group. As a consequence, the Union of India has been experiencing different movements and separate movements since independence. Assam one of the major States of Northeast India there also not excluded from this nature of Union India. As Assam has a complex form of demographic structure several groups have their own ethnic identity like cultures, customs, languages, religions, traditions, etc. Insurgency and regional tensions have eased off in the late 1980s in Assam, but the sub-regional and ethnic conflicts still continue to be a dominant issue. Many times, Assam also has been a witness to many tribal or ethnic movements and sub-nationalism within the State. This was seen to be developed for the first time among the

Naga ethnic group during the 1960s which was a consequence of Nagaland being created as a separate State in 1963 by bifurcating from Assam. This genesis is still continuously going on in Assam among the different ethnic groups. As immediately followed by Meghalaya (1972), Mizoram (1986) and Arunachal Pradesh (1986) were created as separate full-fledged States out of Assam. There are many such separate movements still going on, such Karbi, Dima Hasao, and Bodo who have been demanding separate states for a long back to protect and preserve their distinct identity.

Generally, there two kinds of ethnic movements based on purpose are seen in Assam:-

1. Demand for Regional Autonomy or Separate Statehood: - As an example Bodo tribe has been demanding a separate State called “Bodoland” giving the slogan of dividing Assam 50/50 for a long time. They have used both democratic and radical (Insurgency) means. Also, Dima Hasao Hill district of Assam demanded separate Statehood for them. Here would like to clarify that it has not been included demand like sovereign Assam from the Union of India like ULFA (United Liberation Front of Assam).
2. Demand for Autonomous Administration: - Another form of ethnic demand of Assam for its own Autonomous Administration Setup under the Sixth Schedule of India. For instance Rabha, Sonowal Kachari, Deuri tribes, etc.

Mising is one of the major second largest tribal groups of Assam followed by the Bodo tribe. Those have a distinct historical identity. They come under the second kind of ethnic movement for autonomous administration. Here in this paper will analyze the identity movement and their movement for Autonomy or Sixth Scheduled under the Indian Constitution.

**Keywords:** - Mising Tribe, Ethnic Movement, Sixth Schedule, Autonomous Movement.

**Objective:** - The following are the main objectives of this paper:-

1. To analyze the nature and genesis of the Assam Ethnic Movement.
2. To analyze the development of the Mising tribe’s movement for the Sixth Schedule under the Indian Constitution.

**Methodology:-**

In preparation for this paper largely adopted descriptive and analytical methods to understand the nature and genesis of the Assam ethnic movement and to understand the Mising autonomous movement. The collected from both primary and secondary data. Primary sources include data published in government documents, various official declarations, Statements, reports, etc., and secondary sources are collected from books, scholarly published articles in journals, etc.

**Profile of Mising Tribe:-**

The Misings (Cited as Miri in the Constitution) are a major ethnic group or scheduled tribes next to Bodo tribe as they constituted the largest tribes group of Assam and they linguistically belonged to the Tibeto-Burman family having distinct historical memories, cultural features, languages, or dialect and traditional belief system. Though they are distributed in the different parts of the state, mostly found in the 8 districts, namely Lakhimpur, Dhemaji, Dibrugarh, Tinsukia, Sivasagar, Jorhat, and Sonitpur. Physically Misings are dark-complexioned people having flate noses fleshly lips and protruding eyes. Basically Agrarian, land is the basic and foremost source of livelihood of the people of Mising Tribe and they have close relations with another element of the physical environment namely forests, rivers, beels, Swamps, etc. Moreover, they are very skilled in some activities like rearing of poultry, weaving, sericulture, and community fishing as they are believed to have migrated from the hills following the downstream rivers and tributaries, so they are fond of living in riverine areas and their population is found concentrated in the riparian sites. Moreover, they used to rear a few livestock which include pig, hen, goat, duck, etc. They basically used it for ritual activities and religious practice though

at present time with the change of time started it for commercial purposes as well which boosted their economic empowerment.

Traditionally they used to have a domestically prepared drink called “Apong” (Rice Beer) in their day-to-day life and consume almost half of their annual earnings, which makes them economically down. Besides they have rice culture celebrated their folk festival at the beginning of the month of February called Ali-Aye Ligang, which means “Ali” means root and seed, “Aye” means fruit, and “Ligang” means to sow. This is why the onset of sowing seed was marked on this day and a tribal dance called Gumrag with Oinitom (Folk song) is performed by the Young boys and girls and also people of the village with their traditional costume called Mibu Galuk, Gonor Ugon (Boys) and Gero, Ribhi Gasar, Yakan Age (Girls). In this folk festival, they served the guests specially prepared ‘Purang Apin’ (packed boiled rice), a traditional curry with pork and Apong. Therefore they have a distinct identity in greater Assam with their rice culture and tradition.

Recently, some elite class has emerged within the Mising tribe as the rate of educated people increasing in the community. Though the literacy rate is not satisfactory compared to the increasing population it significantly have been seen the socio-political awareness among the Mising Tribe in the present context. As per the 2011 census of India, the population of Mising is 680424 out of which 345786 are male and 334638 are female. This group of people remains politically, socially, economically, and educationally backward and this backwardness leads them to be neglected, exploited, and deprived of different rights. Thus the concept of deprivation of different rights gave the idea of separate autonomous administration in which their distinct socio-cultural attributes along with different rights can be preserved. For the aim of these, there were formed various mising national organizations namely Mising Ba:ne Kebang (MBK) (Mising People’s Convention), 1924; Takam Mising Porin Kebang (TMP) (All Mising Students’ Union) 1971; Mising Agom Kebang (Mising Sahitya Sabha) 1972; Mising Dirbi Kebang (Mising Cultural Organization) 1980; Mising Mimag Kebang (Mising Sangram) 1986; Takam Mising Mime Kebang (Mising Women Front) 1990 and so on. As it has been seen since the before independence of India Mising Tribe notably started organizing themselves to meet their all-round development, and significantly during the beginning of 1970s, they formed numbers of educational, social, linguistic, and student organizations for all aspects. This time could be regarded as the awakening age of the Mising Community. Because as the passage of time Mising people felt that they were being neglected, exploited, and deprived of different rights both by the government and the then elite class upper caste people. Moreover, they have realized their identity with distinct socio-cultural attributes is threatened or would be lost in the greater composite Assamese culture and society and if not protected, their identity would be extinct from the land of Assam. Hence, considering their identity crisis and for the preservation and protection of the language, and culture they had started the movement for autonomous institutions.

## Genesis of Tribal Movement in Assam:-

In the initial phase, the tribal people of Assam struggled for their land and issues under a single banner, and the Mising tribe was also part of that. Therefore it will be worth understanding the background of the tribal people of Assam before analyzing the movement of Mising tribe. Before the independence, while the freedom struggle was in full swing, the tribal people of Assam formed an umbrella form of a tribal organization called “Assam Backward Plains Tribal League”, in short, ‘Tribal League’ on 17<sup>th</sup> April 1933, under the eminent the then tribal leader Bhimbar Deori. The main aim was to struggle for the amelioration of the tribal people of Assam and raise voices against the oppression that was effected by the non-tribal rulers upon them since inception. The formation of the tribal league paved the way for tribal unity. The tribal league raises its voice on the issues and problems of tribal people, more importantly on land encroachment by the immigrants. As a result, Tribal Belts and Blocks were formulated under rules 160 and 171 of Chapter X of Assam Land Revenue Regulation, 1986. This was the outcome of the agreement between the Congress and the Tribal League for the sake of saving the tribal from landlessness because of the fact that land was the only their of livelihood. But with the passage of time, they had felt that there was no sign of political consciousness among the tribal people. After the announcement made by the then Prime Minister of India, Mrs. Indira Gandhi in January 1967, about the

government of India's proposal for the reorganization of Assam on federal structure in order to meet the demand raised by the 'All Party Hill Leaders' Conference (APHLC) for separate hill state. This sparks the minds of tribal people once again for their political rights. As a result, the tribal people held a convened meeting and made a proposal to form a common political platform for tribal and as a consequence of it on 27<sup>th</sup> of February, 1967 was formed the Plains Tribal Council of Assam (PTCA) in Kokrajhar district. The PTCA worker wishes to do something important for the tribal in the ensuing scheme of reorganization of the state. So they have formulated an area comprising the principal tribal areas in the name and style of 'Udayachal' an autonomous state within Indian sovereign, after prolonged discussion, which would be governed by the tribal people according to their genius. The demand raised by the PTCA was more or less the same as with the Tribal League. The basic difference between them was that whereas the league insisted on the creation of tribal Belts and Blocks and implement of the same for the protection of tribal's, the PTCA demanded a separate autonomous unit in the name 'Udayachal'. Although the PTCA was formed with the principal objective of demanding a separate administrative unit for the tribes, the workers failed to take it to the grassroots level. They could not ignite the latent heat of the tribal people with their determined, dedicated, and committed activities, to which the people themselves did not strongly, respond them. Because of this, the tribal leaders of the modern age criticized the leaders of the PTCA on the grounds of betraying the tribal people in the name of 'Udayachal', the same bore the seeds of the emergence of community-level organizations. It was proved that the tribal as a group could not achieve its targeted goal. Neither of their commitment was enough for the purpose. On such grounds, the leaders of the new age considered it to form an organization among their own groups so that the aspirations, sentiments, and responsibilities of the group could be handled so as to make the organization dynamic in all aspects. Thus the tribal sentiment to do something for their own group reached on peak with the formation of racial organizations. As a consequence, the Mising tribe also formed their own organization and started organizing them to raise voices to meet their demands.

### Awake Up and Agitation of Mising Tribe:-

After the collapse of PTCA every tribal group of Assam started to form their social, Student organization, Mising Tribe also established their first and foremost social organization called Mising Bane Kebang (Mising People's Convention) by a few educated persons among the Mising during the nineteen twenties while freedom movement was going on in full swing. Mohi Chandra Miri, and Charu Doley were a few of them. Many scholars of the community like 'Dina Mohan Doley' and 'Rameswar Medak' interpreted that during that there was no concept of freedom movement in the Mising community. They were almost aloof from the mainstream of the society and its activities. But as luck would have it, there was a person named Pitambar Dev Goswami in Majuli who took the trouble of taking along the Mising community toward freedom struggle by organizing the Mising people under the common banner "Miri Sanmilan". While the upper caste people of Assam treated Mising as Untouchable at that time, Pitambar Dev Goswami was an exception to all these social evils though he belongs to an upper Brahmin Family. He pushed the Mising people to participate in the freedom movement and with this end in mind, he pushed aside all social, religious as well and cultural barriers that had been imposed by castes and other circumstances. In that time Mising Ba:ne Kebang, erstwhile Miri Sanmilan was the only threshold of the political activities of the Mising community. As it has been cited earlier there were not many educated people of the Misings, the learned personality motivated the community to be active in educational as well as social aspects so as to elevate the society. Charu Doley, Karko Chandra Doley, Muhi Miri, Bimala Doley, Padmadhar Pegu, and such other prominent persons of that time pioneered the effort. Although this organization provoked the Misings for an uprising, not much influence was seen at the grass root level. The Mising Ba:né Kébang (MBK) insisted on its efforts in imparting education to the Mising children. Emphasis was given to establishing schools in the areas predominantly inhabited by the Misings. The All Assam Miri Higher Secondary School, which was established in 1936, for example, was one of the outcomes of such efforts. After its formation in 1924, the MBK continued to be a platform of the freedom movement of the Misings until independence. Meanwhile, there appeared a few educated Mising youth in the scene who willingly came

forward to work for and on behalf of the community. Bimala Prasad Doley, or popularly Bimala Doley was one of them who ventured the cleanliness mission in the community. Holding a broom at hand, he went to every nook and corner of the society to propagate the value of cleanliness. Without any hesitation, he went on sweeping the household of the Misings. Besides in its 13<sup>th</sup> session at Gejera village of Majuli, in 1955, the MBK unequivocally decided to celebrate the Ali A:ye Ligang festival on the first Wednesday of the Fagun month and observe the Dobur Puja on the 15<sup>th</sup> of Jaistha and Kartik Months of the year. After independence, the MBK was used as a political platform and those who wished to contest in the ensuing Assembly Election motivated the MBK leaders to cast their votes in their favor.

## Takam Mising Porin Kebang Phase and Struggle of Mising Tribe:-

Takam Mising Porin Kebang (TMPK) is one of the most influential student organizations of the Mising community from its establishment in 1971 to today. As it has been mentioned above MBK Started to be used as a political platform, and the TMPK activists criticized the MBK for its obscure objectives. They complained that the MBK has no concrete objectives of its own except working for and on behalf of the politicians in the community. That the MBK acts against the Mising community at large by denying the legacy of demand for a separate administrative setup for the Misings within the State of Assam. The tussle became prominent during the Nineties when the MBK acted as the State government's agent in imposing the fake Autonomous Council upon the Misings by intentionally forming an organization for the purpose under Govt. patronage, called Mising Autonomous Demand Committee, MADC for short. After the signing of the Mising Autonomous Council Accord on 14 June 1995; the TMPK and its other sister organizations boycotted the MBK and MADC. The tussle continued unabated until 2002 when a group of Mising elderly people voluntarily came forward for an acceptable solution to the problem. These people convened a special session of the MBK at Gogamukh on 27th and 28 April 2002 where it was devised to outnumber the Mising Bane Kébang delegates. The TMPK activists succeeded in its effort and since then the MBK has been under the influence of TMPK till now.

Instituting a constitutional amendment, the Bodoland Territorial Autonomous District (BTAD) was granted to the Bodo people on 10 February 2003 with Bodo Liberation Tigers (BLT) as its accord signatory organization. As a result, the agitating tribal organizations of Assam have also raised their demands for the inclusion of their autonomous councils into the sixth schedule of the Indian constitution. The Mising, Rabha and Tiwa people are urging the government that since the tribal of Assam are neither administered under the fifth schedule nor the sixth schedule, the tribal of Assam have been deprived of developmental initiatives from the government for years. It has created an imbalance in economic, social, political as well and educational spheres between the tribal people and the other advanced communities of the State. Thus they have lagged behind from the mainstream of society. However, the creation of BTAD under the sixth schedule in 2003 has sparked new hope for the tribal people. The framing of the Sixth Schedule for the tribal people of Northeast was broadly guided by three major considerations mentioned by 'Dina Mohan Doley' and 'Ramsewar Medak' in their book "Quest for Autonomy of the Mising". (P- 121)

1. The necessity to maintain the distinct customs, socio-economic and political culture of the tribal people of the region and to ensure autonomy of the tribal people and to preserve their identities;
2. The necessity to prevent their economic and social exploitation by the more advanced neighboring people of the plains;
3. To allow the tribal people to develop and administer themselves according to their own genius.

Therefore the demand of the Mising tribe for autonomous administration is to maintained maintain the distinct customs, socio-economic, political culture, and language of the tribal people of the region to ensure autonomy of the tribal people and to preserve their identities. After the formation of the Assam-NEFA Mising Students Union in 1971 on 16 and 17th October at Jonai, it spent a few years organizing the Misings of Arunachal Pradesh and Assam. The sense of deceit by the state administration fuelled the agony among the educated youth of the Misings. They found that a system of self-governance having a constitutional guarantee would be the only solution to their suffering. Once they realized the necessity, they chalked out a few prominent issues,

regarding the protection, preservation, and propagation of their language and culture, in the form of a demand charter. In the meantime, the name of the organization was changed to All Mising Students Union in its Sa-guri session. It convened its second session at All Assam Miri High School on the 14th and 15<sup>th</sup> of September, 1982 where the demand charter was unanimously passed as a sign of launching an agitation for self-determination. The demand charter was placed before the then Chief Minister of Assam, Mr. Hiteswar Saikia on the 5th of May, 1984. After the lapse of a year, the Students' Union saw the indifferent outlook of the state government toward their demand and they observed a protest on the 5th of May, 1985 by fastening a strip of black cloth over the face. All Mising Students' Union along with Mising Agom Kébang, jointly met the Chief Minister Mr. Saikia on 20<sup>th</sup> August 1985 regarding the implementation of the demands raised in the demand charter. Mr. Saikia proposed to the delegates to implement the introduction of the Mising language under Roman script as a medium of instruction only in the Lakhimpur district which was flatly refused by the delegates. After this delegation, Mr. Saikia talked with the delegates on the 12th of September and 18th of October, 1985 for two times and declared the introduction of the Mising language on the 30<sup>th</sup> of October, in classes three and Four in about 100 lower primary schools situated in the Mising dominated areas on experimental basis.

Later the Assam State politics changed after the Assam Gana Parishad (AGP) came to power in 1985, headed by the then Assam young students' leader Mr. Prafulla Kumar Mahanta as Chief Minister. The tribal people of Assam had much expectation from the first government of the regional party in the state and waiting to know what their tribal policies were. But, later it proved that nothing different was there from its predecessor. As a consequence of it submitted the same charter to Mr. Mahanta on 25<sup>th</sup> of April 1986, TMPK insisted on implementation of the demand. TMPK launched a series of protests against the state government in association with Mising Agom and Mising Bane Kébang for the development of the Mising language. Also on 9<sup>th</sup> May 1989, a memorandum was submitted to the Prime Minister demanding the creation of an autonomous administration unit for the Misings under the provision of Article 244 (A) of the constitution of India. By 10<sup>th</sup> May of the same year instant, they also submitted a memorandum to the Home Minister in demand of an Autonomous administration unit for them. Amidst such turmoil, the government of Assam invited the agitation groups of Mising on 12<sup>th</sup> December 1993, for a solution to the autonomy problem, and at that sitting Chief Minister Mr. Hiteswar Saikia proposed a draft of the autonomous council for Misings comprising the Misings villages having 50% of Mising population in its contiguous area. The gist of the proposal goes as follows: The Misings can be given administrative and economic powers in the tribal-dominated areas of Assam for the social, economic, educational, ethnic, and cultural advancement of the Mising community. It can be mentioned here that the Government of India constituted a Three Member Expert Committee under the Chairmanship of Dr. Bhupinder Singh and this committee submitted its report on the executive, legislative, administrative, and economic powers that can be given to the tribal people residing north of the river Brahmaputra. The Committee suggested the Village as an administrative unit. It put forward a three-tier autonomous structure for the Misings residing to the north of Brahmaputra, namely Dolung Kébang (Village level unit), Bangke Kébang (Next higher level unit) and Bane Kébang (the apex council). The committee also mentioned the composition of the Autonomous Council as there shall be 30 (thirty) members in the Autonomous Council out of which 26 (twenty-six) shall be directly elected by the Regional Councils and the remaining 4 (four) shall be nominated by the Governor of Assam. Besides, the MPs and MLAs of the reserved constituencies shall be ex-officio members of the Autonomous Council. After that, the TMPKS convened a representative meeting at Tadang village of Boginadi area on 17 and 18th December 1993 for exhaustive discussion over the draft proposal. The delegates unanimously arrived at a concrete decision that the draft proposal of the government was not acceptable to them and efforts to pressure the government on the same issue would be continued. They also requested a few elders and experienced elite Mising persons about the draft proposal and to formulate an acceptable solution to the proposal by constituting an expert committee of their own. The committee so constituted, readily submitted its report in writing to the TMPKS on 25th December 1993. Depending upon the comments of the Expert Committee and the decision of their own, the TMPKS placed its proposal in writing to the Chief Minister in its second consecutive discussion held on 30th December 1993, denying his proposal of an autonomous council having no boundary. The third consecutive round of talk between the Chief Minister and the TMPKS was held

on the 4th of March, 1994 where the latter remained unstirred in its previous decision. Further, they insisted that a contiguous area for an autonomous council for the Misings could be drawn out comprising the Mising inhabited areas. They also submitted a list of 1836 Mising villages in support of their demand. Feeling the indifferent attitude of the State Government, the TMPKS submitted a memorandum to Mr. S.B. Chavan, the then Home Minister, who came to Guwahati as a result of the constitution of a Committee by the Prime Minister of India under Mr. Chavan's leadership, to look into the tribal problems of North- East India. The TMPKS expected that as Mr. Chavan was the Home Minister at that time, he would definitely put due pressure on the State Government to solve their autonomy problem. It is not clearly known whether the memorandum submitted to Mr. Chavan made any impact on the State Government or not. But it was seen that the State government stirred a lot. The fourth talk between the two was held on 12th August 1994. The government promised to finalize the draft proposal in this round of talks but failed on the pretext of the Barpeta massacre. Thus the Chief Minister and the TMPKS left the talks incomplete for materialization of the autonomy demand. Even after that, the TMPKS reiterated the demand by intimating their decision of denying the revised proposal of the government of Assam for giving autonomy to the Misings. As the talks between the government of Assam and the TMPKS have come to a standstill, the former had the opportunity of imposing an autonomous system of its choice over the Misings.

The TMPK launched various steps of agitation to stop the imposing of a fake autonomous council over the Misings. Finally, after a long agitation, the Mising Autonomous Council was granted by the State Government of Assam on 14th June of 1995 by a State Act. The Council so granted finds its root in the Seventh Schedule of the Constitution. Paragraph 5 of the LIST II STATE LIST of the Seventh Schedule speaks about a local government under which the creation of Mising Autonomous Council may be made.

Although the government granted an autonomous council to the Mising community, the power and function of it is nothing but a puppet to console an agitation group of youth. After that, the TMPK proposed to form a political wing. As a purpose of it, the political convention was held in Gogamukh on 19 and 20<sup>th</sup> November 2005. As an outcome of this convention, there was formed 'Sanmilita Gana Shakti' political wing. Because TMPK considered it urgent to put a stop to the unscrupulous misappropriation of funds that were allocated to MAC and accordingly they decided to occupy it through a mutual understanding and seat sharing ruling congress party on a 60-40% basis, the majority being from the TMPKS without being held. The TMPK launched a massive movement for the holding of an election to the MAC. Since the provisions under paragraph 5 of the Seventh Schedule do not contain any mandate of holding elections at any specific time frame, the State Government was not in a position to undertake necessary steps for the said election at TMPK's demand. It delayed the holding of elections of the MAC, each and every time installing new bodies whenever there was a change in the State government. But the PIL lodged by Lakshminath Pangging put an end to that drama of the State Government. Lakshminath Pangging was severely criticized and condemned for signing the fake autonomy accord during the Nineties. When the TMPKS were launching massive movements in demand of holding elections to the MAC, the PIL lodged by Lakshminath Pangging became a turning point to that issue. Thus he became the hero. But now how will his contributions be evaluated is a matter of consideration to the whole Misings.

As per the direction of the Gauhati High Court, the State Government declared notification of holding the MAC elections on 2nd September 2013 despite opposition from persons and organizations. It witnessed another wave of opposition from the non-Mising faction. It demonstrated a massive and violent procession by pelting stones to the shops that remained open even after their call for a bandh at Dhemaji town on the 3rd instant crying derogatory anti-Mising slogans thereby condemning the State Government for bowing down to the Misings' demand. This faction called for an Assam bandh for an indefinite time until and unless the notification of holding the MAC election is discarded.

But it was an epoch-making achievement for the Misings They have been casting their votes only in favour of their own and parliamentary elections of the country since independence. But that time it was their own election for choosing their own representatives for their own development in their own locality. The elections were held on 7 and 13 October 2013 witnessing almost a total wash leaving only one seat to Congress candidate. It is

observed that the TMPKS have come to a standstill regarding the demand for autonomy under the Sixth Schedule after their assuming the power of MAC. Only one memorandum was seen to be placed before Shri Narendra Modi", the Prime Minister of India, who came to Guwahati on a visit on 29 November 2014, about one year after their induction into the MAC. Another memorandum was again seen to be submitted to Shri Narendra Modi, the Prime Minister of India, on the 5th May 2016 which was also simultaneously submitted to Shri Sarbananda Sonowal, the Chief Minister of Assam, having some 18 demands including demand for the inclusion of MAC into the Sixth Schedule of the Constitution of India. No active movement has been seen to be launched as a follow-up action in favour of their demand. The reason for this silence is only best known to them. Nowadays, one may see the workers frequent to the MAC premises. Ironically, the activists used to say that diplomatic movements still continued in demand of their goal, whenever enquired. Of course, their comments are considered to be true because of the memoranda they have submitted to the Prime Minister as of now as a part of the continuation of their movement for achieving the status of Sixth Schedule to the Mising Autonomous Council functioning at present

### Conclusion:-

The movement of Misings tribe for the autonomous administration under the Sixth Schedule is a problem of regional politics. Giving autonomy to any group of people is a constitutional provision. There the creation of an autonomous institution or administration can be a matter of development and satisfaction for the particular groups of the community and could solve agitation of the Mising tribe. Besides the government should take developmental measures for all the communities and tribal belts and blocks that have been created for the protection of the tribal people should be safeguarded. It is worth mentioning that Mising is one of the most peaceful tribal groups in Assam, they have never been involved in any violent activities or radical ideas during the time of agitation yet. The tribal community of Assam is economically, and educationally backward and most of them are still unaware of political activities, thus initiatives regarding economic development and other issues should be properly addressed.

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