

Mising culture under the influence of globalization

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Summary:

Assam and the North East have been inhabited by different ethnic groups since ancient times with their own cultures. In the changing times, these different ethnic groups have influenced their own cultures through the process of cultural integration and assimilation among each other. In recent times, the lifestyle of various ethnic groups living in the entire North East including Assam has been widely affected by globalization. It is noteworthy that globalization has brought about some innovative changes in their own culture. Therefore, this discussion attempts to examine the impact of globalization on the culture of the Mising people, a major tribe in the North East. It is important to note that although culture is universal, its expression varies from place to place and the nature of world culture can be understood through local or indigenous culture. Therefore, in order to discuss the positive and negative aspects of the impact of globalization on such an indigenous culture The Misings of the North East are to be selected and discussed.

Key words- *globalization, mising, culture, change.*

0.0 Introduction:

The word 'globalization', conveys the idea of a global movement that helps to strengthen interaction between the entire world by narrowing the space-time gap. Initially, globalization was limited to the economic sphere, but later it expanded to other spheres such as art, literature, culture, language, etc. The motto of globalization is liberalization, privatization, and globalization. Globalization has rapidly narrowed the gap between the rest of the world and the world has become a small village. Assam has been slowly affected by globalization since the nineteenth decade of the last twentieth century and this impact has gradually become more widespread. As a result, the Mising tribe along with other ethnic groups living in Assam began to be affected by the impact of globalization.

The Mising are a major tribe in the North East living in Assam. The tribe is ethnically Mongolian and linguistically belongs to the Sino-Tibetan language family. This large tribe, who lived in the *Brahmaputra Valley, originally settled in the Abar Hills*, in present-day Arunachal Pradesh.

There is no clear information on when the tribe descended from the mountains to the plains, but it is believed that the word 'Miri' originated from their association with the plains. They are mainly riverine and agricultural and are culturally rich. The Mising people have a rich culture and language and literature that has enriched the cultural sphere of Assam as well as the North East. This discussion examines how globalization has changed the culture of the Mising people.

0.01 Objectives and Importance:

The main purpose of studying the subject is to examine how globalization has affected the culture of the Mising people. The importance of studying this issue is that in recent times, the identity of many small ethnic groups is on the verge of disappearing due to globalization. Therefore, there is a need to discuss the impact of globalization on a rich indigenous culture like Mising culture and its positive and negative aspects.

0.02 Scope and Methodology:

The scope of study covers folklore, physical culture, folk-environmental arts, folk language, etc. of Mising culture. Descriptive and analytical methods have been used in the preparation of the paper.

1.00 Mising Culture under the Impact of Globalization:

In recent times, globalization has affected all aspects of the culture of the Mising people to a greater or lesser extent. Globalization has influenced the Mising people's *festivals, traditional customs, dress, food, songs, and dances*. These include the social folklore or folk customs, physical culture, environmental arts, and folk language of the Mising people. Globalization has brought about several changes in the field.

1.01 Impact of Globalization on Mising Folklore:

Among the social folk customs of the Mising people, the traditional customs, practices, and folk religion associated with festivals and ceremonies are mostly influenced by globalization. Therefore, the impact of globalization on the festivals and folk religion of the Misings is discussed below.

The impact of globalization on festivals:

Since the Misings are predominantly agricultural people, their lifestyle, festivals, and ceremonies are directly or indirectly related to agriculture. The two main agricultural festivals of the Misings, Ali-Aye Langang and Pahrag, are celebrated through certain traditional rituals. However, in recent times, the influence of globalization has been observed in this tradition. As a result, the traditions associated with the Mising festivals have changed. For example, the custom of hunting in Ali-aye-lungand is now extinct. It is believed that the concept of wildlife

conservation spread around the world and hunting was considered as an evil tradition and was banned in the Mising society. Therefore, although there is no direct impact of globalization, it cannot be ruled out that globalization has had an indirect impact on the loss of the hunting tradition of the Mising people. Similarly, instead of the tradition of going from house to house, the festival is now performed in murangghar, stage or other open spaces. Therefore, there are some additions and subtractions with a combination of modernity. On the other hand, the tradition of young men and women dancing together in the Pahrag festival was once considered rude and obscene by the Mising people. However, under the influence of globalization, the Misings have embraced this tradition again. This suggests that while some of the traditional customs associated with the Mising festivals have disappeared due to globalization, some of them have been restored with the addition of modernity.

The widespread promotion and dissemination of Mising festivals and ceremonies is a result of globalization. Nowadays, like other ethnic groups, Mising festivals are being broadcast live on television channels. As a result, people from any part of the world can become acquainted with the Mising culture. Nowadays, memorial books are published in conjunction with such festivals. It can be particularly helpful in the practice and preservation of the culture of the community. This is a positive impact of globalization on Mising culture. In addition, the festivals of the Misings were previously confined to Kerala's own tribe. However, globalization has overcome this narrowness and enabled all ethnic groups to participate equally and express the message of harmony. Overall, the innovative changes that globalization has brought to the Mising festivals are acceptable. However, if globalization causes changes to the roots and identity of Mising culture through excessive application of modernity through blind imitation of others, such changes will never be considered acceptable.

The Impact of Globalization on Mising Folk Religion:

The main deities worshiped in the Mising religion are *Dahni-pol (Sun and Moon)* and *Chahdu-Mehl (Man and Nature)*. The Misings consider themselves the children of Pahni-pal. According to traditional religious beliefs, the Misings believed in two types of gods, beneficial and harmful. According to Mising religious belief, Sibū, or priest, is a person with divine powers and can remove evils and misfortunes of the society through worship. However, in recent times, the influence of globalization has changed the traditional religious beliefs of the Mising people. Religion as a result of the rapid expansion of science and technology and contact with the outside world.

Some of the superstitions and customs that were celebrated in the name were also removed. Most of the Mising people have now converted to Hinduism and Christianity instead of Dandi Paul. There are many Mising people who are attracted to the Mahapurushia Shankari religion and are converted to this religion. Therefore, due to globalization, some of the traditional religious beliefs of the Mising people have been lost and replaced by new religions. Such changes over time can be considered natural and acceptable.

The impact of globalization on other folk customs:

Among other folk customs of the Mising people, there are several changes in their social system and livelihood. Globalization has led to the disappearance of the former 'gam' custom prevalent among the Mising people. Various parties and organizations were also formed in the society. In addition, the number of agricultural and riverine Mising people is declining as before. There is also an indirect impact of globalization. Therefore, the Mising people have become acquainted with various branches of science and knowledge through globalization. Therefore, many of the riverine Misings migrated to cities and became attracted to other occupations besides agriculture. Therefore, the Mising people are involved in education, health, business, science and technology and the media. This is the case with the community caused by globalization Change is positive.

1.02 The impact of globalization on the physical culture of the Mising people:

Globalization has brought about some innovations or changes not only in the social folk customs or folk customs of the Mising people, but also in various products of physical culture. Such aspects include the costumes and ornaments, food habits, house building, etc. of the Mising people. This is discussed below.

The Impact of Globalization on Clothing and Ornaments:

(a) Dress: Like other ethnic groups living in the North East, the dress of the Misings has its own characteristics. Mising women have been traditionally taught weaving since ancient times and make the necessary garments at home. These costumes include *Age, Gachar, Mibu Galuk, Upan, Ribi Gaseng, Dumer, Mirizim, etc.* In recent times, the traditional dress of the tribe has undergone many changes under the influence of globalization. As a result of globalization, Mising traditional costumes have been mixed with modernity. For example, the traditional dress of Mising men, 'Mibu Galuk' has become a popular dress of men nowadays. *Painted in red, white, black, and green, Mibu Galuk looks like a blazer or coat.* Nowadays, people of Assamese or other ethnic groups are also allowed to wear galuk to match their dress. The changes in people's mindsets brought about by globalization have attracted tourists from both domestic and foreign countries.

The widespread commercialization of Mising costumes in recent times is a significant consequence of globalization. There are many ethnic fairs held nowadays where Mising costumes of various ethnic groups are displayed for sale. There are many different costumes that are being made by combining tradition with modernity. Such clothing includes men's shirts made of traditional Mising clothes and women's shirts. Mising patterned mekhela-chadar is also a popular dress nowadays. It is noteworthy that nowadays, famous shows showcase Mising costumes in a modern form by established designers. These changes in Mising dress have brought innovation and introduced Mising culture to the world.

One of the negative changes that globalization has brought to the Mising dress is that the use of traditional dresses among them is decreasing nowadays. Unfortunately, the use of 'mirizim', a major symbol of Mising culture, is also declining. Instead, they have welcomed modern blankets and blankets. Again, the Mising people do not wear their own clothes except on special occasions. Instead, they wear modern clothes like nince, kurta, leggings, skirts, tops, shirts, churidars, frocks, saris etc. This means that the Mising people have equally embraced their own costumes as well as other modern costumes as a result of globalization. While such changes over time are normal, there is also a need to ensure that the dignity of the distinctive costumes of the community is preserved.

(b) Ornaments: Like the costumes of the Mising people, the ornaments worn by them are distinctive. The ornaments worn by Mising women on their hands, ears and neck include Kange, Gamkaj, Keh Kau, Ikli, Dagni, Pichiring etc. However, the use of such ornaments among the Misings is declining. In particular, the use of 'takpi dakchiri', a garland of tree seeds, 'dagni' made of mountain gems, etc. has become limited. Instead, flowers, necklaces, rings, chains, etc. made of gold, silver or other metals of modern shape are preferred for convenience of wearing. The Mising men wear madali, long-keru, ornaments made of animal parts that are no longer in use. Some of the ornaments worn by Mising men in the past but which are now obsolete are wooden cakes or keltu, nagarang, earrings, wires or ivory ornaments, etc. Nowadays, Mising men do not usually wear ornaments.

One of the significant benefits of globalization in the field of Mising ornaments is that there is a recent trend of revival of indigenous ancient ornaments of different ethnic groups with a combination of modernity. This also allows for the preservation, restoration and re-introduction of obsolete or endangered ornaments of the Mising people. Then Mising ornaments will also be able to occupy a special field of commercialization.

The impact of globalization on Mising food habit:

The Mising food habit or folk cooking is also unique. The Misings usually prepare their dishes with naturally available ingredients with less use of oil and spices. The traditional foods of the Mising people include Purang Apin (bagged rice), Pinkang Apin (cooked rice), Namching (dried fish), Bah Nam (roasted), Ranchar (cooked vegetables), Pamnam (served in leaves), Apang etc. However, globalization has not left this traditional cooking of the Mising people unaffected. The Mising people's cuisine is not limited to them today but has become commercialized. The Mising traditional food is popular at the Ethnic Food Festivals held from time to time. In addition, many restaurants are now available in such ethnic dishes and locals and foreigners can enjoy them. The Misings are especially popular with their dishes such as packaged rice, namching bhaji, roasted pork, bamboo carrot ingredients, meat soup tied with dough. Restaurants like Mising Kitchen in Guwahati have also taken the lead in popularizing Mising cuisine.

However, with the introduction of equipment under the influence of globalization, it is natural that folk cooking practices have also undergone some changes. It is noteworthy that along with the local dishes, many indigenous and foreign dishes have also entered the Mising culture. Such foods include iduli, patha, momo, bowl, shaomin, chaochao, fried rice, chicken biryani etc. There are many different types of liquors available in the market. Therefore, as a result of globalization, Mising cuisine has become popular in the outside world as well as the cuisine of others.

The impact of globalization on housing construction of the Mising people:

The traditional house of the Mising people is a simple changhar made of wood, bamboo, ikra, kheer etc. Barns were also attached for domestic animals such as pigs, ducks, chickens, etc. In addition, the 'miram' or kitchen equipped with a clay stove, smokestack, etc. was an essential part of the house. However, today, in the era of globalization, all these are gradually disappearing. It was replaced by modern concrete houses. It is worth mentioning that the Murangghar, the heart of Mising culture, is also on the verge of extinction. However, in some places, attempts are made to keep the Murang Ghar alive by building it in modern ways. Due to the lack of special quality wood required for the construction of Murangghar according to the traditional method, Murangghars are being constructed by connecting concrete poles in a modern manner. Therefore, it can be said that globalization has also affected the folk architecture of the Mising people.

1.03 The Impact of Globalization on the Visual Arts of the Mising People:

Like other ethnic groups living in the North East, the Mising people are rich in folk environmental arts. The dances and songs performed by the Mising people in conjunction with their festivals are full of their own characteristics. In recent times, under the influence of globalization, they have innovated in their folk environmental arts, i.e., dance, song and music noticed.

(a) Impact of Globalization on Mising Dance:

The main folk dance of the Mising people is Maram Chah Nam. The tradition of going from house to house in Ali-Aye-Lahgang is now disappearing. Nowadays, as the dance is performed in murang houses, open spaces or stages, some of it became official and therefore many additions and subtractions began to take place in the dance. The dance is now performed on VCDs as well as television channels and the choreography are modern. Therefore, it can be said that Mising folk dance has gained more popularity than ever before due to globalization.

(b) Impact of Globalization on Mising Folk Songs and Instruments:

Among the Mising folk songs, Ah Bang, Kaban and Ainitam are particularly noteworthy. The most ancient Mising modern song. The influence of globalization can also be seen in the Mising folk songs composed by the poets. These folk songs have been recorded by popular artists for

promotion and preservation. The fact that such songs are also available in the form of audio cassettes in the market indicates their commercialization. Furthermore, the fusion of Assamese modern songs with Ainitam is a result of globalization. For example, the song 'Majulir Ekni Sawaliye Dukh Pale' by Zubeen Garg is sung by Rupa Mili or the Mising folk song sung by Talata Kutum added to the song 'Mon Hiradai' by DY Medley. With the addition of modernity to Mising folk songs, the instruments accompanying them are also becoming modern. As a result, the Mising traditional instruments like Ajuk, Tapung, Dedun etc. are gradually disappearing. Instead, the folk performing arts of the Mising people, such as harmonium, keyboard, guitar percussion, etc., have been modernized in recent times. There is also a lack of commercialization.

1.04 The impact of globalization on the folk languages of the Mising people:

Although the Mising language was previously unwritten, they later used Roman script to record the language. The Mising people use the term 'Mising Agam' to refer to both their spoken and written language. The Misings have different dialects such as Pagb, Chawang, Ayan and Damug according to their sports or branches. In recent times, under the influence of globalization, new words have been introduced into the Mising folk language and some of the words used in the Mising language have gradually disappeared. The oral language of the younger generation of Mising has taken a widely changing position. It is noteworthy that some of the younger generation of Misings are reluctant to speak their language. Therefore, many other Mising words such as addresses such as Nang (ya), Bab (father) etc. are on the verge of extinction. On the other hand, words from indigenous and foreign languages including English have entered the Mising language from daily necessities to business, industry, science, information technology etc.

For example-

Words related to the flow of daily life: toothpaste, toothbrush, refrigerator, bushing machine, breakby, labd, dinner etc. Greeting words: Hi, hello, good morning, good night, congratulations. Addresses: Auntie, Uncle, Sister, Cousin. (Relational indicator). Information Technology Terms: Mobile, Internet, Facebook, Twitter, Downloads, etc.

Business terms: *Offer, discount, reduction.*

Eating habit words: fast food, junk food, balls, buggers, pizza, etc. Words related to clothing- jeans, leggings, jeggings, Kurta etc. With the introduction of various words into the Mising language as a result of globalization, some steps have been taken to promote the language. For example, the Mising poetry group 'Nihtam' on Facebook or the group 'Mising Bhasha Shiro Aha' for Mising language learning. There is also continuous work on grammar and dictionary of the Mising language for proper practice and preservation of the language. More recently, bilingual newspapers have also been published in Mising language. Such innovative changes brought about by globalization to the Mising language can be expected to give a rich form to the language.

Conclusion:

“The discussion of Mising-Culture under the Impact of Globalization shows that globalization has influenced the folklore, physical discussion, environmental arts and folk language of the Mising people. Such an impact of globalization on Mising culture.

It has brought some innovations and changes by combining modernity. Such changes in culture over time are normal. However, changes that destroy the roots or identity of Mising culture cannot be considered normal and acceptable. However, while globalization has had both positive and negative impacts on Mising culture, it is undeniable that globalization has led to more practice and spread of Mising culture than ever before.

This discussion is a limited analysis of the impact of globalization on the culture of the Mising people. Certainly, there is room for extensive study and discussion.

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