



ADMINISTRATION AND DEVELOPMENT OF TRIBAL AFFAIRS WITH SPECIAL REFERENCE TO TANGSA TRIBE OF ARUNACHAL PRADESH, INDIA

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ABSTRACT:

The Tangsas are one of the major tribes of Arunachal Pradesh and are mainly found in Changlang District of Arunachal Pradesh. Changlang district is easternmost part of Arunachal Pradesh bordering Myanmar in the East and Southeast; Assam in the West. The Tangsa Tribe in Arunachal Pradesh are relatively less developed both economically and in terms of education, as compared to many of the other Tribes. While ethnically and politically, the different Tangsa groups try to come together in one banner, and in terms of religion there is ever increasing splintering amongst the Christian denominations within the Tangsa Tribe. The Festivals reveal the inherent diffidence; and that there are also attempts at conformity rather than just flaunting differences. This present study is an attempt to find out the Administration and Development of Tribal Affairs with Special Reference to Tangsa Tribe of Arunachal Pradesh, India. In its findings it is clearly stated that the professed culture is no longer something simply practised but something which is also performed. Furthermore, the surprisingly thin cultural and ritual content, casualness with which the festivals are organised in Tangsa Tribes, is not accidental; the Tangsa in Arunachal Pradesh are less in number and deeply divided and weakened by various problems. Various schemes are necessary for the different sub-tribes of Tangsa from the Government to govern in the best possible way with modern systems and mechanisms.

KEYWORDS:

ADMINISTRATION, DEVELOPMENT, TRIBAL AFFAIRS, TANGSA TRIBE, ARUNACHAL PRADESH.

1.0 INTRODUCTION

The Tangsa Tribe mainly found in Changlang District of Arunachal Pradesh are one of the major tribes of Arunachal Pradesh. Changlang district is Easternmost part of Arunachal Pradesh bordering Myanmar in the East and Southeast; Assam in the West. In the North Lohit and the Tirap district lies in South. It falls between longitude 95°0' and 97°0' east, and latitude 27°0' and 27°40' north. The map of Changlang district is annexed. The total geographical area is 4662 sq. Km. With the population of 1, 48,226 (Census of India, 2011), including Arunachal Pradesh scheduled tribes and non Arunachal Pradesh scheduled tribes.

There are many similarities among the Tangsas. They all wear *lungi* and *mekhela*. They celebrate *Moh Mol* as their main festival. Their food habits, physical appearance, stature, temperament, marriages and so on are the same. However, there are visible differences in the dialect and religion. There is common saying that in the Tangsa area the dialect changes in every five kilometres. All sub-tribes have separate dialects. Even in the same sub-tribe there is a slight variation in the dialects. It can be said this part of the world has the maximum numbers of different dialect speaking groups.

Likewise, there are many religions and beliefs among the Tangsas. They follow Buddhism, Christianity, Rangfraism,

Indigenous Animist Culture, Hindu culture, etc. The Muslim culture is unknown. It is observed that the Tangsa adopt many forms of Christianity such as Catholic, Baptist, Presbyterian, Revival, and many others. In short it is a matter of wonder how such a small community is divided into many segments of faith. Although our country is secular, and everyone is free to practise any religion yet why are the Tangsas showing fidelity to numerous religions? In this due to the existence of multi-dialects or due to lack of statements or both? In few villages and families they are suffering from the influence of diverse religions amongst them.

2.0 TANGSAS AND ITS SUB-TRIBES

The Tikhak is a sub-tribe of the Tangsa hailing from Changlang District of Arunachal Pradesh. They are an important constituent of the Tangsa Tribe. No doubt there are cultural and historical homogeneities among the Tangsas, but over the years there has been separate tag marks for different groups in the form of respective identification for known sub-tribes which is mainly based on linguistic variations.

THE TANGSAS ARE FURTHER SPLIT INTO MANY SUB-TRIBES:

1. Lungchang	2. Mossang	3. Tonglim
4. Tikhak	5. Longri	6. Thamphang
7. Muklom	8. Ponthai	9. Jugli
10. Mungrey	11. Longphi	12. Langching
13. Kimsing	14. Sangwal	15. Sangkeng

16. Havi

17. Ronrang

3.0 SIGNIFICANCE OF THE STUDY

Administration and Development of tribal affairs is very vast and profound concept. By giving emphasis to Administration and Tribal affairs; there is a hope of development of the tribe in different sectors. The Tangsas are very rich in culture and ethnic diversity. But there is an urgent need of development in different sectors such as health, education, employment, administration, infrastructure, etc. for the welfare and well-being of the Tangsa community.

The significance of the study is to give importance to administration and development; because we get to know about the various problems faced by the Tangsas Tribe. The programmes, policies and facilities which are introduced and given by the government are known to the people which helps them to grow socially and economically. Development will have a positive effect in the Tangsa Society.

4.0 OBJECTIVES OF THE STUDY

The objectives of the study are the followings:

- i. To know about the various activities undertaken for the wellbeing of the Tangsa Tribe.
- ii. To know about the Administrative structure of Tangsa Tribe.
- iii. To find out the livelihoods situation of Tangsa tribe.

To find out the Status of ethnic diversity of Tangsa Tribe.

5.0 RESEARCH QUESTIONS

- i. Is there any welfare activity for the Tangsa Tribe?
- ii. Is there effective system of administration of Tangsa Tribe?
- iii. What is the socio-economic status of Tangsa Tribe?
- iv. What are the various ethnic diversities and divisions in Tangsa Tribe?

6.0 REVIEW OF RELATED LITERATURE

The review of related literature is an attempt to give a brief review of the available research studies that has already been done in the areas related to the study. Due to lack of written documents, the investigator could not refer to many books. Here are few studies that carried out which are related to the study of Administration and Development of Tangsa Tribe.

Simai (2008), in his book, "A profile of Tikhak Tangsa Tribe of Arunachal Pradesh" has briefly described about the tribes of Arunachal Pradesh, social customs, livelihood, life style and about the folktales of Tangsa Tribe.

Ruscheweyh (2015), in her book, "Performing Ethnicity to Resist Marginalisation The Tangsa in Assam" has stated an introduction to members of some Tangsa communities living in Assam. It examines the internal divisions amongst

various Tangsa groups in terms of languages and cultural practices, their past and present ways of life, and their culture and tradition. The author also talks about the Tangsa in Arunachal Pradesh (Amsterdam).

Tikhak (2002), in his book, "The Genesis of Tikhaks" has briefly described about the tribal culture, faith, religious history and literature. It mainly gives emphasis to Tribal Religion, Buddhism etc. It deals with various aspects of indigenous religion prevalent among various tribes of Arunachal Pradesh.

Borthakur, R. (2006) in his book, "Winds of change: Arunachalee in Tradition and Transition" has briefly discussed about the transformation of the tradition and their transition in accordance with the lifestyles and customs etc.

Borghain, H. (1992) in his book, "The village council and the village Authorities of the Tangsa in Tradition and Transition" has stated about the stage of changes from traditional to modern ways.

Sengupta, S. (1994), in his book "The tribe as a social structure: the case of the Tangsas of Arunachal Pradesh" described about the social structure in accordance with the Tangsas of Arunachal Pradesh.

7.0 METHODOLOGY

a) Design

The investigator used field Descriptive Survey Method for this particular study.

b) Population

TABLE 7.1

Sl. no	Village	Male	Female	Total
1	Nongkey	104	103	207
2	Lungpang	155	145	300
3	Longman	280	220	500
4	Sangwal Khamlng	83	82	165
5	Tikhak Khamlang	57	43	100
6	Thrimkan	96	70	166
7	Machum	95	85	180
Total		870	748	1618

Sources: Census of India, 2011.

From the Table 7.1, it is clear that 870 male, 748 female from 7 villages comprising of 1618 is the targeted population from where the sample size would be established.

c) Sample

The sample size for the present study is 127. The data was collected from 7 villages consisting of 92 males and 35 females, comprising of 127 in total which can be seen in the Sample Table 7.2.

TABLE 7.2: SAMPLE

Sl no	Village	Male	Female	Total
1	Nongkey	4	5	9
2	Lungpang	9	3	12
3	Longman	30	8	38
4	Sangwal Khamlang	18	1	19
5	Tikhak Khamlang	17	4	21
6	Thrimkan	7	7	14
7	Machum	7	7	14
Total		92	35	127

Sources: From the field visit as mentioned villages

d) Tools

The investigator used questionnaire method for collecting the data. The self-developed questionnaire consisted of both open and close ended questions. Content validity has been established which indicates the questionnaire possesses some kind of reliability in itself.

e) Data Collection

The investigator distributed the questionnaire to the villagers. After the questionnaires were filled the investigator collected data personally.

f) Statistical Techniques Used

After the questionnaires were collected the investigator analysed the data by using simple average, percentages.

8.0 FINDINGS

The following findings are extracted from the analysis of the questionnaire and the data collected from the field and observation and presented along with the view point of the investigator.

- Welfare activities are undertaken for the wellbeing of the Tangsa Tribe.
- Traditional Organisation undertakes the welfare activities of the Tangsa Tribe.
- There is an important role played by the women in the wellbeing of the Tangsa Tribe.
- There is youth participation in the wellbeing of Tangsa Tribe.
- The tenure of the Headman is 20 years and above.
- The members of the village council resolve the dispute.
- The livelihood situation is developing.
- The main source of income of the Tangsa Tribe is Self-employment.
- There are BPL families in the villages.
- People of the village are employed.
- The forests/woods are the natural resources available in the area.

- There are self-help groups in the villages.
- There are no PHCs in the village.
- There is provision of safe drinking water in the village.
- There are educational institutions in the locality.
- There is an educational institution in every village.
- The number of sub-tribes under Tangsa tribe are 20 and above.
- The number of dialects used by the Tangsa Tribes are 10 and above.
- The Tangsa Tribes follow Christianity, Buddhism and Hinduism.
- Rice is the main food of the Tangsa Tribes.
- The Tangsa people celebrate Moh-Mol.
- Yang Hi is the Traditional attire worn by the Tangsa Tribes.
- Khang Hum is the traditional attire worn by the Tangsa Women.

9.0 SUGGESTIONS

- There can be PHC in every village.
- There can be more Educational Institutions in the villages.
- The Headman can be unbiased at the time of making judgements.
- The villagers can be provided more facilities from the Government.
- The villagers can use improvised tools for farming.
- The Natural Resources must not be exploited by the villagers.
- There is a need to focus on infrastructure development among the people of Tangsa Tribe.
- The villagers can keep their surroundings clean in order to prevent themselves from epidemic diseases.
- The villagers can preserve and protect the Natural environment.
- The Tangsa people must not forget their tradition and customs.
- Basic education can be made mandatory among the people of Tangsa Tribes.
- The Headmen or the Traditional Organisation can let the villagers know about the policy, Government programmes, beneficiaries as given by the Government.
- The women of the Tangsa Tribes can be included in taking part in the Traditional Organisation.

10.0 CONCLUSION

The Tangsa Tribe in Arunachal Pradesh are relatively less developed both economically and in terms of education, as compared to many of the other Tribes. While ethnically

and politically, the different Tangsa groups try to come together in one banner, and in terms of religion there is ever increasing splintering amongst the Christian denominations within the Tangsa Tribe. Festivals not only show of self-confidence, they also reveal the inherent diffidence; there are also attempts at conformity rather than just flaunting differences. The professed culture is no longer something simply practised but something which is also performed. Furthermore, the surprisingly thin cultural and ritual content, casualness with which these festivals are organised, is not accidental; the Tangsa in Arunachal Pradesh are less in number and deeply divided and weakened by various problems. But they still need to find their identity in whatever way they can in order to make themselves visible and remain in the reckoning hills of Arunachal Pradesh. Modern forms of governing system can bring more facilities and development which can lead to better administration of the Tangsa Tribes. Creating awareness in this regard will enlighten the various sub-tribes to come forward and avail various schemes of development.

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