

## WOMEN ROLE IN ZILLA PARISHAD MEMBERS IN PAPUM PARE DISTRICT ARUNACHAL PRADESH

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### ABSTRACT

*In the Papum Pare Region of Arunachal Pradesh, women's participation in Zilla Parishads plays a significant role in local governance and national development. Various reports and facts are taken into consideration and it is determined that women's participation in political cycles has been impacted by social, economic, and political variables. An important variable that has failed at the ground level is orientation fairness, according to the study on women's reservation in PRI of Papum Pare Locale. In the evaluation, many types of information about women in Papum Pare Locale were acquired and were perceived as coming from the male side. These types of information included family pay, housing convenience, contribution demeanor, and social mobility. The analysis reveals that women have unquestionably benefited from the 33% reservation made possible by official measures. Their loved ones' assistance contributed to their prosperity. Another important factor in their decision was the support they received from their political alliances. Women who are younger and single don't seem to find the mindset of society to be empowering. The fact that a greater percentage of Papum Pare Locale's female members are politically aware indicates that women delegates have benefited from having a basic understanding of PRIs, which has enabled them to run for office and participate in other Papum Pare Area exercises. It is plausible, based on several research investigations and information gathered from various sources, that this study will be important in determining the level of women's support in the Papum Pare Region's zila panchayats.*

**Keywords:** Women, Zilla Parishad Members, Panchayati Raj Institution (PRIs), Political Factors, Government Policies

## 1. INTRODUCTION

Women's cooperation in local governing systems, such as Zilla Parishads, has played a major role in improving India, particularly in the Papum Pare Region of Arunachal Pradesh. Zilla Parishads play a crucial role in facilitating local networks and decentralizing governance by ensuring the successful implementation of pilot programs and policies at the community level. The work performed by female Zilla Parishad members is extremely important in this particular situation, as it reflects the challenges they encounter as well as the opportunities they bring for shaping local governance components.

In the Papum Pare Region, female Zilla Parishad members often find themselves at the intersection of traditional male-centric norms and emerging opportunities for leadership and navigation. Their entry into Zilla Parishads, which is usually undervalued due to formal political interest, signifies a remarkable change towards complete governance practices. Their positions involve a wide range of responsibilities, such as advocating for sensitive orientation regulations and attending to local explicit formative requirements. Additionally, their existence fosters a more complete dynamic cycle and advances orientation value within local governance systems.

Regardless of these advancements, women in the Papum Pare Area Zilla Parishad face a variety of challenges that impede their ability to fully support and sustain themselves. These challenges may include limited access to resources, socio-social barriers, and inadequate networks of emotional support. Furthermore, delving into the complexities of regional legislative matters and administrative procedures often requires them to demonstrate adaptability and critical authority skills.

In the Papum Pare Region of Arunachal Pradesh, women's work in Zilla Parishad members confronts a potent interaction between traditional norms and modern objectives for orientation homogeneity and comprehensive governance. Their contributions have an impact on local improvement plans and serve as a catalyst for broader social change, highlighting the necessity of continuing assistance and bolstering efforts to increase their viability and ensure meaningful participation in local dynamic cycles.

## 2. LITERATURE REVIEW

**Chakraborty and Mukhopadhyay (2014)** explore the components of vote-based decentralization in rural India, focusing specifically on Panchayati Raj Institutions (PRIs) and how they contribute to the empowerment of women. They discuss the concept of 'intermediary women,' highlighting instances in which women in PRIs may act more like unpaid go-betweens for male family members than like independent leaders. The review looks into how PRI creation and operation either support or obstruct women in roles related to rural government. It raises fundamental questions concerning the relative effectiveness of orientation shares versus token representations in progressing certified strengthening.

**Datta and Sen (2003)** provide a preliminary analysis of the support that women in West Bengali panchayats provide. The review examines the sociopolitical elements influencing women's enrolment in PRIs and their experiences there after they decide. It provides tidbits of information about the challenges and opportunities faced by women pioneers in local governance, illuminating the ground-breaking potential of PRIs to engage women in both the financial and social spheres. The paper contributes to our understanding of the wider consequences of comprehensive governance arrangements in rural India.

**Gaur (2012)** discusses the local legislative concerns pertaining to women's participation in governance, with a focus on their roles within PRIs. The review examines how women's representation affects strategy outcomes and local area development at the community level. It looks into how initiatives and policies that are sensitive to orientation might improve women's leadership in PRIs and promote all-encompassing dynamic cycles. Gaur's research emphasizes how important it is to assist women's political organizations inside national governance frameworks in order to achieve realistic advancement goals and equitable financial advancement.

**Harris, van Schendel, and Gohain (2020)** examine the confusing relationship between location, laws, and culture in the Indo-Tibetan borderlands. Their review provides insights into how social and geological imaginaries influence personalities and governance systems in line areas, even though it is not directly focused on PRIs. When examining local governance components, such as PRIs, in diverse and geologically sensitive areas like borders, this frame of view can provide important context-oriented information.

**Jain and Vithal (2008)** examine the establishment of Panchayati Raj in Punjab, focusing on the role of selected agents, cycles of authority, and the institutional structure. The paper provides a detailed analysis of how PRIs function within the unique context of Punjab, highlighting regional differences in governance practices and the challenges encountered when implementing decentralization reforms. It advances knowledge of the practical components and efficacy of PRIs in promoting local change and governance in a state-explicit environment.

**Kaul and Sahni (2009)** revolve around women's affiliations and roles in Panchayati Raj Institutions (PRIs). Their review examines the roles that women selected as agents play inside PRIs, how they impact dynamic cycles, and the challenges they face when exercising authority. The paper looks at orientation components of local governance and assesses how much greater women's participation in PRIs can revolutionize local area advancement and orientation uniformity. It provides tidbits of observational knowledge about how grassroots majority rule institutions are enhancing women's sociopolitical position.

### **3. RESEARCH METHODOLOGY**

Investigate and collect information on variables such as age, ethnicity, religion, education, marital status, family structure, economic standing, word-related status, political affiliation of the family, political experience, party affiliation, support from the political coalition, and political data on women members of Zila Parishad Papum Pare Locale, Arunachal Pradesh.

#### **3.1. Education**

The key to unlocking a multitude of potential outcomes is preparation, and a lack of education often impedes one's ability to advance and pursue taught choices on important matters. People can cultivate an ever-evolving perspective and learn more about social, political, cultural, and economic issues by visiting educational offices. Training is essential for enhancing these abilities, particularly for women, since it provides a wealth of opportunities for personal and societal change. It is one of the primary conditions for women's empowerment. Every component in the Papum Pare Area has received training of some kind. Of the female members, four have graduated, seven have completed upper auxiliary school, nine are registered, and two have completed Class IX. Of the male members, five have graduated from upper optional school and one is under the age of registration. Despite this, men have a distinct advantage over women when it comes to completing higher education levels. Many women who were not

members attended the interviews, expressed remorse for not receiving the appropriate training, and wondered why they had gone. They believed that attending school was necessary in order to participate in formal meetings, majority rule processes, and public affairs.

### 3.1.1. Educational background of the members in ZP level

**Table 1:** Members' educational backgrounds at the ZP level

Level of Education	No of Women Members	Percentage (%)	No of Male Members	Percentage (%)
Primary	----	----	----	----
Below Matriculate	4	13.30%	2	9.52%
Matriculate	11	36.70%	4	19.06%
Higher Secondary	9	30.00%	7	33.33%
Graduate	6	20.00%	8	38.09%
Post-Graduate	----	----	----	----
<b>Total</b>	<b>30</b>	<b>100%</b>	<b>21</b>	<b>100%</b>

### 3.2. Marital Status

In rural India, a girl's typical upbringing is often planned to prepare her for marriage when she reaches adulthood. The majority of young women marry young in order to follow tradition, whether they reside in the country or the city. It is crucial to consider each member's marital status in order to determine whether marriage promotes happiness or, conversely, if it creates obstacles. All of the ladies at the Zila Parishad (ZP) level are married and seem to be fulfilling their responsibilities to their families and their jobs. When asked if they experience any restrictions from others or their families about their participation in political endeavors, the general response was that single women are very young and their families do not want them exposed to public life. It's interesting that there are just two single male members. The review focused on women, therefore it did not look into the reasons behind single men's perceptions that entering Panchayati Raj institutions is difficult, if not impossible. Consequently, it is frequently discovered that the lack of single women reflects the discouragement that young,

single women experience while trying to get into politics. In any event, the fact that widows are represented in the Papum Pare Zila Parishad indicates that their standing in society has improved and that they are consistently welcomed into public life.

### 3.2.1. Marital status of the members in ZP level

**Table 2:** Members' marital status at the ZP level

Marital Status	No of Women Members	Percentage (%)	No of Male Members	Percentage (%)
Married	26	86.67%	18	85.71%
Unmarried	----	----	3	14.29%
Widow	4	13.33%	----	----
<b>Total</b>	<b>30</b>	<b>100%</b>	<b>21</b>	<b>100%</b>

### 3.3. Types of family

Just 26.67% of the female members are from joint families, whilst the majority, 73.33%, are from family units. In contrast, combined families account for the majority of male members (57.14%). A family can be classified as either atomic or joint and is essentially a long-term relationship between a couple, regardless of children. Joint families—a reference to a single entity made up of a husband, wife, and their children—are commonly assigned to families in the Indian social hierarchy. These families are typically associated with an agricultural, traditional society where family values take precedence over those of the individual. The phrase "family unit" refers to a family that consists of a couple and their children who are not married. A joint family consists of a married couple, their children and young daughters who are single, their married children and their spouses, and their grandchildren who live under one roof and share meals from a common hearth. Although Indian culture and customs are deeply ingrained in the concept of a joint family, there is a contention that the family unit—a product of a mobile, industrialized society—prioritizes greater independence and self-expression among its members. In India, the joint family has resisted social transformation and evolved into more of an association than a single-family unit. Indian society is characterized by strong family ties, which are generally seen as a positive endeavour, a moral society, and a supportive community. Regardless, the traditional joint family plan is no longer as typical in that mindset as it once



was, indicating that the joint family is undergoing a transformation. The joint family system has been overwhelmed by the convergence of Western individualistic mentalities, and it is sometimes asserted that a joint family's atmosphere isn't usually conducive to a singular's full character development.

### 3.3.1. Type of families of members in ZP level

**Table 3:** Member types in ZP level families

Type of Family	No of Women Members	Percentage (%)	No of Male Members	Percentage (%)
Joint Family	8	26.67%	12	57.14%
Nuclear Family	22	73.33%	9	42.86%
<b>Total</b>	<b>30</b>	<b>100%</b>	<b>21</b>	<b>100%</b>

### 3.4. Economic Status

The monetary status of a lady's family is a huge component that opens up potential open doors in her day to day existence, as challenging decisions and coordinating efforts in India require significant assets. All members of the Papum Pare Zila Parishad own their own territory and homes. There is a qualification, nonetheless, between one-story houses and RCC two-story houses. Just three (16.00%) of the women agents have two-story houses, while the excess 24 (80.00%) have one-story houses. For the most part, RCC two-story houses mean a higher financial status. Furthermore, half of the populace claims bikes, while just 14.00% own vehicles. In spite of these properties having a place with their spouses or other family members, it is seen that most of the women members of Papum Pare Zila Parishad come from well-off families. Among male members, 23.00% own two-story homes, while 79.00% own one-story homes. Besides, 90.00% own bikes, and 23.00% own vehicles, with two male members (14.29%) claiming more than one vehicle, which is remarkable. This demonstrates that male members have a higher monetary status than female members, underscoring the significance of financial status in legislative issues, even in provincial regions.

### 3.4.1. Economic status of the members in ZP level

**Table 4:** Members' financial situation at the ZP level

Property Owned	No of Women Members	Percentage (%)	No of Male Members	Percentage (%)
Land	30	100%	21	100%
House (One storied)	24	80.00%	17	79.00%
RCC (Two Stories)	4	14.00%	5	23.00%
Two Wheelers	15	50.00%	19	90.00%
Car	5	16.00%	5	23.00%

### 3.5. Occupational Status

A key requirement for anyone aspiring to be a pioneer is their line of work. Men labor primarily for financial gain, but their line of job also determines their status, influence, and reputation in society. Based on the available data, the majority of female members (60.00%) are homemakers, while the remaining members (26.67%) assist their husbands in farming. The two extra ladies are employed by the government; one works as a teacher and the other as a clinical medical caretaker. This illustrates how dependent women are on their husbands and suggests that individuals who have steady income should be less inclined to participate in the Papum Pare Zila Parishad. Male members, on the other hand, have a wider range of callings. Of the 21 delegates, three (14.29%) teach in public schools, ten (47.62%) are employed by private businesses such as hotels, cafes, and wood plants, and one works for a contracting company on an independent basis. The remainder is put to use in farming.

#### 3.5.1. Occupation of the members in ZP level

**Table 5:** Members' occupations at the ZP level

Occupation	No of Women Members	Percentage (%)	No of Male Members	Percentage (%)
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Service	4	13.33%	3	14.29%
Business	----	----	10	47.62%
Self-employed	----	----	2	9.52%
Agriculture	8	26.67%	6	28.57%
House-keeping	18	60.00%	----	----
<b>Total</b>	30	<b>100%</b>	21	<b>100%</b>

### 3.6. Age

In India, older people have traditionally held different key positions in town organization, as age is seen as a major determinant of one's status and glory. Based on the data, nine women (30.00%) belong to the younger age group of under 25 years old; fifteen women (50.00%) are in the lower middle age group of 25–35 years old; six women (20.00%) are in the upper middle age group of 36–45 years old; and none of the women are over 46 years old (advanced age). According to this data, 16 (73.33%) of the women members of the Papum Pare Zila Parishad are between the ages of 25 and 45. The deficiency of senior female members indicates a departure from the conventional belief that women of a specific age group should take the lead. Of the male members, only two belong to the younger age group (less than 25 years old), fifteen to the middle age group (between 25 and 45 years old), and two to the older age group (over 46 years old).

#### 3.6.1. Age composition of the Members in ZP level

**Table 6:** The age distribution of ZP level members

Age Group	No of Women Members	Percentage (%)	No of Male Members	Percentage (%)
Below 25 years	9	30.00%	3	14.29%
25-35	15	50.00%	9	42.85%
36-45	6	20.00%	6	28.57%

46-55	---	----	3	14.29%
56-65	---	----	----	----
Above 65 years	---	----	----	----
<b>Total</b>	<b>30</b>	<b>100%</b>	<b>21</b>	<b>100%</b>

### 3.7. Religion

15 (50.00%) of the 30 female members of the Papum Pare Zilla Parishad, according to the data table, identify as Buddhists. Nine women (40.00 percent) have a place with the Hindu faith, whereas only one lady has a position with the Christian religion. Of the twenty-one male members of Papum Pare Zilla Parishad, nine (47.62 percent) follow Buddhism, and ten (52.38%) follow Hinduism.

#### 3.7.1. Religious background of the members in ZP level

**Table 7:** Members' backgrounds in religion at the ZP level

Religion	No of Women Members	Percentage (%)	No of Male Members	Percentage (%)
Buddhist	15	50.00%	10	47.62%
Hindu	12	40.00%	11	52.38%
Christian	3	10.00%	----	----
Muslim	----	----	----	----
Jain	----	----	----	----
Sikh	----	----	----	----
<b>Total</b>	<b>30</b>	<b>100%</b>	<b>21</b>	<b>100%</b>

## 4. RESULT AND DISCUSSION

To define and analyze the functional components of women's employment under Panchayati Raj in Arunachal Pradesh. The Papum Pare Area of Arunachal Pradesh has been selected as the study area. Zilla Parishads in the current regions will provide data, and surveys, interviews,

and perception techniques will be used to collect it. Measurable data for the current investigation will be obtained through survey mode.

According to table 6 above, 9 women (30.00%) belong to the younger age group of under 25 years old, 15 women (50.00%) to the lower middle age group of 25–35 years old, 6 women (20.00%) to the upper middle age group of 36–45 years old, and no woman is older than 46 (advanced age). According to statistics from a poll, 16 (73.33 percent) of the women members of Papum Pare Zilla Parishad are between the ages of 25 and 45. The dearth of senior female members indicates a departure from the custom of limiting leadership to women in a particular age range. Just two of the male members belong to the younger age group (under 25 years old), fifteen to the intermediate age group (25-45 years old), and two to the older age group (over 46 years old) (age bunch).

Of the 22 female members of the Papum Pare Zilla Parishad, 15 (50.00%) identify as Buddhists. Nine women (40.00 percent) have a place with the Hindu faith, whereas only one lady has a position with the Christian religion. Of the twenty-one male members of Papum Pare Zilla Parishad, nine (47.62 percent) follow Buddhism, and ten (52.38%) follow Hinduism.

In Papum Pare Region Panchayats, women belong to several groups, as indicated in the above table: 10 women from general classifications, 4 women from other backward communities (OBC) and more other backward communities (MOBC), 4 women from schedule caste (SC), and 4 women from schedule clan. Eleven male members fall into the general classification, two into the OBC and MOBC categories, four into the SC category, and two into the ST category.

The general response to the question of whether unmarried women should participate in political endeavors was that they are very young and their families don't want them exposed to public life. However, we note that the two male members are the only ones who are single. The focus only looked at women; it did not look at the reasons why single males believe that entering Panchayati Raj institutions is difficult, if not impossible. We can therefore confidently draw the conclusion that the lack of single women reflects the way that young, single women are dissuaded from participating in political affairs. The fact that widows are represented in the Papum Pare Zila Parishad indicates that widows' standing in society has improved and that they are increasingly accepted in public life.

Just 30.00 percent of the female members are from joint families, whilst the majority (73.33 percent) originate from family units. On the other hand, the majority of male members (57.14%) are from joint families.

## 5. CONCLUSION

In the Papum Pare Region of Arunachal Pradesh, women's roles as Zilla Parishad members address a pressing move towards comprehensive governance and local strengthening. Scholars from around the nation have been interested in the Panchayati Raj System since its inception. Many articles covering all aspects of Panchayati Raj have been published, which has been very helpful in providing a thorough understanding of the complete range of topics related to Panchayati Raj Institutions. Still, several of these analyses attempted to illustrate how the Panchayati Raj System contributed to the advancement of women. Focuses on women in the country's political cycle are essentially limited to two areas: (a) their involvement in the fight for equal rights, and (b) their participation in elections as voters, rising stars, and council members. Apart from this, there have been a few cursory evaluations of women's roles in public life and a focus on women's associations that were founded in the early, protracted decades of the 20th century.

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