

THE PARTICIPATION OF WOMEN IN PANCHAYAT RAJ WITH SPECIAL REFERENCE OF PAPUM PARE DISTRICT (RURAL), ARUNACHAL PRADESH

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Introduction

Participation and empowerment of women in all respect in the society around the globe have after special attention from both the schools and academics and policy makers in contemporary times. Unlike other political values and institutions closely associated with contemporary practice of democracy like liberal rights, human equality, representation, election and mass parties political participation among broad segments of citizen is fundamental to the practices of democracy that it is impossible to conceive democracy without it. Democracy needs widespread and regular political participation from its citizen is one of the few essential criteria that unites democracy from all times and places and distinguishes them from other form of government (Bevir, 2010, pp.1068-1069). Concept of participation has always been a subject of interest among the entire thinker. Since the time of Aristotle, sharing of responsibilities through democratic government was emphasized.

According to Aristotle, citizens consist of people who are part in the administration of justice and holds offices and the declaration of French revolution of 1789, says that all citizens have the right to take part personally or by his representative in the formation of law. More argued about universal political participation as a means and end of the manifestation of human freedom. Political participation is closely related to democracy and the theory of representation. The success of democracy depend upon the extent of participation especially at local level (Chander(Ed) 1999, p.121). Popular involvement is necessity for a democratic system participation thereby reformed a population's self-government (Zittel and Dieter(Eds) 2007, P204). Mc Closely (1968, P252) defines political participation as thus voluntary activities by which members of a society share in the selection of rulers and directly or indirectly in the formation of public policy.

In any attempt to measure the extent of democracy the degree and level of citizen's participation both directly or indirectly constituent one of the indices. Participation is the hall marks of democracy and modernization. Marile, Karl (1995, cited in Rao, 2007, P 152) pointed that participation a process of empowerment that leads to greater decision making power and the transformation of society.

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According to the United Nations human Development report (1993, P.1) participation means involvement of the people in the economic, social cultural and political process that affects their lives. A study an popular participation by UNRISD(united nations research institute for social development) in the later 1970's defined it as the organized efforts to increase control over resources and regulative institution on the part of group and movement here for seclude such control (as cited in verba and nie,1972,P.5).

Lawrance A. scaff (1975) has given a border concepts of participation he observe that participation not only means sharing Barnes etc.(1979 as cited in Conge, 1988,P.242) and their college define political participation as all voluntary activities by individual citizens intended to influence either directly or indirectly political choices at various levels of politics system. Roy (1999, P.6-8) also views the terms participation to covers all form of action by which citizens take part in the operation of state machinery.

It is an established fact that women in every nation constitute half of its population but their involvement in the politics of the decision making body is not at par with their numerical strength. As a result issues pertaining to women have overlooked. Participation of women in modern day started with granting of voting right to the women. New Zealand become the first country in the world to provide equal politics right to women by grating then right to vote in the year 1893. According to statistics data of (IPU) inter-parliament union), the average percentage of women by 1st October 2022 is 24%.earlier data by IPU in 2005 revolts that the average percentage of women in world parliament was 10 percent. The report shows that there has been a marginal increase in the representation of women number.

Table: 1.1

S/No	Gender	Total	Percentage
01	Male	5299	75.99
02	Female	1674	24.06
03	Total	6978	100

Total strength of the state assembly of Arunachal Pradesh and Gender wise break up (2021)

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Table: 1.2

S/No	Total strength of assembly	Female	Percentage	Male	Percentage
01	60	4	6.67	56	93.33

Sources: <http://www.arunachal.govt.in/itq.id=302>:

Directorate of information & public relation, Govt of Arunachal Pradesh

The 73rd amendment act of the constitution which comes to force from April 24 1993 was an incumbent upon the state government to enact Panachayat Raj regulation to fulfill the constitutional obligation on one hand and to protect the ethnic character of indigenous tribal people another. Hence keeping in pace with the 73rd constitutional amendment the government of Arunachal Pradesh suitably amends the existing NEFA Panachayat Raj 1967 by formulating an ordinance on 18th April 1992 by according the provision for the constitution of gram sabha and the reservation of seats of schedule caste in consideration of the fact that no schedule caste ever existed in the state.

Arunachal Pradesh was exempted from mandatory requirement of the reservation of ST in the panachayat bodies. Finally with effects from 30th April 2001 received the assent of president of India and formulated to Arunachal Pradesh panachayat Raj act 1997 by replacing the north east frontier Agency panachayat regulation 1967 (Regulation no 3 of 1967).

Arunachal Pradesh is exclusively a tribal inhabited state about 26 major tribes and approximately 100 sub-tribes having different culture, custom of traditions. The Nyishi tribe is one of the most population and major tribes in Arunachal Pradesh. They inhabited approximately out of 25 district i.e papum pare, lower subansiri, kara dadi kurung kumey, pakke kessang, upper subansiri, west kameng etc. every nyishi village has an indigenous political structure in form of village council called as mel.

Hence the study is an attempt to understand political participation of women in papum pare district in particular and Arunachal Pradesh in general. An effective comparison of level of participation of male and female at various level of panachayat has been carried out. The study also systematically assessed the factors that affect women's political participation and analyzed the problems

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comprehensive. It also takes into account this problem resulting from sex disparities and growing awareness of women in achieving equal social-political status the study would be meaningful and helpful to the planners researcher and administrator who are involve in the formulation of development plans and programs for northeast India in general and Arunachal Pradesh in particular.

Overview of Arunachal Pradesh and Papum Pare District

Arunachal Pradesh is situated in the North East state of India approximately between the latitudes 26°28'E and 29°30' N and longitude 90.30'E and 97.30 E cover a large geographical area of about 83.743 sq.'s km and is bond by Assam and Nagaland in South. Bhutan in West Tibet and china in the North and Burma in the East, It has about 1630 km's long international border. Arunachal have 25 districts Pupum Pare district .

Papum pare district is situated in the North Eastern part of Arunachal Pradesh. Its mainland extended between 26.55 and 28.40 North latitude and 92.40 and 94.21 East logitudes. The papum pare district was create in the years 1992 by bifurcating lower subansiri district with its H/Q of yupia. Vide govt. notification No.GA(B)36/89 Dated 21st September 1992, H/Q selected for this District is ``Yupia`` about 18 km away from state capital. From the year 1992-2000 the temporary, Later during 2000 it was permanent H/Q. total population of papum pare including capital region is 176573 as per the population census 2011. There are total 17 sub-district in papum pare distruct i.e.

- i. Balijan
- ii. Doimukh (SDO)
- iii. Kakoi
- iv. Kimin (SDO)
- v. Leporang circle
- vi. Parang circle
- vii. Sagalee (ADC)
- viii. Banderdewa
- ix. Gumto circle
- x. Itanagar (EAC)
- xi. Naharlagun (EAC)
- xii. Sangdupota
- xiii. Mengio (EAC)
- xiv. Silsango circle

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- xv. Taraso circle
- xvi. Toru circle
- xvii. Borum circle

Review of Literature

There is no dearth of literature relating to political participation and status of women in tribal society. All the relevant works relating to women and participation has been reviewed to have clear understanding of the concept and in designing the study.

Chhetri D.P (2019) in his book gender power and democracy in south Asia discusses about the problem focused by women in India as well as in Nepal. The work highlights the existing relationship between gender and democracy and challenge on fronted by women in political participation. This book examines the relationship between gender and democracy in south asia. The countries with higher levels of liberal democracy exhibit more consistently gender parity then autocracies which shows more inconsistent gender gaps.

Mili S (2019) in his unpublished doctoral thesis politics participation and representation of missing women in Assam seeks to validates the hypothesis that there is correlation between the socio-economic status and political participation of Nishing women that attitudes of society towards women political activities is generally negative.

Biswas B&Kaul Ed) (2016) in this book decentralization panchayat Raj and rural development in North East India, discusses about the socio-economic changes brought in by panachayat institution and the extent of people participation in the process of decentralized planning in the Arunachal Pradesh.

Sultana a (2015) in this work gender and politics: Role perception and performance of women legislator make a study of women leadership of North West India. This work is highlight to the role and approaches of women in dealing and public issue and effective participation in politics. This work also highlights the economic background of women legislators and factors for their enter into the polices...

Raji B (2014) in this work political transition in Tagin tribe of Arunachal Pradesh makes an attempted to study the political transition in Tagin tribe of Arunachal Pradesh. This deals with impacts of frontiers village council and moderns democratic. This work deals with the modern democratic

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institution. The work deals with peoples and perception towards modern democratic institution and tradition institution.

Mantel A, (2012) in the book grassroots governance given an insight at ten gram panchayat of west Bengal with the help of survey data and information obtained from these Gram panachayat. This author has tried to identify the conditions that promote people participation and indicates how the political mechanization conditions decentralization and impedes the functioning or rural institution.

Panda, A.N (2012) in the book political participation of tribal has discussed about political participation of tribal people but of mainland India at the grassroots level and the people involvement in the political process of the country.

Thakur, M (2010) in her work, women empowerment though panchayat raj institution discusses about the importance of panchayat raj institution and about the hurdles of samstipur direct of Bihar and about the rule and impact of panchayat raj act 1992 in women empowerment.

Ghalh B.N (2008) in women in governance in Tripura examines the rule of women members of Gram panchayat in Tripura since 1993. It also probes to what extent the women members of gram panchayat are now able to make decision independently.

Sisodia, Y.S (2007) in the work experiment of direct democracy attempts to identity, documents and comprehensive the broad fronds emanating from the field based an experience of Btas (2001-04) functioning in Gram Swaraj in Madhya Pradesh.

Gopal, N & Prakesh,A (Eds). (2006) in their edited book local governance in India analysis the complicities of local governance both rural and local in contemporary India it discusses about some lesser known aspects of the interface between panchayat and other institution of local governance.

Karlo.R (2005) in this book emerging pattern of tribal leadership in Arunachal Pradesh has tried to comprehensive the changing pattern of rural leadership. The work tries to seplain and understands the grassroots leadership and the functioning of tribal polity in contact of rapid demoralization of rural society.

Modi, M (2003) in the book indigenous system of governance in tribal society of Arunachal Pradesh discuss about the indigenous system of governance in the tribal society of Arunachal Pradesh in a systematic and comprehensive way.

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Saryu.R. (Ed) (1999) in her edited book understanding the India women today problem and challenge make an effort towards understanding the Indian women, their contemporary problem and challenges but in sociological perspective.

Palaniturai,G(1994) in the works empowering people for property a study in new panachayat raj system has given a comprehensive picture about the historical evolution of the institution, nature of panachayat raj system in its new form and its implication socio-economic life of rural people.

Ghash, G.K (1992) in the book tribal and their cultural has describe about different aspects of tribes of North East India and give a vivid description of their rituals, dance music song philosophy village government. However this book does not go in details about the political participation of women.

Mishra ,k (1991) in women in a tribal community has discussed about the rule of women in wishing (A major tribe of Arunachal Pradesh) society and economic. This book through a Nishing woman concentrates a traditional life of women in their community- customs norms and ritual and the influence of development and modernization in their way of life.

Srivestava, l. N (1988) in the works the Gallong reprinted and published by director of research, government of Arunachal Pradesh 1988, has discussed about the Gallong people, Elwin. V (1965) in democracy in NEFA which manages the life of tribes people and his works reflects that there is a wide measure the life indigenous democracy in the social customs and laws of tribal people of NEFA. His works however, does not deal with the institution of panchayat raj and political empowerment of women.

Verma Y.M (1986) in the works problems of tribal in india has made an attempted to evaluated the achievement and failure of the community development program doing the iv & vi five year plan periods with particular reference to palm, a backward district of choenagpur plateaus. Efforts have been made to highlight the problem of tribal and non-tribal area, various remedial measure have been suggested for the development of the area. Study has revealed bureaucratic apathy towards development programs and attitudes of the general masses towards development particularly that of the tribal people their suspicion of losing their dating the two developments

Base j.k (1980) in the book glimpse of tribal life in N.E India through comprehensives disuses the tribal of north east India focuses mainly an cultural aspects and works also focused on marriage

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customs and rites, kingship system of the people of tribes and barely deal with the concept of women empowerment and participation in grassroots politics.

Objective of the study

The main objectives of the study are:-

- i. The examine impacts of 73rd amendment act on participation of women in papum pare district in particular and Arunachal Pradesh is general.
- ii. To assess the awareness of women members of panachayat in decision making process.
- iii. To identify the problem of participation of women in panchayat Raj institution in papum pare district (Rural).
- iv. Important role of women in panchayat raj, in papum pare district (Rural).
- v. To understand people's perception and opinion on participation of women in panchayat Raj institution and suggested possible remedies based on finding.
- vi. The role of village council in nyishi tribe.(indigenous council)

Research Methodology and Tools

The study adopted both historical and analytic methods information for the study has been based on both primary and secondary sources. Primary data were collected by employing partially structured Questionnaire designed in English language. The questionnaire was translated into local language for convenience, as and when necessary. Beside personal interviews were conducted with select respondents consisting of graduate/ post-graduate student, Gaon Burahs, village elders and politically active poems, which were selected purposefully. The growth and development in Arunachal Pradesh have been described historically since its inception in 1967.

The survey was design by employing the multi-stage stratified random sampling technique, which ensures representation of the social, cultural and political diversity of the population within the sample. It includes grassroots sample representation of the inverse of study.

The first stage of sampling involves the selection of Zillaa parishd in papum pare district. There are 15 zpm's in papum pare i.e Balijan, Toru, Parang, Kakoi, Doimukh ,Gumto, Leporang,

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sangdupota etc. Zilla chairperson is Smt. Nabam Yakum (female) 2023 and more than 300 GPM's district of Arunachal Pradesh

THE SIGNIFICANCE OF LOCAL SELF-GOVERNMENT

- i. Women politician and leaders:- local governments have the potential to promote women role as political actors and candidates through the reservation seats.
- ii. More transparent working of center:- local government are often considered as an intermediate between different communities and the center government.
- iii. Shaping of future leaders:- local self-governance serves as training ground for shaping future leaders
- iv. Nursery of democracy: - the local self-government is grassroot level of government and lowest level.
- v. Economic development and social justice:- the idea behind decentralization way the wide scope of economic development and social justice from ground.
- vi. More participatory: - local bodies help citizens to directly participate in democratic decision making by allowing the constituent representatives elected at the local level.

Limitation

- i. Inadequate financial resource: - local self-government bodies often face financial constraints due to inadequate devolution of funds from higher level of government.
- ii. Dependency on state governments:- local bodies depend heavily on state governments for financial resource as they have limited revenue-raising power.
- iii. Limited autonomy: despite being constitutionally recognized, local self-governments bodies in India often lack true autonomy.
- iv. Challenges in implementing decision at the grassroots level: - local self-government bodies encounter challenges in implementing decisions and programs effectively at the grassroots level due to various factors...
- v. Lack of administrative autonomy: - despite constitutional provisions granting autonomy to local bodies they often lack sufficient administrative powers to execute their functions independently and the lack of administrative autonomy due to interference of higher authority to leading to bureaucratic involved.

Conclusion

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While summing up it can be concluded that there has been a considerable change in the status of women with regard to participation in the decision making process. The traditional socio-cultural and political descriptive values of the society in the process to cope up with the new socio-economic and political environment get itself modified. This is reflected in their attitude opinion and perception a different variables of participation such as accepted of women as leader's effectiveness of women in monitoring and handling the issues involvement in debate and discussion etc.

The attitudes and perception with regards to some relevant to questions such as willingness to re-elected women continuation of reservation of seats the study on served some lacuna or drawback in the form of lack of exposure to official process and procedures, lack of training to the elected women member, different socio-culture hurdles etc.

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