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Globalization And Its Impact On Traditional Political Institutions Of Arunachal Pradesh

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Abstract: Globalization generally refers to international or external influence across the territorial boundary or state without any geographic and other constraints and normally relate with the economic aspect, but it has also significant in socio-cultural and political context. It is in fact a process which not only integrating economy but also integrating culture across the globe. And contributing remarkable effect both in term of positive and negative on indigenous culture, knowledge and social structure.

Arunachal Pradesh the eastern most state of Indian Union is not exception to this effect. as some or other form due to globalization or in other words external influence many transformations were manifested in social, cultural and political life of the tribes of Arunachal Pradesh.

Key words: Globalization, socio-cultural, transformation, Arunachal Pradesh

INTRODUCTION:

Globalization as a concept has been interpreted differently by different scholars and generally refers to international influence or external influence across the territorial boundary or state without any geographic, political and other constraints. Normally it is related with the economic aspect, but it has also significant in terms of political and cultural. Since, it is a process which not only integrating economy but also integrating culture, technology and governance. And people are being connected – affected by these phenomena in every corner of the world. Thus, globalization can be understood as a global phenomenon of transaction and cooperation wherein ideas are shared and a larger nexus is formed in many dimensions. It is broadly viewed as contemporary process of increasing intense interconnectedness, interaction, and interdependence, integration across boarder, state and communities both local and national in different sphere of human life i.e. economic, technological, social, cultural and political. Hence, the first and the most notable result of globalization are fast growing IT, trade, demographic movement and finally geo-politics which have a remarkable effect on indigenous culture, knowledge and social structure and polity.

Arunachal Pradesh the eastern most state of India is abode of 26 (twenty-six) major tribes and various other sub-tribes. Each tribe has its own unique culture; traditions, customs and belief system which were remain static and undisturbed for many decades. However, in due course of time some or other form due to globalization or in other word external influence many transformations were manifested in social, cultural and political life of the tribes of Arunachal Pradesh. With this backdrop this paper is an attempt to highlight some of the impact of globalization on traditional political institution of Arunachal Pradesh in socio-cultural context.

Traditional Political Institutions of Arunachal Pradesh:

Arunachal Pradesh being a multi tribe state, every tribe has its own distinct traditional political institution. Prior to the introduction of any sort of modern administration, participatory political institution and franchise the tribes of Arunachal Pradesh regulate their day-to-day affairs of socio-economic, political and judicial nature through their own model of traditional political institution in the form of village council which they follow and practice since time immemorial, without any extraneous influence and interference as per their tradition and customs. Every tribe as per their socio-cultural and linguistic pattern has distinct nomenclature for their traditional political institution (village council) for instance it is known as Mel / Nyele/ Dupamamong Nyishi, Kebang among Adi, Bulyangamong Apatani, Ngongthun among Nocte, Wangcho Wangsa among Wancho, Mokchup among Khampti, Raiz/melly among Aka, Abbala among Idu Mishmi and so on. All these traditional political institutions are basically grouped into different typology viz. Democratic, Chieftaincy and Theocratic according to the nature and its style of functioning. Despite different in the typology all this traditional political institution of the tribes of Arunachal Pradesh shares some common characteristics, that all these political institutions (village council) are basically informal in nature and free from legal and official technicalities. They don't have schedule sessions but have a fixed place for meeting. The meetings are generally held at two distinct venues as per the nature of its sitting i.e. at open air/space and another at confinement of a structure which is known with different nomenclature i.e. Moshup (Adi), Dere (Galo), Paa/Pang (Nocte), Lapang (Apatani), Morong (Wancho), etc. The traditional political institution of the tribes of Arunachal Pradesh is generally headed by a Chief or village elders who is well versed in tradition, customs as well as possess leadership quality and are designated with different titles as per linguistic and socio-cultural pattern of respective tribes. Basically, the traditional political institution (village council) apart from village elders or chief consists of priest and all the adult male members of the village while the women, minor and mentally challenged persons are excluded and are prohibited from participation in deliberation process. The traditional political institutions of the tribes of Arunachal Pradesh draws their authority from the tradition and customs of the tribe and functions according to the prevailing socio-cultural and psychology of the tribe. All these traditional political institutions have specific operational jurisdiction. Its jurisdiction confine to a specific village of the particular tribe or either entire area (more than one village) inhabited by the tribe and performed three basic functions i.e. administrative, development and adjudication of justice within their territorial jurisdiction. And all these systems or Traditional political institutions operate on spontaneous loyalty of the people and respect for customs and tradition, and decision are mainly based on unanimity and general consensus.

Impact of Globalization on Traditional Political Institution:

The traditional political institution which functions as the institution of self-governing system among the tribes of Arunachal Pradesh remains static for centuries without any extraneous interference and influence. It was only after 1914 i.e. immediately after Anglo-Abhor war many socio-political transformation were invaded into the tribal society of Arunachal Pradesh. The British government in India in order to protect their economic interest in foot hill areas extended their regular administration up to the hill tract, basically inhabited by the diverse tribal groups like Nyishi, Adi, Apatani, Tagin, Galo, Nocte etc. And began to interfere extensively in their affairs and subsequently imposed their pattern of administration by introducing various regulations and Act. They introduce Assam Frontier (Administration of Justice) Regulation Act 1945, IPC, and CrPc which has made tremendous impact on the justice adjudication system of traditional political institution (village council). The regulation although recognized these institutions but completely debarred it from dealing with heinous crime which they earlier used to deal. While, before the introduction of this regulation the traditional political institutions of the tribes of Arunachal Pradesh were only judicial body for the settlement of all the cases in the village. There was no alternative other than these institutions (village council) and do not have any extraneous influence or interference in its

working. Its decision was final and binding. But the introduction of this regulation deprived the traditional political institutions or village council's competence to deal such cases of serious nature. Further the regulation also changes the mechanism of seeking redress. According to this, the party against any penalty by way of compensation or restitution has been awarded, can have right to appeal to the Political officer or Assistant political officer now called Deputy commissioner / Extra Assistant commissioner against the decision of the village council. Thus, provides opportunity to the people to approach the court of law to challenge the judgments of the traditional political institution or village council. Transformations are also occurred in the role of traditional political institution. Since the regulation I of 1945, entrusted the responsibility of security and maintenance of law and order in the village to the administrative officers like CO (circle officer), EAC (Extra Assistant Commissioner) etc. with the help of police force. Besides, it has brought transformation in the composition and leadership pattern of the traditional political institution of the tribes of Arunachal Pradesh. Earlier, the village elder that well versed in traditional customs and customary law of the tribe were selected as the leader of the traditional political institution or village council by the villagers and rest of the adult male of the village becomes its member. But with the introduction of the modern administration a new form of village leadership emerged in the form of the institution of Gaon Bura (GB) and Political Interpreter (PI) or popularly called Katoki, appointed by the government. And these new leaders were conferred red coat as an insignia of their authority and supposed to discharge their duty as the representatives of the administration (Govt.), headman of the village and chairman of the village council. However, exception to this in some tribe where chieftaincy system is prevalent the chief still occupied the position of the village head as well as leader of the village council.

The introduction of Panchayat Raj in 1969, through NEFA Panchayat Raj Regulation Act, 1967 by the government of India to integrated and modernized the political tradition of the area and developed it as the same pattern prevalent in the rest of the country, further made tremendous impact on the power and functions of traditional political institutions (village council) of the tribe of Arunachal Pradesh. The new institution of rural local self-government further restricted the role of traditional political institutions or village council in the spheres of developmental activities. Now the planning and implementation of various schemes for village welfare and development are carried out by the government agencies in consultation with the panchayat leaders. These new guards of the village i.e. Gram Panchayat Member (GPM), Anchal Samity Member (ASM), Zilla Parishad Member (ZPM) including Gaon Bura (GB) and Political Interpreter (PI) because of their linkage with administration and high level politicians get respect from the villagers in spite of their comparatively young age and lack of knowledge in customary laws, play pivotal role in decision making, maintaining peace and dispensing justice in the village under their jurisdiction. Even the women who were not allowed to be a member of village council and considered to be disadvantage, deprived and have little political space in male dominated tribal society of Arunachal Pradesh earlier, were now also appointed as Gaon Buri and get due representation in panchayat bodies in various capacities. And enable them to actively participate and share their opinion in the decision-making process as similar to their male counterpart. To sum up, owing to extraneous influence or interference or in other word globalization in cultural context has confine the role of traditional political institution of the tribes of Arunachal Pradesh to the social and religious affairs and settlement of minor disputes in the village while developmental activities were controlled and supervised by the administration and the panchayat bodies. Hence, result in declining of the status and position of traditional political institution of the tribe of Arunachal Pradesh which they enjoyed in olden days.

Conclusion:

Thus, in the conclusion globalization as a process of transformation, interaction and external influence across the territorial boundary has made tremendous impact on the status, role and function of the traditional political institution of the tribe of the Arunachal Pradesh. Initially these transformations begin with the British colonial authority's direct intervention in the socio-cultural and political affairs of the

tribes of Arunachal Pradesh by imposing their pattern of administration to protect their economic interest in foothill region. and latter in post independent period it was the Indian government to bring the tribes of Arunachal Pradesh into the mainstream Indian politics and to established uniform political practice among the heterogeneous tribal groups as well as to modernize the political tradition of the area to developed it as the same pattern prevalent in the rest of the country and introduce panchayat raj system in Arunachal Pradesh which further adversely impact on the traditional self-governing system or political institution of the tribes of Arunachal Pradesh pertaining to its status, role and leadership and make it as mere social institution confine to some specific functions. As a result of such drastic transformation because of extraneous influence or interference this age old traditional political institution of some tribes in Arunachal Pradesh lost its past glory and status and are at the verge of extinction.

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