



Research Article

WOMEN AND PANCHAYATI RAJ INSTITUTIONS: A REFERENCE TO AN IDU MISHIMI TRIBE OF ARUNACHAL PRADESH

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ABSTRACT

“There is no chance for the welfare of the world unless the condition of women is improved. It is not possible for a bird to fly with one wing” quote Swami Vivekananda. The role of women in our tribal society is indispensable and of the utmost importance. In spite of it women are discriminated against and deprived of their rights. The status of tribal women is not at par with their male counterparts. The patriarchal mindset and social structure of the society needs urgent change in the present scenario.

In Arunachal Pradesh, various tribal communities are at different stages of their developments, as such, the status of women differs from community to community. However, in general the position of women in Arunachal Pradesh is respectable but not as much as high. The prevalence of polygamy, bride price has no doubt lowered their position. And some social problems like child marriage, bride price, sexual abuse, rape and torture or related domestic violence are quite common. The women are the back bone of the tribal society as so to say in a pastoral economy, as such they are busy life, helping their men folks in almost every walk of life from cultivation to hard work, and to look after their children and family along with feeding of cattle's at their home. In fact, women's duties and rights in nature rooted in their tradition, mythology, heritage and status of women largely depend upon the kind of economic and political rights they enjoy.

Every society creates status to women as per its own perspectives. The status and role of women in Idu Mishimi society is also governed by their own norms and values with respect to interactions within the family and the division of labor between male and female in the traditional family. In fact, the Idu Mishimi women play a pivotal role, as agriculture is the main occupation. The women generally perform the domestic household chores like cooking, cleaning, looking after the young siblings, preparing of yuh (rice beer), pounding of rice (hanji-hala) weaving and knitting and preparation of fodder for their cattle's and pigs, to maintain guest hospitality in their respective household thereafter, they went for cultivations. Though the nature of job is lighter and less muscles, but it is not an easy and never is looked down upon them.

As per the law of nature, the change is an inevitable as nothing is permanent except change, and every human society is dynamic, it keeps on changing with the change in a space of time. The Idus are also no exception and there are perceptible changes in almost every aspects of Idu mishimi women's life. The comings of changes are mainly due to the introduction of attributive education system, modernization, urbanization and socio-cultural assimilations with other advance cultures, de-centralization of local self government at the grass root level, and set up of liberal democratic political ideology in a plural society, and responsible parents in the existing of social engineering and multi-facets approaches' in a large diverse society like India. Now, there is a Gamburies and local leaders are emerging from the female side to represent their village and district as well as policy matter, which were never held by women in traditional society of the Idus. The new trend also emerging from the urban middle class women of Idus who are educated and working in certain fields, like teachers, doctors, nurses, administrators, NGOS, Women Self Help Groups, Entrepreneurial Developments, elite peer groups and other technical service hierarchy in the system. In such changing circumstances, educated and employed wife or women are being considered as an asset in the society, which enhance the status of Idu Mishimi women. As per the constitution of India, the reservation for women in Panchayati Raj is a correct step and it laid a strong foundation for taking their participation at the bottom layer of three tier system. It is crucial for not only the development of women themselves but also the availability of their creative potential is an important and without it the country, state and society cannot hope for any sustainable development. The Act of 73<sup>rd</sup> and 74<sup>th</sup> Constitutional Amendment has mandated not less than 2/3<sup>rd</sup> (33%) reservation for women in Panchayats, at all level. Taking advantage of this, now Idu Mishimi women can also do lots for the upliftment of the status of women and society in larger perspectives. To empower the women in the political field our state should provide 50% reservation for women in Panchayati Raj Institution and Urban Local Bodies. There are 20 states namely Andhra Pradesh, Assam, Bihar, Chhattisgarh, Gujarat, Himachal Pradesh, Jharkhand, Karnataka, Kerala, Madhya Pradesh, Maharashtra, Orisha, Punjab, Rajasthan, Sikkim, Tamil Nadu, Telengana, Tripura, Uttarakhand and West Bengal have made provisions of 50% reservation of women in Panchayati Raj Institutions in their respective State Panchayati Raj Acts.

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INTRODUCTION

The status of women 'varies' from society to society and their tribe to tribe. The term 'status' itself is a very elusive one. In Sociological literature it is often used as a synonym for 'role'. It is used in the meaning of such roles has been prestige to the person who performs them.

As Anthropological have been till recently divided on the status of women in the societies. There is completely two different views have been expressed, some of which take the stand that primitive societies generally assign a high status to women, whereas other viewpoints support the opposite proposition, that in primitive societies women were generally a depressed group.

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This is a wide divergence in views has been made possible by of course, the methodological error of generalized on the basis of limited and specific data-the various interpretations of what constitutes status. Besides, description of status as high or low often amount only to making very generalized and vague statements. In fact, a correct definition of status can be given only after taking into consideration all mutual duties between the sexes, and the safeguards provided for the protection of each sex against the highhanded of the other.

The concept of equality has given a powerful emotional appeal in the struggle of women to free them from exploitation and oppression. It is not only they claimed themselves equal to men in capacity and moral worth but they have also demanded equal rights and equality of opportunity in recent years. As a result of this a number of governments have now accepted responsibilities to promote the equality of women and have adopted legislative and administrative measures to achieve this goal. However, in spite of all such efforts, there has really been no substantive change in the condition of women although some inroads had been made into entrenched inequalities. This poses the question whether the approach to the problem has been tactically correct.

It is stated that women cannot achieve equality in social interactions until they achieve equality in the family. It is in the family that the roots of sexual division of labor and established.

Since the pursuits of equality has only brought limited gain for women. There is a need to explore alternative strategies. The starting point for an alternative approach should be to consider the women problem as a problem arising out of exploitation of women in a male dominated society. And the whole problem of inequality can be seen as a system of such exploitation. There are certain aspects of the position of women in society which influence the mode of their oppression. The women are distributed throughout the society in a way in which the members of disadvantaged groups are not. Even within their own class their opportunities to need other women might be limited due to the way in which most women are engaged in family duties and responsibilities. This is not only uncertainties of the task of building a woman movement but also the task of evolving concepts which can be used to study the problem of women. Although the task of trying to evolve a theoretical frame work within which to understand the oppression of women is complex one, there are theoretical models which have been devised for the study of a systems of dominations which can be successfully used for the study of women.

As Mahatma Gandhi, 'the father of the nation', has quoted a beautiful words for the women of India in his article "Young India" and "Harijan", Bapu had said that the men and women are different in physical but in many matters especially those of tolerance and sacrifices, the Indian women are superior to male. The history of women in India has been eventful. The women and harijans were rightly seen by Gandhi as the two most depressed groups in Indian society, since their disabilities had certain specifications which needed special attention. He was one of the few leaders who had believed in the equal dignity of both men and women and in women's absolute freedom for self-realization. He did not see women as objects of reforms, as helpless creature deserving charitable concern; instead he was concerned with about radical social

construction. In South Africa, Gandhiji first encountered with women empowerment. He learned a lesson there, 'many of our movements stopped half a way because of the poor condition of our women'. So, he was taking the initiation for upliftment of womenfolk and tried to expand their rights.

The message of Gandhi in All India Women Conference 1936,' when women, whom we called Abala become Sabala, all those who are helpless will become powerful' reflects that the Gandhi gave crucial importance to the issue of women's freedom and strength in the struggle to build a human and exploitation-free society. He rightly stated that if women were to be free they had to be fearless. In support of his words Gandhi quoted the examples of Sita whom the mightyRavan dared not to touch, Rani Lakshmi Bai who fought against Britishers for her Jhansi.

Through this example he tries to insist women on the inviolability of the personal dignity and fearless women. He believed that women have right to say 'no' even to her husband and right to take divorce if a husband was unjust. Gandhi said that women can obtain all the things through Satyagraha quoting example of Mira Bai (according to Gandhi Mira Bai is a symbol of Satayagraha).

In his autobiography of Gandhi you will find that he admitted that the technique of non-violence, passive resistance and following the path of truth, he learned it from women especially from his wife Kasturba and mother Putli Bai. He believed that women have power of knowledge to teach everyone and the true ornament of women is virtue, non-violent, Satayagraha. Gandhi wanted women to act as moral guardians of society, as social worker and do goodness without competing with men folk in the sphere of power and politics because that would be 'reversion to barbarity'. He felt that women should take up the activities like education and self-confidence.

#### ***Objectives of the Study***

1. Role of Idu Mishmi Women in Political Participation
2. Change and Continuity among the empowered women
3. Socio-Culture and Economic perspectives of working woman in transition phase

#### ***Women in Idu Mishmi Society***

Arunachal Pradesh, various tribal communities are at different stages of their developments, as such, the status of women differs from community to community. However, in general the position of women in Arunachal Pradesh is respectable but not as much as high. The prevalence of polygamy, bride price has no doubt lowered their position. And some social problems like child marriage, bride price, sexual abuse, rape and torture or related domestic violence are quite common. The women are the back bone of the tribal society as so to say in a pastoral economy, as such they are busy life, helping their men folks in almost every walk of life from cultivation to hard work, and to look after their children and family along with feeding of cattle's at their home. In fact, women's duties and rights in nature rooted in their tradition, mythology, heritage and status of women largely depend upon the kind of economic and political rights they enjoy.

Every society creates status to women as per its own perspectives. The status and role of women in Idu Mishmi

society is also governed by their own norms and values with respect to interactions within the family and the division of labor between male and female in the traditional family. In fact, the Idu Mishimi women play a pivotal role, as agriculture is the main occupation. The women generally perform the domestic household chores like cooking, cleaning, looking after the young siblings, preparing of yuh (rice beer), pounding of rice (hanji-hala) weaving and knitting and preparation of fodder for their cattle's and pigs, to maintain guest hospitality in their respective household thereafter, they went for cultivations. Though the nature of job is lighter and less muscles, but it is not an easy and never is looked down upon them.

The Idu Mishimi socio-cultural life is a patrilocal, patrilineal and patriarchal type and existing of both nuclear and joint family consists of parents and their unmarried children, father is the head of the family. As such, he controls over the family and financially, and the responsibilities in his soldiers for its maintenance are the nature of a patriarch. And his decision is a final in social and marital affairs or in case of disputes within the family, though mother has also considerable control over the family and monetary affairs. The social structure of Idu Mishimi is adhering by a rigid clan disciplined! In case of marriage within the clan (Budhu or Nani-Anna-Naba-Anah, Adudoh-Ambhodoh-Budhu-Phremi-Anna-Khakuway) is strictly prohibited and cross cousin marriage is allowed after ten to fifteen generations.

This clan discipline is enforced to maintain the purity of the race or clan genealogy. The marriage can take place in a three ways like selection by parents from their clan exogamy but own tribe endogamy persist, choice by parties or elopement. However, today the Idu Mishimi women enjoys a good deal of respect, as such she is never confine to her home alone and allowed to choose her husband for marriage as according to her understanding and judgment from the outside of her clan or relatives (Anna-Budhu or Achimi) which are still in prevailed and very much bonding in the system of their social life, and her opinion is given due importance. In fact, like in many tribes of Arunachal Pradesh, the system of early child marriage is conspicuously present in some extent today in mishimi society. In the meantime, the parent's also settled most of the marriages by negotiations or mediator but consent of the boys and girls are also taken into priority before its final settlement. The custom of bride price (A~ya-yuh-haa or hee) is obtained through negotiation or mediator (Ahe-Lahe or Ahe-lah) and fixed bride price which is in shape of number of mithuns or pigs to be paid correspondingly to the status of the girl's parents. But now a day the parents also make their opinion more flexibility and a reasonable demand from the bridegroom. As widow marriage is not common in Idu mishimi society and she prefers to live alone though they cannot be free unless she may be permeated from the widower family.

The Idu Mishimi society is a patria lineal and patriarchal, descent is always a native and the sons inherit the properties of the family. Hence, daughters do not inherit immovable property. However, if the parents die leaving behind only daughters, in such cases, daughters or females can inherit immovable property, females or daughters are also given their due share. Normally the daughter can inherit the ornaments of their mother and the eldest daughter inherits the largest share sometimes, daughter-in-law is also given the share. In case of

widow, she has absolute right over the property of her deceased husband, if she stays in the family without re-marrying any stranger. But if she re-marries, her right over the property of husband will be forfeited and the right automatically gets and transferred to the children, if any. However, if she re-marries with the deceased husband's brother or nearby maternal uncles etc; the status quo is maintained.

In other aspects the numbers of wives are also increases the status of a man is seldom satisfied with one wife. If he can afford soon another wife is brought and the number may evengo up to three and four but it is in rarely practiced today. All the wives are however, to be treated be him equally and they must be provided with separate rooms to themselves with separate cultivation and granary (Aka). The distribution of works should share in a proper way and there is less chance of friction though sometimes temper may bull up resulting petulant in between the women. It is the duty of the husband to attend her illness and with elaborate arrangements for propitiation of spirits and other essential items besides providing of separate cultivation fields. In this case he cannot shelve his responsibilities.

### ***Women and Panchayati Raj Institutions***

As per the law of nature, the change is an inevitable as nothing is permanent except change, and every human society is dynamic, it keeps on changing with the change in a space of time. The Idus are also no exception and there are perceptible changes in almost every aspects of Idu mishimi women's life. The coming of changes is mainly due to the introduction of attributive education system, modernization, urbanization and socio-cultural assimilations with other advance cultures, decentralization of local self government at the grass root level, and set up of liberal democratic political ideology in a plural society, and responsible parents in the existing of social engineering and multi-facets approaches' in a large diverse society like India. Now, there is a Gamburies (Woman GB's) and local leaders are emerging from the female side to represent their village and district as well as policy matter, which were never held by women in traditionalsociety of the Idus. The new trend also emerging from the urban middle class women of Idus who are educated and working in certain fields, like teachers, doctors, nurses, administrators, NGOs, Women Self Help Groups, Entrepreneurial Developments, elite peer groups and other technical service hierarchy in the system. In such changing circumstances, educated and employed wife or women are being considered as an asset in the society, which enhance the status of Idu Mishimi women. As per the constitution of India, the reservation for women in panchayati raj is a correct step and it laid a strong foundation for taking their participation at the bottom layer of three tier system. It is crucial for not only the development of women themselves but also the availability of their creative potential is an important and without it the country, state and society cannot hope for any sustainable development. The Act of 73<sup>rd</sup> and 74<sup>th</sup> Constitutional Amendment has mandated not less than 2/3<sup>rd</sup> (33%) reservation for women in panchayats, at all level. Taking advantage of this, now Idu Mishimi women can also do lots for the upliftment of the status of women and society in larger perspectives.

**METHODOLOGY**

As per the case study reveals from the two districts of Dibang valley and Lower Dibang Valley seems that the Idu Mishmi women's are very active in political participations in the Panchayati Raj Election's was held since April 2013. To maintain the quantities of research methodology with a simple Statistical tables have been shown in the empirical data during the Panchayat Election of 2013.

*Dibang Valley District Women's participated under Gram/Anchal/ZPM segments Gram Panchayats under Etalin-Maline segment-*

**Table 1**

| S/No. | Gram Panchayat Constituency         | Name of Candidates    | Party Affiliation | Result      |
|-------|-------------------------------------|-----------------------|-------------------|-------------|
| 1.    | Asunli+Arunli+Atali                 | Smti.Emumi Pocha      | INC               | Uncontested |
| 2.    | Apruli+Angulin-B                    | Smti. Debnali Miso    | INC               | Won         |
| 3.    | Angulin-A                           | Smti. Erma Mimi       | IND               | Uncontested |
| 4.    | Etalin-B                            | Smti. Hema Pulu       | INC               | Won         |
| 5.    | Etalin-C                            | Smti.Jene Mepo        | INC               | Uncontested |
| 6.    | Etalin Bridge point-A               | Smti. Apronda Pulu    | INC               | Uncontested |
| 7.    | Etalin Bridge point-B+Amuchi+Arungo | Smti.Smti Mina Apralo | IND               | Won         |
| 8.    | Aropo-B                             | Smti. Sita Pulu       | IND               | Won         |
| 9.    | Maline+Atiyi                        | Smti. Emmi Umpey      | IND               | Won         |

*Gram Panchayats under Anelih-Arzoo segment*

**Table 2**

| S/No. | Gram Panchayat Constituency | Name of Candidates | Party Affiliation | Results     |
|-------|-----------------------------|--------------------|-------------------|-------------|
| 1.    | Anelih-A lower              | Smti. Kaniya Miwu  | INC               | Uncontested |
| 2.    | Anelih-A Upper+Wanli        | Smti. Nima Mili    | INC               | Uncontested |
| 3.    | Grinli                      | Smti. Linda Mito   | INC               | Uncontested |
| 4.    | Cheppe                      | Miss Rina Umbrey   | INC               | Uncontested |
| 5.    | Awoka+Ipingo+Awoli+Yaye     | Smti. Atala Mihu   | INC               | Uncontested |
| 6.    | Engapo+Ajupu+Esuli+Amrali   | Smti. Ashieo Miso  | INC               | Uncontested |
| 7.    | Arzoo-I + Grunli            | Smti. Line Mili    | INC               | Uncontested |
| 8.    | Ranli                       | Smti. Chili Menjo  | INC               | Uncontested |
| 9.    | Anaya ( Sopongo)            | Smti. Sani Miuli   | INC               | Uncontested |
| 10.   | Ethoro+Echomra+Alinye       | Ape Elapra         | INC               | Uncontested |

*Gram Panchayats under Mipi-Anini-Alinye segment*

**Table 3**

| S/No. | Gram Panchayat Constituency  | Name of candidates  | Party Affiliation | Results     |
|-------|------------------------------|---------------------|-------------------|-------------|
| 1.    | Angrim Valley                | Smti. Unilri Elapra | INC               | Uncontested |
| 2.    | Angrim Valley-C + Acheso     | Smti. Punam Meto    | INC               | Uncontested |
| 3.    | Alinye-A                     | Smti. Chiringe Umpe | INC               | Uncontested |
| 4.    | Alinye-B                     | Smti. Rimani Mili   | INC               | Uncontested |
| 5.    | Mihundo-A                    | Smti.Mayee Melo     | IND               | Uncontested |
| 6.    | Aropo+Makone+LG+Bridge Point | Smti Simili Umpe    | INC               | Uncontested |
| 7.    | Etabe                        | Smti. Arti Melo     | INC               | Uncontested |
| 8.    | Matoli+Emuyi                 | Smti. Anjili Mipi   | INC               | Uncontested |
| 9.    | Aguli+Kadili                 | Smti. Mamaya Linggi | INC               | Uncontested |
| 10.   | Akobe+Elipu                  | Smti. Deya Mipi     | INC               | Uncontested |
| 11.   | Punli-A                      | Smti. Yiemi Mili    | INC               | Uncontested |
| 12.   | Benyali+Ebali+Enduli         | Miss Achali Miwu    | IND               | Uncontested |
| 13.   | Mipido+Mipi+Engyi            | Smti. Rusia Melo    | INC               | Uncontested |
| 14.   | Kongo-I                      | Smti. Sanda Miwu    | BJP               | Won         |
| 15.   | Kongo-II+Nuiambo             | Smti. Chili Tapo    | INC               | Uncontested |
| 16.   | Prabaya                      | Miss Sidre Mipi     | IND               | Uncontested |

*Anchal Samiti (Anini-Mipi-Alinye) segment*

**Table 4**

| S/No. | Anchal Samiti Constituency | Name of Candidates | Party Affiliation | Results     |
|-------|----------------------------|--------------------|-------------------|-------------|
| 1.    | Akobe                      | Smti. Minoti Pulu  | INC               | Uncontested |
| 2.    | Mipi                       | Smti. Enopi Rondo  | INC               | won         |
| 3.    | Anini-I                    | Smti. Ekha Mihu    | IND               | Won         |

*Anchal Samiti Etalin-Malinye segment*

**Table 5**

| S/No. | Anchal Samity Constituency | Name of Candidates | Party Affiliation | Results |
|-------|----------------------------|--------------------|-------------------|---------|
| 1.    | Etalin                     | Smti. Bindu Milli  | IND               | Won     |
| 2.    | New Aropo                  | Smti. Tine Mepola  | IND               | Won     |

*Anchal Samity (Anelih-Arzoo) segment*

**Table 6**

| S/No. | Anchal Samity Constituency | Name of Candidates | Party Affiliation | Results     |
|-------|----------------------------|--------------------|-------------------|-------------|
| 1.    | Anelih                     | Smti. Lomey Milli  | INC               | Won         |
| 2.    | Arzoo                      | Smti. Emi Yalla    | INC               | Uncontested |

*Zilla Parishad seat: Year-2013*

**Table 7**

| S/No. | Name of ZPM Constituency | Name of Candidate | Party Affiliation | Results |
|-------|--------------------------|-------------------|-------------------|---------|
| 1.    | Anelih-Arzoo             | Smti. Tuyee Yalla | INC               | Won     |

*Participation of Lower Dibang Valley District Women's of Idu Mishmi*

*Gram Panchayat under Hunli-Desali segment*

**Table 8**

| S/No. | Name of Panchayat Constituency | Name of Candidates | Party Affiliation | Results     |
|-------|--------------------------------|--------------------|-------------------|-------------|
| 1.    | Hunli-2                        | Smti. Ayiki Miso   | INC               | Won         |
| 2.    | Hunli-3                        | Smti. Achopi Miso  | INC               | Won         |
| 3.    | Abrango-6                      | Smti. Elisa Mendo  | IND               | Won         |
| 4.    | Apanli-8                       | Smti. Nasi Miso    | INC               | Uncontested |
| 5.    | Brinli-12                      | Smti. Musi Miso    | INC               | Uncontested |
| 6.    | Duchuli-15                     | Smti. Mijita Miso  | INC               | Won         |
| 7.    | Ruingo-22                      | Smti. Anili Meme   | IND               | Won         |
| 8.    | Donli                          | Smti. Siya Keche   | INC               | Won         |

*Anchal Samity under Hunli-Desali segment*

**Table 9**

| S/No. | Name of ASM Constituency | Name of Candidates | Party Affiliation | Results |
|-------|--------------------------|--------------------|-------------------|---------|
| 1.    | Alape                    | Smti. Amuli Umpey  | INC               | Won     |
| 2.    | Aloni                    | Smti. Mili Saya    | INC               | Won     |

*Gram Panchayat under Roing Anchal Block segment*

**Table 10**

| S/No. | Name of Panchayat constituency | Name of candidates | Party Affiliation | Results     |
|-------|--------------------------------|--------------------|-------------------|-------------|
| 1.    | Kebali-33                      | Smti. Ekepi Meto   | INC               | Uncontested |
| 2.    | Mayu-35-I-Ezengo               | Smti. Romi Miso    | INC               | Uncontested |
| 3.    | Mayu-1-37-Ezengo               | Smti. Emili Mikhu  | INC               | Won         |
| 4.    | Mayu-39-Ezengo                 | Smti. Aichu Mimi   | INC               | Uncontested |
| 5.    | Mayu-40-I-Ezengo               | Smti. Reena Miuli  | INC               | Uncontested |
| 6.    | Mayu-41-II                     | Smti. Acho Mepo    | INC               | Won         |
| 7.    | Mayu-42-II                     | Miss Anasi Menda   | IND               | Won         |
| 8.    | Mayu-43-II                     | Smti. Kohima Meme  | INC               | Won         |
| 9.    | Mayu-44-II                     | Smti. Nasi Mena    | IND               | Won         |
| 10.   | Simare 55-I&II                 | Smti. Yashi Meto   | INC               | Uncontested |
| 11.   | Simare 57-I&II                 | Smti. Goila Linggi | INC               | -do-        |
| 12.   | Cheta 60-I&II                  | Smti. Simiya Mepo  | INC               | -do-        |
| 13.   | Cheta-61-I&II                  | Smti. Lephe Pulu   | INC               | -do-        |
| 14.   | Cheta-64-I&II                  | Miss Ani Keche     | INC               | -do-        |

**Anchal Samity under Roing Block segment**

**Table 11**

| S/No. | Name of Anchal Block | Name of Candidates   | Party Affiliation | Results     |
|-------|----------------------|----------------------|-------------------|-------------|
| 1.    | Mayu-II              | Smti. Misa Linggi    | INC               | Uncontested |
| 2.    | Simare-I&II          | Smti. Bhamoti Linggi | INC               | Uncontested |

**Meka Gram Panchayat segment**

**Table 12**

| S/No | Name of Panchayat Constituency | Name of Candidates  | Party Affiliation | Results     |
|------|--------------------------------|---------------------|-------------------|-------------|
| 1.   | Ithili-Idili-139               | Smti. Rimi Pulu     | INC               | Uncontested |
| 2.   | Ithili-Idili-141               | Smti. Dipti Mena    | INC               | -do-        |
| 3.   | Ithili-Idili-143               | Smti. Mujure Linggi | INC               | -do-        |

**ZPM under Roing Anchal segment**

**Table 13**

| S/No. | Name of ZPM Constituency | Name of Candidates | Party Affiliation | Results |
|-------|--------------------------|--------------------|-------------------|---------|
| 1.    | Roing-2 Anchal Block     | Smti. Sipi Elapra  | INC               | Won     |

**Gram Panchayat under Iduli segments**

**Table 14**

| S/No. | Name of Panchayat Constituency | Name of Candidates  | Party Affiliation | Results     |
|-------|--------------------------------|---------------------|-------------------|-------------|
| 1.    | Abali-Arongo-145               | Smti. Mesi Mitapo   | INC               | Uncontested |
| 2.    | Abali-Arongo-147               | Smti. Enjuli Mekola | INC               | -do-        |
| 3.    | Abali-I&II, Khinjili-152       | Smti. Kaisi Meto    | INC               | -do-        |
| 4.    | Abali-I&II, Khinjili-153       | Smti. Nuniya Umbrey | IND               | Won         |
| 5.    | Iduli-155                      | Miss Shila Linggi   | INC               | Won         |
| 6.    | Iduli-156                      | Smti. Moni Mito     | INC               | Uncontested |
| 7.    | Iduli-157                      | Smti. Manti Mito    | INC               | -do-        |
| 8.    | Kundil-162                     | Smti. Junu Linggi   | INC               | -do-        |
| 9.    | Emuli-Kabang                   | Smti. Yichi Menjo   | INC               | -do-        |

**Anchal Samity under Iduli segment**

**Table 15**

| S/No. | Name of Anchal Constituency | Name of Candidate  | Party Affiliation | Results |
|-------|-----------------------------|--------------------|-------------------|---------|
| 1.    | Abali-I&II-34               | Smti. Eli Mili     | INC               | Won     |
| 2.    | Iduli-35                    | Smti. Ebali Linggi | INC               | -do-    |

**ZPM under Iduli segment**

**Table 16**

| S/No. | Name of ZPM Constituency | Name of Candidates | Party Affiliation | Results |
|-------|--------------------------|--------------------|-------------------|---------|
| 1.    | Iduli Anchal block       | Smti. Sipa Miuli   | INC               | Won     |

**Gram Panchayat under Koronu segment**

**Table 17**

| S/No. | Name of Panchayat Constituency | Name of Candidates   | Party Affiliation | Results     |
|-------|--------------------------------|----------------------|-------------------|-------------|
| 1.    | Korono-167                     | Smti. Yami Mega      | IND               | Uncontested |
| 2.    | Koronu-168                     | Smti. Elito Mepo     | INC               | -do-        |
| 3.    | Koronu-169                     | Smti. Iha Pulu       | IND               | Won         |
| 4.    | Koronu-170                     | Smti. Ane Mega       | INC               | -do-        |
| 5.    | Abango-172                     | Smti. Wume Menjo     | INC               | -do-        |
| 6.    | Abango-173                     | Smti. Hake Mega      | INC               | Uncontested |
| 7.    | Denlo-177                      | Smti. Dipali Mekola  | INC               | -do-        |
| 8.    | Injuno-182                     | Smti. Mila Miso      | INC               | -do-        |
| 9.    | Injuno-183                     | Smti. Lime Linggi    | INC               | -do-        |
| 10.   | Bhismaknagar-184               | Smti. Kiti Mega      | INC               | -do-        |
| 11.   | Bhismaknagar-186               | Smti. Laksmi Miso    | INC               | -do-        |
| 12.   | Bhismaknagar-187               | Smti. Rukmini Umbrey | INC               | Won         |

**Anchal Samity under Koronu segment**

**Table 18**

| S/No | Name of Anchal Constituency | Name of Candidate   | Party Affiliation | Results |
|------|-----------------------------|---------------------|-------------------|---------|
| 1.   | Abango-39                   | Smti. Athogi Linggi | INC               | Won     |
| 2.   | Bhismaknagar-185            | Smti. Gechi Mendo   | INC               | Won     |

**Gram Panchayat under Dambukh Anchal block segment**

**Table 19**

| S/No. | Name of Panchayat Constituency | Name of Candidates    | Party Affiliation | Results     |
|-------|--------------------------------|-----------------------|-------------------|-------------|
| 1.    | Anpum-B-219                    | Smti. Insinging Milli | INC               | Uncontested |
| 2.    | Bizari-B-224                   | Smti. Dupi Mena       | INC               | -do-        |
| 3.    | Sirang-224                     | Smti. Eme Aprawe      | INC               | -do-        |
| 4.    | Sirang-245                     | Smti. Piya Mimi       | INC               | -do-        |

It was observed that most of the women wanted to talk about their difficulties, problems they face as a weaker section of the society in their roles and role sets. Their personal relationships etc; which they vehemently discussed. It was also felt that there urge to talk about all these problems was curved by the social set up which does not allow women to think or their problems at large. The youngsters were comparatively outspoken from the beginning, the response of the respondents in the field work was very good and interesting which discussing and filling up the questionnaires some young women of the Idus was so enthusiastic to speak about their other related problems regarding the suppression of women and child marriage, political participation and their rights, sexual abuses, customs and traditions and social compulsions etc; that sometimes the discussion had to be canalized in the proper direction.

Various difficulties were faced in the course of field work, as the sample included housewives, elected panchayats and chairpersons in various segments, students and working women, while discussing and filling up the questionnaire they had leave for their office, in the cultivation, infants so on. Sometimes a second visit was necessary to follow difficulties and to maintain the theme and flow of discussion. Due to some technical difficulties a few questionnaires which were not properly filled up were eliminated, coded and typed for the purpose of analysis.

## CONCLUSION

In the changing situation, the future of Idu Mishmi women appears to be very bright and their tradition of hard working, acumen of managing economic and family affairs combined with modern education and political right guaranteed by constitution will turn into an asset in her search and fight for a place and a role of honor in the emergent new social order. They are already there in new vacation and will continue to be the backbone of modernized crafts of the society. Above all this, they will not give up the traditional culture, custom and beliefs of the Idu Mishmis. The rich heritage will continue to live and women will continue to act as carriers of the traditional culture, custom and beliefs along with the men folk.

In nutshell, it is women themselves who need to have a greater awareness about their own potential and their rights to developments. The women in Arunachal Pradesh in general and Idu Mishmi's in particular are not lacking in self confidence but it is important for them to realize this individually as well as collectively. Individually self confidence can be further strengthened through parental confidence on them, approval and appreciation and a health home and social environment. So there collective confidence as a group can be cemented through femalebonding, of course, co-operation and encouragement of men folk is always required to promote the status of women in this juncture.

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