

ANALYTICAL INSIGHT:

SOCIO-CULTURAL AND POLITICAL ISSUES IN CONTEMPORARY
ARUNACHAL — LAWS ALIGNING WITH CULTURE

JUMGE PALE



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The art of photography and painting colors aesthetic beauty to the book, for which I sincerely extend gratitude to Bitu Borah and Ijom Gadi for the wonderful photos which have been included in the book.

FOREWORD MESSAGE



It gives me immense pleasure and pride to learn that Mr. Jumge Pale has come up with his new publication. I extend my heartfelt congratulations and best wishes to Jumge on the publication of his new book “Analytical Insights Socio-Cultural and Political Issues (Contemporary) in Arunachal Pradesh – Laws Align Culture.”

This important work offers a deep and thoughtful exploration of the socio-cultural and political scenarios of Arunachal Pradesh—an area rich in diversity, heritage, and evolving governance. By bridging the gap between traditional cultural systems and modern legal frameworks, the book sheds light on critical issues that are both timely and relevant.

I commend the author’s dedication to bringing these vital topics to the forefront through rigorous analysis and meaningful insights. May this book reach a wide audience, inspire informed discussions, and contribute significantly to academic and policy dialogues around the region.

Wishing him every success in this intellectual journey and beyond. May his work continue to enlighten and empower readers across disciplines

Best wishes and good luck!

A handwritten signature in black ink, appearing to read 'Taru Sindik', with a horizontal line drawn underneath the name.

DR. TARO SINDIK

ASSISTANT PROFESOR

DNGC, ITANAGAR (A.P)

***RECEPIENT OF SAHITYA AKADEMY YUVA
PURUSKAAR 2017***

FOREWORD MESSAGE



It was a privilege entwined with pride that Mr. Jume Pale has credited a wonderful book titled ‘Analytical Insight- Socio Political and Cultural Issues (Contemporary) in Arunachal Pradesh - Laws Align Culture’.

The book provides a comprehensive look at the state’s unique challenges.

This is a must-read book for those interested in Arunachal Pradesh’s dynamics. I laud the author’s endeavor in bringing this book and I am hopeful that the topics covered in the book will be instrumental in understanding the state’s contemporary issues. The best thing about this book is that it has the potential to inculcate a sense of understanding of the state’s contemporary issues and draws perspectives from legal points of view that align with the culture.

Wishing him great success in his journey of reforming society by writing.

Best wishes!

A handwritten signature in cursive script, reading "Sh. Riken Ngomle".

SH. RIKEN NGOMLE
ASSISTANT PROFESOR CUM
CHIEF THEATRE-IN-EDUCATION COMPANY
NATIONAL SCHOOL OF DRAMA, DELHI

PREFACE

The Book draws attention on cardinal Socio- cultural and Political issues in Arunachal Pradesh which is widely discussed and debated among the researcher, social activist, Political and religious leader in the state. The book has been authored for the purpose of providing comprehensive concept of the topic which will be instrumental in understanding the genesis of current issues prevalent in Arunachal Pradesh. It expatiates about issues that align with the traditional and cultural practices of Arunachal indigenous as the Arunachal is known for its enriched traditional and cultural Practices; sharing its unique cultural identification. The state has its own customary laws, wherein most of the cases are settled within own Local Justice delivery system.

Therefore, it is very important to understand about the customary practices before framing any laws and rules before its implementation in the state. The book is informative and analytical encompasses state's issues. It will be helpful for the Arunachal Pradesh Civil Service aspirants. The most of the topic elucidated in the Book is published in "The Arunachal Times"

Print media as state news and in Readers Column, it provides the learner to develop editorial and article writing format and style. The Topic discussed in the Book also provides awareness to the people about the basic fundamentals rights enshrined in the constitution and civil rights.

The book advocates for the women empowerment and discusses menstrual stigmas by highlighting the challenges posed by menstrual stigma in legislative processes, advocating for policies that support women's health rights. Thereby, throwing a light on Polygamy Practices in Arunachal and Monogamy Election Eligibility bill discussed in Arunachal Pradesh Legislative Assembly. It tallied over the widely discussed Act "Arunachal Pradesh Prevention of Unlawful Activities" (APUAPA), questioning whether the Act infringes Fundamental Rights. The topic like Arunachal Pradesh Freedom of Religion Act 1978 discussed paying all heed to both confronting parties to speak impartially aligning with the secularism ideal and fundamental Rights as the India has the most lengthiest Constitution, sometime a paradox for its in Toto implementation.

The Book also throws light on the Violation of CCS Conduct Rule 1964 and Model Code of Conduct during electioneering process in the state that degrades the very essence of democracy. It also provides illustrative account on how the movement of beef ban impacted in Arunachal by Jagadguru and team, who advocated for banning of Beef Slaughtering and eating. It provides genesis of beef chaos and its ramification by the Indigenous students' organization.

The Book also speaks volume about inequality and exploitation inflicted upon indigenous people of Arunachal in terms of employment in Privates establishment and people unaware about "The

Scheduled Tribe and Scheduled Caste Prevention of Atrocities 1989.

The Arunachal Pradesh is nestled in eastern range of Himalaya, due to its nook location in India and lack of transport and communication the state remain aloof from the mainland India. The Arunachal Pradesh has attained statehood through different stages. The area was known as North East Frontier Agency since 1954 and the present name was accorded on 1972 and declared full-fledged state on 20th February 1987.

Since the British Regime in India, The North eastern states have been given special attention and care to protect the interest of Indigenous Population. The British regime led to adoption of The Bengal Eastern Frontier Regulation Act 1873 that established an “Inner Line” restricted the outsiders from entering the North-eastern states. In accordance and compliance with the BEFRA the Arunachal Pradesh’s Inner Line Permit (ILP) is still operative; the outsider has to obtain ILP to enter into the Arunachal. To implement any uniform laws in Arunachal Pradesh one has to understand and align with the customary practices and value its cultural identity before implementation, as the state has witnessed the denouncement of “Uniform Civil Code’ (UCC) in Arunachal Pradesh. Although, the UCC is mentioned in article 44 of the India Constitution.

About Book

The Book pays heed on cardinal Socio- cultural and Political issues in Arunachal Pradesh which is widely discussed and debated among the researcher, social activist, Political and religious leader in the state. The book provides comprehensive concept of the topic which will be instrumental in understanding the genesis and way forward on current socio-cultural and political issues prevalent in Arunachal Pradesh. It expatiates about issues that align with the traditional and cultural practices of Arunachal indigenous as the Arunachal is known for its enriched traditional and cultural Practices; sharing its unique cultural identification. The state has its own customary laws, wherein most of the cases are settled within own Local Justice delivery system.

About Author

Jumge Pale is a notable figure from Arunachal Pradesh, India, recognized for his contributions to journalism, education, and social advocacy. He hails from Village Ese Abe, Liromoba West Siang District Arunachal Pradesh. He has obtained B.A in English from Rajiv Gandhi University, Doimukh Itanagar A.P and Post graduated in three discipline English, Political Science and Mass Communication and Journalism. Jumge is the author of a Book *“Laments and Reflection; a collaborative anthology of poem”*.

He is also a passionate writer, writes article in The Arunachal Times which is the Leading print media, provides English daily News paper in Arunachal Pradesh. He picks up Socio cultural and political issue in Arunachal Pradesh which advocates for positive reformation in the society.

He advocates for equality, injustice exploitation and women's rights and privileges. His article reflects a voice against social evil practices prevalent in the society that aims to uproot all socials evil practices, compelling the readers to scrutinize and stands for equality when injustice in being inflicted.

At present, He is an Assistant Professor at Himalayan University, Itanagar A.P and Editor-in-Chief at Arunachal Informer (AI) leading digital media network

in Arunachal Pradesh. that covers news, Entertainments and interviews eminent figures and expert in diverged range of field on cardinal issue.

Table of Contents

Chapter I	
APFRA 1978, Secularism Ideas and Fundamental Rights.....	1
Chapter 2	
APUAPA and Fundamental Rights.....	10
Chapter 3	
CCS Conduct Rules a toothless tiger.....	14
Chapter 4	
Democracy in Arunachal is in peril	17
Chapter 5	
Genesis of Beef Chaos In Arunachal Pradesh.....	21
Chapter 6	
Menstrual Stigmas holds back Bills in the assembly.....	28
Chapter 7	
A Culture Of Delay Tactics In Scholarship Disbursement.....	33
Chapter 8	
Private Universities in Arunachal Pradesh contravenes Fundamental Rights and UGC guidelines	36
Chapter 9	
Uniform Civil Code in Arunachal Pradesh	42

Chapter 10

Social Media, if Misused leads to ramifications 46

Chapter 11

Polygamy in Arunachal; will continue or

diminish gradually 53

Chapter 12

Endangered oral narratives of the Nyishi of

Arunachal Pradesh..... 65

Chapter 13

Financial Literacy: Often the Ignorance Topic 73

CHAPTER I

APFRA 1978, Secularism Ideas and Fundamental Rights

The discussion and debate on AFRA erupted when Public Interest Litigation (PIL) was filed by one advocate Mr. Tambo Tamin in Guahati High Court. Ever since the court directed the Government to frame rules and regulation on AFRA's implementation, the discussion and debate erupted after five decades which almost remained dormant. The AFRA became apple of discord among tribal Indigenous faith believers of Arunachal Pradesh. The tribal indigenous believer appreciated and appealed the Government for swift implementation. On the other hand, Christian tribal believer castigated, it became bone of contention. The minister and MLAs of Bharatya Janata Party (BJP) are engaged in providing awareness to the masses as per the directive of party and assured that this is going to preserve the traditional and cultural practices of tribal people of Arunachal and it will not be harmful to any religion practices in Arunachal.

AFRA stands for Arunachal Pradesh Freedom of Religion Act enacted in Arunachal Pradesh State Legislative Assembly and got President Assent in 1978.

The Act prohibits religious conversion through force, fraudulent and inducement. The act aims to preserve the indigenous religion, faith and practice; includes rites, rituals, observance, and custom prevails in Arunachal.

If any religious leaders tries to convert the indigenous faith believers to other religion through force, fraudulent and inducement means. Act considers it as cognizable offence and is liable for punishment. The act describe Indigenous faith as such religion, belief and practices including rites and ritual, festivals observances, performances abstinence and customs which have been performed and approved by the indigenous communities of Arunachal. The practice of Buddhism, Vaishnavism, nature worship and Donyi-poloism are considered as prevalent among indigenous communities of Arunachal.

The act explicitly considered conversion of religion through force, fraudulent and inducement as cognizable offence which will attract punishment with imprisonment which may extend up to two years or with fine up to ten thousand rupees.

The AFRA has been strongly supported by the Indigenous Faith and Cultural Society (IFCS) and various organizations such as Arunachal Indigenous Students' Union (AISU), Arunachal Pradesh Priest Welfare Association (APPWA) and other organization affiliated with IFCAS. The indigenous believer took out series of rally across state, demonstrated their demand

for early implementation. They have written memorandum to the Government for its early implementation and claimed that AFRA will help in preserving indigenous belief system, cultural and traditional practices, which is on the verge of extinction. The intrusion of other religion is drastically leading to demographic change and indigenous believer is at Peril. If AFRA, is not implemented then tribal identity will be diminished in own tribal state.

On the other hand, on 6th March 2025 at Borum, Naharlagun the Arunachal Christian Forum (ACF) staged peaceful dharna/protest to demonstrate their demand to repeal AFRA. The gathering witnessed throng of believers protesting against the act.

The ACF believes that the existence of Christian religion has immense contribution in bringing peace and progress in Arunachal.

The ACF also claimed that the AFRA contravenes Right to Personal liberty enshrined in article 21 of the Indian Constitution.

The ACF also claimed that AFRA is a threat to essence of secularism incorporated in the preamble of the constitution.

Since the ACT has been brought into public domain, it has witnessed length of discussion and debate entwined with harsh criticism and laud. The act created social-

tension and unrest among different religious leaders and believers.

It is imperative to be cognizant that the Arunachal is a state which has always been in need of special attention and protection. Which is why, the state has special acts and provision to protect and safeguard the cultural and traditional practices, for which the provisions like Inner Line Permit is into force. People have to be cognizant that the ILP has been a helpful to all the tribal people of Arunachal which has not fragmented the fabric of unity among tribal Arunachalee.

When the central government tried to speak on the implementation of Uniform Civil Code (UCC), various organizations out rightly rejected it. Arunachal is a state widely known for traditional and cultural practices. The Government and Tribal Arunachal people should render effort in preserving cultural heritage.

Is AFRA actually contravening secularism ideas and obliterating fundamental rights?

According to the Indian concept of secularism, it is separation of religion from politics as religion is private and while politics is public. India Practices principle of “Sarva Dharma” which means religions is equal before the state. The state is not affiliated to any religious organization. The Indian constitution embodies the positive concept of secularism that is all religion in India irrespective of strength has the same status and support from the state.

In AFRA 1978 point No. 5 clause 1 it read as” Whoever converts any person from one religious faith to any other religious faith either by performing himself the ceremony necessary for such conversion as a religious priest or by taking part directly or indirectly in such ceremony shall, within such period after the ceremony as may be prescribed, send intimation to the Deputy Commissioner of the District to which the person converted belongs, of the fact of such conversion in such form as may be prescribed.”

The above statement may be construed as state’s involvement in personal matter. The article 25 of the constitution also provide right to religion that entitles freedom of conscience, profess and practices with certain reasonable restriction.

The term “secularism” incorporated in the preamble of the constitution in 1976 as per 42nd amendment. Although term secularism incorporated lately in the preamble but India already witnessed the conventional practice of secular ideas. The supreme court said that in 1974, although the words “Secular” were not explicitly mentioned in the constitution, there can be no doubt that constitution makers wanted to established such a state and accordingly article 25 and 28 (Guaranteeing the fundamental right to Freedom of religion) have been included the constitution.

Further, in 21st October 2024, the supreme underlined that Secularism is the core features of the constitution and it is unamendable.

As India has diverse religion and emphasis on motto: Unity in diversity. The father of the nation, M. Gandhi also quoted “our ability to reach unity in diversity will be the beauty and test for our civilization”.

India has witnessed terrific chaos and bloodshed in religious matter such as more than 2,700 sikhs were massacred in Delhi in 1984, several thousand of Hindu-Kashmir Pandit have been forced to leave their own home, during Post-Ghodra riots in Gujarat in 2002, thousands of Muslims were massacred and may untold miseries.

Therefore, the religious leaders and government should be very cautious and diligent while taking any step on the implementation of AFRA. The ideas of religious leader will be contradict each other, it will be hurricane task for them to resolute the matter amicably. It is very important for the Civil and Communities based society to intervene and settle the matter amicably. The apex Students' Union All Arunachal Pradesh Students ' Union firmly termed it not necessary in secular state. Arunachal Pradesh is very sensitive state; one mistake can ruin entire state. Secular state nor encourage neither discourage any religion.



OFFICE OF THE
ARUNACHAL INDIGENOUS STUDENTS' UNION
(AISU)

Estd. : 2016

Session-2024-27

H.Q.: Itanagar-791111, Arunachal Pradesh

Motto : "Save Faith, Custom & Culture"



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Date: 17/03/2025

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Shri Maro Melo

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Miss Yaru You

Secy. General (W/Wing)

Miss Emili Mele

Asst. Secy. General (W/Wing)

Ref. No.

To
The Hon'ble Chief Minister
Government of Arunachal Pradesh

Subject: Request for Early Implementation of Arunachal Pradesh
Freedom of Religion Act APFRA 1978 and Expression of Resentment
Over Statement on Its Extension.

Respected Sir,

With due respect, we, the undersigned, on behalf of Arunachal Indigenous Students' Union (AISU) wish to submit this memorandum regarding the delay in implementing the **Arunachal Pradesh Freedom of Religion Act 1978**. We express our deep disappointment over your recent remarks indicating an extension or reconsideration of its enforcement.

The Act was enacted to protect the religious and cultural identity of indigenous communities and prevent any form of coercion in religious conversions. And Honorable Guwahati High Court has also given a ruling for framing the Rules within six (six) Months. However, the continued delay in its implementation raises concerns among the people, as it undermines the legislative intent and the aspirations of the public. We believe that timely enforcement of this Act is crucial in safeguarding our traditions, promoting social harmony, and ensuring that religious practices remain free from external pressure.

Furthermore, your statement in Eight Arunachal Pradesh Legislative Assembly regarding the possible plea for extension of the Court order, has caused significant discontent among the people, as it is perceived as a deviation from the commitment to uphold the law. We strongly urge the Government to stand firm in implementing the Act without further delay and to respect the sentiments of the people who support it. The AISU strongly protest the statement for extension of time period to frame rules on APFRA 1978.

RECEIVED
Olo the Chief Secretary
Itanagar

Phila
17/3/25
H. Secy.



OFFICE OF THE ARUNACHAL CHRISTIAN FORUM (ACF) *Confederation of Churches of Arunachal Pradesh*

H.Q: Itanagar
DIST. PAPUM PARE (A.P.)
Estd: 1979

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Ref. No. ACF/2022-25/201

Date 03/11/2023

Society(KWS), Beng Monpa Foundation(BMF), Monks Volunteer for Social Service (MVSS) and Indigenous Faith and Cultures Society of Arunachal Pradesh (IFSCAP) etc. etc. started creating hurdles by complaining that THERE CAN NOT BE CHURCHES IN MONPA (Budhist) dominated area.

Consequences upon the objection, District Magistrate of Tawang, succumbed to the pressures of these vested interest misguided people, construction of permanent structures for 3 (Three) churches in Tawang namely 1. CRC Church 2. Baptist Church 3. Himalayan Church are being stopped and Pastors and missionaries were arrested and threatened.

However, 3 (Three) Member High power fact finding committee was constituted and the said committee report further created confusion among the masses that they reported that churches have encroached upon the government land indicating that the matter is of land encroachment, but real facts the religious conflict. All codal formalities for allotment of land for construction of church at Tawang have already been completed from District Land allotment Board and the file is at the government level since many years.

Therefore, we demand that the land allotment be issued and ban on construction of Churches in Tawang be lifted immediately failing which Christian community shall to conduct a mass movement to march towards Tawang to construct the church by ourselves as "TAWANG CHOLO" in which if any law and order problem is created shall entirely rest on the government of the day.

2. REPEALING OF ARUNACHAL PRADESH FREEDOM OF RELIGION ACT 1978

Hon'ble Sir,

This, Arunachal Pradesh Freedom of Religion Act 1978 was formulated in Arunachal Pradesh Legislative Assembly in 1978 and assent of the President of India Late Neelam Sanjiva Reddy was received on 25th Oct 1978. This Act was formulated when this same political party (Bharatya Janata Party) erstwhile Janata Party was ruling the country both at Arunachal Pradesh (State Govt.) and at Delhi (Central Govt.) under Chief Ministership of Shri Prem Khandu Thongun in the state and Prime Ministership of Lt Morarji Desai.

Though this Act was formulated in pretext of prohibiting conversion from one religion to another religion, but deceptively aimed at prohibiting good works of Christian Missionary and to suppress the Right to Freedom of Religion under Article 25 to 28 of Constitution of India.

REGD. NO. SRITA/4737



OFFICE OF THE
ARUNACHAL CHRISTIAN FORUM (ACF)
Confederation of Churches of Arunachal Pradesh

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Estd: 1979

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Ref. No. ACF/2022-25/201

Date 03/11/2023

To

Shri Pema Khandu
Hon'ble Chief Minister
Arunachal Pradesh,
Itanagar

Dy. No. 1367 Dated 03/11/23
Clt Office & P
Arunachal Pradesh, Itanagar

Sub: 6 (Six) points demand pertaining to Christian Community of Arunachal Pradesh.

Hon'ble Sir,

We, Arunachal Christian Forum (ACF) on behalf of the Christian Community would like to put forward following problems persistently being faced by the Christian Community in Arunachal Pradesh under your dynamic leadership in the present political regime.

Since, the Bharatya Janata Party (BJP) led-NDA took-over the reins of Arunachal Pradesh, the Christian community in Arunachal Pradesh faces severe threats to Christian gathering, construction of churches, establishment and management of education institutions and Charitable dispensaries, freedom of religion, preservation of indigenous tribal cultures & tribal traditions. Moreover, many POLICY -PLANNING PERSECUTIONS have been adopted by the present ruling dispensation by undermining the secular democratic values which is very basic of constitution of India.

While considering the major problems being faced by the Christian community, we put forward following demands for your needful action.

1. TAWANG CHURCH CONSTRUCTION ISSUE

There are numbers of Churches in Tawang District of Arunachal Pradesh functioning religious sacrament and activities for government employees and tourists since 90s without any hurdles. After year 2014, few misguided communal minded individuals by forming several organizations at the behest of RSS/BJP namely Joint Action Committee (JAC), Tawang Socio-Culture & Literacy Society (TSCLS), All Tawang Youth Association (ATYA), Monpa Mimang Tsopa(MMT), Bharat Tibbat Sahayog Manch Tawang (BTSMT), All Tawang District Students Union(ATDSU), All Monpa Students Union (AMSU), Humanity Group(HG), Tang-Nyom-Tsokpa (TNT), Dungsum Kharseneng Society(DKS), Khasaneng Welfare

CHAPTER 2

APUAPA and Fundamental Rights

The Arunachal Pradesh Unlawful Activities (Prevention) Act 2014. Many have castigated this Act and termed it draconian in nature. Some dragged its similarity pattern with the Unlawful Activities Prevention Act of 1976, which shared troubling history after its implementation. Many have questioned its draconian nature and justified with reasons. For instance, the APUAPA, 2014 infringes on the fundamental rights enshrined in the Constitution of India. Fundamental Right – Article 19 (1) (a) – provides liberty of freedom of speech and expression, and Article 22 provides the liberty to seek legal aid from legal practitioners for detention.

When this Act is in operation and the individual whosoever is detained in pursuance with this Act, he or she will not be given liberty to seek the service of legal practitioners. Section 11 (4) reads: “Nothing in this section shall entitle any person against whom a detention order has been made to appear by any legal practitioner in any matter connected with the reference to the advisory board.” Is this Act a replica of the Rowlatt Act, which was passed in 1919 by the imperial legislative council, which gave them the power to arrest

any person without trial. To abolish this Act, Gandhi and other leaders called for a hartal (suspension of work) to show the Indians' objection to this rule, called the Rowlat Satyagraha. Some sections of the society castigated this Act. Section 16, which reads: "No suit, prosecution or other legal proceedings shall lie against the state government or any officer of the state government or another person for anything done in good faith or intended to be done in good faith in pursuance of this Act." So the question lies here, isn't the court the right place to scrutinise and validate wrong or right when such contentious issues are on rise?

The fundamental rights under Article 32 gives the citizens the right to constitutional remedies. It gives the right to individual to move to the Supreme Court to seek justice when they feel that their right has been duly deprived. Article 32 also empowers the Supreme Court to issue writs. A writ that may be applicable is habeas corpus; it is a writ that is enforced to protect the fundamental right to liberty of an individual against unlawful detention. This writ commands a public official to deliver a detained person in front of the court and provide valid reasons for the detention.

According to the APUAPA, 2014, any officer of the state government not below the rank of a secretary to the state government or a district magistrate holds the power to detain any individual if he is satisfied with respect to any person who is bootlegger, habitual predator of environment, habitual drug offender,

property grabber, dangerous person, unlawful person associated with unlawful activities. The Act also gives arbitrary power to advisory board after the expiry of 12 days detention, the advisory board enjoys its power upon the extension of detention. The most terrifying procedure is also on its flexibility. For instance, if detention order is issued against the person, and if the individual is absconding and concealing, then it automatically, the provision of Section 82, 83, 84 and 85 of the code of criminal procedure, 1973 prevails and applicable. The question here is on preventive detention, preventing individual from committing crime and creating unlawful activities. In this Act, gravity is heeded on possibilities rather than fact occurred. An effective Act, ordinance and orders are very much crucial to prevent individual from acting in any manner prejudicial to the security of state and maintenance of public order but at the same time the basic feature of the fundamental right should not be at stake.

In a democratic government, healthy democracy can prevail when an individual is given liberty of freedom of speech and expression. The bonafide citizens of the country should be given liberty to criticise the government's incompetence and inefficiency if valid grounds are in hand, since the government is for the people, of the people, and by the people. The moment when journalists, legal practitioners, columnists, and social activists begin to feel the sense of apprehension to put out their views, democracy will take a different

shape. So, before drawing conclusion on this APUAPA, 2014, many individuals seem to be blaming this Act to the present government for its operation and implementation, but one must also realise and question the government responsible behind its adoption and enactment. If a section of the society is criticising this Act, then what is the way forward? Are we left with judicial review? It refers to the power of the judiciary to review and determine the validity of a law or an order.

According to Article 13 (2), the union or the states shall not make any law that takes away or abridges any of the fundamental rights, and any law made in contravention of the aforementioned mandate shall, to the extent, be void. In the case of *Indira Gandhi vs Raj Narain Case* 1975, the judicial review considered as a basic structure of the constitution. If any individual considers above mentioned Act an ultra vires and is inconsistent with basic features of the Indian Constitution, one may challenge in respective high courts under Article 226 of the Indian Constitution.

CHAPTER 3

CCS Conduct Rules a toothless tiger

One cannot deny the fact that in Arunachal Pradesh the government officials are mostly seen to be violating the CCS Conduct Rules. As per the CSS Conduct Rule Number 5, government officials' participation in political rally and campaign goes against the rules, but the government officials are actively participating in political campaigns, political rallies, and even wear political parties' mufflers and wave political parties' flags.

Is this because the government officials are unaware of the existing rules or because the rules enforcing authority has failed to take any action against the violators.

As the electioneering process is round the corner, majority of the government officials are actively engaged in political campaigns and rallies, and inducing their kith and kin to join the political party leader of their choice. It happens because in Arunachal, any member of a family who is recruited in government sectors is solely dependent and relied upon, and a family member who is in government employment takes the advantage of the situation and influences the voting and electioneering processes.

The moment it happens, it strangles the very theme of free and fair elections and drastically distorts the essence of healthy democratic practices. One can easily conclude that the government employees are not sacred of legal ramifications and punishments implied thereupon, because other than transferring the employees to the nook and corner of the state, no strict action has been initiated so far.

The lenient attitude of the enforcing authority is encouraging government employees to violate the CCS Conduct Rules.

The Arunachal Informer has spoken to the state's Chief Electoral Officer Pawan Kumar Sain pertaining to communal politics and money culture and violation of CCS Conduct Rules. In response, he appealed to the voters to cast their votes responsibly and refrain from communal politics, cautioned the government employees violating the CCS Rules, and asked them to refrain from political campaigns and rallies.

He also highlighted the theme 'Vote with conscience, not with inducement'.

The Arunachal Informer also questioned Chief Minister Pema Khandu regarding government employees' involvement in political rallies and campaigns, as it goes against Rule 8 No 5(14) of the CCS Rules, 1964, which states that no government servant shall be a member of, or be otherwise associated with, any political party or any organisation which takes part in

politics, nor shall he/she take part in, subscribe in aid of, or assist in any other manner, any political movement or activity.

Responding to the question, the CM said that violation of CCS Rules is not a good sign, and that strict action would be initiated against the violators as per rules. He added that, once the model code of conduct is put into force, it will be stricter.

The Arunachal Informer also asked West Siang Deputy Commissioner Mamu Hage, who cautioned government employees against participating in any political rally or campaign.

During its investigation, the Arunachal Informer learnt that government employees are not scared of such rules and norms, as no strict action has been initiated so far, other than transferring/posting.

One government employee, who was actively participating in a political campaign and rally, said, “I am not scared if I don’t comply with the CCS Rules. The major punishment would be transfer to nook and corner of the state only – nothing beyond.”

It is imperative to be cognisant that the government enforcing authority should ensure proper implementation of the CSS Rules. If implemented in toto, it would certainly boost a healthy democracy. It shouldn’t be in letter only, or mere lip service; it should be in spirit too.

CHAPTER 4

Democracy in Arunachal is in peril

The model code of conduct (MCC), either operative or inoperative, plays a lesser role. Even prior to the commencement of the electioneering process, which is guided by the MCC, the government officials are to comply with the CCS conduct rules.

As per the CSS Conduct Rule No 5, government officials' participation in political rallies and campaigns goes against the rules. However, one cannot deny the fact that in Arunachal Pradesh, the majority of the government employees are keen on politics and ignore the official responsibilities assigned to them.

The recently concluded state assembly and parliamentary elections witnessed gross violation of the MCC guidelines and the Representation of People Act. The majority of the government officials actively engaged in political campaigns and rallies, and induced their kith and kin to vote for the political party leader of their choice. It happens because in Arunachal any member of a family who is recruited in the government sector is solely dependent and relied upon, and a family member who is in government employment takes advantage of the situation and influences the voting and electioneering processes.

Such dependence is the root cause of eroding the essence of democracy. It is imperative to be cognisant of the fact that the MCC is generally applicable to the aspiring candidates and government officials, but in Arunachal the government employees celebrate it. Who can deny this fact? The sitting MLAs and aspiring MLAs immediately get in contact with the high-level government officials and encourage them to actively participate in the electioneering process, and they are the deciding factors.

Teachers are considered the torchbearers of the society on whose shoulders the responsibility of reforming the society lies. But the promoted teachers in high positions have been seen carrying bags of money and inducing the voters even on the day of polling.

Gross violation of the MCC was seen when the BJP's candidates for the posts of MPs and MLAs forced the government officials to cast their votes in favour of the BJP candidates, and warned that whoever refrained from voting for the BJP candidates would face dire consequences.

So the question is, if the lawmakers turn into lawbreakers, where is the place for shelter?

The NPP members also filed complaint letters on the desk of the chief electoral officer and the DEOs concerned, but no bigger development was witnessed. If there was any progress, the authority concerned might have come for a press briefing.

At some of the polling stations in Arunachal, the supporters resorted to checking public vehicles and intruding into privacy, causing mental harassment and torture. It is the duty of the law enforcing authorities to ensure that the MCC guidelines are complied with, but the intervention of local supporters without consent is unruly and unwelcome.

It was also reported that, due to the inflow of huge amounts of money during the elections, the legit voters sold their votes to two parties, and later the two political parties designated two queues, one for the BJP supporters and the other for the NPP supporters, in order to figure out who cast their vote for which party.

If such practices prevail, can democracy prevail?

The inflow of money was to the extent that unreliable voters were asked to video graph the EVM inside the voting compartment.

Considering the circumstances, to practice true democracy in Arunachal, the people should avoid regional and communal politics and the money culture. The practice of regional and communal politics has also germinated mobocracy and is eroding democracy.

The government cannot deny the fact that, due to insufficient police personnel and administrative staffers, the MCC could not be enforced in toto.

In order to streamline the practice of democracy and educate the masses about the importance of voting, the

Election Commission of India and the chief electoral officer in the state shouldn't be on their toes during elections time only. The department concerned should remain alert and generate awareness among the masses by reaching the un-reached people. The educated youths should play a pivotal role in providing awareness to the ignorant masses, instead of promoting narrow mindset and making them reel under the regional and communal mindset and restricting them from broadening their ignorant mindset.

CHAPTER 5

GENESIS OF BEEF CHAOS IN ARUNACHAL PRADESH

Beef is not just a Beef; it is important part of rituals in tribal Society of Arunachal Pradesh

People might have forgotten, how did the Cow chaos in Arunachal Pradesh begin?

If arunachali recall the genesis of Cow chaos in Arunachal Pradesh, one cannot forget that on 13th July 2022 executive magistrate Naharlagun issued an order(under section 144CrpC) directed all restaurant and Hotels who wrote BEEF on their signboard to remove such words so as to maintain peace in the community and to continue the spirit of secularism. The order also read “Failing which a fine of RS 2000 and cancellation of such trading licence will be initiated. Just after the circulation of order majority of Hotel and restaurant who wrote “BEEF” in their signboard were befogged and began to remove. They were in dilemma because in Arunachal Pradesh BEEF is the most delicious meat that have potential to attract customers, and if the signboard is removed it will drastically affect and lead to business downfall.

The executive order was so impactful that it was not only affected within the jurisdiction of Itanagar Capital region but it impacted other districts of A.P.

It is undeniable fact that in Arunachal, majority of people is tribal and consume beef. Beef is not limited for consuming rather; Cow is part and parcel of rituals practices. In tribal state of Arunachal Pradesh, shamanism is what practice, be it in invoking evil spirit to cure and other ritual practices. Erection of altar; sprinkling of sacrificed Cow-blood over the erected altar is the most crucial process of shamanism. If Beef is forcibly imposed to band then it will hugely impact ritual practices in tribal state. In response to the order issued by executive Magistrate Naharlagun, it attracted castigation from various tribes of Arunachal. Sensing the public sentiment and opposition, the Executive magistrate had to revoke the order.

And the second chaotic chapter unfolded in Itanagar Capital region pertaining to cow, when the committee members of Gau Dhvaj Sthapana Yatra had a press conference on 8th September 2024 at Arunachal Press Club (APC), Itanagar. In Press conference, the committee members stated that they are endeavouring to make India free from Cow Slaughtering by giving the honor of the Mother of the Nation (Rastra mata) to the cow. Mukunundanad asserted “They have no intention to hurt the sentiment of other religious groups by conducting the awareness campaign”. Just after the circulation of press briefing in various digital media

outlet, it had drawn the attention of arunachali people and in response to press brief, tribal people across the state began to express their resentment and even questioned over Arunachal Press Club for providing such platform to committee members of Gau Dhvaj Sthapana yatra, assuming that such brief is likely to create law and order problem in Capital region. In various social media Platforms, majority of tribal people mocked and castigated them citing that who are they to tell us what to eat and what not to? Arunachali tribal People strongly opposed the visit of Jagadgaru Shankarcharya Swami Avimukteshwarnand Saraswati Maharaja which was scheduled to arrive on 27th September 2024 at Itanagar. Various students' organization such as All Arunachal Pradesh Students Union (AAPSU), Arunachal Indigenous Students' Union (AISU), Save Arunachal Save Indigenous (SASI) and other Students and community based organization written a representation letter addressing to Minister Home, Indigenous Affairs, PHE & WS and IBA Govt. of Arunachal Pradesh and Deputy Commissioner Itanagar Capital Complex, appealing not to permit/ allow Cow Sthapana Yatra (rally) In Itanagar region. The AISU enunciated clear message that in a tribal society Cow stands in a very important position from food festival and to organize any rituals priest use to slaughter cow since time immemorial by our ancestors.

The Cow yatra is an indicator to inflict Hindu practices forcibly and will deteriorate our ritual Practices, belief and faith.

AAPSU, Leader Byabang Hapu Dui asserted “we have neither intervened in food habits of any religion nor will endure any religion forcibly imposing us to change our food habit”.

One will never afford to forget the stubborn act of Jagadguru Shankaracharya who dared to land Itanagar even after facing huge opposition across the state. When the arrival of Jagadguru Shankaracharya was confirmed, the AAPSU enunciated a press brief, again expressed strong resentment. On 26th September 2024 Jagadguru reached Hollongi Airport in morning by charter Plane. He was compelled to remain restricted inside Donyi Polo Airport, Hollongi as his movement outside the Airport premises could have invited law and order problem. Since, he couldn't take out for a rally he installed cow flag at airport which is a sign demanding to enact laws to consider Cow as mother of the nation and prohibit cow slaughtering nationwide.

So, the question lies, will beef-chaos end here? Or it is just a beginning in Arunachal Pradesh? Proposal of Bill to ban cow slaughtering and elevating the status of cow as mother of nation (Rastra Mata) is not a new topic in India. A topic which has debated and discussed but never reached to culminating point amicably. The

believer who consider cow as sacred persistently appealing to the government to pass “Ban on Cow Slaughtering Bill, 2019”, according to Bill No person shall slaughter or caused to be slaughtered cow in any place even if customary practices demand. If person(s) contravene the provision then it will attract imprisonment which may extend for ten (10) years and Rupees one lakhs or with both.

If Bill is passed then Tribal People in Arunachal will be under compulsion to relinquish ritual practices and will be in compelling situation to abandoned customary practices and must embrace other religion reluctantly. It can be deduced that, “Ban on Cow Slaughtering Bill, 2019”, if adopted and enacted then it will hamper the particular system of faith and belief of tribal people in Arunachal, relegating the cultural practices and faith which is being performed since time immemorial. It will not only hinder ritual practices but also snatch the profession and trade of tribal locals who are running business by butchering and selling beef. So this also put us in position to question on Right to Profession guaranteed by the constitution of Indian.

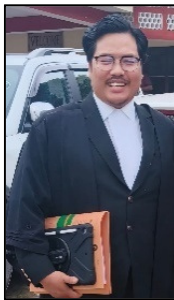
The appellant claimed that prohibition of cow slaughtering is enshrined in the constitution of Indian under Article 48 of Directive Principle of State Policy. It is imperative to be cognizant that when such claimed is being sought one must keep in mind “Champakan Dorairajan Case (1951) the Supreme Court ruled that in case of any conflict between the Fundamental Rights

and Directive Principle, Fundamental Rights will prevail. Further, Supreme Court judgement owing to Prohibition of Cow Slaughtering made it crystal clear that Prohibition of Cow Slaughtering be decided by the State Legislature. Arunachal is such as state which is devoid of strong opposition party; and solely dependent on Central Sponsored financial aids, for which the party in the central Govt. will prevail in the state legislative assembly automatically. In such dependency and compelling circumstances, the legislators of Arunachal have to remain loyal and learn to nod yes whatever the directives given to them. Being loyal to political parties' high-command for the sake of state developmental activity is appreciable but it shouldn't be at the cost of hurting the sentiments of their own people who elected them. The AAPSU President Dozi Tana Tara and General Secretary Ritum Tali affirmed that during their tenure any laws that contravene Fundamental Rights and indigenous rights will not be tolerated at any circumstances.

Was Inscribing of "HINDI CAPITAL OF NORTH EAST" in banner by Itanagar Municipal Corporation 17th April 2022 a move to please big heads in the party?



Executive Members of Arunachal Indigenous Students' Union



Sh. Romjir Rakshap
Chairman, Save
Arunachal Save
Indigenous (SASI)



Sh. Byabang Hapu Dui
Finance Secretary
(AAPSU)
Leading the Beef Issues

CHAPTER 6

Menstrual Stigmas holds back Bills in the assembly

Not here to define what menstrual cycle is, as most of the adult knows and considers it as filthy instead of terming it as natural biological process of Girl and women. Many might have even tantalized even seeing the topic, keeping the eyes wide open and with a question why it has been discussed. As per science and oral tradition when girl hits menstrual cycle, they are considered adult and in a stage to get married and become wife.

Isn't that a beauty of nature that have blessed to a girl and womenfolk, indicating eligibility to become a mother. As mother is the most precious things that exist in universe, helps in continuation of human existence.

Perhaps, the men folk's sanctioned traditional practices have made it stigma as perceive it as impure and filthy. The Girls and women tell, it is the most painful moment when menstrual cycles hit them. Even the medical practitioner says, it is most unbearable painful moment that creates sudden involuntary muscle contraction.

And that is the moment when girl and women needed the most special care and attention. But unfortunately

the sceptical mindset guided by traditional practices imposes series of restriction and obligation to girl and women. Girl and women are being kept aloof.

During Menstrual cycle they are asked to remain isolated consider it as scornful moment. The place where she sits considers as a place that makes you indecisive if men sits in the same place. Men will be stammered during communication and he will be incapable of carrying out any responsibility given to him. Her presence will have drastic impact on men's warrior ship and a stumbling block to get wealthy and fame, is what believed.

The history has also witnessed during Girls and women menstrual cycle women had to used separate utensil to prepare food for her and leaves as plate to pour food, restricting them to use normal plates. Even today, people are deeply rooted to such practices and stigmas.

To be practical, the profession of doctor is considered as highly respected and essential role in the society. The Gynaecologist deals with the women reproductive system, who encounter and diagnose such medical issues related; menstrual imbalance etc. Perhaps, none Gynaecologist could have ever experienced incapability in carrying out the treatment while dealing with menstrual related medical problem. If people goes with the practices and stigmas of menstrual cycle then there wouldn't have been men practicing gynaecology. Men Gynaecologist still works better in work place.

If we recall Mr. Ninong Ering, MLA the then Member of Parliament, is the only legislator who pulled shocks up to break the ice on the topic of Menstrual Benefits Bill with a motive to facilitates women with certain Menstrual Benefits at work place or in any institution of education. He Introduced Menstrual Benefits Bill in 2017 as an MP before the Lok sabha as a private members bill and the same bill was introduced in first day of budget session 2022, bills that entitles women two days special leave during Menstrual Cycle.

When the Bill was introduced in the State assembly of Arunachal it had drawn the attention of majority of women, wherein Arunachal Pradesh Women Welfare Society lauded the commendable initiative of Ering. Liberal mindset people advocated for the adoption of bill. Number of research scholars and women organization across state lauded Ering for always being intellect in approach and act. While, Ering was also castigated for bringing such bill in the assembly. One of the MLAs when the bill was introduced in the assembly out rightly rejected it and warned not to discuss and debate such “ Litra” (filthy) things in the assembly as assembly is holy place. Also asserted that such impure things should not be brought on the assembly table.

In response to such assertion, the Arunachal Pradesh women Welfare society (APWWS) condemned it on strongest term and express displeasure for according unparliamentarily word against women natural

biological process. The APWWS stated that act is ignorance and disrespect to women folk.

Mr. Alo Libang the then Women and Child Development Minister during assembly assured that the matter is taken into cognizance. And it will be discussed with the stake holders. Following the external pressure and reluctance of other MLAs in the assembly, Ering had to withdraw the resolution.

Till date, no ray of hope could be seen to revive the Bill, even after assembly sessions have been called multiple times but none were seen discussing and debating the Menstrual Benefits Bills in the assembly. The Discussion and debate are the most essential part of democracy but no slot was given for said bill. Astonishingly, even the women elected members were mum not even single words were uttered in the assembly advocating for women's benefits.

The Menstrual Benefits Bill 2022, seems to be buried permanently; and it can construed as the elected representatives are fine with the burial of the sail bill.

A rain of hope fell on deserted land on 13 November 2024, when the SP capital Rajbir Singh endeavoured to facilitate women with certain special leave during menstrual cycle. He initiated a special leave policy dedicating to women Police Personnel for Itanagar Capital Police that entitled one (1) day special leave to women police personnel in each month during menstrual cycle.

He has set an example for the other department to follow his footprint. The question here is, why other department is not introducing such special leave policy dedicating to women during menstrual cycle.

Since the matter is of women importance, it is the responsibility of women elected MLAs to revive the Bill. Will the present four women MLAs advocate in the assembly or they will remain dormant like their predecessor women MLAs?

CHAPTER 7

A Culture Of Delay Tactics In Scholarship Disbursement

Pertaining to the disbursement of scholarships and stipends isn't a new topic in Arunachal Pradesh.

Non-disbursement of scholarships and stipends is a topic of discussion among the student community in state.

The day when scholarships and stipends will be disbursed on time seems to be a mere dream. It is an undeniable fact that every year, students have to remind the authorities concerned pertaining to the disbursement of scholarships. The authorities are reluctant to pay heed and prefer to turn a deaf ear, unless the issue is publicized.

It is really disheartening to witness the sorry state of affairs that occurs every year in the pretext of scholarships. Why is the student community forced to resort to protests and dharnas and seek help from student organizations for early and timely disbursement every year?

The delay in scholarship disbursement shows the incompetence of the department concerned. The

authorities should come up with a concrete and permanent remedial measure to address this issue.

The authorities concerned should ensure early disbursement of scholarships.

Meanwhile, it is an undeniable fact that some students have also forgotten the moral and ethical values of being students. Being students, they must set good examples in the society. It is very disheartening to see that students are devoid of politeness and patience.

RELEASE NATIONAL SCHOLARSHIP ON TIME

Some of the pertinent questions to pose: Is it mandatory to stage dharnas and call for a rally to get students' scholarships disbursed in state? Every passing year, why do students have to place grievances and frequently seek immediate disbursement of scholarships? Why do students need to seek help from student organizations in order to find a solution to the problem?

Many students have placed their grievances before the authorities concerned, but till date the process for disbursement of scholarships is moving at a snail's pace. Many students have sought immediate disbursement of scholarships, so that they could bear the admission expenses and buy books. The authority must not forget that there are many students who are solely dependent on scholarships.

There are some students who are striving hard to achieve their goals in life but are not able to perform well due to financial constraints.

The authority concerned should initiate measures to eliminate the lethargy in scholarships disbursement, and urge it to disburse the scholarships without further delay.

The fourth pillar of democracy in this matter should play significant role as catalyst in deliverance of justice.

CHAPTER 8

Private Universities in Arunachal Pradesh contravenes Fundamental Rights and UGC guidelines

Arunachal Pradesh is witnessing Proliferation of Private Universities which is a positive herald as it is going to provide opportunities to youth to pursue their higher degrees. It also generates employment to youth of the state. When such positive establishment is seen, it shouldn't be a platform to inflict injustice among the tribal indigenous youth employed in private universities.

when any state assembly passes a bill and gets assent by the Governor of the state, the Private Universities is approved to establish; and in India to run a University, the University Grant Commission guidelines has to be complied.

It wouldn't be the first time in this daily, where the writer has posed question on injustice inflicted upon tribal people of Arunachal Pradesh employed as assistant Professors in Private Universities established in Arunachal Pradesh.

Private universities in Arunachal Pradesh are paying salary on the basis of identity. The employee has to be

well versed with the existing practices, that if one is of tribal identity then they will be discriminated not only on the basis salary but other allowances as well. There is a vast gap of discrimination in salary structure. The one who has non-tribal identity they are paid handsomely and all other allowance are enjoyed by them. How painful it is to endure such discrimination even after possessing equal degrees, experiences and academic credentials? The Union Grant Commission (UGC) is a statutory organization which was constituted to coordinate, determine and maintain standard of teaching and research etc. To establish a university, The University has to comply the guidelines of UGC.

According to UGC any employee once recruited as an assistant professor the salary structure should range between RS 45000-65000 with TA, DA and HRA. But such implementation is a mere dream in Arunachal Pradesh. In the context of Private Universities in Arunachal Pradesh, tribal people enjoys salary of RS 20000-26000 basic, if they posses NET and PhD Degrees, but if one belong to non-tribal identity, even without having NET and PhD, and obtaining Degree from Distance or Open institute they are enjoying Rs 40000/- and amount can be hiked that is based on subject to negotiation including HRA, TA, DA etc.

What is worth worrying is, before India got independence, India was under British Raj, the whole country witnessed discrimination. The Policy of “Divide and Rule” was a gift of British to India, which

has left a permanent scar and enduring it till today. One may remember, British administration never promoted the Indian Soldier to higher rank. Injustice and discrimination was so to the extent that no emoluments and allowances were given to Indian employee. What pains is, even today when the nation India is celebrating 76th Independence day, discrimination, inequalities and injustice inflicted upon own Indian people by own Indian. Why there is division, why there is discrimination, inequalities and inferiority treatment among Indian. Such discrimination, inequalities, and injustice are still prevailing in Private Universities of Arunachal Pradesh.

One will surprise to learn, that in Most of the Private Universities in Arunachal Pradesh Law degree course is being provided; where students get enrolled to learn laws and to claim rights and to voice against injustice. One can measure the compelling situation, when the law teachers are not in position to claim their right and fights for injustice; mere subject teachers are only left to endure such injustices.

Discrimination on the basis of colour, caste, creed and identity etc is violation of Right to equality under Article 14 and Right against Exploitation under Article 21 which is enshrined in the Constitution of India.

The Private universities in Arunachal Pradesh is not violating only Fundamental Rights but contravening to Schedule caste and Schedule Tribe (Prevention of

Atrocities) Act, 1989 which was enacted by the parliament of India to prevent atrocities and hate crimes against the ST and SC.

When there are such inequalities, discrimination, and injustice is inflicted upon tribal teachers in Private Universities, how teacher can develop interest in imparting quality education.

In Arunachal Pradesh there is a Commission called Arunachal Pradesh private educational Institutions Regulatory Commission (APPEIRC). This commission was established in the year 2017 to ensure appropriate standard of admission, teaching, examination research and protection of interested of students and for matter connected therewith.

The commission is also well aware that in Private Universities of Arunachal Pradesh there is discrimination of salary among Assistant Professors. The question is why the commission is not writing a letter to the Private Universities authority concerned pertaining to discrimination of salary structure and directing them to comply UGC guidelines. The salary inequalities and discrimination, one cannot afford to unnoticed it, because the issue has been raised several times in the Arunachal Times news paper; the executive members of Human Right Law network (HRLN) Arunachal Chapter also raised the issue, PhD scholars and Editor of the Arunachal Times itself raise the same.

But till date no authority concerned has paid heed to this chronic issue, surprisingly.

It is may be brought to the knowledge of the Commission that in private Universities of Arunachal Pradesh some of the University are yet to implement leave policies, the one who has cordial relation and set nexus with the HR avails the leave without salary deducted, and one who is dedicated in teaching and has no nexus with HR will get their salary deducted. The authority concerned may direct the private universities to furnish duly enacted leave policy.

The authority concerned is needed to direct the Private Universities to mention the salary structure properly while advertisement is made for filling the Post of Assistant Professor.

It is imperative to be cognizant that the most of the Private Universities in Arunachal Pradesh are not disbursing salary on time; the employees are victim of inordinate delay and sometime arbitrary salary deduction. It is laudable to provide gift on festive season but not by deducting salary more than the gift it costs.

The Right To Information Act (RTI) activists can play a significant role in streamlining the institutional mechanism. Information should be sought to ensure transparency and accountability which will provide justice to the victim but it shouldn't be landed on the negotiation table. The Majority of RTI Activists is

practising advocates; they may file Public interest Litigation (PIL) that only may be an act of evacuating tribal indigenous from such injustice.

As per the report based on RTI some of the Universities are running without Drawing and Disbursing officer (DDO) and Finance officer (FO) whose responsibility is to regulate payment and receipt. Since the above competent authorities are not stationed in main Campus, it create stumbling block in placing grievances, when salary is deducted arbitrary. It is reminding of British Crown directing Viceroy to control India without knowing where the shoe pinches.

It is crucial time for the authority concerned to wake up from deep slumber and to initiate necessary steps to deliver justice and streamline Private Universities in Arunachal Pradesh who are running without UGC guidelines and inflicted harsh injustice among tribal Indigenous employee.

CHAPTER 9

Uniform Civil Code in Arunachal Pradesh

A UCC means that all sections of society, irrespective of religion, shall be treated equally according to a national civil code applicable to all uniformly. A UCC encompasses areas such as marriage, divorce, maintenance, inheritance, adoption, and succession of property.

It is based on the premise that there is no connection between religion and law in modern civilisation. The Indian Constitution incorporated Article 44 in the Directive Principles of State Policy, stating that the state shall endeavour to provide its citizens with a uniform civil code throughout the territory of India.

It is important to be cognisant that the reigning Bharatiya Janata Party at the Centre is endeavouring to implement a UCC in its entirety to bring uniformity. The implementation of a UCC is one of the points included in the party's manifesto.

However, a UCC is not implemented in the entire part of India, and similar verdicts have been passed by the high courts and the Supreme Court. In the Shah Bano case (1985), the Supreme Court ruled in favour of Shah

Bano under the “maintenance of wives, children, and parents” provision (Section 125) of the All India Criminal Code, which applies to all citizens, irrespective of religion.

Furthermore, it recommended the establishment of a UCC.

Switching to the context of Arunachal Pradesh, it’s important to note that Arunachal is a tribal state with special provisions granted by the Indian Constitution. Article 371 H prevails in Arunachal, giving the governor special powers and responsibilities with regard to law and order in the state.

The legislative assembly has taken significant steps to bring the state under the 6th Schedule, and to amend Article 371 H to safeguard the tribes of the state. Considering the prevailing situation and circumstances in Arunachal, it can be construed that implementation and applicability of a UCC has no room for accommodation. Many women-oriented organisations have expressed concern over gender equality in the context of property rights, but their proposals have been turned down by the patriarchal structured society in Arunachal.

For instance, a draft Arunachal Pradesh Marriage and Inheritance of Property Bill, 2021, had been proposed by the Arunachal Pradesh Women’s Welfare Society (APWWS) and the Arunachal Pradesh State Commission for Protection of Child Rights to push for

socioeconomic security and equal rights for women. However, the proposed bill failed to become law in the state legislative assembly due to opposition from male-dominated civil society organisations. Critics have termed the proposed bill an affront to the tribal way of life.

The recent development of a private member's bill proposed by Congress MLA Ninong Ering, called the Arunachal Pradesh Monogamy Election Eligibility Bill, 2023, sought to amend the existing electoral laws in the state to allow candidates with only one spouse to contest elections and hold public office. The bill also aimed to promote monogamy, strengthen family values, and ensure transparency and accountability in the political sphere.

In support of the bill, the APWWS appealed to the chief minister for kind support and intervention. However, the bill ultimately had to be withdrawn due to significant pressure on Congress MLA Ninong Ering, as it would have caused embarrassment for many sitting legislators and aspiring candidates.

One significant reason why a UCC cannot be implemented in Arunachal is the Bengal Eastern Frontier Regulation Act, 1873. According to this Act, for inward travel into Arunachal, under the Foreigners (Protected Areas) Order, 1958, an official document issued by the government, known as the inner line permit (ILP), is required. The ILP system is still in

practice in Arunachal. It was introduced to preserve the indigenous character of all the tribes living in the restricted areas of the northeastern part of the country; prevent the influx of migrants; and protect and preserve the rich heritage of the northeastern tribes.

When the central government conducted a poll on the implementation of a UCC throughout India, Arunachal-based organisations and student unions, such as the APWWS, the All Arunachal Pradesh Students' Union, and the Arunachal Pradesh Indigenous Tribal Forum, strongly objected and outrightly turned down its applicability. They requested an exemption for Arunachal from the purview of a UCC.

Arunachal is a state with 26 major tribes and 100 sub-tribes, each with its own judiciary institution where justice is delivered. Gaon buras play a pivotal role in settling disputes, and many cases, both civil and criminal, are dealt with according to the existing law books and traditional practices.

Considering the prevailing circumstances, it can be deduced that a UCC may not be applicable in Arunachal as there is no space for accommodation. The UCC could potentially be applicable only if the aforementioned Acts and regulations are lifted.

CHAPTER 10

Social Media, if Misused leads to ramifications

The Social Media app such as Face book, WhatsApp, Instagram etc. are boon to the Netizens if used in constructive ways but if misused, can be a destroyer. In today's context every one of us is access to social media and it became an indispensable platform that provides entertainment, people switch it to pass time. In the period of instant like and share, the Netizens craves to prove their smartness in sharing new content such as videos Picture etc., to establish their nexus with up-to datedness. It is really a matter of grave concern that for the sake of conquering likes, shares, and views Netizens are resorting to unlawful activities without aware of its consequences.

There are many content which are not to be brought into public domain, are seen surfacing in social media platforms. The Netizens without ascertaining any fact, and authentication of content, they just readily shares.

The netizen has witnessed numerous cases owing to Misinterpretation and Misinformation surfacing in social media which have claimed so many innocent lives, leading to mob lynching etc, the case of Nilotpal Das and Abhijeet Nath Mob Lynching case, incident

took place in Karbi Anglong, Assam due to fake News is better known.

The deadly case occurred due to misinformation shared by the Netizens. If the Netizens would have checked once, of its authentication, then such ugly consequences would have been prevented. The case of IRBN personnel making videos on Paras, at Itangar Jail(Arunachal Pradesh), the Content which shows harassment, has attracted suspension order only. It is important to know, how to report and share responsibly, ethically, and with verification.

As per the reliable Source it is witnessed that there is increasing of Cyber crime rate in our state and country as a whole, many FIRs have been lodge in the various Police station owing to Defamation, Morphing case etc.

The National Investigation Agency through its sources has informed that every sixth cybercrime in India is committed through social media. There has been around 70% rise in cybercrimes annually between 2013 and 2015 according to data provided by National Crime Records Bureau (NCRB) (1). According to a report from Symantec, a security solutions provider, India ranked second among nations that were most targeted for cybercrimes through the social media in 2014, after the US(2).

There are many such news which have shown the ramifications of Misinformation. One must remember the quote the quote “Closing the barn door after the

horse bolted", is never a solution". The misuse of social media is a serious issue which needs immediate intervention from the Government and NGOs end.

Legal ramification which may attract if misused

One cannot deny the fact that people mostly emphasis on Freedom of speech and expression which is enshrined in article 19(1) (a) that guarantees all citizen of India ensuring they can express themselves freely through any medium; but one also has to ponder upon on reasonable restricted connected therewith. As the Right to free speech does not grant the freedom to defame, incite violence or engaged in hate speech.

There is a possibility of reeling under defamation case if any individual engages in defamatory act. If any individual publishing any statement about any other person with the intent to harm reputation it falls under punishable criminal offence that attract section 356 of the BNS which may sentenced to two years of imprisonment.

Obscenity in BNS section 294 -296-

This section prohibits the sale, advertisement, or public display of obscene content, including in digital media. BNS Section 294 states that material is considered obscene if it is lascivious or appeals to the prurient interest, or if its effect is to deprave or corrupt individuals who are likely to read, see, or hear it

Section 296 of the BNS focuses on "Obscene acts and songs" in public places. It covers performing obscene acts and singing, reciting, or uttering obscene songs or words in public. The punishment for these offenses can include imprisonment up to three months, a fine of up to one thousand rupees, or both.

Official Secret Act –

The Official Secrets Act, 1923, is a law in India that criminalizes the unauthorized disclosure, collection, or publication of official secrets, particularly those related to national security. The act's primary goal is to protect government information and prevent it from falling into the hands of those who could misuse it, especially foreign powers.

Penalties for Offenses:

The act prescribes penalties for various offenses, including espionage, unauthorized access to classified areas, and unauthorized collection or publication of official secrets. It can result in imprisonment of up to three years.

Providing false information can be a criminal offense under the Bharatiya Nyaya Sanhita (BNS). Specifically, Sections 212, 217, 231, 236, 240, 246, and others address various aspects of giving false information and evidence. Punishments can include imprisonment, fines, or both, depending on the specific offense and context.

The need of the hour is, The Government and NGOs should come up with concrete remedial measure to combat such activities.

The Government should ensure the strict implementation of "Information and Technology Act, 2000" and other existing appropriate laws. The government in collaboration with NGOs should organize awareness campaign. Majority of netizen are unaware of the existing laws, it is the responsibility of the concerned authorities to educate them via different medium. The Department of Information and Public Relation can play pivotal role in educating the ignorant netizens. The social media is a good platform to vent out freedom of speech and expression, the netizen should use it to share their opinion for public good, and be refrained from sharing un-parliamentary words, and content that could mislead the society at large. The Social media platforms should be handled to uproot the anti-social activities, and be used to uplift the state and nation as a whole.

The social Media have ample positive effect on Society. Social media offers numerous positive benefits, including enhanced communication, increased awareness, and opportunities for learning and creativity. It facilitates global connectivity, allowing individuals and businesses to connect and build relationships across geographical boundaries. Additionally, social media can empower individuals to express themselves, share their voices, and engage in social movements;

Increased Awareness and Social Impact-

Social media platforms play a vital role in raising awareness about important social issues and mobilizing collective action. It can facilitate the spread of information and news, enabling individuals to stay informed about current events and local happenings.

Social media platforms provide instant and efficient communication, enabling quick updates and real-time interactions.

It fosters a sense of community and allows individuals to stay connected with friends, family, and colleagues, even across distances.

The Social Media should be used for educational and societal purpose to educate and provide awareness to the society as it can be used as a tool to aware the society about Government Policies and schemes so that the benefits should be availed to entitled beneficiaries. One can't deny the fact that the arrival of Social media has helped amply in controlling the society as many people used it as a tool to educate the masses.

In a democratic country like India, where the voice of the masses plays pivotal role in Government policies, the people should remain updated and educated so that when the Govt. begins to be autocratic; the people are liberated to speak against the government.

The Netizens should refrain from sharing such videos which are fake/hoaxes and content that intends to

mislead, ignite disharmony, enmity in the social media. Social media should be used as tool to educate and aware citizens to establish egalitarian society.

CHAPTER 11

Polygamy in Arunachal; will continue or diminish gradually

Before directly jump into the genesis of polygamy and present status of Polygamy in Arunachal it is important to know what polygamy is and how it originated in India with special reference to Arunachal Pradesh.

Polygamy as the name suggests means a system of marriage whereby one person has more than one spouse. It can be of two types. One is **polygyny** where a man marries more than one woman, and the other is **polyandry**, where a woman marries more than one man.

In ancient India neither Polygamy was prohibited nor considered major cultural practices. It was because the lack of prohibition due to the separation between land laws and religion affairs. More so, all the major religions of India portrayed polygamy in a neutral light. Ancient India witnessed that Polygamy were practiced by the rulers, king and wealthy man.

If one sees the genesis of polygamy it was started as a philanthropic gesture extending shoulder to the needy women; who are more or less in destitute and poverty

line, women who is divorced and widow with a children who became an orphan as there is no one to help them.

Women themselves supported the practices of polygamy to their husband when women find that they are facing infertility to secure their marriage instead of divorce.

Another common wrong notion was that, is associated with females is to give birth to only female children which increasing the ratio of female infanticide because some men are in favor of only male children.

Some other factors that led to the practice of polygamy in ancient India-

That the practice of polygamy in ancient India was on the ground that a Hindu should ideally not die without a son, lest the chain of ancestors in the joint family would be broken. Such mindset traditionally used to justify polygamy.

Polygamy was traditionally justified as bringing a man, prestige and status and to create social nexus inform of matrimonial relation to expand their power and position in different territory as the ancient India witnessed various Clan and regional war to conquer territory in their hand to exert power and position.

If one sees the mindset of Hindu and Muslim during ancient time in the context of polygamy practices; there were many reasons why polygamy was practiced; more or less the reasons are more or less similar.

In ancient Hindu society polygamy was rampantly practiced, specially **polygyny** but with a condition that if husbands takes two-three-four wives then all the wives should be treated equally and children of different wives be given equal rights and privileges.

In ancient Muslim Society and even today polygamy is permitted.

As per the QURAN scripture it quoted *“And if you fear that you will not be fair in dealing with the orphans, then marry as many of women as may be agreeable to you, two or three, or four ; and if you fear you will not deal justly, then marry only one or what your right hand possesses. That is the nearest way for you to avoid injustice.”*

Which means that the polygyny should show compassion to female orphans who have been neglected by society and who are forlorn, forsaken and destitute in life. All that it says is that if a Muslim comes across such a female orphan, he may, if it otherwise is agreeable to him, contract second marriage, a third marriage and a fourth marriage provided he is able to deal with second and subsequent wives justly. Therein, there is no religious injunction directing Muslims to marry more than one wife.

The Prophet had allowed the followers of Islam to keep four wives at one time because of the contemporary reasons. He permitted the men that every man would

keep as many as four wives along with their children. So that, no widow or child would die out hunger.

Now coming down to the current status of polygamy in India -Polygamy in India is largely prohibited under most personal laws, particularly for Hindus, Sikhs, Jains, and Buddhists, who are governed by the Hindu Marriage Act, 1955, which explicitly bans bigamy. However, there are exceptions and variations based on religious and tribal practices. For example, Muslim men are permitted to have up to four wives under Sharia law, and certain tribal communities also practice polygamy- The Hindu Society obliterated the practices of polygamy because they considered it as a stumbling block to social advancement.

Prohibition that applied to Hindu Society in the context of polygamy that considers offense;

1. Special Marriage Act 1954
2. Hindu Marriage Act 1955
3. BNS section 82

Perhaps, Muslim Personal Laws based on Sharia allows men to have up to four wives. Still some section of the Muslim Society practices it and some section partially discourages Polygyny in Muslim Society as the educated youth considers it social evil.

The practice of polygamy is declining across India and it is more prevalent in certain region and some communities. As per the data from National Family

health survey (NFHS) polygamy is not restricted to any one religion.

What here to focus is, Scheduled Tribes shows the highest incidence of Polygamy, with 2,4 % percent reporting having multiple spouses.

The Bhartayan Janata Party ahead of 18th Lok sabha released its manifesto on April 14 2024, where the biggest ruling party pledged to implement Uniform Civil Code (UCC).

The Uniform Civil Code (UCC), outlined in Article 44 of the Indian Constitution, aims to provide a single set of laws for all citizens across India, regardless of their religion, for matters like marriage, divorce, inheritance, and adoption. This article falls under the Directive Principles of State Policy.

In **Arunachal Pradesh** polygamy especially Polygyny has been practicing since time immemorial. Even today, polygamy is majorly practiced by the man who are rich, powerful and influential. More or less the factors that led to polygamy applies the same as mentioned above- Man practices polygamy when they find that the wife is infertile to give birth to children especially man, without having a proper medical check-up and begin to blame wife and ties-knot with another wife. - To portray to the society that the man is rich powerful and influential and to retain status, as it is deducing that having multiple wives is the sign of rich and prestige. The political factor also applies here, as the politician

prefers to establish matrimonial relation with woman of different clan and region to gain vote during election. As in Arunachal blood relation plays significant roles; kith- kin politics is of high voltage politics, because people in Arunachal Pradesh mostly rooted to blood relation and money matters less.

Another interesting reason that led to polygamy is forceful child marriage. Some of the Polygyny told that first wife was forcibly made to married due to parental pressure as the traditional practices of exchange (barter) in respect of marriage was already transacted. When man realizes that the present wife is not the one he loves, he moves to tie-knot with the one he loves now.

The topic of Polygamy has been a matter of high debate and discussion as it entwined with encouragement and discouragement. Some claim that the Polygamy (Polygyny) is traditional practice which is a badge of identification of the Arunachal Tribes who considers them as the descendent of ABO-TANI (The first Man on earth in TANI TRIBES). As it is believed that ABO-TANI had multiple wives.

The current status in regard to Polygamy, majority of people discourages polygamy and terms it social evil. As, the studies suggest that Polygyny has been responsible for fragmenting the happiness and contentment within the family.

The outcomes of polygamy mostly ended on jealousy, unhappiness, and loneliness due to injustice. In a family

where polygamy practices, mostly children became victim and reels under frustration and depression. Children are seen mentally disturbed and inculcates negative thoughts such as jealousy and discontentment. The female children whose father has multiple wives, loses hope of having a husband who will affirm to single wife. Such thought diminishes their hope and prefers to remain unmarried sometime, as they can't effort to re-experience the same pressure she had experienced.

Ninog Ering, MLA and the then Member of Parliament made a move to discourage polygamy practice in Arunachal Pradesh by proposing Arunachal Pradesh Monogamy Election Eligibility Bill, 2023. The purpose of the Bill was to amend the existing electoral laws in Arunachal to allow only candidates having one spouse to contest election and hold public office within the state.

The Bill Aimed to promote Monogamy, Strengthen family values and ensures transparency and accountability in the political sphere. It aims to uphold the principle of integrity and commitment to single marital relationship.

The bill didn't get much attention from the Legislators as many of the legislators are Polygyny; it wasn't surprising to see women Legislators were dormant. In Arunachal one will also witnessed even the religious leaders' practices polygamy.

While espousing to the bill Arunachal Pradesh Women Welfare Society (APWWS) appealed to the chief Minister to support the Bill. Till date, there is no discussion and debate over the proposed private members Bill.

As Arunachal is such a state where the IAS seemingly has no control on tongue and degrades women values and later seeks apology. Even the Minister supports polygamy audaciously.

The Assam Chief Minister Himanta Biswa Shrama in July 2023, made a public announcement that the Assam Govt. will introduce Bill to Ban POLYGAMY in Assam to support UCC.

The USA Court also Pronounced that –practice of Polygamy is injurious to “public morals”, even though somereligion may make it obligatory or desirable for its followers.

While, when the BJP led Government in Centre took views and suggestion over the Implementation of UCC in various state of India, the organization in Arunchal Pradesh out rightly turned down its implementation.

The present prevalent scenario in Arunachal Pradesh is witnessing heavy wave to uproot Polygamy practices, as the Majority discourages polygamy. While some few section of the society are seen still lionizing the polygamist in the state.

In Arunachal the Community based Welfare Society Plays an impactful and a significant role in transforming the society, the same effort is witnessed pertains to the discouragement on Polygamy practices. The Tagin Cultural Society (TCS) in the year 2021, during 5th Tagin Cultural Society Conference adopted a resolution to bar the individual committing Polygamy from holding the post of President and General Secretary.

The similar kind of official order was issued by the Galo Welfare Society (GWS) on 24th May 2025 that bars the Polygamist to hold key post in the Galo Welfare Society. The GWS is a society where elite members of Galo Community assembles together and discuss on social-development. The order aims to the women values and rights; it discourages aged-old social-evil Practices.

Such steps if adopted by other community in Arunachal, it will certainly help in reforming the society, a society where women is treated equally and not to consider as commodities.



Arunachal Pradesh Women's Welfare Society

Esttd. : 10th October 1978

Society Registered No. SR/TA/25/1981

HQ: Itanagar -791 111 Working Office: Mahila Indad Bhawan, Naharlagun-791 110
Arunachal Pradesh

Email : apwws1978@rediffmail.com

website : www.apwws1978.org

Ref: APWWS/tr/21/23

Date: 05/09/2023

To,

The Hon'ble Chief Minister

Govt. of Arunachal Pradesh

Itanagar, Arunachal Pradesh

Sub: Appeal for Support and Introduction of the Arunachal Pradesh Monogamy Election Eligibility Bill 2023.

Hon'ble Sir,

We trust this letter finds you in good health and high spirits. On behalf of the Arunachal Pradesh Women's Welfare Society, we write to you with a heartfelt appeal concerning an issue of immense significance for the welfare and empowerment of women in our beloved state. With the upcoming monsoon session of the 7th Legislative Assembly of Arunachal Pradesh which has been already commenced on September 4, 2023, we respectfully request your support in introducing the Arunachal Pradesh Monogamy Election Eligibility Bill 2023 during this pivotal session.

The Arunachal Pradesh Monogamy Election Eligibility Bill 2023 is a piece of legislation that holds significant importance in our state's democratic framework. This bill seeks to address a fundamental issue in our electoral system by establishing monogamy as a criterion for election eligibility in Arunachal Pradesh. It is imperative that this bill be considered and enacted to ensure a fair and just electoral process in our state.

The key objectives of the Arunachal Pradesh Monogamy Election Eligibility Bill 2023 are as follows:

1. **Promotion of Gender Equality:** By recognizing monogamy as a requirement for election eligibility, this bill aims to promote gender equality within our society. It discourages practices that may lead to polygamy, which can often result in the marginalization and discrimination of women.
2. **Preservation of Family Values:** The institution of monogamy is a cornerstone of our society's family values. This bill seeks to uphold and preserve these values, ensuring that candidates for public office reflect the ethical standards that our state holds dear.
3. **Enhancement of Political Accountability:** Monogamy is associated with stability and responsibility, qualities that are crucial in public office. By requiring election candidates



**OFFICE OF THE
GALO WELFARE SOCIETY**

ESTD: 10/01/2000, Regd No: SR/ITA/717/2000

HQ: Itanagar: 791111, Arunachal Pradesh.

Email: gwssec2002@yahoo.com

Marnya Eto IAS (Retd)

President

9436272527, 8257062911

Nyadar Lega

General Secretary

8794215249

NO: GWS/2022-23/04/977

Dated Itanagar, the 24th May, 2025

NOTIFICATION

Whereas, on perusal of records available in the Office of Galo Welfare Society (GWS), it appears that the discussion over point (s) related to Polygamy & Polyandry has taken place on several occasions which are follows as under;

- I. GWS 10th Galo Baava Kyba (Galo People's Assembly) held at Duri, 2016 (Resolution No.7)
- II. GWS Governing Body Meeting (GBM) held on 21st May 2022 at DK State Convention Centre, Itanagar, AP [5th Technical Session Resolution No. (G)] regarding Polygamy and Polyandry respectively.
- III. Representation of Women Wing of GWS submitted to President GWS/Chairman of the Extended Galo Baava Kyba held at Gamin-Kiin, west Siang, Aalo, A.P w.e.f 11th to 12th Nov.2022 for wide circulation.
- IV. Minutes of the meeting of the Silver Jubilee held at Puya w.e.f 10th to 13th Jan '2025 on Polygamy and Polyandry respectively.
- V. Representation of Women Wing GWS submitted to President GWS Vide No. 0084/GWS-WW/2025 Dated 23/04/2025 for wide circulation;

And

Whereas, in the instant cases resolutions were initially taken by the Galo Welfare Society in its GWS 10th Galo Baava Kybas (Galo People's Assembly) held at Duri on 2016 under Lapanada Dist. (Resolution No.7) wherein it was resolved to discourage practice of Polygamy;

And

Whereas, despite having sufficient materials on records, the resolutions were not made public or put in public domain for proper implementation;

And

Whereas, this resolution was the outcome of extensive deliberations and consensus among elders, delegates and representation and it aims to protect the rights of woman folk by discouraging the individuals involved in practice of polygamy/polyandry while leading the Galo Community;

And

Whereas, it is fact that the GWS does not interfere in the personal choice of individual concerned but considering the gravity of matter concerning the Women folks within the Galo Community, it is the duty & responsibility of every member to uphold the resolution (s) adopted by the collective wisdom of the community;

And

Whereas, it is felt expedient to reproduce the contents of the resolutions adopted by GWS Governing Body Meeting (GBM) on 21st May 2022 at DK State Convention Centre, Itanagar, AP for perusal of all concerned for implementation.

RESOLUTION ADOPTED:

Quote "The house resolved to discourage the practice of Polygamy and Polyandry/second or third wife in society. Therefore, it was resolved that each person's shall be prohibited from holding the key GWS Posts of President and General Secretary in the GWS Apex Body" Unquote.

Page 1 of 2

Nyadar Lega

24/5/25



Arunachal Pradesh Women's Welfare Society

Estd. : 10th October 1979
Society Registered No. SR/ITA/25/1981

HQ: Itanagar-791 111 Working Office: Mahila Imdad Bhawan, Naharlagun-791 110

Arunachal Pradesh

Email : apwws1979@gmail.com

website : www.apwws1979.org

Ref. No. *APWWS-Rep/61/29*

Date: *3/6/2024*

To,

Mr. Biyuram Wahge
State President,
BJP Arunachal Pradesh
Vivek Vihar, Itanagar

Dear Sir,

At the very outset, I, on behalf of my organization, Arunachal Pradesh Women's Welfare Society, would like to extend our heartfelt congratulations to your party for achieving a clean sweep in the recent election with a thumping majority in the state. This significant victory reflects the trust and confidence the people of Arunachal Pradesh have placed in your leadership and vision.

As women, we have numerous expectations that your government will focus more on the welfare and empowerment of women and children in the state. As you are in the process of forming the government, we humbly request your attention to the following critical issues:

1. Legislation to Ban Polygamy: We urge your government to bring forth legislation that bans polygamy in Arunachal Pradesh. Polygamy has significant social, psychological, and economic implications, particularly for women and children. A legal framework prohibiting this practice will be a monumental step towards ensuring gender equality and protecting the rights of women in our state.

2. Allocation of Portfolios: We respectfully request that no polygamous MLA be allocated to the Department of Women and Child Development. It is extremely challenging to address issues related to polygamy and advocate for women's rights effectively if the department is overseen by someone who practices polygamy. Ensuring that this department is led by someone who upholds the values of monogamy and gender equality will foster an environment where issues affecting women and children can be discussed and addressed openly and effectively.

We are confident that under your leadership, the state government will take decisive actions to promote the welfare of women and children, thereby contributing to the overall progress and development of Arunachal Pradesh.

Thank you for your time and consideration. We look forward to seeing the positive changes your government will bring about and are eager to support initiatives that align with the welfare of women and children in our state.

Yours sincerely,

[Signature]
Kani Nida Maiting
President
APWWS (CEC)

CHAPTER 12

Endangered oral narratives of the Nyishi of Arunachal Pradesh

Oral tradition in Nyishi tribe of Arunachal Pradesh is available in the form of folksongs, folktales, myths, legends stories and other ethnopoems. This folk literature may be in print, but mostly it is confined to rudimentary level of oral recitation and chants. In India, there are numerous dialects spoken by different tribes in remote areas of Northeastern belt of Himalayan region. Every tribe in Arunachal Pradesh has their own unique dialects and culture practices that share common characteristics of one common ethnic lingua- franca. Whethertangible or intangible this knowledge is passed on from one generation to another. The tangible material aspects like handicrafts, wood carving, weaving could be preserved and transferred as knowledge since they have material forms but the intangible culture heritage like folk narratives, being abstract are not possible to be preserved with precision unless it is properly documented and researched. This folk traditions like songs, riddles, proverbs, ballads, lullabies are associated with rituals, deaths, festivals and other ceremonies are often spoken, sung, chanted and uttered in traditional form and are mostly poetic in nature. Also, the oral tradition has also similarity to

wider literary forms of poetry like odes, elegy, lyrics, blank verses and concrete poetry.

Oral tradition is a form of human communication in which knowledge, art, ideas and culture are received, preserved, and transmitted orally from one generation to another. The transmission is through speech or song and may include folktales, ballads, chants, prose or poetry. It is a medium of communication for a society to transmit oral history, oral literature, oral law and other knowledge across generations without a writing system, or in parallel to a writing system. According to Tana Showren, 'both oral traditions and tangible material objects give greater opportunity to appreciate the socio -religious cultural life of the communities. It is often seen in societies with vigorous oral conveyance and visual performance art. These narratives are as old as mankind that narrate the creation of the universe and mother earth, origin of man and beast, plant and water, guidance for orderly social living, migration and settlement, war etc. The oral narrative tradition is defined as a body of tradition which is normally transmitted orally from generation to generation, from individual to another individual. It is one of the most important genres of verbal art. Especially in tribal societies, oral narratives seem to be a very natural and spontaneous faculty of man, it is universal as every human culture possess the tendency of narrating tales, its myth of origin and legend of the tribe. Likewise, Nyishi society too has rich oral tradition that is almost

in the verge of extinction from its original form. This oral narratives with the advent of modern technology and the decline of oral storytelling traditions, are slowly disappearing. Some of the endangered oral traditions worth research and preservation in depth are:

1. **Nyem Khabnam;** It is a sacred traditional practice performed as a ceremonial ritual that marks the rites for a peaceful marriage. It has a specific tone and rhyming pattern that is repeated over the course with beautiful lyrics by a shamanic priest or someone from the bride's family. The person designated to carry forward this Nyem Khabnam' needs to be anointed by the shaman and this anointing takes place after long ritual of prediction by offering sacrifices to read omens for a successful marriage. It is also believed that when a person is not designated to carry forward the Nyem Khabnam' they often bring curse to the entire family. Nyem Khabnam' is presented when a daughter is married off to another family. It is a heartfelt farewell to the bride from her family and usually done by the mother of the bride. The person carrying out Nyem Khabnam' maybe a man as well women. It starts with narrating the birth or lineage of the woman and goes through the entire genealogy and the life

cycle of the girl from a spinster to a full-grown woman and her destiny. It goes on narrating the sacred bond between a man and a woman and the importance of leading a successful married life with her progeny. It ends with blessing the couple and the special words for the woman to the way she should lead her life accordingly as an ideal woman in her new home. Nyem Khabnam could also be termed as a farewell ode to the bride from her family.

Nyem Khabnam could also be explored through a comparative study with the poetic forms of literature like ballad and odes. similarities and the deep study of this co relation can pave a way to better understanding of these endangered cultural practices and henceforth bring out the beauty in the poetic narration of Nyem Khabnam and its significance as an important oral narrative.

2. **Sheh Rinam**; It is an oral tradition that is often presented when a loved one's dies or mainly to mourn or grieve over a departed soul. Unlike Nyem Khabnam it can be sung by anyone. It comprises a typical tone attached to it. Seh Rinam is often reflective and contemplative. It reflects on the past, the deceased and the meaning of life and death. Genesis of the particular deceased person is being traced out along with their life history

and the cause of their death. Sheh Rinam is painful lament that there's nothing that can breathe back life in the departed body. Sheh Rinam may often go as long as three or four days. It also bids farewell to the departed soul that may it find peace in another life so that it does not to look back to the living. It persuades the spirit for a smooth journey towards afterlife

This oral narrative's theme can often be compared and studied with the elegy in English literature that also express sorrow, grief, and regret over the loss. Thomas Gray's 'Elegy Written in a Country Churchyard' is a classic example of mourning the death of a loved one.

3. **Bajam Jabnam:** It is an oral tradition which is usually considered as a song for the Nyishi tribes specially sung by elderly women. Nyishi people unlike rest of the tribal society are not accustomed to something musically, they lack their own ethnic musical instrument likewise no any specific tone or rhythm could be assigned to this. Bajam Jabnam does not have any specific occasion or purpose assigned like Sheh Rinam or Nyem Khabnam. It is a kind of song that can be performed almost on every occasion just with variation in the lyrics. Bajam are of different like Nyeda

Bajam, Udd Bajam and Nyem Eponam Bajam.

4. **Gumba Panam:** It is one of the oral traditions that can be compared to ode in literary forms which often sings about agriculture, domestication of animals, qualities a women should have ,and an ideal marriage etc. It can also be termed as something that is composed as a means of entertainment to ward of the monotony of agriculture process. The paddy fields and Jhoom cultivation had birds and insects as pest that kept them engaged in warding them off the whole day and in this process they would hum. the Gumba Panam. At present the Gumba Panam is almost equivalent to non-existent form since Jhoom cultivation practice has been stopped drastically and also the availability and popularity of new music genre has taken over the people even in the villages.

Excerpt: *Balu Ho Litayin Tupp Tapp Lo*

Rongo ho Liyatin Aam Temi lo

Tena Peta Nge Jerdo

Ngo Hemp do

The above excerpt can be translated as a song of a happy young woman that is content with her cultivation of maize, rice, pumpkin and millet. She enjoys the sights of the birds flying even though she is assigned to ward them off like a scarecrow.

The main problem to ponder upon is the dis-integration of oral narratives in Nyishi Community. The authenticity, the vigour, the grace that this narrative holds and the lyrics which can be a storehouse of indigenous knowledge like anecdotes and proverbs seems to be demising with the coming of modernity. This problem could be traced due to the lack of documentation and recorded version. Since it is passed down orally many parts of it might not be recalled back exactly by the present generation.

As observed by the researchers very few people are alive who can recite this oral narrative in its authentic form. In case of the demise of this individual the oral tradition may be buried along with them and an entire genre or indigenous knowledge will be extinct. Therefore, the need of proper documentation through multi media will be of much help towards preservation of this tradition.

Language can also be pointed out as one of the most important barriers due to which it becomes hard for the listener to comprehend or decipher the actual meaning of what exactly has been sung or recited. Moreover, the present generation is more inclined towards western

culture so these skills are often overlooked and not many are ready to learn them and carry forward the legacy of their forefathers.

Proper documentation and translation work could be carried out at the earliest as first step towards saving these indigenous narratives as this oral narrative traditions exist only in form of memory. More research work could be carried out incorporating oral narratives into educational curricula ensuring their preservation for future generation. By doing so we can ensure to safeguard this valuable culture asset for our future generation which is on the verge of extinction?

Joram Pera,
Educator

CHAPTER 13

Financial Literacy: Often the Ignorance Topic

When this statement “Humko kitna interest milega aur kitna jaldi milega “ comes in my head I started looking back to the established system inflicted by our parent and families. Our people are have limited exposure to financial literacy and reluctant to learn money management studies. only thing that our people need is to gain profit overnight, without realizing that it take time t gain profit in any kind of business establishment.

Over the years since the day I joined the Commerce stream and till the obtaining of M.Phil Degree from Rajiv Gandhi University. Most faculties and senior draws more importance on employment in Govt. sector and nobody draws importance of financial management. people has to understand that getting employment in Govt. sectors is a hurricane task now as there is lack of resources and employment opportunities; more so, even if any individuals gets absorbed in govt. sectors also one has to understand financial management skills. as because, if there is no financial management knowledge, even the richest person will see its declination. The history has already witnessed such cases.

It is very crucial to understand the importance of money management. The Parents, families and relatives should be open minded while discussing on financial management; any restriction and obligation creates more difficulties and burden in financial matter.

The above circumstance, allows me to remember, as a child, I get snub by my parents whenever I used to talk about money to them “bacha luk paisa ka bare nahi poochhna hai “

Like me many of my generation and also the upcoming generation have a limited information about money management but even those who practices financial discipline are often misunderstood by the people.

On the other hand, people also don't give an effort to know about the simple facts about the finance for themselves. in today's period, where there are many sources of accessing information about personal finance individuals are unwilling to learn about it “ bohut complicated hai yeh paisa ka bare kesa savings aur investment karna hai “ but they can understand how to operate a social media account such as Facebook, Instagram , whatsapp, etc. The sooner the people know about the financial literacy, it would better for individual development. People must understand about the savings & investment as early as possible to streamline the financial mismanagement.

There is a glimmer of hope for the future generation as the introduction of National Education Policy, 2020 has

incorporated practical learning and draws importance on financial management that led to proposal of The Compulsory Teaching of Financial Education, 2022.

The Compulsory Teaching of Financial Education, 2022 aims to provide for imparting financial education to all citizens of the country in order to achieve higher financial literacy matter connected therewith.

It is hopeful that such humble steps taken by the Government will be instrumental in imparting financial education knowledge at schools, colleges, University and for employees. such financial management skills will be helpful in the every organizations and could make a positive impact in the near future.

There are so many highly read books that discuss about financial management and have been helpful to many individual in streamlining financial draw backs such as “The Richest man in Babylonia by George Samuel Calson, “Psychology of Money by Morgan Housel, “Personal Finance teens and college students’ by Karrose”.

Dumo Lollen,
Educator