



## Research Article

Volume-05|Issue-12|2024

## Contours of Change: Gender, Culture and Globalisation among the Tagin of Arunachal Pradesh

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## Article History

Received: 20.11.2024

Accepted: 24.12.2024

Published: 31.12.2024

## Citation

Dui, K. (2024). Contours of Change: Gender, Culture and Globalisation among the Tagin of Arunachal Pradesh. *Indiana Journal of Arts & Literature*, 5(12), 68-75.

**Abstract:** This study explores the multidimensional processes of social and cultural transformation occurring within Tagin society of Arunachal Pradesh in the context of expanding global connectivity, with particular emphasis on gendered experiences of change. Drawing on qualitative fieldwork, oral narratives, and secondary sources, the research examines shifts across key cultural domains including religion, festivals, language, dress, marriage practices, food habits, and indigenous knowledge systems. The findings indicate that globalisation has introduced new opportunities for education, mobility, and institutional participation while simultaneously interacting with enduring customary norms and kinship structures. Women's experiences reveal a nuanced pattern of negotiated change characterised by expanding aspirations alongside persistent structural constraints. The study contributes to broader discussions on indigenous modernities and gendered globalisation by highlighting how culturally rooted communities actively mediate social change while sustaining collective identity.

**Keywords:** Globalisation, Tagin tribe, Gender, Cultural transformation, Women's Status, Social change

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## INTRODUCTION

In recent decades, globalisation has emerged as one of the most transformative forces shaping contemporary societies across the world. Characterised by intensified flows of information, technology, capital, and cultural practices, globalisation has expanded interactions between previously distant communities while simultaneously generating new forms of social reconfiguration. Although often associated with urban centres and nation-states, the effects of globalisation are increasingly visible in remote and indigenous regions where traditional life worlds are intersecting with global processes in complex and uneven ways.

Indigenous societies occupy a distinctive position within this global landscape. Historically shaped by relative geographical isolation, strong kinship systems, and deeply embedded cultural practices, many indigenous communities have maintained resilient socio-cultural frameworks that regulate everyday life and collective identity. However, expanding infrastructural connectivity, educational opportunities, state interventions, market integration, and digital communication have altered the conditions under which these societies operate. As a consequence, indigenous communities are increasingly navigating a dynamic interface between inherited traditions and emerging modern influences, giving rise to locally grounded forms of social change often described as negotiated or indigenous modernities.

Within this broader context, the tribal societies of Northeast India provide a compelling setting to

examine the multidimensional implications of globalisation. The region is characterised by exceptional cultural diversity, linguistic plurality, and varied historical trajectories of interaction with colonial and postcolonial state structures. Among these communities, the Tagin tribe of Arunachal Pradesh represents an important yet understudied case of indigenous transformation. Residing primarily in the Upper Subansiri district, the Tagin community possesses a rich cultural heritage encompassing distinctive religious beliefs, ritual practices, marriage institutions, material culture, and indigenous knowledge systems closely intertwined with their ecological environment. Traditionally organised along patrilineal and clan-based structures governed by customary norms, Tagin society has long exhibited a strong emphasis on collective identity and social continuity.

In recent decades, however, Tagin society has experienced notable shifts associated with expanding connectivity and socio-economic development. Changes in communication networks, access to formal education, exposure to mass media, mobility for employment, and engagement with state institutions have contributed to transformations across multiple domains of cultural and social life. These developments are observable in evolving religious affiliations, modifications in festival practices, language use patterns, changing dress preferences, reconfigured marriage practices, altered dietary habits, and the gradual transformation of indigenous knowledge systems. Such processes indicate that Tagin society is undergoing a phase of transition wherein traditional cultural frameworks coexist with new

influences introduced through global and regional interactions.

A particularly significant yet analytically underexplored dimension of these transformations concerns their gendered implications. Gender relations in many indigenous societies, including the Tagin, are historically structured by customary norms that regulate authority, inheritance, division of labour, and participation in community decision-making. While women play indispensable roles in sustaining household economies, agricultural production, and cultural continuity; their contributions have often been embedded within patriarchal institutional arrangements that shape access to resources and authority. The expansion of education, state welfare initiatives, political decentralisation, and broader socio-cultural exposure has created new opportunities for women's participation and visibility, yet these developments unfold alongside persistent customary expectations and gendered hierarchies. Consequently, the experiences of change within Tagin society cannot be fully understood without examining how globalisation interacts with existing gender structures to produce differentiated outcomes.

This paper seeks to analyse these processes through an integrated framework that foregrounds the intersections of gender, culture, and globalisation in Tagin society. By drawing upon ethnographic fieldwork, oral narratives, and secondary sources, the study explores the diverse contours of change emerging across cultural institutions while examining how these transformations are experienced, negotiated, and interpreted by women within the community. Moving beyond binary portrayals of tradition versus modernity, the paper argues that the Tagin experience reflects a nuanced process of negotiated transformation in which continuity and change coexist, and where global influences are locally mediated through culturally embedded practices and gendered social relations.

In doing so, the study contributes to broader scholarly discussions on indigenous modernities, cultural resilience, and the gendered dimensions of globalisation in peripheral and tribal contexts. By situating the Tagin case within these debates, the paper aims to illuminate how indigenous communities actively engage with global processes while rearticulating identity, social roles, and cultural meaning within evolving socio-historical landscapes.

Building upon the discussion of globalisation, indigenous societies, and gendered transformation outlined in the preceding section, a substantial body of scholarship has examined the conceptual, regional, and thematic dimensions relevant to the present study. For analytical clarity, existing literature may be organised into four interrelated strands: conceptualisations of culture and globalisation, studies on globalisation in tribal and Northeast Indian contexts, ethnographic works

on Tagin society, and scholarship on gender and women's status within tribal communities. Together, these strands provide the intellectual context within which the present inquiry is situated.

Scholarly engagement with the concept of culture has evolved significantly over time. Early anthropological formulations, most notably by Edward B. Tylor (1871) in *Primitive Culture*, conceptualised culture as a complex whole encompassing knowledge, belief, art, morals, law, and customs acquired by individuals as members of society. Later contributions by Alfred Kroeber and Clyde Kluckhohn (1952; revised 1985) in *Culture: A Critical Review of Concepts and Definitions* expanded this understanding by demonstrating the multiplicity of meanings attributed to culture across disciplinary traditions. Terry Eagleton's *The Idea of Culture* (2000) further interrogated contemporary debates surrounding culture, emphasising its centrality in discussions of identity, power, and social change. Collectively, these works underscore culture as a dynamic and contested domain rather than a static repository of traditions, thereby providing a conceptual foundation for examining transformation within indigenous societies.

The relationship between globalisation and culture has been widely explored within social theory. Arjun Appadurai's influential work *Modernity at Large* (1996) conceptualised globalisation through multiple "scapes" of cultural flow, highlighting the role of imagination and mediated interactions in shaping modern identities. Anthony Giddens (1990) in *The Consequences of Modernity* examined how modernity restructures social relations across time and space. These theoretical perspectives collectively inform contemporary interpretations of globalisation as a negotiated and contextually embedded process, particularly relevant for analysing change within culturally rooted communities.

Within the Indian context, scholars have examined the implications of globalisation for tribal societies across diverse dimensions. T. B. Subba (2005) discussed tribal transformation in Northeast India, emphasising the role of modern institutions in reshaping social organisation and identity formation. K. C. Baral (2006), in his analysis of globalisation and folk cultures in Northeast India, demonstrated how cultural expressions adapt to external influences while retaining symbolic continuity. Similarly, P. K. Nayak (2014) examined the dialectics of globalisation in Arunachal Pradesh, noting that processes of integration and resistance coexist within tribal communities navigating expanding socio-economic interactions. These studies collectively suggest that globalisation in tribal regions often produces ambivalent outcomes characterised by opportunity, tension, and adaptive negotiation.

Ethnographic literature on the Tagin tribe provides critical insights into the socio-cultural foundations upon which contemporary transformations are unfolding. S. Dutta Choudhury's *Gazetteer of India: Subansiri District* (1981) offered one of the earliest systematic accounts of Tagin social organisation, economy, and cultural practices. N. Sarkar's *The Tagins* (1999) provided a descriptive ethnographic overview of traditional life, including subsistence patterns, ritual practices, and kinship structures. Ashan Riddi's *The Tagins of Arunachal Pradesh: A Study of Continuity and Change* (2000/2006) represents a major contribution documenting multiple aspects of Tagin society while highlighting processes of gradual transformation. Additional studies addressing specific institutions, such as Gandhi Neba (2019) on Tagin customary law and marriage practices and subsequent research on the Nyeda marriage system, have illustrated the ritual complexity and socio-economic significance of matrimonial arrangements in reinforcing kinship networks and social cohesion. While these works offer valuable cultural documentation, they often focus on discrete institutional domains rather than examining interconnected processes of social change.

Parallel to these ethnographic accounts, scholarship addressing gender and women's status in tribal societies has generated important insights into differentiated roles, authority structures, and patterns of inequality. Leela Dube (1997) examined gender relations and kinship in South Asia, highlighting the cultural embeddedness of gender norms within family and lineage systems. Nirmala Banerjee (2003) and Bina Agarwal (1994) explored gender, property rights, and economic participation, demonstrating how inheritance structures shape women's access to resources and decision-making power. Within the Northeast Indian context, Dolly Kikon (2015) and Patricia Uberoi (2006) have examined gendered experiences of social change, identity, and modernity, illustrating how women navigate evolving institutional landscapes. These studies collectively emphasise that gendered inequalities often persist alongside socio-economic development while simultaneously creating spaces for new forms of agency.

Despite these valuable contributions, a significant lacuna remains in the literature concerning integrative analyses that examine the intersection of globalisation, cultural transformation, and gendered experiences within Tagin society. Much of the existing research addresses cultural change, institutional practices, or women's status as separate analytical domains, thereby overlooking the interconnected processes through which global influences reshape cultural institutions while simultaneously reconfiguring gender relations. Furthermore, limited attention has been devoted to understanding how women themselves experience and interpret these transformations within everyday contexts marked by negotiation, adaptation, and selective appropriation. Thus, the present study seeks

to address this gap by synthesising insights from globalisation theory, indigenous studies, and gender scholarship to analyse the multidimensional contours of change unfolding within Tagin society.

## OBJECTIVES OF THE STUDY

The present study seeks to examine the multidimensional processes of social transformation occurring within Tagin society under the influence of globalisation, with particular emphasis on gendered experiences and interpretations. In pursuit of this broader aim, the study is guided by the following specific objectives:

1. To analyse the impact of globalisation on selected cultural and social institutions of the Tagin tribe, including religion, festivals, language, dress patterns, marriage practices, food habits, and indigenous knowledge systems.
2. To examine the changing roles and status of women in Tagin society in relation to evolving socio-cultural, economic, and institutional contexts.
3. To explore the ways in which globalising influences intersect with customary norms and patriarchal structures, shaping gender relations and access to authority, resources, and participation.
4. To understand community perceptions and lived experiences of social change across generations, highlighting patterns of continuity, adaptation, and negotiation.
5. To interpret the processes of cultural transformation among the Tagin community within the broader framework of indigenous modernities and gendered globalisation.

## METHODOLOGY

The present study adopts a qualitative, ethno-historical research design to examine the multidimensional contours of change within Tagin society in the context of globalisation, with particular attention to gendered experiences and interpretations. Given the exploratory and interpretive nature of the research objectives, qualitative methods were considered most appropriate for capturing the lived realities, perceptions, and cultural meanings associated with social transformation among the Tagin community. The methodological approach thus integrates ethnographic fieldwork, oral narratives, and documentary analysis to generate a comprehensive understanding of the processes under investigation.

Fieldwork was conducted in selected Tagin-inhabited areas of Upper Subansiri district of Arunachal Pradesh, where the community is predominantly concentrated. The choice of the field site was guided by its cultural representativeness, accessibility, and the researcher's familiarity with the socio-cultural context. Data collection was carried out through multiple qualitative techniques to ensure depth and triangulation. Semi-structured and unstructured interviews were

undertaken with a diverse range of participants, including elderly community members, women of different age groups, youth, priests, and knowledgeable informants possessing experiential insights into cultural practices and social change. These interviews enabled the collection of narratives related to transformations in religion, festivals, marriage institutions, language use, material culture, and gender roles.

Participant observation constituted another key component of the research design. The researcher engaged in everyday community activities and observed socio-cultural events, interactions, and practices within natural settings, thereby facilitating contextual understanding of behavioural patterns and institutional processes. Participation in cultural gatherings, informal conversations, and routine household activities provided opportunities to document subtle aspects of social change that may not be readily articulated in formal interviews. Such immersion enhanced the interpretive depth of the study by situating individual accounts within broader social contexts.

Oral histories and life narratives were also employed as important methodological tools, particularly in exploring generational perspectives on social transformation and gender relations. Narratives shared by elderly informants offered retrospective insights into past practices and institutional arrangements, while accounts from younger participants illuminated contemporary experiences and aspirations. This intergenerational perspective enabled the identification of continuities, shifts, and negotiated adaptations within Tagin society across time.

Audio recordings, field notes, and photographic documentation were utilised, with prior informed consent obtained from participants to ensure ethical research practice. The use of multiple recording modes facilitated accurate documentation and subsequent thematic analysis while preserving the authenticity of participants' voices. Confidentiality and anonymity were maintained where requested, and participants were informed about the academic purpose of the research.

In addition to primary data, the study incorporated secondary sources to contextualise and substantiate field-based findings. Also, the researcher's positionality as a member of the Tagin community contributed to the research process by facilitating rapport, trust, and nuanced cultural interpretation. Insider familiarity enabled access to culturally embedded meanings, linguistic subtleties, and social dynamics that might otherwise remain inaccessible. At the same time, reflexive awareness was maintained to balance insider perspectives with analytical distance, ensuring critical engagement with data and minimising potential bias.

Data analysis followed a thematic approach, wherein interview transcripts, field notes, and documentary materials were systematically reviewed to

identify recurring patterns, categories, and relationships relevant to the research objectives. The analysis focused on understanding how globalising influences intersect with cultural institutions and gender relations, and how these processes are experienced and negotiated within everyday contexts. Through iterative comparison of narratives and observations, the study developed an interpretive framework capturing the multidimensional nature of change within Tagin society.

Overall, the methodological strategy employed in this research enabled an in-depth exploration of social transformation from the standpoint of community members themselves, thereby providing a grounded and contextually sensitive account of gendered globalisation among the Tagin tribe.

## RESULTS AND FINDINGS

### Cultural Contours of Change

The findings of the study reveal that globalisation has engendered multidimensional transformations across several cultural domains within Tagin society. These transformations are neither uniform nor unidirectional; rather, they represent complex processes of adaptation, reinterpretation, and selective continuity. The contours of change are particularly visible in the spheres of religion, festivals, language use, material culture, marriage practices, food habits and indigenous knowledge systems.

### Religious Beliefs and Practices

Religious life among the Tagin community has historically been anchored in an indigenous cosmology centred on the spiritual entities of *Si*, *Donyi*, and *Polo* alongside a pantheon of spirits (*Uyu*) believed to influence human well-being and ecological balance. Ritual mediation through priestly specialists (*Nyibu*) constituted a core institutional mechanism sustaining this belief system. However, the expansion of educational mobility, inter-community interaction, and exposure to organised religions such as Christianity has contributed to a gradual diversification of religious affiliations within the community. While indigenous beliefs continue to hold symbolic significance, participation in traditional rituals has shown signs of decline among segments of the younger generation. Simultaneously, revivalist movements aimed at safeguarding indigenous faith traditions such as the *Donyi Polo* movement have emerged, reflecting a broader pattern of cultural reflexivity in response to perceived external influences. These developments indicate that religious transformation is characterised less by replacement than by pluralisation and reinterpretation.

### Festivals and Ritual Performances

Festivals occupy a central position in Tagin cultural life, functioning as collective expressions of cosmological beliefs, social solidarity, and identity affirmation. The annual celebration of *Si-Donyi*, traditionally rooted in ritual offerings and communal

participation, continues to serve as a symbolic marker of collective identity. Nevertheless, contemporary celebrations increasingly incorporate elements such as staged performances, public speeches, and external participation, reflecting the influence of modern organisational forms and performative cultural display. The incorporation of new cultural elements does not necessarily diminish the festival's significance but rather recontextualises it as a space where tradition is simultaneously preserved and publicly showcased. Thus, festivals illustrate a process of cultural adaptation whereby ritual meaning coexists with modern modes of representation and community engagement.

### ***Language Use and Communicative Practices***

Language represents another domain where globalisation-mediated change is evident. Historically, the Tagin dialect functioned as the primary medium of socialisation, oral knowledge transmission, and cultural continuity. However, increasing engagement with formal education systems, administrative structures, and inter-community communication has contributed to the growing prominence of lingua francas such as Hindi and English. Younger generations, in particular, demonstrate multilingual competencies shaped by schooling, media consumption, and digital connectivity. While such linguistic diversification enhances communicative mobility and social integration, it also raises concerns regarding the erosion of oral traditions and intergenerational knowledge transmission. For the preservation and promotion of the Tagin dialect several initiatives are being undertaken by the likeminded intellectuals and elders of the Tagin society. Mention may be made of the establishment of the Tagin Language Research and Development Society (TLRDS) to develop promote and preserve the Tagin dialect. The linguistic landscape of Tagin society thus reflects a dynamic negotiation between communicative pragmatism and cultural preservation.

### ***Dress Patterns and Material Culture***

Material culture, especially dress and ornamentation, has undergone notable transformation reflecting broader processes of cultural interaction and aesthetic adaptation. Traditional attire, once integral to everyday identity expression, is increasingly reserved for ceremonial and festive contexts, while modern clothing styles dominate routine use. At the same time, traditional garments and ornaments continue to function as powerful symbols of ethnic identity, frequently mobilised during cultural events and public representations of community heritage. The coexistence of traditional and modern dress forms suggests a pattern of symbolic continuity amidst functional change, wherein material culture adapts to contemporary lifestyles without losing its cultural significance.

### ***Marriage Practices and Family Institution***

The institution of marriage remains a foundational social mechanism regulating kinship

relations, alliance formation, and resource exchange within Tagin society. Traditional matrimonial practices characterised by elaborate ritual procedures, clan negotiations, and exchange obligations continue to retain cultural legitimacy. However, field observations indicate a gradual diversification of marriage patterns influenced by education, mobility, and exposure to alternative marital norms. Inter-community marriages, delayed marriage age, and evolving ceremonial practices illustrate the adaptive capacity of the institution while also reflecting changing individual aspirations and social expectations. Marriage thus emerges as a key site where continuity of customary frameworks intersects with emerging forms of social choice and negotiation.

### ***Food Habits and Subsistence Practices***

Dietary practices among the Tagins historically reflected subsistence patterns associated with shifting cultivation, hunting, and foraging, resulting in a food culture closely linked to ecological knowledge and seasonal cycles. Improved market access, infrastructural development, and changing livelihood strategies have introduced new food items, consumption patterns, and culinary preferences into everyday life. Processed and market-based foods have become increasingly integrated into household diets, particularly among younger populations. While such diversification expands dietary options, it also signals shifts in subsistence orientation and culinary identity. Nevertheless, traditional food practices continue to persist in ceremonial contexts and domestic routines, indicating selective incorporation rather than complete transformation.

### ***Indigenous Knowledge Systems***

Indigenous knowledge systems encompassing agricultural practices, oral traditions, craft production, and ethnobotanical expertise have long constituted a vital component of Tagin cultural heritage. The transmission of such knowledge traditionally relied on intergenerational interaction within familial and community settings. Contemporary socio-economic changes, including educational migration and occupational diversification, have altered patterns of knowledge transmission, contributing to concerns regarding potential erosion of certain knowledge domains. At the same time, growing awareness of cultural preservation and heritage documentation has stimulated renewed interest in safeguarding indigenous knowledge. These developments highlight the tension between transformation and preservation characteristic of communities navigating globalising contexts.

Overall, the cultural contours of change within Tagin society reveal a pattern of negotiated transformation wherein globalising influences interact with established cultural frameworks to produce hybrid and contextually grounded outcomes. Across multiple domains, change manifests not as abrupt rupture but as gradual reconfiguration shaped by community agency, generational dynamics, and institutional adaptation.

These findings provide the empirical basis for examining how such transformations are experienced and interpreted through gendered social relations, a dimension explored in the subsequent section.

### **Gendered Experiences of Change**

While the preceding discussion demonstrates that Tagin society is undergoing multidimensional cultural transformation, the findings indicate that these changes are experienced in differentiated ways across gender lines. The experiences of Tagin women, in particular, reveal a dynamic interplay between expanding socio-economic possibilities and the persistence of culturally embedded expectations, highlighting the complex nature of gendered social change within indigenous contexts. While the preceding discussion demonstrates that Tagin society is undergoing multidimensional cultural transformation, the findings indicate that these changes are experienced in differentiated ways across gender lines. Globalising influences intersect with existing kinship structures, customary norms, and institutional arrangements to produce gendered patterns of opportunity, constraint, and negotiation. The experiences of Tagin women, in particular, reveal a dynamic interplay between expanding socio-economic possibilities and the persistence of culturally embedded expectations, highlighting the complex nature of gendered social change within indigenous contexts.

### **Changing Roles and Expanding Social Participation**

Traditionally, gender roles within Tagin society have been structured around a complementary yet hierarchical division of labour, wherein men occupied positions associated with authority, external interaction, and resource control, while women contributed substantially to domestic management, subsistence production, and cultural reproduction. Field observations suggest that this gendered division of responsibilities remains socially recognised; however, the boundaries of women's roles are increasingly expanding. Greater access to education, mobility for employment, and exposure to diverse socio-cultural environments have enabled women to participate more actively in economic activities, community initiatives, and public life. These developments have contributed to enhanced self-perception and aspirations among women, indicating gradual shifts in gendered expectations even as traditional responsibilities continue to be fulfilled.

### **Marriage, Family Dynamics and Agency**

Marriage continues to represent a central institution shaping women's social position and life trajectories within Tagin society. Although customary matrimonial frameworks retain cultural legitimacy, evidence from interviews indicates emerging variations in marital decision-making processes and expectations. Increased educational attainment and inter-community interaction have contributed to greater recognition of personal preference and consent in marriage

arrangements, particularly among younger cohorts. Nevertheless, marriage remains embedded within kinship obligations and collective considerations, resulting in a negotiated space where individual agency operates alongside customary expectations. Women's experiences within marital relationships thus reflect both continuity of institutional norms and evolving forms of participation in decision-making processes.

### **Education, Mobility and Aspirational Change**

One of the most significant drivers of gendered transformation identified in the study is the expansion of educational access. Education has facilitated exposure to alternative worldviews, enhanced communicative competence, and increased awareness of rights and opportunities beyond local contexts. Women's educational mobility has also contributed to delayed marriage age, diversified occupational aspirations, and greater confidence in engaging with formal institutions. Participants frequently associated education with empowerment, self-reliance, and social recognition, underscoring its perceived role as a pathway toward improved status. At the same time, educational advancement often coexists with expectations of continued adherence to familial and cultural responsibilities, illustrating the dual pressures experienced by women navigating expanding life choices.

### **Institutional Participation and Decision-Making**

Traditional governance structures within Tagin society have historically been dominated by male authority, particularly within customary decision-making forums addressing community affairs, dispute resolution, and ritual matters. While such institutional arrangements continue to shape formal authority patterns, the findings suggest gradual diversification in women's participation through engagement with state-led governance mechanisms, local self-government institutions, and community-based organisations. These developments have created new avenues for women's voices and leadership, albeit within a broader context where customary authority remains influential. Women's institutional participation thus reflects incremental transformation rather than structural displacement of existing governance frameworks.

### **Property, Resource Access and Economic Autonomy**

Access to property and resources represents another domain where gendered experiences of change are evident. Patrilineal inheritance patterns continue to regulate ownership and transmission of immovable property, reinforcing men's structural position within kinship networks. However, women's increasing engagement in income-generating activities, salaried employment, and entrepreneurial initiatives has contributed to alternative forms of economic autonomy. Such economic participation enhances women's capacity to influence household decisions and invest in education, healthcare, and livelihood activities. Nevertheless, the

coexistence of customary inheritance norms and emerging economic roles underscores the layered nature of gendered empowerment within the community.

### ***Cultural Identity, Continuity and Negotiation***

Despite experiencing social change, women remain central custodians of cultural continuity through their roles in ritual preparation, craft production, culinary practices, and intergenerational knowledge transmission. Participants frequently articulated a sense of responsibility toward preserving cultural identity while simultaneously engaging with contemporary opportunities. This dual positioning highlights women's role as mediators between tradition and change, negotiating cultural continuity within evolving socio-economic contexts. Rather than perceiving globalisation solely as a force of cultural erosion, many participants interpreted it as a context requiring adaptive strategies to balance heritage preservation with participation in broader societal processes.

Taken together, these findings indicate that gendered experiences of change within Tagin society are characterised by gradual reconfiguration rather than abrupt transformation. Expanding educational access, mobility, and institutional engagement have contributed to enhanced opportunities and visibility for women, yet these developments unfold within enduring cultural frameworks that continue to shape authority, inheritance, and social expectations. The resulting pattern is one of negotiated transformation in which empowerment, continuity, and constraint coexist, reflecting broader processes of gendered globalisation within indigenous settings.

This gendered perspective not only deepens understanding of cultural transformation among the Tagins but also underscores the importance of examining social change through differentiated experiential lenses. The following section synthesises these empirical insights to discuss the broader implications of negotiated cultural transformation and indigenous modernity within the context of globalising tribal society.

## **CONCLUSION**

This study examined the processes of social and cultural transformation unfolding within Tagin society under conditions of increasing global connectivity, with particular attention to gendered experiences of change. By integrating ethnographic insights with broader theoretical perspectives, the analysis demonstrates that contemporary transformations among the Tagins are best understood as negotiated and contextually embedded rather than linear transitions from tradition to modernity.

Evidence from the study indicates that expanding educational opportunities, infrastructural development, institutional engagement, and exposure to diverse socio-cultural influences have contributed to observable shifts across multiple domains of community

life. Changes in ritual participation, festival organisation, linguistic practices, material culture, marital arrangements, dietary patterns, and knowledge transmission collectively reflect the community's ongoing interaction with wider socio-economic processes. Importantly, these shifts do not signify a wholesale displacement of established cultural frameworks. Instead, they reveal adaptive responses through which cultural practices are reinterpreted, repositioned, and selectively sustained within evolving contexts.

The gendered analysis presented in this study provides a critical perspective on these transformations. Women's experiences illuminate how globalising processes generate new opportunities for education, mobility, and socio-economic participation while simultaneously intersecting with enduring customary norms that continue to shape authority, inheritance, and institutional representation. This coexistence of expanded possibilities and structural constraints highlights the layered character of gendered change within indigenous societies. Women's roles as participants in emerging socio-economic spheres and as custodians of cultural continuity position them at the centre of these negotiations, underscoring their significance in mediating processes of adaptation and preservation.

Conceptually, the findings contribute to ongoing discussions on indigenous modernities by illustrating how communities actively engage with global processes to construct locally meaningful trajectories of change. The Tagin case demonstrates that modernity in indigenous settings is not externally imposed but emerges through everyday interactions, collective reflection, and culturally grounded decision-making. Such processes generate hybrid social formations that retain historical continuity while accommodating new aspirations and institutional realities.

The study also points toward the importance of reflexive cultural engagement within communities experiencing rapid transformation. Observed efforts to revitalise indigenous practices, maintain ritual observances, and sustain intergenerational knowledge exchange suggest that cultural preservation and adaptation are not mutually exclusive but constitute parallel responses to changing circumstances. Recognising this dual orientation is essential for understanding how indigenous communities navigate contemporary development trajectories without relinquishing cultural identity.

While the present research offers insights into gendered globalisation within Tagin society, further comparative and longitudinal investigations could deepen understanding of regional variations and emerging patterns of change across tribal communities.

Future research exploring digital communication, migration dynamics, and policy interventions may provide additional perspectives on the evolving relationship between global processes, cultural continuity, and gender relations.

Overall, the contours of change identified in this study underscore the complex, negotiated, and relational nature of transformation within indigenous contexts. By foregrounding gender alongside cultural and institutional dynamics, the research highlights the importance of examining social change through experiential and context-sensitive lenses. The Tagin experience thus contributes to a broader appreciation of how indigenous societies interpret, adapt to, and reshape global influences while sustaining meaningful connections to their cultural heritage.

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