

REVIEWER'S REPORT

Manuscript No.: **IJAR-52753**

Date: 14-07-2025

Title: Traditional Governance System of the Olo Tribe of Arunachal Pradesh

Recommendation:

Accept as it is

Accept after minor revision.....

Accept after major revision

Do not accept (*Reasons below*)

Rating	Excel.	Good	Fair	Poor
Originality			✓	
Techn. Quality		✓		
Clarity			✓	
Significance			✓	

Reviewer Name: Dr Abdul Hameed Shah

Reviewer's Comment for Publication.

The article titled “*Traditional Governance System of the Olo Tribe of Arunachal Pradesh*” provides a well-researched and insightful exploration into the political and cultural mechanisms of indigenous governance within the Olo community. The study captures the complexity, continuity, and evolving nature of traditional authority structures while highlighting their significance amid modern legal and political transformations.

The abstract offers a succinct and detailed summary of the research. It outlines the governance structure, the roles of key figures such as the *Lowang* (chief), *Ngongpa* (deputy chief), and the *Losavang* (council of elders), and their function in dispute resolution and community leadership. The mention of customary rituals such as *Benshong* situates the study firmly within the socio-cultural context of the tribe, revealing how governance and justice are intertwined with tradition and ritual. The abstract also acknowledges external influences—modernisation, religious conversion, and state institutions—while emphasizing the resilience of indigenous systems. This duality adds depth to the inquiry.

The keywords are accurately chosen and reflective of the paper's thematic focus on tribal governance, political structure, and cultural identity in Arunachal Pradesh.

The introduction skillfully integrates foundational political theory from scholars like March and Olsen, grounding the study in a broader theoretical framework. The emphasis on institutions as structures of meaning, identity, and authority is particularly effective in contextualizing the Olo system. The theoretical lens enriches the ethnographic content by bridging political science with cultural anthropology.

The narrative demonstrates clarity, coherence, and scholarly depth. It situates the Olo traditional governance system not as a relic of the past, but as a dynamic institution that coexists with and

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occasionally contests modern state frameworks. The paper avoids romanticization while still acknowledging the cultural and practical significance of indigenous governance models.

Overall, the article is a valuable contribution to tribal studies, political anthropology, and the broader discourse on indigenous governance in Northeast India. It highlights the importance of recognizing and integrating indigenous political systems into contemporary administrative frameworks and provides an exemplary case study of how tradition and modernity can coexist through mutual adaptation and respect.