



## **CALL FOR PAPER FOR NATIONAL SEMINAR:**

**Title of proposed National Seminar: “Transition of Tribes in India and the Contemporary Discourses” (24<sup>th</sup>-25<sup>th</sup> September, 2018), Department of Sociology and Social Anthropology, Indira Gandhi National Tribal University, Lalpur, Amarkantak 484887, Madhya Pradesh.**

### **The Context:**

The reality of socio-cultural life is the reality of change. Change, as the unchangeable law of society, has taken an accelerated speed in the present age. Neither isolation nor simplicity of technology produce complete stagnation and even in the most conservative culture, change does take place. Human groups change slowly or rapidly under the pressure of internal and/or external forces. It takes place in terms of the forces involving either internal change in a single cultural system such as through invention or others involving contacts between two or more cultures or through diffusion, acculturation and modernization. As a result, different tribal societies, at present moment are also going through the critical state of transition. The historic isolation of primitive people, particularly during the past two centuries, has been broken by the diffusion of greater civilization and the process of modernization. It is not mere acculturation, of adding new items to a system but of modernization, its revolutionizing ways of life, beliefs and adapting new political and legal institutions, that have been at the root of changing the society from primitive to modern, from agrarian to industrial or from backward to progressive.

Against this backdrop, the transition of tribes has become a fascinating subject compelling the anthropologists and sociologists to explore deep into its ever-widening scope and significance. Time has come to realize the relevance of these social dynamics for analyzing the present status of tribal community.

It is not far from the truth that we have understood very little about various facets of tribal life. On many occasions they are ignored as an illiterate lot. However, the large scale socio-economic transformation in the modern industrialized societies has often ignored the tribals. Thus more radical and imperative to us today are to critically analyze the change that has brought by the contact of greater civilization and the process of modernization with these primitive people. The way our country is passing through the period of transition in its roller-coaster ride towards modernization, the tribals are slowly but surely becoming aware of and assimilating some of the modern values while continuing their traditions and conventions.

Every concept concerning human society and culture is a mental construct understood by combination of a plethora of aspects. Nevertheless the tribe and their problems have significantly changed in contemporary time. Andrew Beteille N.K Bose and many others have opined that Indian tribes are integral part of civilization unlike its counterparts in Africa, America and Australia. The meaning and understanding of tribe and their problems in 20<sup>th</sup> century cannot be visualized in the similar way in 21<sup>st</sup> century.

*The crucial question comes to front are - What is tribe? What exactly are the criteria for considering a community as tribe? What are the elements of tribal life? How the definition of tribe is keeps on changing? Why there is confusion? And why we need to redefine the term tribe from Anthropological/Sociological point of view? All these questions require brainstorming.*

## **Rationale of the Seminar:**

Since time immemorial the history of tribal identity has encountered and witnessed number of changes as well as challenges. Starting from Elwin's perspective of "loss of nerve" to the contemporary "pseudo mainstreaming" approach, has only gifted the enigma of alien identity at once outside and now within the society. As a result, on the one hand, tribals are inept to continue their identity in their walk of life and on the other hand, they failed to integrate with the so-called mainstream society. In the name of development and mainstreaming they are the serious victims without any meaningful gain in material sense. The forces of globalization which entered in the tribal world with active state patronage have added miseries in the life of the tribes.

Even after six decades of planned development, the socio-economic conditions of tribe have not improved much and tribal areas are considered as the most underdeveloped in our country. Unfortunately, these areas are now turned into battle ground between vested interest of global capital and the traditional rights of tribals. Exclusion in various forms denies tribals to access benefits, information, resources, recognition and identity, eroding self-respect and reducing capabilities to achieve their goals. Against this background, it is very pertinent and timely to debate and discourse over current approaches of development in the tribal areas and to comprehend features of emerging discontent among tribal communities.

Development process in the tribal areas needs to be featured by right balance between preservation tribal identity, culture and values, while increasing and ensuring their access to mainstream education, health and livelihood.

Since independence several policies on protective discrimination and affirmative action on developmental and regulatory fronts have been adopted by the national government from time to time. Scores of new legislation and schemes like ITDP, PESA etc. are adopted for better human development in tribal areas. In other rural development schemes like MGNREGS, NRHM, SGSY etc., tribal areas are given special attention to improve their well-being. However, the outputs of all these developmental efforts have not been proportionate to the investment made for the tribal as compared to the other section of the Indian society. Poor land record system, poverty, illiteracy and exploitation have resulted continuous transfer of resources

leading to pauperization of tribal. In recent decades, tribals have been victim of displacement through state sponsored industry, dam construction and hydro-electricity projects. Inadequate rehabilitation of displaced tribal compounds their woes making them asset less and pushing them towards debt bondage.

Due to above said processes, the tribals have been victimized by the contemporary development paradigm at the macro level and simultaneously excluded from policies meant for human development. As a result of such exclusion the tribal areas have been happy hunting grounds for insurgent groups who play upon discontent and anger of the exploitation.

**The transition of tribal society in this contemporary time is very crucial as it's direction is not clear. So a critical evaluation of the term tribe and their problem is the need of the hour from Anthropological and Sociological perspective. Against this backdrop, Department of Sociology and Social Anthropology, Indira Gandhi National Tribal University is going to organize a National Seminar (24<sup>th</sup>-25<sup>th</sup> September, 2018) to critically address the transition of tribal society with its various changing developmental issues and to suggest policy measures for apt inclusion of tribals in the National development process.**

### **Themes of the Seminar:**

The objective of the seminar is basically to provide a forum for discussions and create a platform for exchange of experiences as well as observations on **“Transition of Tribes in India and the Contemporary Discourses”**. The sub themes of the seminar are stated below:

### **Sub - Themes:**

1. Redefining the concept of tribe and tribal identity
2. Development and discontent in Tribal society
3. Exclusion, Marginalization and concomitant inclusive policies of integration for tribes
4. Socio-cultural and political movements in tribal society
5. Preservation and enhancement of Indigenous Knowledge (IK) and Traditional Ecological Knowledge (TEK)
6. Transition of tribe and its implications on future of tribal communities

More specifically, the seminar seeks to deliberate and review on the following issues:

- I. How to define/redefine the concept of “tribe” and “tribal identity” in 21<sup>st</sup> century.
- II. What are the repercussions of the changing development paradigm under neo-liberal state upon the socio-economic structure of tribal communities?
- III. Is the present tribal development approaches enough for survival of the tribal in the changing scenario?
- IV. How far the tribal development legislation/programm like ITDP, TSP, PESA etc. being able to upgrade the level of human development and governance in the tribal areas?
- V. How far the rural development programmes like MGNREGA, NRHM, etc. are able to improve aspiration of tribal?
- VI. What are the features of emerging tribal assertions and movements in the tribal areas and reason behind them?
- VII. What should be the road map for inclusion of tribal groups in the mainstream development processes?

### **Guidelines:**

Authors/contributors of paper are advised to prepare their papers on “**Transition of Tribe and Contemporary Discourses**”(preferably with theoretical implications/ an underlying theoretical perspective). The paper should be an unpublished one (to prevent violation of copyrights). Soft version of the full length-papers should be submitted(MS word, Fonts: Times New Roman/ 12 size) on/before due date. The paper should not be with any foot notes, all clarifications/notes should be provided as end-notes with serial numbers and all the citations in the text should be put as end references in alphabetic order. Authors would be provided with PPT projector facilities for presentation at the venue.

**Date of Abstract submission (around 300 words): By 30<sup>th</sup> August 2018**

**Date of confirming acceptance: 5<sup>th</sup> September, 2018**

**Date of submission of full paper for presentation: By 15<sup>th</sup> September, 2018**

### **Logistics Support:**

The seminar will extend travel support only to selective authors of full length papers submitted (depending on availability of funds). However, the seminar will offer local hospitality (both food and lodging) to all the authors/ contributors of papers at IGNTU, Amarkantak, Madhya Pradesh.

**How to reach IGNTU:**

The Nearest Airport from IGNTU is

1. Jabalpur - Distance 220 KM (By road)
2. Raipur - Distance 230 KM (By road)

Nearest Railway Station from IGNTU

1. Pendra Road - Distance 23 KM
2. Bilaspur- Distance 120 KM
3. Raipur - Distance 230 KM

All communications can be made to the organizing secretary of the seminar:

**Prof. Soubhagya Ranjan Padhi**

**Seminar Organizing Secretary**

Head

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