



दिल्ली विश्वविद्यालय
University of Delhi

Book of Abstracts

National Conference

INDIAN TRIBES, CONSTITUTION AND GOVERNANCE

25-26 March 2025

Department of Anthropology
University of Delhi



organised by
**Centre for Tribal Studies
&
Department of Anthropology**

Centre for Tribal Studies

The Executive Council of the University of Delhi decided to establish Centre for Tribal Studies (CTS) on 9 June 2023 as a multi-disciplinary centre under Faculty of Social Sciences, to facilitate studies on different tribes of India as per Ordinance XX (Z). The office bearers were appointed on 1st August 2023. The Centre is currently located at Room no. 30 of the Department of Anthropology, University of Delhi.

The Centre attempts to:

- (i) Understand the term “Tribe” from India-Centric perspective including study of their social, cultural, linguistic, religious, economic, environmental diversity and commonalities.
- (ii) Study the role and contribution of tribal leaders in various eras of Indian history.
- (iii) Highlight role and significance of tribal leaders in India’s struggle for freedom, and bring out to prominence the unsung heroes among them.
- (iv) Document various Lok traditions of India’s tribes including their indigenous/traditional knowledge and work to disseminate such information to the public in general and to academia and students in particular.
- (v) Identify special problems and needs of Denotified and Nomadic tribes and Particularly Vulnerable Tribal Groups (PVTGs) with special reference to conservation, development and special health needs.
- (vi) Examine the significance of forest-tribe relationship with special reference to stability of forest ecosystems and livelihood issues.
- (vii) Study contemporary issues relevant to the tribal communities which has a significant bearing on their present well-being and future progression in terms of overall developmental perspective.

Prof. Soumendra M. Patnaik
Director
Centre for Tribal Studies
University of Delhi



Department of Anthropology

The Department of Anthropology at the University of Delhi was founded in 1947 to undertake holistic research and teaching in different aspects of human living. The first batch of students admitted a year later produced some of the finest anthropologists of international repute, who also contributed significantly to the administrative and corporate life of the University of Delhi. Students trained in our department diffused to other universities, founding academic departments and centres, carrying forward the exemplary tradition of the University of Delhi therein. It was not only that the Delhi Department of Anthropology flourished, moving from one success to the other, but it was also instrumental in the spread of anthropology to other parts of the country. In other words, our department has always been the leader, declaring the agenda of research and teaching for others to have a close and learning look. With the efforts of the teaching faculty, the glorious status of the department continues and will continue to be so in future.

The Department of Anthropology was founded in the Faculty of Science at the University of Delhi, with Dr. P.C. Biswas (MSc, Calcutta, PhD Berlin) as its Head. It was the second anthropological institute in the country. His other colleague was Mrs. Hilda Raj. In 1949, Dr. Freda Mookerjee joined the faculty of the department. Then followed J.D. Mehra, Inder P. Singh and S.C. Tiwari. Abhimanyu Sharma joined the department in 1956, followed by R.D. Sanwal and A.K. Mitra. When the B.Sc. (Honours) course was introduced in 1962, S.K. Basu and Rameshwar Singh were taken as members of the teaching faculty. They were followed by P.K. Datta, Raghubir Singh, J.S. Bhandari, D.K. Bhattacharya, P.K. Seth, I.S. Marwah, H.K. Kumbhani, Swadesh Seth, P.K. Chattopadhyaya, M.K. Bhasin, A.K. Kala and Surinder Nath, P.K. Ghosh, S.L. Malik, V.C. Channa, V.K. Srivastava, A.K. Kapoor, M.P. Sachdeva, Satwanti Kapoor, R.S. Mann, Subhadra Channa. Many teachers joined the Department from time to time as it expanded its teaching and research activities, viz., P.R. Mondal, Indrani Chattopadhyaya, S.M. Patnaik, Gautam K. Kshatriya, Manoj Kumar Singh, K.N. Saraswathy, P.C. Joshi, R.P. Mitra, B. Murry, Avitoli G. Zhimo, V. R. Rao, Meenal Dhall, Vipin Gupta, Shivani Chandel, N.Kiranmala Devi, M.Kennedy Singh, Chakraverti Mahajan and Mitashree Srivastava, Suniti Yadav, Durga Rao Pedada, Dannarapu Venkat Prasad, Ramesh Sahani and Abigail Lalnuneng.

At present, the strength of the faculty stands at 19. There are 88 students enrolled in M.Sc (Anthropology) program and 101 MSc (Forensic Science), and 106 PhD research Scholars.

Prof. Soumendra M. Patnaik
Head of the Department



NATIONAL CONFERENCE
Indian Tribes, Constitution, and Governance
25 - 26 March, 2025

Organising Committee

Patron : Prof. Yogesh Singh, Hon'ble Vice Chancellor, University of Delhi
Conference Chair : Prof. Soumendra M. Patnaik
Convenor : Prof. Manoj K. Singh
Co-convenor : Dr. Avitoli G Zhimo
Co-convenor : Dr. M. Kennedy Singh

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Prof. P.R. Mondal
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Aiya Tabassum

CENTRE FOR TRIBAL STUDIES
&
DEPARTMENT OF ANTHROPOLOGY
UNIVERSITY OF DELHI

NATIONAL CONFERENCE
Indian Tribes, Constitution, and Governance

25 - 26 March, 2025

Venue
Department of Anthropology



Patron
Prof. Yogesh Singh
Hon'ble Vice Chancellor
University of Delhi



Prof. Shri Prakash Singh
Chair, Governing Body CTS



Chief Guest (Inaugural)
Prof. Debajyoti Choudhury
Dean, Faculty of Science
University of Delhi



Keynote Speaker
Prof. Virginus Xaxa
Formerly Professor at
Delhi School of Economics



Guest of Honour (Inaugural)
Prof. Nupur Tiwari
Special Director
National Tribal Research Institute



Chief Guest (Valedictory)
Prof. Kishore K Basa
Chairman, National Monuments
Authority of India, New Delhi



Valedictory Address
Prof. Siva Prasad Rambhatla
Former Honorary Professor, CDLTR
University of Hyderabad



Conference Chair
Prof. S. M. Patnaik
Director, Centre for Tribal Studies
Head, Department of Anthropology



Convenor
Prof. Manoj K. Singh
Professor, Department of Anthropology
Joint Proctor, University of Delhi



Co-convenor
Dr. Avitoli G. Zhimo
Joint Director, Centre for Tribal Studies
Associate Professor, Department of Anthropology



Co-convenor
Dr. M. Kennedy 4
Associate Professor
Department of Anthropology

NATIONAL CONFERENCE

Indian Tribes, Constitution, and Governance

25 - 26 March, 2025

PLENARY SPEAKERS



Prof. Sukant Chaudhury
Sociology
University of Lucknow

Prof. Nita Mathur
Sociology, IGNOU



Prof. Anil Kumar
Head, Janapada Sampada
IGNCA

Prof. Nilika Mehrotra
Centre for the Study of Social
Systems, JNU



Prof. Abhik Ghosh
Department of Anthropology
Panjab University

Prof. Avanish Kumar
Dean, Management
Development Institute



Naushina Ali
Senior Advocate
Chhattisgarh High Court

Prof. Diptendu Chatterjee
Head, Anthropology
University of Calcutta



Dr. Jyotirmayee Tudu
Centre for Political Studies
School of Social Sciences,
JNU

Dr. Archana Shukla Mukherjee
CEO, Change Alliance Pvt. Ltd.
New Delhi



NATIONAL CONFERENCE

Indian Tribes, Constitution, and Governance

25 - 26 March, 2025

INVITED

SPEAKERS

Dr. Avitoli G Zhimo

Associate Professor, Department of Anthropology,
Joint Director, Centre for tribal Studies
University of Delhi

“Indigenous Governance System”

Dr. Chitra Kadam

Vice President Operations, ANCOR LABS, NCR

“Local governance: Comparison between
Governmental and Non- governmental initiative in
Sihore, Madhya Pradesh”

Dr. Lovitoli Jimo

Gender Studies, Ambedkar University

“Women representation in Politics: Challenges,
Progress and Pathway to inclusive policy and
governance”

Dr. Khirod C. Moharana

Anthropology, University of Allahabad

“Rights of Nature, Tribes and Constitution of
India: Some Critical Reflections”

Dr. Ramesh Sahani

Associate Professor, Department of Anthropology
University of Delhi

“Issues related to Health and Nutritional
Development among the Tribals of Eastern and
Central India”

Dr. Anil Kumar Biswas

Political Science, University of Burdwan & Indian
Institute of Advanced Study, Shimla

“Livelihood Challenges of Tea Tribes in India: A
Study of Western Duars Region”

Dr. Ubaid Ahmed

Anthropology, University of Kashmir

“Language and Identity Politics: Inclusion,
Exclusion and Policy dynamics with reference to
the pastoral tribes of Jammu and Kashmir”

Prof. Rukmini Sen

Sociology, Ambedkar University Delhi

Dr. Rajanikant Pandey

Anthropology, Central University of Jharkhand

“Art of Being Governed: Negotiating
Constitutional Identity of Tribe in Uttar Pradesh”

Dr. Sumit Saurabh Srivastava

Centre of Development Studies, University of
Allahabad

“Revisiting Tribal Development Philosophy in Neo-
Liberal India”

National Conference
on
“Indian Tribes, Constitution and Governance”
Organized By
Centre for Tribal Studies & Department of Anthropology,
University of Delhi
25th -26th March 2025

DAY 1 – 25 th March, 2025	
09:00 AM - 09:30 AM Reception	Registration
09:30 AM - 11:00 AM Room Number - 32	Inaugural Session Lighting of Lamp & Saraswati Vandana Welcome: Prof. Manoj K Singh, <i>Convenor, Anthropology, University of Delhi</i> Felicitation of the guests About the Conference: Prof. S M Patnaik, <i>Director, Centre for Tribal Studies,</i> <i>Head, Anthropology, University of Delhi</i> Guest of Honour: Prof. Nupur Tiwari, <i>Special Director, National Tribal Research Institute</i> Chief Guest: Prof. Debajyoti Chaudhury, <i>Dean, Faculty of Science, University of Delhi</i> Keynote Address: Prof. Virginus Xaxa, <i>Former Professor, Delhi School of Economics</i> Vote of Thanks: Dr. Avitoli G Zhimo, <i>Joint Director, Centre for Tribal Studies,</i> <i>Anthropology, University of Delhi</i>
11:00 AM- 11:30 AM	High Tea
11:30 AM – 1:30 PM Room Number: 32	Plenary Session 1: <u>Indian Tribes, Constitution and Governance</u> Chair: Prof. R Siva Prasad Co- chair: Prof. R P Mitra <i>Rapporteur: Sonuja Nandinee Barik, Deepanshi Gandheel</i>
Resource Persons	
Prof. Abhik Ghosh <i>Dept. of Anthropology, Panjab University</i> Prof. Anil Kumar <i>Head, Janapada Sampada, IGNC</i> Prof. Sukant Chaudhury <i>Sociology, University of Lucknow</i>	Prof. Nita Mathur <i>Sociology, IGNOU</i> Prof. Nilika Mehrotra <i>Centre for the Study of Social Systems, JNU</i> Naushina Ali <i>Senior Advocate, Chhattisgarh, High Court</i>
1:30 PM – 2:15 PM	Lunch

02:15 PM – 03:45 PM Room Number: 32	Technical Session 1: <u>Issues and Challenges in Tribal Development</u> Chair: Prof. Rashmi Sinha Co-chair: Dr. Meenal Dhall <i>Rapporteur: Sudeshna Biswas, S Santhalen Singh</i>
Invited Speakers	Dr. Avitoli G Zhimo <i>Anthropology, University of Delhi</i> <i>"Indigenous Governance System"</i> Dr. Chitra Kadam <i>Vice President Operations, ANCOR LABS, NCR</i> <i>"Local governance: Comparison between Governmental and Non-governmental initiative in Sihore, Madhya Pradesh"</i>
Presenter	Title
Anshu Jhariya <i>Student, Dr. Harisingh Gour Vishwavidyalaya, Madhya Pradesh</i>	Determinants of Health Care Facilities among Baiga Tribe
Nikhil Kumar <i>Student, G B Pant Social Science Institute, Uttar Pradesh</i>	Exploring the Intersection of Industrialization and Environmental Justice - A Study of Birhor Tribe in Western Jharkhand
Amisha L Phukan <i>PhD Scholar, Jamia Millia Islamia, New Delhi</i>	Barriers to Development: Socio-Economic Struggles of Assam's Tea Tribes
Anusha Popli <i>Student, Christ (Deemed to be University)</i>	Socio-Cultural Impact of Urbanization on Tribal Communities in India: A Secondary Data Analysis
Shougrakpam Utam Kumar Singh <i>PhD Scholar, Anthropology, University of Delhi</i>	Water, Power and People: Anthropological Insights into the Tumukhong Village in the Shadow of Mapithel Dam
03:45 PM- 04:00 PM	Tea Break
04:00 PM – 05:30 PM Room Number: 32	Technical Session 2 (A): <u>Legal Systems: Tribal Customary Laws and State Governance</u> Chair: Prof. K Ratnabali Co-chair: Dr. Seema Singh <i>Rapporteur: Nikhil Kaithwas, Thiyam Seityajit Singh</i>
Invited speaker	Dr. Lovitoli Jimo <i>Gender Studies, Ambedkar University</i> <i>"Women representation in Politics: Challenges, Progress and Pathway to inclusive policy and governance"</i>
Presenter	Title
S Santhalen Singh <i>PhD Scholar, Anthropology, University of Delhi</i>	Brewing Culture of Chakpa Andro in Manipur: An Anthropological Study
Manish Surin <i>PhD Scholar, University of Sussex</i>	Deconstructing the Ho Adivasis Beyond Rebellion and Retaliation

Hemant <i>Indira Gandhi National Open University</i>	Polyandry in the Hatis of Himachal: Navigating Tribal Customary Laws and State Governance
Praveen Kumar Patel <i>PhD Scholar, Anthropology, University of Delhi</i>	From Custodians to Strangers: The Land Alienation Crisis of the Sahariyas of Shivpuri District, Madhya Pradesh
04:00 PM – 05:30 PM Seminar Hall	Technical Session 2 (B) Parallel Session: <u>Tribal Struggles, Participation and Representation</u> Chair: Prof. P R Mondal Co-chair: Dr. Mitashree Srivastava <i>Rapporteur: Lipika Nath, Sukanya Guha Niyogi</i>
Invited speaker	Dr. Khirod C. Moharana <i>Anthropology, University of Allahabad</i> “Rights of Nature, Tribes and Constitution of India: Some Critical Reflections”
Presenter	Title
Dr. D. Michael Luminthang Haokip <i>Ambedkar University, Delhi</i>	Encountering Democracy: The Constitution and Minorities in Northeast India
Pravin Khandagale <i>Swami Ramanand Teerth Marathwada University, Maharashtra</i>	Wild Animals and Traditional Farming Practice of Gond, Kolam and Pardhan Tribes: A Case from Gondwana Region of Maharashtra
Soumya Singh <i>History, Faculty of Social Sciences</i>	Creating the Primitive: Conquest, Capital and Ethnogenesis in the Naga Hills
Abhishek <i>Jamia Millia Islamia, Delhi</i>	Challenges in Tribal Political Participation: Assessing Socio-Economic Barriers to Effective Participation in Electoral Politics
Brajendra Singh Parihar <i>Jamia Millia Islamia, Delhi</i>	Tribal Politics and Representation
Girdhari Chaudhary <i>PhD Scholar, Anthropology, University of Delhi</i>	Social And Economic Dynamics Among The Raikas Of Rajasthan

DAY 2 – 26 th March, 2025	
09:00 AM – 10:30 AM Room Number: 32	Technical Session 3 (A): <u>Tribal Autonomy and Governance</u> Chair: Prof. Benrithung Murry Co-Chair: Dr. Durga Rao Pededa <i>Rapporteur: Daipayan Ghosh, Tsering Chosdon</i>
Invited speaker	Dr. Ramesh Sahani <i>Anthropology, University of Delhi</i> “Issues related to Health and Nutritional Development among the Tribals of Eastern and Central India”
Presenter	Title
Karan Mohan Thakur <i>PG Student, Dr. Harisingh Gour Vishwavidyalaya, Madhya Pradesh</i>	Livelihood Vulnerability and Health Outcomes: An Intersectional Analysis Among Gond Tribes of Sagar, Madhya Pradesh
Dreeti Hazarika <i>PhD Scholar, Anthropology, University Of Delhi</i>	The Emerging Situation in Assam for the Sixth Schedule
Angana Goswami <i>PhD Scholar, Anthropology, University of Delhi</i>	The Struggle for Recognition as a Scheduled Tribe in India with Special Reference to the Sarania Kacharis of Assam
Krishna Kant Yadav <i>PhD Scholar, Anthropology, University of Delhi</i>	The Forgotten Bill: Tribal Exclusion from the City in Absence of Mesa
Lipika Nath <i>PhD Scholar, Anthropology, University of Delhi</i>	Tamangs in India: Tribal Status, Governance and Revivalism
9:00 AM – 10:30 AM Seminar Hall	Technical Session 3 (B) Parallel Session: <u>Tribal identity and Globalization</u> Chair: Dr. Geetanjali Kala Co-chair: Dr. Jeetesh Rai <i>Rapporteur: Preeti , Berjees Altaf Shah</i>
Invited speaker	Dr. Anil Kumar Biswas <i>Political Science, University of Burdwan & Indian Institute of Advanced Study, Shimla</i> “Livelihood Challenges of Tea Tribes in India: A Study of Western Duars Region” Dr. Ubaid Ahmed <i>Anthropology, University of Kashmir</i> “Language and Identity Politics: Inclusion, Exclusion and Policy dynamics with reference to the pastoral tribes of Jammu and Kashmir”
Presenter	Title
Dr Bipasha Rosy Lakra <i>Jesus and Mary College, University of Delhi</i>	Colonial ‘Coolie’ to Post-Colonial ‘Tea-Tribe’: Adivasis’ Quest for Scheduled Tribe Status in Assam, India

Sukanya Guha Niyogi <i>PhD Scholar, Anthropology, University of Delhi</i>	Maghi Puja: Sustaining Birhor Identity in the Age of Globalization
Jayendra Narain <i>Dept. of African Studies, University of Delhi</i>	Protecting Indigenous Knowledge in a Globalised World: A Study on Water Management and Cultural Preservation in Tribal Communities
Naina Sharma <i>Maharaja Surajmal Institute of Technology, GGSIPU</i>	Globalization and Tribal Communities: A Double-Edged Sword
10:30 AM - 10:45 AM	Tea Break

10:45 AM - 11:45 AM Room Number: 32	CTS Projects Presentations Chair: Dr. Avitoli G. Zhimo Co- chair: Dr. Amrita Bajaj <i>Rapporteur: Praveen Patel, Subham</i>
Presenter	Title
Prof. Virender Negi <i>Geography, Shaheed Bhagat Singh College, University of Delhi</i>	Culture and Indigenous Conservation practices of the Lepcha community in the Sikkim Himalaya
Dr. Ananya Barua <i>Philosophy, Hindu College, University of Delhi</i>	Kamakhyia Temple, Indigenous communities and Nilachal Hills: Evolution of a Sacred Space
Dr. Chetan <i>Statistics, Sri Venkateswara College, University of Delhi</i>	Achieving Sustainable Agriculture through Traditional Practices of Dongria Kondh of Niyamgiri Hills
Dr. Shagun Aggarwal <i>Hindi, Shyama Prasad Mukherji College for Women, University of Delhi</i>	आदिवासी समाज में महिलाओं की भूमिका एवं स्थिति : विशेष सन्दर्भ पेरना और गड़िया लोहार समुदाय ।

11:45 AM - 1:30 PM Room Number: 32	Plenary Session 2: <u>Federalism, Governance and Development Practices</u> Chair: Prof. Sukant Kumar Chaudhury Co- chair: Prof. M. K. Singh <i>Rapporteur: Angana Goswami, Dreeti Hazarika</i>
Resource Persons	
Prof. Avanish Kumar <i>Dean, Management Development Institute</i> Dr. Jyotirmayee Tudu <i>Centre for Political Studies School of Social Science, JNU</i>	Prof. Diptendu Chatterjee <i>Head, Anthropology, University of Calcutta</i> Dr. Archana Shukla Mukherjee <i>CEO, Change Alliance Pvt.Ltd., New Delhi</i>
1:30 PM - 2:15 PM	Lunch

2:15 PM – 3:30 PM Room Number: 32	Technical Session 4 (A): <u>State, Power and Tribal Identity</u> Chair: Naushina Ali Co-chair: Dr. Shivani Chandel <i>Rapporteur: Krishna Kant Yadav, Shreyashee Pandey</i>
Invited Speakers	Prof. Rukmini Sen <i>Sociology, Ambedkar University</i> Dr. Rajanikant Pandey <i>Anthropology, Central University of Jharkhand</i> <i>“Art of Being Governed: Negotiating Constitutional Identity of Tribe in Uttar Pradesh”</i>
Presenter	Title
Prashant Kumar <i>MIDS Chennai</i>	Exploring JJM Challenges in Schedule 5 th and 6th Areas through Ostrom’s Framework
Shankar Bhil <i>Azim Premji University, Bangalore</i>	Understanding the Bhil Pradesh: Movement and Aspirations of Bhil Youth in the Bhil Heartland
Guncha Babbar <i>PhD Scholar, Anthropology, University of Delhi</i>	A Study on Dynamics and Regulation of Power Conducting to Development among the Bhils of Ranghunathpura Village
Seikhongam <i>Delhi School of Economics, University of Delhi</i>	Narratives of exclusion and othering: The online narrative war in the Kuki-Meitei ethnic conflict

2:15 PM – 3:30 PM Room Number: Seminar Hall	Technical Session 4 (B) Parallel Session: <u>Tribal Welfare and Representation</u> Chair: Dr. M. Kennedy Co-chair: Dr. Abigail Lalnuneng <i>Rapporteur: Guncha and Mrigango</i>
Invited Speaker	Dr. Sumit Saurabh Srivastava <i>Centre of Development Studies, University of Allahabad</i> <i>“Revisiting Tribal Development Philosophy in Neo-Liberal India”</i>
Presenter	Title
C Thangminlal Dougel <i>National Institute of Educational Planning and Administration (NIEPA)</i>	A Critical Review of Education Policies and its Impact on Tribal Areas of Manipur
Hitesh <i>Indian Institute of Technology, Patna</i>	Jal, Jangal, Zameen: Who Owns Jharkhand? From Postcolonial Developmentalism to Adivasi Self-Governance
Beishamayum Deben Singh <i>Post-Doctoral Fellow, Anthropology, University of Delhi</i>	Intellectual property Right and Folksong: Among the Chiru of Manipur

Manisha Rathee <i>PhD Scholar, Anthropology, University of Delhi</i>	Tribal Representation in Media: An Anthropological Analysis
Berjees Altaf Shah <i>PhD Scholar, Anthropology, University of Delhi</i>	Educational and Infrastructural Challenges Among the Dard Tribe in Chorwan, Gurez Valley
03:30 pm– 03:45 pm	Tea Break

03:45 PM – 05:15 PM Room Number: 32	<p>Welcome: Dr. Avitoli G Zhimo, <i>Joint Director, Centre for Tribal Studies, Anthropology, University of Delhi</i></p> <p>Felicitations of the guests Summary of the Conference</p> <p>Guest of Honour: Prof. Felipe Fernandes <i>Director, Centre for Indigenous Studies, University of Brazil</i></p> <p>Chair: Prof. S M Patnaik <i>Director, Centre for Tribal Studies, Head, Anthropology, University of Delhi</i></p> <p>Chief Guest: Prof. Kishor K Basa <i>Chairman, National Monuments Authority of India, Delhi</i></p> <p>Valedictory Address: Prof. R Siva Prasad <i>Former Honorary Professor, CDLTR University of Hyderabad</i></p> <p>Vote of Thanks: Dr. M Kennedy <i>Co-convenor, Anthropology, University of Delhi</i></p>
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Concept Note

India is home to immense cultural and ethnic diversity, reflected in the presence of over 700 tribal communities that have coexisted with nature for generations. As per the 2011 Census, 705 ethnic groups are recognized as Scheduled Tribes under Article 366(25), with the President empowered under Article 342 to specify these tribes across different states. Constituting 8.6% of India's total population, these communities have historically played a crucial role in the country's independence struggle while preserving their rich traditions and knowledge systems. Tribal life is intrinsically linked with natural resources, encapsulated in the slogan "*Jal, Jangal, Jameen*" (Water, Forest, Land), making them vital stakeholders in India's ecological and cultural sustainability. However, despite constitutional safeguards and progressive legal frameworks, tribal communities continue to face challenges to their history, identity, and existence due to land alienation, displacement, and socio-economic marginalization. This seminar seeks to critically engage with constitutional, legal, social, and policy dimensions related to tribal rights in India. It aims to provide an interdisciplinary platform to examine the gaps between legal frameworks and ground realities, ensuring a holistic understanding of the tribal experience in contemporary India.

Key Themes

- Tribal Autonomy and Governance: 5th & 6th Schedules
- Constitutional Provisions for Tribal Welfare
- PESA and Decentralized Tribal Self-Governance
- Forest Rights and Land Ownership in Tribal Communities
- Legal Systems: Tribal Customary Laws and State Governance
- Landmark Judicial Decisions on Tribal Welfare and Rights
- Representation of Tribal Identity in Media
- Political Participation and Representation
- Tribal Identity and Ethnicity
- Tribal Struggles: Resistance and Challenges
- Tribal Communities and Globalisation
- Issues and Challenges in Tribal Development
- Reframing Tribal Autonomy: Policy and Future Directions

1. Encountering Democracy: The Constitution and Minorities in Northeast India

Michael Lunminthang, Dr. Ambedkar Center for Biomedical Research, University Delhi

Abstract

The creation of an “insurgent” public in Manipur for the last almost 2 years (now) is shocking. To subdue the “insurgent” psyche and transform it into “resurgent” citizens will be a great task ahead of us, as co-citizens. All horrid endless scenes of violence that feature in social media every day are the consequence of errors in our constitutional design to begin with and delayed corrections have ruptured the ethnic relations across the Tribal belt. The 5th and 6th Schedules are adopted for tribal administrations and there are places where none of these schedules are implemented. There are also situations where the Constitution is seen as a point of “deprivation” for the tribals and “privileging” the majority of non-tribals. The situation in Manipur leaves the tribals under the “tyranny of the majority” where the concepts of autonomy, self-governance, land, etc. (which are laid down in the Constitution) are socially boycotted and politically incapacitated. The essay will focus on the political game theories the majority played to deprive the tribals of their local governance and cultural preservation. Attempts will be made on the history of encountering democratic governance in the Northeast region, where geographical and altitudinal differences diverted the political narratives and institutional growth. The persistence of all these prolonged solutions added to the rise of insurgencies in the region. After 78 years of independence, if the number of conflicts in the Northeast region rises higher and peace within the communities is more elusive, it is time we need to redesign the existing laws of the Constitution for a peaceful future.

2. Tribal Autonomy and Governance: 5th And 6th Schedule

Maloti Hembram, Student, National Law University

Abstract

The administration of Indian tribal communities is constitutionally organized through the 5th and 6th Schedules of the Indian Constitution with a view to protecting their autonomy, culture, and rights. The 5th Schedule covers Scheduled Areas in mainland India with Tribal Advisory Councils (TACs) and special safeguards, whereas the 6th Schedule provides greater autonomy to some Northeastern states by way of Autonomous District Councils (ADCs). But in reality, these constitutional protections encounter a very difficult implementation situation, resulting in a divergence between legal provisions (reel) and actual ground realities (real). Even after the passing of PESA (Panchayats Extension to Scheduled Areas Act, 1996) for 5th Schedule areas, non-implementation, state intervention, and industrial intrusions on tribal properties undermine self-governance. Likewise, 6th Schedule ADCs face fiscal dependency, corruption, and political manipulation, diluting their effectiveness. Judicial interventions, like those in *Samatha v. State of Andhra Pradesh* (1997) and *Limbu v. Union of India* (2019), have highlighted the necessity for stronger protections of tribal rights, but enforcement is still weak. This study critically examines the gaps in law, judicial precedents, and policy issues impeding tribal self-rule. Utilizing case studies from Jharkhand, Chhattisgarh, Odisha (5th Schedule) and Meghalaya, Mizoram (6th Schedule), the paper assesses the governance failures and proposes a hybrid legal framework blending the fiscal autonomy of the 6th Schedule with the democratic grassroots governance of the 5th Schedule, to consolidate proper legal tribal self-rule and constitutional justice. The research in this study is doctrinal legal research, examining constitutional provisions, statutes, judicial rulings, and policy reports regarding tribal administration in India.

Objectives of the Study:

- To examine the constitutional structure, legal provision, and governance issues in 5th and 6th Schedule regions
- To suggest a hybrid model of governance that enhances tribal self-governance by combining financial autonomy of the 6th Schedule with grassroots democracy of the 5th Schedule.

3. Water, Power, and People: Anthropological Insights into the Tumukhong Village in the Shadow of Mapithel Dam

Shougrakpam Utam Kumar Singh, PhD Scholar, Department of Anthropology, University of Delhi

Abstract

This research examines the social, cultural, environmental, and economic consequences of the Mapithel Dam on Tumukhong village in the Manipur region of India. The focus is to understand how the dam, designed to provide hydroelectric power, has influenced local communities, particularly in relation to water access, energy supply, and land usage. By exploring the intersection of development and displacement, this study offers an anthropological perspective on the effects of large infrastructure projects on indigenous populations. The study follows a qualitative anthropological approach, using ethnographic fieldwork, participant observation, interviews, and focus group discussions. Data was collected from villagers, local government officials, and environmental experts to capture a variety of viewpoints on the dam's impact. Archival research was also conducted to compare the promises made during the dam's planning phase with the actual outcomes for the community. The Mapithel Dam has flooded agricultural land and disrupted access to traditional water sources, which has negatively affected farming activities. As a result, villagers have had to find alternative water sources and adjust their agricultural practices to cope with the loss of reliable irrigation. Although the dam generates electricity, the local community has limited access to this power. In addition, the displacement of families due to the dam's construction has led to the breakdown of local social structures and a loss of traditional livelihoods. The imposition of external development models has contributed to the erosion of local cultural practices. However, the community has shown resilience by organizing resistance movements that advocate for fair compensation, the preservation of cultural heritage, and more sustainable development approaches.

Keywords: Mapithel Dam, Tumukhong, Water, Livelihoods, Power, Displacement,

4. Maghi Puja: Sustaining Birhor Identity in the Age of Globalization

Sukanya Guha Niyogi, PhD research scholar, Department of Anthropology, University of Delhi

Abstract

The Birhor community, a hunting-gathering tribe classified as a Particularly Vulnerable Tribal Group (PVTG) in India, has sustained its traditional ecological knowledge and cultural identity through Maghi Puja, a significant nature-centric ritual. Rooted in Nature worship, Maghi Puja is a tribute to natural elements- forest, hills, and water resources reinforcing the Birhor's deep spiritual bond with their environment. This study explores how Maghi Puja serves as a cultural anchor, preserving their identity amid the challenges of globalization, modernization, and socio-economic transformations. The research aims to document the ritualistic practices, symbolic meanings, and socio-religious functions of Maghi Puja while analyzing its role in shaping the Birhor's ethnic resilience. A primary qualitative methodology is employed to

understand the continuity and adaptation of their traditions. The study investigates how Maghi Puja acts as a medium for cultural retention, fostering a sense of belonging and resistance against assimilation into mainstream society. Expected outcomes include a deeper understanding of how indigenous spirituality reinforces identity and social cohesion, insights into the adaptations of ritualistic traditions in a changing socio-political landscape, and contributions to discussions on heritage preservation and policy interventions. By examining Maghi Puja in the context of globalization, this research highlights the Birhor's ability to retain their distinct cultural identity while navigating modern influences, offering valuable perspectives on indigenous resilience and cultural sustainability.

5. The Emerging Situation In Assam For The Sixth Schedule

Dreeti Hazarika, PhD Scholar, Department of Anthropology, University of Delhi

Abstract

The present paper intends to study whether the existing Sixth Schedule provisions could effectively handle the emerging situation in Assam and how institutions have succeeded in the task for which they were formed. As a part of my doctoral research, this paper attempted to understand the situation using a qualitative approach. The study is based on in-depth interviews with the important stakeholders and common people along with various secondary data. The adoption of Sixth Schedule areas offered near-independent governance similar to that of the State machinery, having within it the administrative and legislative power, along with some judicial powers too, over some items concerning their customary laws. Assam is the only State where one plain tribe, i.e., Bodo who, are recognized under the Sixth Schedule provision with an amendment in 2003. However, the provision of the Sixth Schedule was originally meant for the Hill tribes only. In consequence, the demand for Sixth Schedule areas among three other plains tribes of Assam has become intensifying and six major Other Backward Communities are also coming up for tribalisation who are eligible to put forward such demands for the institution of Sixth Schedule status. The issue also found a place in the manifesto of the last Assembly elections in 2021 wherein it has been assured to work for the Constitutional status of all the remaining Autonomous Councils.

Keywords: Misings, Tribe, Sixth Schedule, Constitution of India.

6. Challenges in Tribal Political Participation: Assessing socio-economic barriers to effective participation in electoral politics

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Abstract

Participation in politics is a key part of democracy, but it can be really tough for marginalized folks and especially for people like tribal folks, to be able to get their votes counted and matters voted on at elections. This study looks at the big roadblocks that keep tribal people who live in West Champaran in Bihar from fully participating in the political process and making sure their voices are heard. Through a detailed analysis of variables like poverty, illiteracy, restricted access to information, and poor political representation, the study points out how systemic disparities truncate voting participation. And so we're left with widening separations for the tribal communities from the mainstream as forces related to culture and society worsen. A kind of political blindness closes the gap as well and ossified officials just aren't getting it. The tribal communities basically have to seek their own ways around this. Employing both quantitative and qualitative data collection techniques, including interviews and questionnaires, the

research seeks to offer an in-depth analysis of the relationship between political participation and socio-economic status. Results show how important it is to focus on specific policies that matter, work together fairly including everyone at all levels of government, and encourage local people to really get involved and speak up for their community in elections. The research shines some really helpful lessons for policy makers, citizen groups and electoral folks trying to raise people up to feel included in democratic ways of life in both West Champaran and the rest of the economy.

7. Feeling of Deprivation and Tribal Identity Crisis among the Sarania Kachari Tribe of Assam

Angana Goswami, Research Scholar, Department of Anthropology, University of Delhi

Abstract

Objective: This paper presents the experience of a sense of deprivation and a tribal identity crisis among the Sarania Kachari tribe of Assam that is rooted in the long history of similar tribal movements in northeast India. Sarania Kacharis have been enumerated as a separate tribe since colonial times, but the 1971 census dropped their name from the scheduled tribes list and caused an identity crisis. Due to this incident, government agencies no longer issued tribe certificates, and neighbouring communities began questioning their tribal identity. Their fight for tribal status continues despite many initiatives aimed at protesting and demonstrating, which have been very peaceful, silent, and without any agitation. Today volatile situation in the north-east region of India, however, makes it imperative to examine the causes of ethnic assertion in detail and compare it to theoretical positions.

Methodology: As part of my PhD research, I conducted fieldwork in the Tamulpur district of Assam, and this paper examines the causes and affirmation of identity among this group within the broader social change of Assam. A study of cultural similarities and differences among ethnic groups has been conducted using a qualitative approach to understand the impact of ethnic identity assertion better.

Findings: In the study, it was found that Assamese society as a whole, government agencies, historians, writers, academicians and scholars have neglected the unique and historically glorious culture of Sarania Kacharis, which underlies these overt causes of identity assertion and deprivation.

Keywords: Tribe, Identity, Sarania Kacharis, Culture, Assam

8. Colonial ‘Coolie’ to Post-Colonial ‘Tea-Tribe’: Adivasis’ Quest for Scheduled Tribe Status in Assam, India

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Abstract

Defining the tribes in India and listing them with a view to protect and preserve, the nationalist exercise heavily relied on the data generated by colonial ethnographic literature since mid-nineteenth century. The colonial ethnographical ideas and details on tribes reflected in the decadal census since 1872. The epistemic premise of scheduling tribes in post-colonial India is propositioned on the colonial cataloguing of tribes, their interpretation largely put forth through statutory Acts and legislations. Post independence, the Constitution of India provided through Article 342, specification of tribes and tribal communities to be deemed as Scheduled Tribes (ST). Considering the case of Adivasis’ quest for a Scheduled Tribe status in Assam as an entry point, this paper nudges the existing corpus on colonial ethnographic literatures,

statutory Acts, census records to understand the idea of scheduling the tribes in India. They have been part of colonial capitalist history brought in by the British as indentured labour since the mid-19th century. In recent times, Adivasi-Bodo conflict in Assam has conjured the idea of indigeneity debate, that has compelled the state to revisit the revision of the ST status. The paper investigates the Adivasi community's struggle for recognition and agency, tracing their evolution from colonial 'coolie' to the postcolonial classification of 'tea tribe' and problematizing the continued association of their identity with commercial labour. By exploring this transition it critically analyses and traces its links to fundamental constitutional anomalies and state politics in post-colonial India. The study further focuses on the making of political process centering on tribal indigeneity. The effort has been to understand the concept theoretically and examine its working in Indian politics. Therefore, the paper seeks to fill the vacuum of scholarship by interrogating the epistemic premises of colonial interpretation of tribes in India. Further, it shall uncover the underlying ontology of colonial construction vis-à-vis the statutory laws that govern the idea of tribes in India. The normative and theoretical gap in the subject is analyzed based on existing literature, both primary and secondary. Ethnographic method as a key research approach has been employed to study the nuanced expressions of Adivasi-Bodo conflict, 1996-98.

9. Exploring JJM Challenges in Schedule 5 and 6 Areas through Ostrom's Framework

Prashant Kumar, PhD Scholar, MIDS Chennai

Abstract

Schedule 5 and 6 areas continue to lag in JJM implementation due to institutional issues like governance coordination, land ownership disputes, limited local capacity, community engagement barriers, funding delays, and legal hurdles. Reflecting a mix of governance challenges and contextual complexities, these can be understood as stemming from misaligned incentives (principal-agent problem), limited local capacity, coordination failures, socio-economic disparities, funding inefficiencies, and legal bottlenecks. My presentation tries to identify these issues in context with Ostromian framework. This framework emphasizes the governance of common-pool resources—like water—through community-led, adaptive institutions. It suggests that empowering local communities, fostering inclusive participation, and designing flexible governance structures could mitigate some of the identified challenges. This discussion delves into the key institutional hurdles impeding JJM's progress in these regions, including:

- **Governance Coordination Challenges:** Tensions between central, state, and local authorities—exacerbated by the autonomy of Schedule 6 Autonomous District Councils—frequently result in operational inefficiencies and delays.
- **Land Ownership Disputes:** Ambiguities in land titles, often tied to communal ownership traditions in tribal areas, complicate infrastructure deployment.
- **Limited Local Capacity:** The scarcity of technical and administrative expertise at the grassroots level constraints effective project execution and long-term maintenance.
- **Community Engagement Barriers:** Socio-cultural dynamics and historical mistrust of external interventions hinder meaningful participation and ownership.
- **Funding Delays:** Bureaucratic inefficiencies and suboptimal resource allocation impede timely implementation, despite funding adjustments for tribal regions.
- **Legal Hurdles:** Overlapping jurisdictions and regulatory requirements, such as forest clearances, introduce significant procedural obstacles.

10. The Forgotten Bill: Urban Tribal Exclusion in the Absence of MESA

Krishna Kant Yadav, PhD Scholar, Department of Anthropology, University of Delhi

Abstract

The Provisions of the Panchayats (Extension to Scheduled Areas) Act, 1996 (PESA) is widely regarded as a landmark legislation that empowered tribal communities in rural areas by institutionalizing self-governance and safeguarding their rights. However, a lesser-known legislative proposal, the Municipal Extension to Scheduled Areas (MESA) Bill, introduced around the same time, sought to extend the provisions of Part IXA of the Constitution, which governs municipalities, to Scheduled Areas. Unlike PESA, MESA was never passed, leaving urban tribal settlements without a comparable framework for local self-governance. Based on three years of ethnographic fieldwork (2021–2024) in Udaipur, Rajasthan, this study describes how the absence of this law has created a legislative vacuum that marginalizes urban Adivasi populations, depriving them of participatory governance and legal safeguards enjoyed by their rural counterparts. Through in-depth interviews, participant observation, and case studies in urban tribal colonies, the research highlights how the lack of MESA has resulted in limited representation in municipal decision-making, inadequate access to basic services, and increased vulnerability to displacement. Unlike rural tribal areas, which benefit from community-centric governance under PESA, urban Adivasis remain largely excluded from decision-making processes concerning land use, infrastructure, and urban planning. This study argues that the non-passage of MESA has produced a form of urban legal invisibility, perpetuating inequalities and weakening the collective agency of tribal communities in city spaces.

11. Wild animals and traditional farming practice of Gond, Kolam and Pardhan tribes: A case from Gondwana region of Maharashtra

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Abstract

Tribal farmers from the Gondwana region of Maharashtra are facing conflict due to certain foraging animals in their fields. Increasing ecological imbalance and mounting population of one type of animal species have caused extraneous challenges in continuing with certain indigenous cropping practices. During fieldwork it was found that many farmers have lost their crops, caught into physical damage and became impaired. Ironically, farming with indigenous crops has been stopped by the tribal farmers in the Gondwana region of Maharashtra is a major concern today. The age-old indigenous wisdom attached to certain indigenous cropping practices are now abandoned by the tribal farmers. It was found that many farmers do not want to continue with their traditional crops such as Barbati, Katnis, til etc. these indigenous crops were core part of tribal traditional food supply and cultural events. However, moving to modern cropping patterns has harmed traditional cropping practices of the tribals. But it is also important to note that various foraging animals is a one of the factors which also compelled certain farmers towards shifting from their traditional cropping patterns to modern cropping. tribal farmers have nowadays opted for modern crops such as soybean, cotton, etc. This step taken by the farmers is a resistance developed against wild animals. This phenomenon raises a major concern about the subsistence source of tribes and

cannot be a permanent solution to the problems which need serious introspection by the policy makers. The present study was conducted in four tribal villages located in Kinwat block Nanded district. The qualitative data was collected by conducting in-depth interviews and case studies of farmers belonging to Gonds, Kolam and Pardhan tribes.

Keywords: Wild animals, traditional cropping practice, ecological imbalance, culture

12. Exploring the intersection of Industrialization and Environmental Justice - A Study of Birhor Tribe in Western Jharkhand

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Abstract

The formation of Jharkhand as a tribal state was envisioned to prioritize the welfare and sustainable development of indigenous communities, emerging from prolonged struggles to safeguard tribal ecological spaces. However, neo-liberal economic reforms have led to rapid industrialization, particularly in tribal-dominated regions. Jharkhand's industrial policies, predominantly extractivist in nature, often overlook environmental and ecological concerns. This trajectory has resulted in extensive deforestation and land encroachments, disproportionately affecting Particularly Vulnerable Tribal Groups (PVTGs) such as the Birhors. Traditionally inhabiting the forested regions of Jharkhand, the Birhor community relies heavily on forest resources, with their cultural practices reflecting a profound understanding of ecological balance. Industrial expansion, driven by policies favouring mining and heavy industries, has displaced the Birhors from their ancestral lands. Despite the presence of protective legislations like PESA and FRA, inconsistent implementation has failed to effectively shield tribal land rights against industrial encroachment. This study critically examines the impact of industrialization on the Birhor community through the framework of environmental justice, with a re-evaluation of Jharkhand's industrial policy. It explores the socio-economic and cultural disruptions experienced by the Birhors and assesses existing developmental policies, offering recommendations for more inclusive and sustainable development strategies. Key findings underscore the vital role of social awareness groups operating in remote areas to promote policy literacy among PVTGs. Additionally, the research highlights the necessity of strengthening the role of Gram Nyayalayas in tribal regions to ensure access to legal aid. Utilizing ethnographic fieldwork, the study documents the lived experiences, traditional knowledge, and cultural practices of the Birhor, serving as a resource for further research on PVTG resilience. GIS mapping is employed to trace the spatial extent of displacement, while a mixed-methods approach provides a comprehensive understanding of the socio-environmental impacts of industrialization.

13. Tamangs in India: Tribal Status, Governance and Revivalism

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Abstract

The inclusion of the Tamang community in India's Scheduled Tribe (ST) list has been a significant milestone in their socio-political journey. This paper explores the process and implications of their ST status allocation in the Indian constitution, examining the historical and political factors that shaped this recognition. It analyzes the socio-political landscapes influencing their tribal identity, representation, and integration into mainstream governance.

Additionally, the study delves into the alignment of Tamang customary laws with state and central legal frameworks, highlighting areas of convergence, challenges and conflicts. By assessing the impact of this recognition on community cohesion, governance, and cultural preservation, this paper provides insights into the evolving dynamics between indigenous traditions and modern state policies.

Keywords: Scheduled Tribe, Constitutional Allocation, Socio-political Dynamics and Customary Laws

14. Barriers to Development: Socio-Economic Struggles of Assam's Tea Tribes

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Abstract

The Tea plantation workers of Assam, also known as the Tea Tribes, constitute the workforce of Assam's largest industry- the tea industry. The Tea industry in Assam has profoundly shaped the region's social, economic, and political landscape. The influx of labourers from various parts of India, motivated by hardship and the lure of improved prospects, has resulted in a distinctive demographic blend within Assam's Tea estates. Despite their significant contributions to the economy, they continue to face deep-rooted socio-economic challenges that hinder their overall development. This paper critically examines these issues and challenges, focusing on labor conditions, education, and socio-economic struggles. Assam's tea industry, while globally recognised, has long been marred by exploitative labor conditions. Tea plantation workers endure meagre wages, inadequate housing, poor healthcare, and a lack of social security. The labor policies governing the industry have historically failed to uplift the community, perpetuating cycles of poverty and dependence. Women, who constitute a large portion of the workforce, face additional challenges, including workplace discrimination and lack of maternity benefits. One of the most significant barriers to development is education. The Tea Tribes have one of the lowest literacy rates in the state—only 46% compared to Assam's overall 72% (Census 2011). Limited access to quality education, high dropout rates, and economic hardships force children into labor at an early age, restricting social mobility and economic advancement. Government interventions, though present, have not effectively addressed these systemic issues. Welfare schemes have had limited success due to bureaucratic inefficiencies and gaps in implementation. This study highlights the need for urgent policy reforms in labor rights, education, and socio-economic development to bridge the gap between legal provisions and the ground realities faced by Assam's Tea Tribes. Addressing these barriers is crucial for ensuring equitable development and improving the quality of life for this historically marginalised community.

Keywords: Tea tribes, Development, Socio-economic issues, Education, Labor conditions

15. Socio-Cultural Impact of Urbanization on Tribal Communities in India: A Secondary Data Analysis

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Abstract

Urbanization has significantly impacted India's tribal communities, offering economic opportunities while also causing cultural erosion, economic marginalization, and social exclusion. This study examines the socio-cultural and economic consequences of urbanization on tribal populations through secondary data analysis, utilizing Census reports, National

Sample Survey Organization (NSSO) data, government policies, and academic literature. The research aims to analyse migration trends among tribal populations and the factors influencing urban migration. It also examines cultural shifts and identity challenges faced by urban tribal communities and assesses economic struggles, including employment patterns and wage disparities. Lastly, it evaluates the effectiveness of government policies in integrating tribal populations into urban settings. Findings indicate that urban tribal migration has increased due to land dispossession, climate change, and lack of rural livelihoods. However, economic opportunities in cities are largely confined to low-paying, informal sector jobs, leading to wage disparities and job insecurity. Additionally, traditional languages, festivals, and governance structures are declining, contributing to an identity crisis among urban tribal youth. Discrimination in employment, lack of affordable housing, and exclusion from policy frameworks further exacerbate their struggles. While government initiatives like Vanbandhu Kalyan Yojana (VKY), Pradhan Mantri Awas Yojana (PMAY), and Skill India Mission aim to support urban tribal migrants, their effectiveness is limited due to inadequate implementation, bureaucratic barriers, and lack of awareness among tribal communities. The study recommends policy interventions such as the establishment of urban tribal cultural centers, targeted vocational training programs, and legal recognition of urban tribal settlements. Drawing insights from global best practices, such as New Zealand's Māori Integration Model, this research emphasizes the need for inclusive urban policies that balance cultural preservation with economic inclusion.

Keywords: Tribal communities, urbanisation, employment, migration

16. Protecting Indigenous Knowledge in a Globalised World: A Study on Water Management and Cultural Preservation in Tribal Communities

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Abstract

Globalization has brought both opportunities and challenges to tribal communities, particularly in India and Eastern Africa. While modern advancements provide access to new resources and markets, they also threaten the preservation of indigenous knowledge systems that have sustained these communities for centuries. This paper explores how traditional knowledge, specifically in water management and tribal festivals, can be effectively preserved and shared in a globalized world to ensure sustainable development. Indigenous water management techniques, such as Ahar-Pyne (Bihar), Phad (Maharashtra), Zabo (Nagaland) in India, and Furrow Irrigation, Zai Pits in Eastern Africa, have historically ensured efficient water conservation in ecologically fragile regions. These methods, rooted in deep ecological wisdom, offer sustainable alternatives to modern water management crises. However, rapid urbanization and climate change pose significant threats to their continuity. By integrating these traditional techniques with modern technology such as GIS mapping, AI-driven conservation strategies, and community-led water governance, these practices can be revitalised and adapted for contemporary use. Tribal festivals serve as crucial knowledge hubs, preserving and transmitting indigenous wisdom through oral traditions, music, dance, and rituals. Festivals like Sarhul (Santhal), Hornbill (Nagas) in India, and Enkutatash (Ethiopia), Maasai Eunoto in Eastern Africa celebrate ecological harmony and sustainable practices. These events can be leveraged for global awareness through digital documentation, cultural tourism, and policy support to protect and promote tribal traditions. To ensure the long-term survival of these knowledge systems, it is imperative to develop community-driven policies, intellectual property rights protection, and digital platforms that amplify indigenous voices. This paper

advocates for a balanced approach where globalisation does not erode but rather enhances the role of traditional knowledge in sustainable development.

Keywords: Indigenous Knowledge, Cultural Preservation, Tribal Communities, Water Management, Globalisation

17. Contribution of Ulpks Yiriwasso to Women Empowerment: A Study in the Bambara Community of Sanankoroba, Mali

Mamadou Diakite, PhD Research Scholar & Kennedy Singh, Associate Professor, Department of Anthropology, University of Delhi

Abstract

This study examines the impact of the Union Locale des Productrices de Karité de Sanankoroba (ULPKS) Yiriwasso on women empowerment in the Sanankoroba & Bambara community. Through qualitative research conducted between 2022-2024, the study analyses how this shea butter cooperative has affected women's economic independence, social status, and decision-making power within traditionally patriarchal structures. Findings demonstrate that ULPKS YIRIWASSO has created sustainable income opportunities, with participating women reporting a significant increase in personal income. The organization has fostered social empowerment through skills development, literacy initiatives, and collective action frameworks that strengthen women voices in community governance. The cooperative structure enables women to pool resources, share knowledge, and build solidarity networks that challenge traditional gender constraints. This research illustrates how locally-driven, women-centered economic initiatives can address intersecting challenges of gender inequality and rural poverty. ULPKS YIRIWASSO holistic approach—addressing economic, social, and cultural dimensions simultaneously—offers valuable lessons for women development initiatives across West Africa.

Keywords: Women empowerment, shea butter, cooperatives, Bambara community.

18. Determinants of health care facilities among Baiga tribe village-Khamariya district-Mandla (Madhya Pradesh)

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Abstract

The Baiga tribe is a primitive group in Madhya Pradesh that suffers from malnutrition, poverty, and inadequate health indicators. They exhibit worse health indicators than the non-tribal population, with unique challenges often overlooked in general health data. Tribals rely on the cultural and medical system, with traditional healers using forest resources for cures. The challenges faced by tribals include a lack of primary healthcare access and trust issues with the public health system. The objective of this study is to provide insights for effective health policies improved healthcare delivery, and quality care for Indigenous populations. The paper highlights the lack of access to healthcare systems among the Baiga tribe of Khamaria village in the Mandla district of M.P. A total of 100 participants 18 to 60 years of age with informed consent participated in the study. Questionnaires have been used to gather the information, and secondary data was also considered. The study finds that 74% of the participants rely on traditional healers for medical treatment. The overwhelming 96% suggesting that Morden hospital treatment is costlier than traditional treatment reflects a prevalent belief among the respondents. Also, there is a percentage of 34% awareness suggesting a potential gap in communication or outreach regarding government initiatives for tribal healthcare.

Communication with healthcare providers is inadequate for 68% highlighting the need for better training in culturally competent communication. Treatment preferences are divided, with 53% favoring modern treatments, 41% traditional, and 6% both. For serious illnesses, 94% prefer modern treatment, though 96% perceive it as costlier. Overall, addressing multifaceted issues through enhanced communication, infrastructure, education and integration of traditional and modern practices can improve healthcare access and outcomes for the Baiga tribe.

19. Forest Rights Act 2006: Experiences From Kerala

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Abstract

Indigenous, and aboriginal are the common words that are used to refer to the most disadvantaged ethnic group in the world. In India, they are popularly known as Adivasi or Tribal community. The majority of Tribal communities resided either in the fringes or inside of the forest and their life was harmonized by forest resources since time immemorial. Their tradition, culture, and lifestyle evolved from the forest ecology. The tribes settled and started to cultivate the forest land, gathering food from forest resources either by hunting or collecting Minor Forest Products. Even though marginalized by mainstream society, certain populations among the tribes still live on the fringes and inside forests in different parts of the world. In India, these ethnically disadvantaged groups were recognized after independence. Article 342 and 366 of the Indian constitution defines and recognises the tribal communities in India. However, certain kinds of development among the tribes were seen only after the introduction of Seventy third and seventy-fourth constitutional amendments. Yet the problems of these tribal communities never ended. Among them, the most questions are related to their landlessness. Often as not, this question affects the tribal community who were living either inside or in the fringes of forestland. The forest laws formed in the pre-Independent and post-independent days were unjustifiable in its nature. The UPA government brought the landmark legislation in 2006, the Forest Right Act to redress the historical injustices done against the forest dwelling Scheduled Tribes and Other Traditional Forest Dwellers. Despite the landmark features, the act paved the way for diverse exclusions in tribal life in India. Each state has its own version of experience regarding the 'exclusion' and 'violation' of rights. Thus, the present study focuses on the changes in tribal life after the introduction of FRA 2006 in Kerala. Both primary and secondary data effectively used in this qualitative study to analyse the life of tribal communities after the implementation of FRA 2006.

20. Brewing Culture Of Chakpa Andro In Manipur: An Anthropological Study

Shagolshem Santhalen Singh, PhD Research scholar, Department of Anthropology, University of Delhi

Abstract

The present paper tries to bring out the socio-cultural and economic importance of local brew among the Chakpa Andro community of Manipur. Andro is one of the largest Scheduled caste communities in the state, mainly practicing agriculture besides brewing of traditional beer, hard distilled liquor (Yu), piggery, poultry, etc. The traditional brew, locally termed as Yu, had been part and parcel of their traditional life. The study reflects the distinct brewing practices found among them with special reference to the social, economic, religious, and ceremonial significance. The paper highlighted the unique material cultural attributes related to traditional

brewing practices and also discussed the changing patterns of material used in brewing with the influence of technological advancement. Through participant observation, semi-structured interview and informant's interpretation, an anthropological discourse has been made to understand the significance of this particular practice in building social cohesion and inter-community solidarity. Further, the research delves into this socially sanctioned practice's power dynamics and commodification aspects.

Keywords: Andro, Yu, Material culture, Tradition and Solidarity

21. Livelihood vulnerability and Health outcomes: An Intersectional Analysis among Gond Tribes of Sagar, Madhya Pradesh

Karan Mohan Thakur, PG student, Dr. Hari shing Gour Vishwavidyalaya, Sagar, Madhya Pradesh

Abstract

The tribal communities are marginalised groups that live in geographically remote locations away from the mainstream communities. These tribal communities remain deprived of development due to being separated from the mainstream communities. The study mentions the Gond tribes of Madhya Pradesh, India. The study aims to investigate how livelihood vulnerabilities affect the health outcomes of the Indigenous people of Barkhera village of Sagar, Madhya Pradesh. Livelihood vulnerabilities like economic instability, poverty, lack of access to basic healthcare facilities, lack of education, and malnutrition impact their health outcomes and affect their overall well-being and how changes in livelihood practices among the Gonds of Sagar correlate with their health outcomes. To gather our data, we surveyed 215 respondents from the village using a questionnaire and a random sampling technique. The findings suggest that the Indigenous people of Barkhera village are deprived of these basic facilities, which negatively impacts their livelihood and overall well-being due to which they are exposed to several diseases, malnutrition, mortality and morbidity. However, in recent years, the government implemented several policies and programs for improving their livelihood and health outcomes, including programs like the National Rural Health Mission, Mahatma Gandhi National Rural Employment Guarantee Act, Pradhan Mantri Awas Yojana, etc. yet further efforts are needed to ensure their effective implementation through continuous monitoring and evaluation for the equitable and sustainable development of the Gond tribes.

Keywords: Gonds, Tribes, Livelihood, Health outcomes, Poverty, Malnutrition

22. Encountering Democracy: The Constitution and Minorities in Northeast India

Michael Lunminthang, Assistant Professor Ambedkar University Delhi

Abstract

The creation of “insurgent” public in Manipur for the last almost 2 years (now) is shocking. To subdue the “insurgent” psyche and transform it into “resurgent” citizens will be a great task ahead of us, as co-citizens. All horrid endless scenes of violence that feature in social media everyday are the consequence of errors in our constitutional design to begin with and delayed corrections have ruptured the ethnic relations across the Tribal belt. The 5th and 6th Schedules are adopted for tribal administrations and there are places where none of these schedules are implemented. There are also situations where the Constitution is seen as a point of “deprivation” for the tribals and “privileging” the majority non-tribals. The situation in Manipur leaves the tribals under the “tyranny of the majority” where the concepts of autonomy, self-governance, land, etc. (which are laid down in the Constitution) are socially boycotted and

politically incapacitated. The essay will focus on the political game theories the majority played to deprive the tribals of their local governance and cultural preservation. Attempts will be made on the history of encountering democratic governance in the Northeast region, where geographical and altitudinal differences diverted the political narratives and institutional growth. Persistence of all these prolonged solutions added to the rise of insurgencies in the region. After 78 years of independence, if the number of conflicts in the Northeast region rises higher and peace within the communities is more elusive, it is time we need to redesign the existing laws of the Constitution for a peaceful future.

23. Educational and Infrastructural Challenges Among the Dard Tribe in Chorwan, Gurez Valley: A Constitutional Perspective

Berjees Altaf Shah, Ph.D Scholar, Dept of Anthropology, University of Delhi

Abstract

Border regions often present unique socio-cultural and infrastructural challenges shaped by their geopolitical and environmental contexts. The Gurez Valley, a tehsil in the Bandipora district of Jammu and Kashmir, is one such region, situated along the Line of Control (LoC). Inhabited by the Dard tribe, an indigenous community speaking Shina, a Dardic language, Chorwan village in Gurez exemplifies the intersection of cultural heritage, geographical isolation, and systemic marginalization. Despite being recognized as a Scheduled Tribe (ST) under the Indian Constitution, the Dard community in Chorwan faces significant challenges in accessing basic educational and infrastructural facilities. The region remains cut off from the rest of the world for nearly six months annually due to harsh climatic conditions and geopolitical restrictions, which have further exacerbated its isolation. This paper examines the lived realities of the Dard tribe in Chorwan, focusing on the interplay between constitutional safeguards, such as Article 21A (Right to Education), Article 15(4), and Article 46, and the community's persistent marginalization. It highlights the inadequacies in educational infrastructure, including limited schooling options, a lack of specialized faculty, and restricted access to higher education, particularly during winter months when the village is entirely inaccessible. Additionally, the decline of traditional medicinal practices, coupled with the absence of modern healthcare facilities, underscores the community's vulnerability. The paper also explores how border security measures, such as mobile phone restrictions and restricted mobility, further isolate the Dard tribe, hindering even digital education initiatives and reinforcing their marginalization. Through an anthropological perspective, this study situates the challenges faced by the Dard tribe within broader structural and cultural dynamics. It emphasizes the need to understand the community's unique cultural heritage and the ways in which their geographical and geopolitical context shapes their access to resources and opportunities. By analyzing the gaps between constitutional provisions and on-ground realities, this paper contributes to a deeper understanding of the systemic barriers faced by tribal communities in border regions, offering insights into the complex interplay of culture, geography, and governance.

Key Words: Scheduled Tribe, Chorwan, Gurez Valley, Dard Tribe, Educational Infrastructure, Cultural Marginalization, Border Regions.

24. Creating the Primitive: Conquest, Capital, and Ethnogenesis in the Naga Hills

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Abstract

The essay studies conquest and ethnogenesis in the areas designated as Naga Hills in 19th century colonial India to understand how terms such as ‘tribe’, ‘primitive’ and ‘Nagas’ acquired specific meanings and their persistence in constitutional-legal debates of independent India, through a close reading of *History of the Relations of the Government with the Hill Tribes of the North-East Frontier of Bengal* by Alexander Mackenzie, published in 1884. This essay focuses on the sections of the text on relations with tribes designated as the Nagas. It analyses references to tea and planters, the overwhelming problem of intermittent raids and the use of the latter as a justification for conquest. Second, it clarifies the state’s obsession with raids and how it connected to capital/conquest doubly; encroachments of the colonial/capital forces generate violence, and this violence is reframed as a characteristic of the primitive that had to be subdued. In doing so, it also seeks to destabilise certain familiar categories such as ‘tribes’ which persist despite extensive research and critique. Within these discussions, the essay also seeks to critique the idea of ‘indirect’ rule’, consider the strategic context of the production of anthropological knowledge and reflect upon the often obscured relationship between missionaries and the state and capital. It concludes by analysing the relationship between these developments and the history of Fifth and Sixth Schedules and the exclusion of certain regions (including the Naga Tribal Area) from post-Independence voting rolls. Historical works on the region by scholars like Amalendu Guha, Bodhisattva Kar, Sanghamitra Misra, Sanjib Baruah, Keya Dasgupta, Peter Robb, Thomas Simpson, Mandy Sadan and Lipokmar Dzuvichu are referred to alongside scholars who have worked on similar themes in other regions such as Prathama Banerjee, S. Sivaramakrishnan, Vivek Gidwani and Ajay Skaria.

25. From Custodians to Strangers: The Land Alienation Crisis of the Sahariyas of Shivpuri District, Madhya Pradesh

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Abstract

Land is not just a resource but a source of identity, culture, and survival for the Particularly Vulnerable Tribal Groups (PVTGs). Their survival is directly dependent upon the land and resources they are having. However continuous alienation, exploitation, and displacement have disrupted their connection. Sahariyas are one of the 75 PVTGs who are not untouched by this scenario. They have been uprooted from their roots, directly impacting their lifestyle and livelihood. The study aims to understand the land-related struggles among the Sahariyas. It also highlights their survival and policy implications related to land and resources. This study is based on the Sahariya community of Shivpuri district. Data have been collected through ethnographic fieldwork among the 287 households and related stakeholders. Using participant observation, Household surveys, in-depth interviews, and discussion methods. It has been found that they keep on wandering in search of income sources due to persistent land alienation. Currently, they can be labelled as ‘hopeless labourers’ since they are dependent upon any kind of labour-related work. Their lands have been taken by the other affluent communities of the area and now Sahariyas say that they are laborer in their lands. The loss of land is driven by multiple factors including forced eviction, debt-driven land transfers, legal loopholes, lack of awareness, need-based debt and expansion of commercial agriculture and industries. Thus,

despite the constitutional safeguards and protective laws, land alienation remains a pressing issue among the tribes due to weak enforcement, bureaucratic hurdles, and the dominance of powerful landowners. It leads to food insecurity, loss of traditional knowledge, and weakened social cohesion among the tribes. Understanding land alienation among the tribes is crucial for developing inclusive policies, safeguarding their rights, preserving their culture and sustainable development which will help in restoring not only land but also dignity, identity and justice among marginalized communities.

26. Jal, Jangal, Zameen: Who Owns Jharkhand? From Postcolonial Developmentalism to Adivasi Self-Governance

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Abstract

The development of India has veered between Indigenous identities asserting self-governance and postcolonial state-centered developmentalism. The discussion and analysis in this paper reconsiders changing forms of tribal autonomy, the contentious relationship between both the Adivasi communities and the state, and shifting paradigms of development, which we identify as following three distinct moments in time: (1) Postcolonial Nation-building and Developmentalism, with Indigenous epistemologies rendered irrelevant in the name of progress in and development by the state; (2) The Emergence of Participatory and Sustainable Development, possibly culminating in policy frameworks like the Forest Rights Act (2006) or the Panchayats (Extension to Scheduled Areas) Act (PESA); and (3) Contemporary Adivasi Resistance and Self-Governance, with movements like Pathalgadi. This study examines the intersections and impacts of tenancy laws, land acquisition legislation and forest governance on indigenous livelihoods through the eyes of the Santhal and Jharkhandi Adivasi communities. Particular attention is paid to how aspects of Adivasi identity remain anchored in the ethos of Jal, Jangal and Zameen and how this constituted their contestation of state-led forms of developmentalism. We also engage with the disjunctures in the electoral processes as implemented through PESA and the traditional custom of tribal governance, to interrogate whether PESA creates a climate of confidence and autonomy for Gram Sabhas. This article argues that the Indian state must move away from its paternalistic model of tribal development, and accept indigenous models of governance as legitimate alternatives. This study, therefore, calls for a paradigm shift, one that conceives of development not as imposed, but as co-produced development that respects the (constitutional) guarantees of autonomy and justice for Adivasi peoples.

Keywords: Adivasi, Tribal Development, PESA, Self-Governance, Land Rights, Forest Rights Act, Jal Jangal Zameen, Pathalgadi

27. Intellectual property Right and Folksong: Special reference to Chiru Tribe, Manipur

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Abstract

The present paper is premised on documenting the oral literature and folk culture of the Chiru tribe of Manipur. Chiru is one of the small indigenous tribes of Manipur, India. They the number very less counts approximately few thousand. They belong to the Tibeto-Burman ethnic group. With the fear of losing the richness and aesthetic values of the culture heritage of

the indigenous small population, the study of oral literature and folk songs of Chiru from the lens of anthropology could trace true information and language that indigenous people inherited since time immemorial. The World Intellectual Property Organisation (WIPO) UNESCO The Model Law on Folklore was also approved in 1981. They suggested that intellectual property protection of expressions of folklore that emerged in developing countries is needed. Folklore is an important element of the cultural heritage of every community of every nation. It, however, is of particular importance for developing countries, which recognize folklore as a means of self-expression and social identity.

Objectives: The present paper try to highlight the document of oral literature and their rich folksongs of the Chiru tribe. The methods of collecting data are in-depth interviews, observation of video and audio recordings, and transcription and translation of cultural texts, folk songs and other wherever necessary. The present paper is highlighted two important folk songs, “Thanglam le mairo” and “Rach ana roh dangpar heija lungdio”. The first song is about the simplicity and purity of adolescence. It relates to the showering of love towards his/her lover. The song also shows the Chiru tribe is peace-loving, and caring by its nature. The second song was sung during agricultural work in the field, both males and females sang together in their turn. It is said, that this song makes/feel them relieved from the agricultural heavy work. **Suggestion:** Due to lack of documentation and present development, Christianisation and Globalization impacts their rich culture by degrading it very badly.

Keywords: folk song, Chiru, IPR, love, Manipur

28. Polyandry in the Hatis of Himachal: Navigating Tribal Customary Laws and State Governance

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Abstract

Polyandry, a rare yet historically significant marital practice, continues to persist among the Hati tribal community of Himachal Pradesh, shaping their social and economic structures. This study explores the interplay between tribal customary laws and state governance, analyzing the legal, cultural, and societal dimensions of polyandry among the Hatis. While Indian legal frameworks often conflict with indigenous customs, polyandrous unions remain prevalent due to economic considerations, land inheritance practices, and deep-rooted traditions. The study aims to understand how customary law sustains this practice despite modern legal and policy interventions. This research is based on secondary data sources, including ethnographic studies, legal documents, historical records, and academic literature on tribal governance and customary practices. The paper critically examines existing laws governing marriage, inheritance, and gender rights to highlight the tensions between state policies and indigenous norms. Additionally, it evaluates the role of the Fifth and Sixth Schedule provisions of the Indian Constitution in protecting or challenging the Hati community's customary laws. Findings indicate that polyandry among the Hatis is not merely a cultural relic but a functional institution that ensures land retention, economic stability, and social cohesion. However, legal ambiguities and state interventions pose challenges to its continuity. The study emphasizes the need for a balanced approach to governance that respects tribal autonomy while addressing issues of gender rights and legal recognition. Understanding the Hatis; polyandrous system within a legal and socio-political framework can contribute to broader discussions on indigenous rights and state law integration in India.

Keywords: Polyandry, Tribal Customary Law, Hati Community, State Governance, Legal Pluralism

29. Tribal Politics and Representation

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Abstract

Tribal political representation in India has been influenced by constitutional provisions, historical marginalization, and governance challenges of the present. Articles 330 and 332 of the Indian Constitution make provisions for reserving seats for Scheduled Tribes (STs) in the Lok Sabha and State Legislative Assemblies to ensure their political representation. STs are approximately 8.6% of India's population as of 2021, but their political influence is still limited in spite of these provisions.

The efficacy of such reservations is usually negated by the preponderance of national and regional parties, with tribal leaders often joining non-tribal political forces. In states with large tribal populations like Jharkhand and Chhattisgarh, tribal chief ministers have at times been in power, but their authority has been spasmodic because of changing party alignments and outside political pressures.

The Sixth Schedule of the Indian Constitution provides more autonomy to tribal populations in northeastern states such as Meghalaya, Mizoram, and Tripura in the form of Autonomous District Councils (ADCs). In Meghalaya, where more than 86% of the population is Scheduled Tribes, the ADCs have control over land and local administration. Yet, studies show that even with this autonomy, land alienation, displacement due to state-initiated development projects, and intra-community land disputes continue to exist. The example of the Khasi Hills in Meghalaya illustrates how extensive land acquisitions, like the New Shillong Township project, have resulted in the marginalization of indigenous tribal groups despite constitutional safeguards.

Additionally, although the Panchayats (Extension to the Scheduled Areas) Act (PESA) of 1996 and the Forest Rights Act (FRA) of 2006 were enacted to empower tribal people, their enforcement has been uneven. Tribal areas still suffer from governance deficits, with low political mobilization and legal compliance.

Keywords: Scheduled Tribes (STs), National and regional parties, Tribal autonomy, Autonomous District Councils (ADCs) Meghalaya, Mizoram, Tripura, Land alienation, Displacement, New Shillong Township project, Governance challenges, Policy implementation, Grassroots engagement.

30. Livelihood Challenges of Tea Tribes in India: A Study of Western Duars Region

Dr. Anil Kumar Biswas, Associate Professor, Department of Political Science, The University of Burdwan, West Bengal, India & Associate, UGC Inter-University Center, Indian Institute of Advanced Study, Rastrapati Nivas, Shimla

Abstract

Tea plantations were started by Britishers in India in 1837. Tea was gradually introduced as a daily life morning beverage for every Indian. Now India is the second largest tea producer and the fourth largest exporter country. Assam is the highest tea producer state and West Bengal is the second highest tea producer in India. Duars region is a geographical demarcation. The foothills of the Sub-Himalayan part of India with an average breadth of 30 KM and length of 350 KM area of the eastern part of West Bengal and Western part of Assam geographically known as duars. The duars region of West Bengal comprising districts of Jalpaiguri and Alipurduar is called the Western Duars region with 145 organized tea gardens. Labours of the gardens are ethnic tribal people mostly migrated from Jharkhand, Bihar, Orissa, and Madhya Pradesh in British times. Since then they have settled in the tea garden areas of the duars region

for their livelihood. The total population of the Western Duars region is 55,72,846 as per 2011 Census report. Out of them 10,56,786 (18.96%) are tribal population mostly depended on tea gardens for their livelihood. Tribal people who work in tea gardens and reside in quarters in the garden are called tea tribes. They have been living below the minimum living standard since very early. They are mostly illiterate, living in unhygienic conditions, and suffering from malnutrition. Since independence the agro-based industry has sustained a lot; as a result, the livelihood of the dependents on the industry deepening under serious challenges. From this point, the research paper aims to study the following objectives.

Objectives of the Study:

- To study the present livelihood pattern of tea tribes;
- To identify the challenges of livelihood of tea tribes in Western Duars region in specific and in India in general;
- Tea as an agro-based rural industry how impacts the rural economy in general and marginalized communities in specific;
- To identify the pathways to making a bridge between the local government and the management of tea gardens for the improvement of livelihood of the tribes.

The research work is qualitative and depends on quantitative data. The researcher selects 36 gardens as sample from 145 gardens from the region. Available secondary data is also consulted for the study.

Key Words: Tea Tribes, Livelihood, Local Government, Rural Economy, Agro-industry.

31. A Critical Review of Education Policies and its Impact on Tribal Areas of Manipur

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Abstract

This study critically analyses education policies and their effects on the tribal regions and communities of Manipur, pertaining to education. The aim of this research is to evaluate the effectiveness of different government policies, encompassing affirmative action, reservations, scholarships, and infrastructural development initiatives designed to boost educational development in tribal areas. The paper examines the implementation of these policies, showcasing both the progress made and the ongoing obstacles obstructing educational advancement in these core areas. The study employs a qualitative method, and the data obtained is derived from secondary sources, encompassing an in-depth examination of government documents, educational reports, newspapers, and review of academic literature. The paper also relies on secondary data from the 2011 Census and reports by the Ministry of Tribal Affairs and the State Department of Education. Key findings indicate that while initiatives such as the Right to Education (RTE) Act and tribal scholarship programs have expanded educational access for tribal students, significant discrepancies in educational quality and infrastructure availability remain. Students from tribal communities often struggle with exclusion from educational and employment opportunities due to unfair manipulation of the reservation policy. The curriculum also lacks sufficient cultural sensitivity, omitting the representation of customs and languages of various tribal communities. This study concludes that for a fair educational development, it is essential to make these policies more relevant to the unique requirements of tribal communities in Manipur, and that resources are shared unequally to achieve an equitable outcome.

Keywords: Manipur, Tribals, Education, Government Policies, Infrastructural Development.

32. Narratives of exclusion and othering: The online narrative war in the Kuki-Meitei ethnic conflict

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Abstract

In the present era, war transcends the confines of traditional arm conflict where guns and ammunition reign but are extended to the digital realm as ‘it provides a platform for people to participate from distant’ (Asmolov, 2021). The ethnic conflict between the Kukis and Meiteis in Manipur (India) illustrates that the online narrative war is as crucial as the offline. Stories, events, and narratives about the ethnic conflict are created, documented, and spread across digital platforms as to inform the public their side of the story and ‘discredit the narrative of their opponents’ (Hauter, 2021). It transforms digital platforms into a propaganda battleground where the Kukis are portrayed as outsiders and are given the impression of both being citizen and an outsider in the state. This facilitates exclusion and othering in the process. In this paper, I argue that digital platforms such as X (Twitter), as it inform the public about the Kuki-Meitei ethnic conflict, also provide a space for narrative war which creates a sense of exclusion and othering in the process. The paper is based on an in-depth interview of the Kuki, Meitei, and Naga communities from Manipur living in Delhi & NCR to understand the role of social media in the present ethnic conflict. It also draws from the digital ethnography of X (Twitter) which emerges as the primary digital platform in this online narrative war.

Keywords: Narrative, exclusion, othering, in-depth interview, digital ethnography.

33. Globalization and Tribal Communities: A Double-Edged Sword

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Abstract

“Globalization will make our society more creative and prosperous but vulnerable at the same time. This assertion by George Islay MacNeill Robertson aptly encapsulates the paradox of globalization, an engine of progress that simultaneously breeds disparities. Since the advent of liberalization, privatization, and globalization (LPG), Indian tribal communities have undergone major cultural and lifestyle shifts. However, large-scale development and Economic expansion has forced them to stay as subordinates on their ancestral lands. While globalization creates economic opportunities, it also deepens inequalities, particularly for indigenous communities. The outsourcing of jobs and the expansion of global markets often marginalize tribal populations, who struggle to compete with dominant economic players. As industries shift to lower-cost markets, traditional livelihoods are disrupted, forcing many Indigenous workers into economic insecurity and exploitative labour conditions. This growing disparity further widens the gap between the privileged and marginalized tribal communities. This paper critically examines the fundamental philosophy of globalization and its effects on indigenous communities. It underscores the urgency of formulating targeted policies and sustainable frameworks that reconcile economic progress with cultural preservation. It explores strategies to bridge the gap between the “haves” and “have nots” under globalization, advocating for policies that uphold the principles of Rule of Law and Natural Justice. The conclusion reinforces the imperative of research-driven policymaking to safeguard the rights, heritage, and future of indigenous populations in an increasingly interconnected world.

Keywords: Globalization, Tribal Communities, Economic Disparities, Indigenous Rights, Policymaking, Sustainable frameworks, Marginalized tribal communities.

34. Tribal Representation in Media and Performance: An Anthropological Analysis

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Abstract

This paper critically examines the representation of tribal communities in media, particularly in films and theatre, through an anthropological lens. It explores how tribal culture is portrayed in popular culture, the politics of representation, and the challenges faced by Indigenous performers in mainstream entertainment. Using case studies from Indian theatre and cinema, the study highlights how tribal folk performances interact with institutionalized performance spaces as well as how cinematic depictions often rely on stereotypes or marginalize Indigenous voices. The methodology involves qualitative content analysis of selected films and theatre productions, alongside a review of existing literature on indigenous representation in the media. By analyzing performance aesthetics, character portrayals, and industry practices, this paper identifies patterns of inclusion, exclusion, and appropriation in artistic narratives. The research tries to develop a framework for understanding the socio-cultural experiences of historically marginalized communities. Findings suggest that while there has been a growing attempt to include tribal narratives in mainstream media, these representations remain constrained by dominant ideologies that often exoticize or essentialize indigenous identities. Furthermore, tribal actors face systemic barriers including typecasting, limited opportunities, and a lack of recognition. However, the emergence of indigenous filmmakers and actors is reshaping narratives, challenging stereotypes, and advocating for more authentic representations. By situating tribal representation within broader socio-political contexts, this paper contributes to the discourse on cultural hegemony, agency, and the evolving role of indigenous voices in contemporary media. It underscores the need for ethical and inclusive storytelling that respects and accurately represents the diversity of tribal cultures.

Keywords: Tribal representation, media, theatre, indigenous actors, cultural appropriation, Fourth World literature, anthropology

35. Understanding the Bhil Pradesh Movement and aspirations of Bhil youth in the Bhil heartland.

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Abstract

The Bhil community, one of India's largest Adivasi groups, continues to face significant social, economic, and political challenges despite 77 years of independence. Struggling for fundamental rights such as education, access to resources, and infrastructure, the Bhils demand autonomy and self-governance through the creation of 'Bhil Pradesh', a proposed state unifying Bhil-dominated regions across Rajasthan, Gujarat, Madhya Pradesh, and Maharashtra. This demand is rooted in historical marginalization, cultural preservation, and the assertion of Adivasi identity, as seen in movements led by figures like Govind Guru, Birsa Munda and Sidho-Kanhu. The Bhil Pradesh movement is spearheaded by organizations like the Adivasi Parivar through Bhil Pradesh Mukti Morcha, Bhil Pradesh Vidyarthi Morcha and its political wing, the Bharat Adivasi Party (BAP). The study aims to: (1) understand the historical context and mobilization strategies of the Bhil Pradesh movement; (2) examine the role of local political actors and their strategies for galvanizing youth; (3) explore youth perspectives on autonomy and sovereignty; and (4) assess how youth aspirations align with the movement's larger goals. The study employs qualitative methods, including 15 in-depth interviews and fieldwork (Nov-Dec 2024) in Banswara and Dungarpur districts in Rajasthan. Snowball sampling was used to connect participants, including founding members of Adivasi Parivar,

district-level coordinators, and Bhil youth. Data were analyzed thematically to identify key patterns and insights. Key findings include the centrality of cultural symbols and grassroots mobilization in the movement via Jagrans, Bhajan Mandali and Chintan Shibirs, the critical role of youth in spreading awareness, and the challenges posed by political opposition and societal stereotypes. The movement represents a struggle for autonomy, cultural survival, and sustainable development rooted in the Bhil Adivasi worldview. This study contributes to the broader discussion on the tribal autonomy movement and its challenges.

36. Deconstructing the Ho Adivasis Beyond Rebellion and Retaliation

Manish Surin, Ph.D scholar, University of Sussex

Abstract

The Ho Adivasis of Kolhan have historically been portrayed as rebellious and unruly—labelled Larka Kols (fighting Kols) by the British and later as separatists by the Indian state. These dominant narratives continue to shape state policies and public perceptions, often overlooking the Ho's indigenous governance, land struggles, and perspectives on autonomy. This paper challenges such reductive frameworks by analysing the historical and contemporary resistance of the Ho Adivasis. This study examines:

- how colonial and postcolonial state narratives have framed Ho Adivasi resistance;
- the role of indigenous governance structures, like the Munda-Manki system, in negotiating autonomy; and
- how contemporary neoliberal policies depoliticise Adivasi struggles by criminalising dissent.

The research is based on a historical-ethnographic approach, combining archival analysis of British administrative records, particularly Wilkinson's Rules (1837), with oral histories from Ho community leaders. Additionally, media discourse analysis is employed to assess how contemporary portrayals of the Kolhan movement influence the responses of the state. Findings suggest that the colonial-era legal framework, while appearing conciliatory, was designed to contain rather than empower Ho autonomy. Over time, the Munda-Manki system was systematically weakened, leading to increased state intervention and corporate land dispossession. In the 1990s, demands for Kolhan's autonomy resurfaced, but mainstream narratives framed these claims as insurgent activity, further marginalising the Ho voices. The study argues that current neoliberal governance mechanisms depoliticise tribal struggles by framing them as security threats rather than legitimate political movements. By situating the Ho struggle within a broader decolonial and subaltern framework, this paper calls for a reevaluation of tribal autonomy beyond the lens of rebellion, emphasising autonomous governance and indigenous sovereignty.

37. A Study on Dynamics and Regulation of Power conducing to Development among the Bhils of Raghunathpura Village.

Guncha Babbar, Department of Anthropology, University of Delhi

Abstract

The 'conduct of conduct' of the individuals is based upon prevalent structural dynamics within the Habermasian public sphere. The dynamics are regulated and normalised by the operationalization of power on a vertical and horizontal sphere of influence, impacting the discourse on multiversity of social domains. The paper aims to explore the functional derivation of power in the socio-economic development of the Bhil tribal population of

Southern Rajasthan. Employing the ethnographic approach coupled with various methodological tools, this study has comparatively analyzed the forms of power and its attainment as expounded by Foucault (capillary power), Weber (charismatic, politico-jural and traditional authority) in relation to the forms of capitals (social, cultural, economic and symbolic) as elucidated by Bourdieu, in the village of Raghunathpura (Udaipur) and how it ultimately resulted in developmental ventures operating there. This research conclusively highlights how power is circulatory in nature, and does not simply rely upon the multitude of hierarchical social actors but also the complete discourse surrounding them.

Keywords: Authority, Capillary power, Capitals, Development, Power Dynamics.

38. Social and Economic Dynamics among the Raikas of Rajasthan: An Anthropological Study

Girdhari Chaudhary, PhD scholar, Dept of Anthropology, University of Delhi

Abstract

The Raikas or Rebaris, a pastoral community native to the western margins of Rajasthan, have traditionally relied on camel herding as their primary livelihood activity. Over the centuries, their deep connection with camel herds and pastoralism has shaped their social and economic structures, reinforcing their cultural identity. However, in recent years, rapid socio-economic transformations have significantly altered their roots in pastoral activities in Rajasthan. This research article deeply delves into the evolving social and economic dynamics among the Raikas, a pastoral community, focusing on the decline of centuries old occupation of camel herding due to various factors like environmental changes, shifting agricultural practices, global demands, and the impact of government policies such as the enactment of the Rajasthan Camel (Prohibition of Slaughter and Regulation of Temporary Migration or Export) Act of 2015. While having a protective vision to conserve the state's declining camel population, this Act has inadvertently affected the traditional livelihoods of the Raikas, who relied on selling camels in nearby states for economic sustenance. Furthermore, the current study explores the rise of camel tourism in the cattle fairs of Rajasthan as a new economic avenue for the Raikas. Camel safaris and festivals, particularly in regions like Pushkar, Barmer and Balotra have provided alternative income resources, but these activities also present challenges of commercialization, modernisation, exploitation, livelihood changes and environmental sustainability. Through field interviews and an analysis of recent legislative frameworks designed by the Government of Rajasthan, this paper aims to offer deep insights into how the Raikas or Rebaris are adapting with these profound changes, balancing tradition with adaptation in a rapidly modernizing Rajasthan along with maintaining the traditional social, cultural and economic structure. This study contributes to the broader understanding of pastoralist communities in India particularly the Raika or Rebaris and the impacts of modernization and legislative interventions by the governing bodies on their socio-economic structures. It also highlights the role of government policies and cultural tourism in shaping the future of pastoral livelihoods in the state of Rajasthan.

Keywords: Primary livelihood, cultural identity, field interview, socio-economic structures.

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