



**University of Pune**

**Department of Adult, Continuing  
Education and Extension**

National Seminar on

## **Tribal Issues and Strategies for Empowerment**

**22<sup>nd</sup> – 23<sup>rd</sup> November 2012**

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National Seminar on

### **Tribal Issues and Strategies for Empowerment**

The tribes of India constitute 8.2 per cent of the total population and present a kaleidoscopic picture. They belong to 645 groups, each group vastly different from the other from ethnic and cultural stand points. In fact it is this mosaic like canvass of the tribal population that contributes greatly to the country's diversity. Distributed all over the country the tribes practise a variety of economic activities ranging from gathering forest produce to hunting and gathering and shifting cultivation to manufacturing and selling handicrafts. Despite their practice of divergent economic activities the tribal economy can be described as subsistence economy and their role in the modern industrial activity is found to be minimal. Though the age old stereo types that the tribes always wish to confine themselves to self- created enclosures, they resist development and they are easily susceptible to evil influences, no more hold good there is no denying the fact that the indigenous people are the last to enjoy the benefits of development. The post - colonial discourse on the tribal situation had thrown up several conflicting perspectives about the tribes. The Nehruvian perspective heavily influenced by Elwin's seminal work emphasized on making the processes of preservation of the pristine cultural traits of the tribes as well as their integration with the mainstream society complementary. In other words, the futility of over-administration of the tribes was acknowledged and their development was sought to be mainstreamed into the nation-building project with caution. Some believe that the tribes are to be given a space without any governmental or civil society intervention, while the right wing ideology refuses to recognize them as sons of the soil and brands them as 'Vanvasis' instead of 'Adivasis'-a more appropriate and scientific nomenclature-in an attempt to compress them into the dominant Brahminical or Hindu category. These strands apart there is a broad consensus on certain issues related to indigenous

groups that they are an exploited lot, their disempowerment levels are high and more than any other category of the population they went through and are going through the most excruciating experience called 'displacement'.

In spite of affirmative action policies the literacy levels of the tribes are very low. Same is the case with their health status and other areas of development. Only a few tribal groups have been able to enjoy the benefits of positive discrimination. A majority still reels under poverty and is wedded to an out dated way of life. In addition to these disadvantages the single most threat that looms large over them is corrosion of their resource base-to be more specific, loss of land. The colonial rule facilitated the entry of a character called 'money lender'-till then unheard of- into the tribal hinterlands thus paving way for a new kind of exploitation of the tribes while the establishment during the post- independence era in its over-drive to wet larger tracts of land and generate electricity stripped the Adivasis of their most valuable possession 'land'. Both the dispensations denied them their entitlement not to speak of empowering them. In some parts of the country members of some tribes are joining forces that are fighting against the state while in some places they are being used to further the communal agenda. Despite the debilitating factors mentioned above the desire to keep their cultural identity intact is very strong among the tribes and history bears clear testimony to it. Globalization has helped the economy to revitalize itself but did little good to the tribals in terms of enabling them to participate in the economy. They hardly get an opportunity to contribute to the sectors that have expanded phenomenally due to economic reforms owing to their low skills, lack of adequate training and lack of confidence accumulated over centuries due to geographic and social exclusion. The establishment of power plants, construction of mega irrigation projects, acquisition of lands –all ostensibly in the name of boosting the economy- have adversely impacted their ownership of their resource base. The

government in the coming decades will have to relinquish its role as the sole provider as a result of which the hardships of the indigenous people are likely to intensify.

The tribal, the original citizen without exercising or even realizing his citizenship, is now passing through a critical phase of history. The need to explore alternatives for the tribal to realize her or his best self is strongly felt than ever. In this backdrop a two day national seminar will be organized by the Dept. of Adult, Continuing Education and Extension at University of Pune from 22 to 23<sup>rd</sup> November, 2012. The seminar shall deliberate upon the problems of the tribal communities and seek to contribute meaningfully to the discourse on tribes.

#### **Aim**

The aim of the two-day National Seminar is to discuss issues concerning the Scheduled Tribes in India and explore alternatives for their empowerment. It shall also endeavour to critique the existing models of tribal development and make suggestions to the formulation of liberal and more inclusive policies for their development.

#### **Objectives**

1. To analyse the problems of the tribes in the context of globalization.
2. To discuss the challenges relating to preserving their cultural identity.
3. To assess the efficacy of the programmes and schemes meant for empowering them.
4. To understand the patterns of their political participation.
5. To review the different perspectives about the indigenous people in India.

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

1. Education among Tribes – Problems, Policies and Perspectives.
2. Culture, Language, Art and Lifestyle of tribes
3. Changes in the role of institutions like Family, marriage and Inheritance.

4. Livelihood Issues – Displacement, Relocation and Rehabilitation of project affected tribes.
5. Traditional Medicine and Healing practices among tribes
6. Food Insecurity, Malnutrition, Poverty and Health
7. Programmes and Policies for Tribal Development

#### **Duration and Venue of the Seminar**

The duration of the seminar will be for two days from 22<sup>nd</sup> to 23<sup>rd</sup> November 2012 at University of Pune, Ganeshkhind, Pune, Maharashtra

#### **Call for Papers**

Papers on the above themes are invited from academics, scholars, researchers, representatives of NGOs and government functionaries engaged in Tribal Development Institutions on any of the themes mentioned for presentation at the Seminar.

#### **Mode of submission of Papers**

The participants are requested to submit the papers only on the themes mentioned above. An abstract (not exceeding 300 words) of the paper should reach the Director of the Seminar on or before 15<sup>th</sup> October 2012 and full length paper should reach on or before 1<sup>st</sup> November, 2012 by an e-mail attachment. The abstract must contain the title of the paper and affiliation of author(s). Papers are to be submitted by mail to [pv Gupta@unipune.ac.in](mailto:pv Gupta@unipune.ac.in) , [drpv Gupta@aol.in](mailto:drpv Gupta@aol.in). The format of the full paper is as follows: Title of the paper -top (middle), Name and address of the author/s-after the title, Font type-Times New Roman, Font Size-12 for text; 14 for Title, Line space-1.5, Word Limit-6000

#### **Travel and Hospitality**

The organizers will provide the travel (to the maximum of III AC fare to one of the paper presenters in case of papers with multiple authors), Accommodation and hospitality as per university norms. If Possible, the paper presenters / delegates are requested to make their own arrangements for meeting their travel expenses from their parent institutions (those who have funds).

#### **About the Department**

Ya Kriyawan Sa Pandita (learned person is one who is ceaselessly active) is the motto of the

University of Pune, which was established in 1949. Since its inception, the University of Pune has placed the objective of 'Social Commitment' on the top of its agenda for attaining excellence in higher education. The Centre for Continuing Education established in 1972 was upgraded as the Department of Adult, Continuing Education, as a result of University Grants Commission's Policy (1977). Following the University Grants Commission's Policy (1977), Government of India launched the National Adult Education Programme (NAEP) on October 2, 1978. The responsibility and the vital role given to the Universities in the NAEP was very much instrumental in upgrading the Centres for Continuing Education in various Universities. This trend was accepted by the authorities at University of Pune. Other programmes such as Population Education, Planning Form and Jan Shikshan Nilayams were started and implanted through the university and colleges with the assistance of the University of Pune and University Grants Commission. Lifelong Learning as the cherished goal of the educational process which presupposes universal literacy, provision of opportunities for youth, housewives, agricultural and industrial workers, professionals and other disadvantaged groups of the society to continue the education of their choice at the pace suited to them is one of the main objectives of the University. The Department recognised the need for providing quality education by up gradation of skills of the learners in tune with the developmental needs of the individual and the society. An indispensable endeavour toward enhancing the human resource is to develop strategies for creating an effective learning environment for a Knowledge society. The department has resolved itself to work on some socially important areas viz. National Integration, Women Empowerment, Senior Citizens, Unorganized Workers, Non-Government Organizations, Tribal Development, youth Education, Entrepreneurship & Employment, Counselling, Literacy, Adolescence Education and Lifelong Learning.



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    Arrival : Date
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Date:

Signature of the applicant