

Indian Anthropology Congress: 2019

ANTHROPOLOGY FOR DEVELOPING INDIA

Pathways to Policy Planning and Implementation

21-23 February 2019

Under the aegis of
Indian National Confederation and Academy of Anthropologists (INCAA)
Organized by
Department of Anthropology, Savitribai Phule Pune University (SPPU), Pune, Maharashtra
In association with
The Maharashtra Association of Anthropological Sciences (MAAS)

ANNOUNCEMENT

Dear Colleagues and Friends,

The Governing Council of the Indian National Confederation and Academy of Anthropologists (INCAA) at the February 2018 Anthropology Congress held at Guwahati, has approved to hold the next Congress at Savitribai Phule Pune University, during 21-23 February 2019, second time after it was held at Pune in 2007. The Congress would be organized by the Department of Anthropology in collaboration with The Maharashtra Association of Anthropological Sciences (MAAS), an institutional member of INCAA. Another institutional member, 'Society for Indian Medical Anthropology' (SIMA) would be in the Silver Jubilee year and could provide leadership in Medical Anthropology sessions at INCAA-2019.

The spirit of the Congress would be to deliberate the theoretical and methodological strengths of Anthropology as the distinct Holistic Science of Humankind, and towards Human Development in the contemporary world. Anthropology as an academic discipline has the strength to become a professional discipline by mentoring the policy planning and implementation, if necessary, by conceptualizing, implementing and creating intervention models, without compromising the scientific objectivity.

Contributions of the classical sub-disciplines of Anthropology, *viz.* Biological, Social-Cultural, Archeological and Linguistic Anthropology as well as the evolved sub-specialties, such as Developmental Anthropology, Urban Anthropology, Business Anthropology, Medical Anthropology, Growth and Nutrition studies, Molecular Anthropology etc. to policy planning and implementation would be discussed through key-note addresses, panel discussions, and oral and poster presentations.

Participation at the Congress is open to all academicians, government and non-government functionaries, social activists, literary persons, visual media producing human stories (visual anthropology) on knowledge channels of TV or in films, in fact, all those interested in inter-disciplinary and inter-sectoral issues of human endeavor.

We request you to give wide publicity for larger participation at the Congress to your friends, colleagues and non-anthropology personnel engaged in policy planning and implementation to orient them to anthropological acumen.

WEBSITES

Conference website is now live, it can be accessed at:

<https://events.unipune.ac.in/sites/anthro2018/index.html>

Registration and abstract submission can be done **only** through the portal:

<https://events.unipune.ac.in/apps/applicant/login.aspx>

ORGANISERS

Indian National Confederation and Academy of Anthropologists (INCAA)

INCAA is a pan-Indian apex organization of anthropologists. At present it has 212 Founder Members, 637 Life Members and 6 institutional members. INCAA was established in March 2004 as a registered body. It aims at functioning as a confederating body of professional Anthropologists and activates regional professional Anthropological bodies. It provides a nodal platform for effective communication among professional anthropologists. Its primary role is to promote the cause of Anthropology and Anthropologists, particularly of those having association with India. INCAA aims at promoting Anthropology as a discipline, within as well outside the university system, particularly within governments and voluntary organizations and to ensure its effective interventions at the policy planning level on issues concerning inter-disciplinary and holistic human development.

Department of Anthropology, Savitribai Phule Pune University

Anthropology at Pune is known internationally through the works of Irawati Karve, mainly on Kinship and later due to '*Yugant*', an anthropological interpretation of Mahabharat which earned her the Sahitya Academy Award. She was based at the Deccan College Post-graduate Research Institute (DCPGRI), as Head of the joint Department of Sociology and Anthropology. A distinct M.A./M.Sc. program in Anthropology was initiated in 1963 at the Deccan College Post-graduate Research Institute (DCPGRI), on behalf of Pune University. An independent department of Anthropology was established in 1976 and was the first department in Maharashtra offering post graduate M.A./M.Sc., M.Phil. and Ph.D. programmes. The Department has a well-established Museum with Foot Print Gallery, Home and Hearth Gallery, and Celebrations Gallery along with a commemorative display in honor of Prof. Irawati Karve's academic achievements. The department has a fully equipped Osteology, Anthropometry and Molecular Anthropology laboratories. The department endeavors to extend anthropological knowledge and field data for wider applications in various fields of human action and encourages humanitarian considerations in policy decisions and implementation.

The Maharashtra Association of Anthropological Sciences (MAAS)

MAAS is an academic non-governmental organization based at Pune, Maharashtra established in 1976. MAAS is involved in training in research methodology, health and development through course work, seminars, symposia and workshops. It undertakes basic and intervention research in the areas of public

health and development through holistic perspective. MAAS strives to use knowledge for understanding and proposing solutions to human problems in tribal, rural and urban communities. Through its activities, MAAS has been bringing together policy planners, administrators, activists and academicians to discuss issues

around gender, culture, environment, health and education in the perspective of development. MAAS is recognized as Scientific and Industrial Research Organization (SIROs) by Department of Scientific and Industrial Research (DSIR) under Ministry of Science and Technology, Govt. of India. MAAS is also recognized as Research Centre of Savitribai Phule Pune University (SPPU) for the disciplines of Anthropology and Health Sciences.

Committees

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Contact

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ROUND TABLE : 2019

Outline of the theme for Round table 2019

Ethics and Objectivity in Anthropology

Coordinated by Prof. P. K. Misra

Ethics and objectivity are important for all human beings and all the time but they are singularly very important for the students of anthropology. An anthropologist collect data by winning the trust of the people he studies by what has been called as participant-observation. The relationship between the anthropologist as observer and the people he studies as observed develops over time owing to his behavior, gestures, and speech while he is living in the field with the people. This may be an idealized version of what actually happens. However, in course of time, people begin to trust him and begin to share their knowledge with him. This trust is based on ethical understanding though, not stated in so many words that the knowledge the people are sharing with the anthropologist has benign purpose and is likely to objectively enhance understanding of human behavior and human beings. The onus of maintaining the relationship between the anthropologist and the people is more on the former because 1) it is he who has enters in that relationship, 2) he is considered to be more knowledgeable of the world at large, 3) he is in control of the data he has collected, 4) he knows the economic, political, ethical, and scientific value of the data he possess, 5) he represents the dominant society and is playing the role of communicator hence has more responsibilities.

The issue of ethics and objectivity has been raised in anthropology in the past in international forums but not so much in India. Why? That is another question which we will leave at the moment. Though it is high time that the issue is raised here and discussed intensively, particularly in the background of colonial past of the country. It is no secret that the field of the anthropology has been dominated by the Western scholars. It is they who have set the tone of research as well as subject of study. It is strange that colonized world has not intensively debated the issue of ethics and objectivity in anthropology. To illustrate the above and to underline the issue for discussion I quote the following from Paul Hockings' Encyclopedia of the Nilgiris about Professor M.B.Emeneau, the famous linguist.

'During 1935-38 Emeneau was in the Nilgiris and Coorg, doing ground-breaking field studies of the Toda, Kota, Badaga and Kodagu languages... He published extensively on all of the Nilgiri languages, indeed all of the Dravidian family and Sanskrit too... confirmed Emeneau's position as the founder of Comparative Dravidian Linguistics'. 'He became Professor of Sanskrit and General Linguistics at the University of California, Berkeley, in 1940 and during World War II he did intelligence work. This involved working with two Vietnamese seamen to produce a study of Vietnamese languages which was published in 1951' (2012; 290).

It is interesting the way Paul Hockings has made this important revelation. He has clubbed elevation of Emeneau to the position of professor of Sanskrit and General Linguistics and his doing intelligence work in Vietnam in the same sentence. We may debate about the intent of Hockings but let us keep it aside. The fact nevertheless remains, is that revelation necessarily casual.

The issue is whether Emeneau's scholarly work in linguistics and the intelligence work he did in Vietnam during World War II could be considered independent of each other. We do not know whether he was associated with intelligence work when he was doing field work in the Nilgiris. That is important but we have no way of knowing about it. If "yes", it has serious implications because when he and others did field work in the Nilgiris and elsewhere in the country colonialism was in full bloom all over the country. During the British Colonial rule in India two world wars were fought, beside many others as deadly as Vietnamese. This itself reveals a lot about the kind of relationship that existed between the colonized and colonizer.

North-East India had been on boil during the entire British regime, where a good number of anthropological studies too were conducted. That itself raises the question as to why there was so much anthropological focus on North-East India in the context of unfolding of the history of that area. Now we know that on the eve of Indian independence some famous British Anthropologists were part of the proposed Crown Colony Plan which envisaged carving out an eastern tribal belt and putting the same under the protective care of the British administrators since it was believed that the hill tribes had nothing in common with mainland India and Indians. Besides, there are examples when human settlements in North-East India were being raided and demolished, still anthropological enquiries were going on that were recognized in the Western world as illustrations of academic excellence.

It is no secret that in establishing colonial rule, violence either active or passive, is involved. Slavery in various forms thrives. In India a new version of it was devised called indentured laborer. The basic human rights of the colonized are suppressed. During the periods of war all norms of justifiable human behavior remain suspended on one pretext or the other. Once colonial rule is established, all kinds of foot soldiers move in to perpetuate the colonial rule and to rationalize that the colonizer are a superior 'race' and in the process the world is bestowed with new terms like primitive, uncivilized, immediate return people, lacking in capacity to store, and in abstract thinking. All this was not only for academic discourse but of course to uplift the populations who could not evolve. In this whole grand scheme, the evangelists were not far behind.

There was always a threat of active and passive violence on the people to remain on the side of the colonizer, beside all sorts of allurements too were offered to buy their loyalty. In the process, a hierarchy of loyalty towards the colonizer was created. All efforts were made so that the colonized do not get united. The stress was to keep them divided and hence differences were deliberately highlighted which continue to torment the ex-colonies even now.

The basic thrusts of the colonizing process are exploitation of material and man- power resources of the colonized and establish domination of which racial discrimination has remained the most prominent one. Besides many other injustices the colonizer inflicts on the colonized, it destroys the self-esteem of the colonized.

A quick reflection of the early encounters with colonialism in India shows how rapidly various kinds of surveys were conducted to map out the resources of the country, and also quantity and quality of human resources. The British colonizers saw to it that quickly the various parts of the country were connected with road and rail and also connecting them with the port towns.

Modern foundations of anthropology in India were laid during the colonial rule and a very large number of anthropological studies were conducted in different parts of the country particularly in border and interior areas.

The impact of the colonial rule on India has been widespread. Slowly India is coming of age and it is time we debate the issues that emerge from a brief write up as above and discuss its various facets. The issues are of critical importance in evaluating anthropological studies conducted during colonial rule and also to set humane standards for the future of anthropology in this country.

1) The significance of ethical issues in conducting anthropological researches.

2) Is it possible to maintain objectivity in anthropological researches when there is conflict of interest between researchers and researched? How to view the research when researcher is committed to one kind of ideology formally or informally or even not committed at all but deriving benefits and inspirations from such an ideology?

3) There was racial discrimination during colonial rule in India. Rulers were the white British and the ruled were colored Indian people. What are the implications of this larger umbrella like framework on anthropological work done during the colonial rule in India?

The issues highlighted above no doubt raise uncomfortable questions but we need to face them to have an objective view and sensitize the anthropologists particularly who are growing in a different environment now. The idea is not to throw away the baby with the bath water but avoid pretending that no issues are involved. Colonialism has gone but it would not be wise to consign it into dustbin of history. It continues to be a relevant factor and has created 'a global hierarchy of economic, physical, and cultural power' and it endures among the imitative elites it has left behind in the developing world. Dialogue and recognition of the problems involved is the only way to go forward.

REGISTRATION

Registration is compulsory for all delegates, including INCAA Governing Council members. Keeping in mind the limited accommodation available, we request all interested delegates to register in time.

No Spot Registration will be acceptable. Registration and payment of fees will be ONLY through online portal : <https://events.unipune.ac.in/apps/applicant/login.aspx>

Registration Fee is as Follows:

Category	Early Bird Registration	Late Registration
	On or before Dec 15, 2018	15 th - 31 st Dec, 2018*
Life Members (INCAA, MAAS, SIMA, Indian Anthropological Society)	2000	2500
Other delegates	2500	3000
Research Scholar/Student	1500	2000
Accompanying person	2500	3000
Delegates without Accommodation	2000	2500

*All other delegates who wish to register after 1st January 2019 can register as 'delegates without accommodation', till 31st January 2019. No registrations beyond 31st January 2019 will be entertained.

ABSTRACT SUBMISSION

The INCAA Congress 2019 looks forward to receiving original research contributions in the form of oral and poster presentations. Participants who would like to present an oral/poster must submit an abstract for consideration. The presenting author is required to ensure that all co-authors are aware of the content of the abstract before submission. Abstracts can be submitted through the registration web portal <https://events.unipune.ac.in/apps/applicant/login.aspx> only. For themes and subtopics, refer to the conference website <https://events.unipune.ac.in/sites/anthro2018/index.html> .

THOSE SUBMITTING ABSTRACTS SHOULD PAY THE REQUIRED FEES IMMEDIATELY.

Important Dates

Early Bird Registration Deadline	30th November, 2018
Final Registration Deadline	31st December, 2018
Final Registration without Accommodation	31st January 2019
Opening Call for paper	8th October 2018
Abstract Submission Ends	15th December 2018
Results (decision on oral /poster presentations)	20th December 2018

THEMES


Themes	Indicative topics
Socio- Cultural Anthropology	Queer Studies (LGBTQIA+), Gender Studies, Stigma, Anthropology of Food, Ethnicity, Feminist Anthropology, Sacred Geography and Pilgrimage Tourism, Gender Issues and Women Empowerment, Culture Regions , Anthropology of Space, Economic Anthropology, Political Anthropology, Democratic Decentralisation- Panchayati Raj and Urban Governance, Ethnomusicology, Ethnographic Museums and Museology, Folk Tradition and Communication, Anthropology of Religion, Cultural Heritage, Social Media , Changing Aspects of Family, Kinship and Marriage, Culture Studies, Caste Studies, Subaltern Studies, Weaker Sections of Indian Society, Visual Anthropology
Biological Anthropology	Paleoanthropology, Anthropometry, Growth and Nutrition, Forensic Anthropology, Molecular Anthropology , Human Biological Variation, Adaptation, Anthropology of Microbes, DNA Polymorphism, Community Genetics, Biocultural Diversity, Ancient DNA, Genetics of Complex Disorders and Traits, Genomics, Bio-informatics, Paleopathology, Dental Anthropology, Sports Anthropology, Osteo-biography, Biocultural Aspects of Disease, Hominid and Human Dispersals: DNA evidences, Origin of Homo sapiens, admixture


Archaeological Anthropology	<p>Indus Valley Civilization, Prehistoric Cultures, Narmada Valley Excavation, Geo-archaeology, Pottery, Lithic Tools and traditions , Ancient Technology, Archaeology of Religion, Archaeology of symbolic behaviour, Ecological Adaptations, Anthropology of landscapes, Cognition and Archaeology, Paleo-botany, Archaeozoology, Conservation and Heritage Studies, Rock and Cave Art, Experimental Archaeology, Cognitive Archaeology, Ethnoarchaeology, Hominid and Human Dispersals: Archaeological evidences</p>
Linguistic Anthropology	<p>Socio-Linguistics, Endangered Languages, Tribal and Regional Languages, Language Contacts and Linguistic Traits, Semantics, Politics of Language, Conservation of Languages, Language and Ethnic Identity</p>
Development Anthropology	<p>Migration Studies, Displacement, Refugee Situation, Sustainable Development, Community Development, Poverty Studies, Gender and Development, International Development, SC/ST/OBC Marginalized Groups, Globalization Studies, Community Engagement Initiatives, Food Insecurity, Labour Studies, Disasters, displacement and rehabilitation</p>
Urban Anthropology	<p>Urban Poverty, Urban Planning- Smart Cities, Planned Cities, Health and Sanitation, Anthropology of City, Housing and Urban Development, Infrastructural Issues in Urban Development, Community Studies, Rural-urban network, Urban Poverty and Deprivation, Transport and Communication</p>
Business Anthropology	<p>Political and Ethical Issues in Business Anthropology, Industrial Processes outside the West, Intercultural Communication in International Business, Intercultural Communication and Advertising, Free-Market Economies and Culture, Organizational Behavior and Management, Ethnography in Organizations, Organizational Culture in Technology-Based Firms, Cultural Others in Organizations, Regional Perspectives on Work and Corporations, Politics in the Anthropology of Business, Ethnographically-Informed Design (of Products, Services, and Systems), Application of Anthropology in Consumer Behavior and Marketing, The Need for Business Anthropology, Research Methods in Business Anthropology, Anthropology in Business and Bureaucracy, Marketing in a Multicultural World, Cultural Aspects of International Business, Managing Cultural Differences at a Workplace</p>
Tribal and Rural Development	<p>Poverty, Panchayati Raj, T & R Economies/ Livelihood Studies, Indigenous Knowledge Systems, Tribal Education/ Displacement/ Migration/Rehabilitation, TSP- Implementation and Problems, Tribal Rights, Land Alienation, Tribal Identity, Forest Rights and PESA , Pseudo-Tribalism and Caste reservation movements , PVTG, V.J./D.T. and N.T., Agrarian Distress Constitutional Safeguards, Technological and Innovation for T & D Development, Development Programmes, Forest Rights, Conservation, PESA, Land Rights, Sacred Groves</p>

Medical Anthropology	Public Health/ Policies, Ethnomedicine, Ethnobotany, Integration of AYUSH in Public Health, Stigma Related to Health, Bio- Social Aspects of Aging, Communicable and Non- Communicable, Cultural Epidemiology , Medical Pluralism, Sociocultural Aspects of RCH, Fish Medicine, Addiction, Mental Health, Studies on Injury, Health Disparities, Disability Studies, Patient-Physician Relationship, Govt. Health Programmes, Gender and Health, Medicinal Plants and Indigenous Healers, Public Health in India, Epidemiology and Culture , Maternal and Child Health, Stigma and Disability, Disease Control Programmes, Health Care in Public/Private sector, Gerontology
Ecological Anthropology	Humans in Biosphere, Anthropocene, Human Ecology and Settlements, Political Ecology, Disaster Management, Pollution, Environmental Impact Assessment, Costal Anthropology, Area Studies, Bio-diversity and Ethnobotany, Indigenous knowledge
Applied Anthropology	Sexuality, Health and Law, IVF and Social Legislation, Indian Diaspora and International Relations, Voluntary Sector in Development Sports Anthropology, Folk Art and Music, Stakeholders in Development, Unrest in tribal and rural areas, Socio-Cultural Impact Assessment, Nature Cure, Gerontology, Case Studies in Anthropological Interventions


Contact

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