



Proposal for SUMMER SCHOOL - 2018

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Proposal for
Summer School 2018

1. Theme of the Summer School : ***Engaged Anthropology and Tribal Ethnography***

2. Name of the coordinator : **Prof. S. Sumathi**

3. Proposed Dates : **20 – 30 May, 2018**

4. Concept Note : **Attached (Appendix - I)**

5. Details of Sub-Themes : **Attached (Appendix - II)**

6. Time-Table :
(Types of Sessions-

- **Lecture:** Daily 3 hours of lecture and demonstrations
- **Workshop:** Last three days of the school will be workshops
- **Field Visit:** on completion of understanding the tribes of Tamil Nadu visit to Tribal Village, Muttanad Mund, Nilgiris- students will be given an exposure to do a visual ethnographic Documentation
- **Lab Visit:** if required

7. List of Resource Persons (Tentative) : four subject matter experts and two resource persons

- Dr. S.Rajan- Ethno- Botanist, Ministry of Ayush, Government of India.
- Dr. O.P.S. Khola- Principal Scientist and Head, Indian Institute of Soil and Water Conservation, Government of India.
- Dr.Jakka Parthasarathy, Former Director, Tribal Research Centre.
- Mrs. Nila Sin- Tribal Leader
- Mrs. Vasa malli- Tribal Leader

8. Details of Field Visits :

- The field work will be to visit at least two to four tribes in collaboration with the TRI who have tentatively earmarked Muttanad Mund, Nilgiris.

9. Pre-requisites for the Course : **Attached (Appendix - III)**

10. Reading List :

- **Attached (Appendix - IV)** (minimum 10 articles and 2 books)

11. Cultural Component : **Attached (Appendix - V)**

12. Any other : --

Concept Note

Engaged Anthropology and Tribal Ethnography

In recent years there has been a marked increase in the literatures on engaged or public anthropology; Definitions of engagement have been opened up to include a multiple ways and forms that anthropological work can be seen to be engaged in- ranging from direct activism, to critical deconstructions of dominant categories, and to teaching. The scope of 'engaged' in socio-cultural, economic and political issues dealt by anthropologist have increased relatively in pluralistic societies like India. The extent of what counts as engaged scholarship, moving towards an epistemic understanding leads to relationship between subject knowledge and action/ application, which is inherently politico- legal most of the time. In India the contribution of cultural anthropologist through ethnographic writings of the communities and their contemporary changing identities draws attention in such engaged scholarship. Alternative realities, open-ended epistemology and 'theoretical practical' interpretation of ethnographies about the marginalized community's social identity and their claim were jeopardizing in Indian hierarchical society. The communities and their self-organizations protested against the government and sought privileges provided constitutionally. The anthropological inputs like theoretical practices, reflexive discourse, and more subtle or virtual form of intervention shed light on the need for rejuvenating our understanding of

the concept 'engaged or public anthropology', and application of the basic ethnographic approach at empirical level, along with other related concepts.

It has been estimated that there are over five thousand different cultures in the world today. The Anthropological Survey of India has identified 4635 communities and documented their brief ethnography in India. With such enormous cultural variability in the world, understanding culture using Holistic, Ethnographic Anthropological approach has been severely criticized.

The major contribution of anthropologist is providing ethnography description about various communities of the world. Ethnography is an approach to experiencing, interpreting and representing culture and society. It has been practiced for a long time by Anthropologists. Many ethnographers have emphasized the central place of writing ethnography in recent times too.

The social and cultural anthropology of Chicago School follows the predominant model of ethnography and treats it as a pure rather than applied research. As result, there are variations in ethnographic results. Ethnography does not claim to produce an objective or 'fruitful' account of reality but aims to offer versions of ethnographer's/ practitioner's experience of reality through this method.

Sarana (1989) used a term 'reinterpretation instead of 'restudy' and clarifies the rules of ethnography. He further emphasized that in ethnographic reinterpretation, the anthropologist does not deal with the items of a living culture directly but is concerned with searching for and assigning new meanings to cultural data recorded in particular ethnographies.

As anthropology became more enamoured of postmodern literary approaches to analyzing ethnographies and cultures, the text became the sole focus of work. Keeping these theoretical understanding, it is clear that there is nothing called 'the ethnography' and it could be only possible to be

an ethnography. No doubt the concept of culture, community and identities has emerged as current topics in the cotemporary academic debates. The discrepancies in conceptual understanding have also questioned the process of analysis.

The International understanding on Indian communities and their process of development also proposed alternative approach and critically perceived the structural school of thought. This has also made the Indian anthropologist and the policy makers to reflect and view the issues seriously and many research projects collaborated with governmental agencies are going on.

The present Summer School (2018) will try to understand the theory and conceptual perspective related with the proposed syllabus. It is also planned to collaborate with the Tribal Research Centre, Ooty, Government of Tamil Nadu in organizing field visit and Museum exposure.

Details of Sub- Themes

Short description of organizing Summer School Programme - 2018

With in the higher education space University of Madras has been the torch bearer especially with regard to Anthropological work. The Summer School Programme (CMGL-2018) offered by Department of Anthropology University of Madras aims to organize and coordinate various educational and research activities, as well as be responsible for providing innovative training and Research programmes in the field of Anthropology. The aim of the Summer School Programme (CMGL-2018) course is to have a comprehensive and a prudent mix of blended learning pedagogy.

The lesson plans include

1. Brief introduction to the social stratification in India
2. The concept of tribe in the Indian context
3. Ethnography of the major tribes of South India
4. Writings of Monographs in contemporary times.
5. Urban Ethnography
6. Indian developmental concept
7. Minority and Majority communities.

Pre-requisite for the Course

Students participants should come with a clear understanding of strategies in the cultural social and political space of this country .This will empower students to become active, responsible learners. In this advanced On Course (CMGL-2018) participants they will learn the essential design and facilitation skills necessary for being an effective learner-centered educator who can empower the society to move from superficial to progressive learning society. These advanced facilitation skills also provide the knowledge and resources for the participants to help the public advocacy agencies to provide more effective developmental socio cultural experiences for the needy. This workshop is ideal for anthropologists who want to help the society to become active, and become responsible learners to take a leadership role in helping their government or university become more society conscious.

Reference BOOKS, JOURNALS, and ARTICLE

Engaged Anthropology: Diversity and Dilemmas: An Introduction to Supplement.

Setha M. Low and Sally Engle Merry. *Current Anthropology*, Vol. 51, No. S2, Engaged Anthropology: Diversity and Dilemmas.

“An engaged anthropology for the 21st century,” Cambridge Lecture on International Development, <http://thememorybank.co.uk/2009/04/01/an-engaged-anthropology-for-the-21st-century/> 2 Lousie Lamphere. 2004.

“The Convergence of Applied, Practicing, and Public Anthropology in the 21st Century, *Human Organization*, 63(4): 431- 443. 3 Carolyn Fluehr-Lobban. 2008.

“Collaborative Anthropology as Twenty-First-Century Ethical Anthropology. Collaborative Anthropologies.

“Reflections on the Challenges of Anthropology in Contemporary Times and Future Prospects: The Douala Experience.” *The African Anthropologist*.

World Anthropologies: Disciplinary Transformations with Systems of Power. 2006. Eds. Gustavo Lins Ribeiro and Arturo Escobar, Oxford: Berg.

Other People’s Anthropology: Ethnographic Practice on the Margins. 2008.

Anthropology and the Colonial Encounter (1995), Encountering Development: The Making and Unmaking of the Third World (1994).

Faye V. Harrison. 2007. *Outsider Within: Reworking Anthropology in the Global Age*. Chicago: University of Illinois.

Cultural component

Short description of the cultural elements included in the course:
Objectives and Teaching methods:

Objectives:

- To familiarize the students with contemporary academic advancements with good themes from Research Journals and books.
- To motivate and train the students in practical handling of the contemporary societal issues
- Train the students with skills in scientific writing.

Sustaining a Growth Mindset for Summer School Learning- (CMGL-2018)

The Summer School Programme (CMGL-2018) is a plan to enrich and nourish the students with knowledge (PBL) problem based learning and also train the students in reading the research journals and test the students ability in conducting field work. This highly engaging and interactive summer school programme will show how to incorporate research-based fluency, practical Handling of engaged Ethnography and they will learn appropriate pre-Exam activities to ensure success in learning all strategies.