



**NATIONAL INSTITUTE OF RURAL DEVELOPMENT &  
PANCHAYATI RAJ**

(Ministry of Rural Development, Govt. of India)  
North Eastern Regional Centre, Khanapara, Guwahati-781022

**The Date of Abstract Submission has been extended till 7<sup>th</sup> March, 2020**

## **CALL FOR PAPERS**

**National Seminar on**

**Tribal Local Self-government System in North Eastern States: Issues,  
Challenges and the Way Forward**

**30-31 March 2020**

### **CONCEPT NOTE**

Local Self-government in any form (non- statutory or statutory) has been the prime institution of governance of village affairs in all the communities of world including tribal societies. The North East States of India are known for predominance of tribal communities and their distinctness. These distinctness can be observed in every walk of life such as the landscape, the array of communities and their socio-cultural practices, prevalence of traditional institution and ecological diversity. All these distinctness make the states different from other parts of the country. Underlining the distinctness of tribal communities and safeguarding of their identity, many of the North Eastern States are named after the name of the communities or languages. Within states distinctness are also observable or significant.

The North East States are inhabited by diverse communities with different ethno-linguistic origins, religious beliefs, traditional practices and cultural ethos. The predominantly hilly terrain in all the States except Assam is host to an overwhelming proportion of scheduled tribes' population ranging from 19.3 per cent in Assam to 94.5 per cent in Mizoram. The states have over 160 scheduled tribes and over 400 other tribal & sub-tribal communities and groups. Each tribe is distinct and unique in

character from the others in terms of village administrations, customs, languages and attires.

The tribal people of North Eastern States have developed their own socio-political institutions. These socio-political institutions are known by different names in different tribal communities such as the Dorbars among the Khasis, the Dolois among the Jaintias and the Nokmas among the Garos of Meghalaya; the 'Haosa' Housa' (Chieftainship) among the Kukis' of Manipur; "Putu Menden" among the AOs Naga, Phichil kehou (Informal Council of Elders) among the Angami Naga, hereditary chief system among the Semas and Konyaks Nagas, Chang polity of Nagaland and Manipur; Kebang among the Adis, the Builiang among the Apatanis, the Nyele among the Nishings, the Tsorgan system of the Monpas, the Mockchup of the Khamtis; Village Council headed by Kamifang among the Reang of Tripura, Liku among the Jamatia of Tripura; Dzumsa system among the Bhotia of Sikkim and Chieftainship among the Mizos of Mizoram.

These traditional socio-political institutions among some of the schedule tribes of North East States are found in a much enriched form while in some of the communities these are found in discreet form. The point of attention is that these institutions are still being practiced by majority of tribes despite the globalisation and advent of Christianity.

It is worthwhile to mention that, traditionally, every tribal village had their own form of administrative system which differs from tribe to tribe and from village to village. And there is no uniformity in the pattern of their administrative systems. The non-statutory polity did not grow beyond their village level affairs and therefore, the village has been an autonomous political, social, economic and cultural unit.

In addition to the above (few examples) non statutory tribal local self-government system, there are also statutory form of local self-government are also found among the scheduled tribes of North East States. These statutory form of local self-government are either formed in consonance with national system such as Panchayati Raj System or in accordance with state laws such as Village Council in Nagaland and Mizoram, village Authority in the Hill areas of Manipur and Village Committee in Tripura. Even statutory form of local self-government (other than national system) has been enriched with the traditional system of governance mechanism developed by the Scheduled Tribes communities.

Finally, functioning of the socio-political institutions (non-statutory or sometimes statutory under state law) differ from one tribe to other tribe. Communities inhabiting in India are at different level of change and development. They have also different experience and attitude towards practicing and adopting the modern way of governing system. However, many people believe that this traditional system should continue as the tribals are comfortable with it. While people are also of the view that the democratisation of the formation and functioning of Traditional institution is the need of the hour, especially with gender representation. As far as functioning of national system of local self-government is concern, it is formed and functions as the constitutional amendments and the Panchayat Raj law enacted by the states.

In this above context, NIRDPR-NERC, proposes to organize a National Seminar and invites research papers especially empirical papers from the stakeholders with focus on evolution, formation, functioning, relevance in changing tribal communities, relation between traditional and modern democratic institution of local self-governance (vis-vis) in the areas.

### **OBJECTIVES:**

1. To understand the functioning of local self-governments in the tribal communities of North Eastern States of India.
2. To identify the problems and explore mechanism of synergy between non-statutory and statutory institution of local self-government in North Eastern States of India.
3. To identify the areas of innovations and best practices of local self-government in the tribal dominated areas of North Eastern States of India.
4. To suggest policy measures and strategies for strengthening of local self-government in the tribal dominated areas of North Eastern States India.
5. To provide inputs to the concerned Central Ministries and State's Department for policy through recommendations of the Seminar

### **SUB THEMES:**

- ✚ Historical Evolution of Local Self-government among the different Tribal Communities;
- ✚ Formation and Functioning of different types of Local Self-government among the different Tribal Communities;
- ✚ Power of Traditional System of Local Self-government Resolving the Conflict in era of codified system of law;
- ✚ Relevance of Traditional System of Local Self-government in changing Tribal Communities and in the age Nation- State;
- ✚ Role of Traditional/ Modern System of Local Self-government in Village Development and Administration;
- ✚ Relation between Traditional Chieftainship, Hereditary and Authorities system vis-à-vis Modern Democratic institution of local self-governance in the Tribal Areas of North Eastern States.
- ✚ Point/ Space of Synergy between Traditional and Modern System of Local Self-government;
- ✚ Sources of Funds of Traditional and Modern Local Self-government
- ✚ Any other relevant issues related to the main theme

### **OUTCOMES:**

The expected outcomes are:

- (i) Discussion will be generated on important aspects on issue of Tribal Local Self-government System in North Eastern States;
- (ii) Inputs for policy will be provided through recommendations of the Seminar which will be presented to the concerned Central Ministries and State's Departments, and

- (iii) The papers presented will be published in the form of a book with reputed national level publisher.

### **GUIDELINES FOR PAPERS:**

It is also recommended that the length of the abstract and full paper should not exceed 500 words and 6,000 words, respectively, excluding preliminary pages, annexure and references. It should be written in Times New Roman, 12 pt. and line spacing- 1.15 lines. For reference we recommend the APA style.

The abstract should include the title of the proposed paper, Name of author/s, Institutional affiliation, Email address, Mobile No and Postal address, key words upto six and finally a paragraph of not more than 500 words summarizing the main findings and the argument of the proposed paper, and its significance.

***The full paper should be arranged as follows: Title page, the presenter's name, institutional affiliation (if any), email address and postal address, Abstract, Key-words, Introduction, Methods, Findings, Discussion, Citations and references.***

### **Participation & Participants:**

*The participation will be by invitation and through submission of abstracts (300-500 words). The presentations shall be in the form of PPT, Key Note Speaker, Invited Talk, Oral Presentation, and Poster Presentation.*

Papers are invited on the above-mentioned themes from Government Officials, Policymakers, Planners, Faculty members and Research Scholars from the Universities, Colleges, National/State level Research Institutions and Research organisations; Members from reputed NGOs, Corporate Sectors; Independent Researchers, Practitioner, and Social activist working in this area.

***Interested participants may send their abstracts and full papers through email on seminar.nird.ghy@gmail.com and mkshrivastava.nird@gov.in as per the following schedule:***

### **PARTICIPATION/REGISTRATION FEE:**

#### **National & International**

There is no participation fee.

### **ACCOMODATION:**

- ❖ Free board and lodging will be provided to all participants in the Institute's Guest House

## **IMPORTANT DATES TO REMEMBER:**

- ❖ Submission of Abstract: **28<sup>th</sup> February 2020 (The Date has been extended till 7<sup>th</sup> March, 2020)**
- ❖ Intimation of Accepted Abstract: **2<sup>nd</sup> March 2020**
- ❖ Submission of Full Paper: **16<sup>th</sup> March 2020**

## **VENUE OF THE SEMINAR:**

National Institute of Rural Development & Panchayati Raj

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North Eastern Regional Centre

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## **SEMINAR CONVENORS:**

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Dr. R. M. Pant, Director

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