

TRIBAL STUDIES

Biannual Peer Reviewed Journal

The journal 'Tribal Studies' is the mouthpiece of the Department of Tribal Studies of Kannada University, Hampi. There are several periodicals devoted to literary and cultural studies in Kannada and one can say they have an overwhelming presence in Kannada. Moreover, literary journals have been publishing the research work done even in the areas of social sciences till now. However, the dialogue between the humanities have not received the serious attention they deserve. The proposed 'Tribal Studies' intends to be a platform for such a debate. So far, those who are constantly engaged in writing about social, political and economic issues are scholars from Kannada and English departments, with some exceptions. Of late, these social scientists have brought new dimensions to the social science studies as they have started writing in Kannada. Nevertheless, the language employed in literary and social sciences has remained conventional. The space for disseminating experiential knowledge in research writings in Kannada happens to be very limited and there are several reasons for this. The researchers of Social Sciences are more prone to reducing the experiential knowledge to mere figures and statistics making writing extremely mechanical. Creating an interface between reading and experiential knowledge in Kannada and its dissemination should be made possible. Such a writing would naturally demand the creation of a new vocabulary and idiom to Kannada sociological discourse. The Western theories which have little or inadequate inwardness with our life-world have been regulating us all this while. True emancipation from Western theories can happen only if research in Kannada language engages itself with various levels of our life-world and can negotiate through the experiences that emanate from different locations of such a life-world. Writing that can be called truly 'ours' can emerge only through an organic relationship with the community life. In sum, the health of human life and the surrounding environment are vital for the production of knowledge and activities related to every intellectual field.

The Journal of Tribal Studies intends to take this intellectual responsibility in all seriousness.

Research in literary studies and Social Sciences was initiated in India during the colonial times. These studies tried to grasp local literatures, cultures and societies through the lens of Europe. They emerged in India out of a strange combination of European technology and business interests. Initiated by orientalist, administrators of the Company and the missionaries, Indic studies were geared to cater to their political interests. It is out of this compulsion that Christian missionaries, William Jones, Cole Brooke, Francis Buchanan, Max Muller, Verrier Elwin, Kittel and others belonging to various disciplines travelled to a colony like India through the sea routes discovered by Vasco da Gama. They developed their activities to serve the imperial interests of European nations. Though the researches in literary studies and Social Sciences did not have any obvious intention of providing a permanent settlement for the colonial administration, they were strongly influenced by the utilitarian ideology of the imperial nations. Indeed, these studies have done significant work in explaining Third world societies to imperial nations. Thus, the contradictions implicit in the orientalist thinking perceived Indian societies on unequal terms. These scholars acquired the power to analyse, interpret and talk about societies that were under their political control. They still continue to believe that they have achieved the mastery over the discipline of Social Sciences. This, in a way, is true too. Indian social scientists have accepted and followed the academic ways through which the European scholars had perceived the Third world without any resistance. As if this was not enough, they articulated all their thoughts in the language of the colonizer. This is true of Kannada too where European modes of enquiry are quietly regulating the Kannada research thus maintaining its academic hegemony over Third world scholars who are emulating the West. There are other reasons for this also. A country like India, which is a former colony of the British, continues to follow European political and economic policies, as a preface to the slavishness in the academic field.

Various studies conducted to learn about the diversified societies of India or editing the ancient scriptures did not happen for the mere sake of satisfying pure intellectual curiosity. The political aspiration of retaining the political sovereignty of the European nations in the colonies unaffectedly was underlying all these academic activities. Therefore, the utilitarian ideology is naturally embedded in these studies. The priestly class that had invariably safeguarded the economic and social inequalities that had contaminated the Indian society appeared like the ruling class to these researchers. Almost all researchers including Max Muller himself concluded that the Brahmins who created Indian culture were the authentic builders of it. Thus, the Indian society was perceived in the realm of inequality through the contradictions implicit in the orientalist thinking. These scholars managed to gain the strength to analyse and talk about all societies of those parts of the world which had been occupied by the imperial nations. They have also believed that they have achieved great heights in the disciplines of Social Sciences. This is in a way true too. Because, Indian social scientists imitated the academic ways through which the European scholars had perceived the third world without any resistance. As if this was not enough, they articulated all their excogitation through the language of the colonizer. I feel that the same holds good even in the case of Kannada too. The European research methods will be quietly regulating the yearnings of this kind of researchers. The hegemonic dominance of the European research methods has remained unaffected majorly because of the scholars of the third world who are so emotionally engrossed in imitating them. There are few more reasons for the slavishness of this kind of the third world. A former colony of Europe like India after being politically freed showing unnecessary allegiance to the politico-economic principles of Europe prefaces academic slavishness too.

However, it does not mean that the academic methods of Europe have to be ruled out completely. The colonial ways of studying our societies need to undergo an ideological shift. It implies that there should be attempts to understand a society in terms of particular location of its literatures, culture and the very life-world they

depict. It is a method that tries to interpret the local knowledge through the contradictions found in the very place. The journal Tribal Studies has the objectives of creating alternative perspectives of this kind. The world view that emerges from such a perspective has to take shape amidst the hopes, the daily struggles and the lived experiences of the working classes. During the times of globalisation Indian societies with their diverse sensibilities are coming face to face with new anxieties.

In these circumstances, writers, social movements, activists and intellectuals have to take measures to become creatively active in finding political alternatives. There is an urgent need for intellectuals, writers and activists have to come together to press for a world that is more tolerant of the labouring masse, beyond linguistic boundaries. The proposed journal aims at providing a platform for such an initiative wherein in addition to maintaining a healthy society, it will strive towards creating an equal and just world. It will strive to promote writings that promote the welfare of the toiling masses.

Objectives of the Journal

Post 1990s, a majority of the working classes are forced to live in a state of anxiety. The profit-oriented economy of globalisation, anxious ridden religious terrorism and racial genocide feeding on communal violence and hatred have stifled the interests of the working classes. The imperial powers have taken control of the democratic set up of India by implanting their stooges in positions of power. The objectives of the Constitution and the interests of the working classes have been side lined. The fascist and imperial forces are gradually pervading the entire nation, sowing seeds of evil and violence. It is necessary for the society oriented intellectuals and rationalists to become active in these circumstances. It is urgently needed for the people struggles and the intellectuals to start working together by mutually recognising each other. In this regard, the journal 'Tribal Studies' proposes to become a platform to bring together the best minds. Besides the overall health of the society, the journal also hopes to work towards the construction of an equal world at the zenith of rationalism by going beyond the limits of the language. More importantly the journal encourages writings that deal with the welfare of the working classes

The 'Tribal Studies' journal shall publish serious articles related to various disciplines such as literary and cultural studies, social studies, human sciences, contemporary politics, environment, community histories, oral literature and so on. In addition, the journal also welcomes writings belonging to any other disciplines focussing on the communities of Karnataka. Yet another intention of the journal is not to limit it to articles related to literature and culture but also accommodate articles on tradition, local knowledge systems, tribes, nomads, marginalised and neglected communities, artisans etc. On the whole, reflecting the welfare of the working classes through serious studies, research and analysis will be the main thrust of the journal.

Objectives of the Journal

1. To provide a forum for analytical writings pivoted on local cultures and traditions about Kannada societies with specific focus on the nomadic tribes, marginalised communities, artisans and such other working-class communities.
2. To explore the possibilities of developing a new idiom for social sciences writing in Kannada.
3. To create an intellectual environment by bringing together the best minds in social, economic, literary, cultural and political fields through the journal.
4. To develop applied social science research that would help activism as well as in the implementation of the developmental programmes of the government. It would also include encouraging activists to contribute to the journal.

Format of the Journal:

- The journal shall be published once in six months. Two issues per year shall be brought out on time.
- It will have a page limit of about 120 to 150 pages. Special issues, however, may exceed this limit.
- The cove page shall be printed in four colours on good quality paper. Black and white pictures shall be printed wherever necessary.

- The writings shall be sent for printing only after receiving recommendation from the editorial board and Peer Review committee.

Sections of the Journal

1. Articles

The Journal shall contain a minimum of six research articles on the nomadic tribes, marginalised communities, artisans and such other working classes. (Six to Eight thousand words)

2. Current Issues

This will be a unique feature of the journal and will carry analytical writings reflecting on the influences of the social, economic, literary, cultural and political issues on the working classes. In sum, this section will be dedicated to analytical writings on language, art, cinema, politics, movements etc. (Three to Four thousand words)

3. Translation

This section publishes translations of writings in other languages on Karnataka society and communities. Besides an eminent article in Kannada will be translated into English and published in this section. (Three to Four thousand words)

4. Memory

An outstanding article published earlier, but faded into oblivion written on the communities of Karnataka shall be republished with a critical note. (Three to Four thousand words)

5. Introduction

An intellectual genius hailing from tribal or nomadic communities and is actively engaged in the development of the vulnerable communities or an artist with distinction will be introduced in this section. (Two to Three thousand words)

6. Criticism

Critical review with an introductory note on new and significant books published on societal studies shall be published in this section. (One to One thousand five hundred words)

7. Interviews

This section shall contain interviews of scholars, activists or artists. (Three to Four thousand words)

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