



WORLD ANTHROPOLOGY CONGRESS 2023

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FOCAL THEME

Anthropology in Public Sphere:
Indigeneity, Social Justice, Sustainability and
Global Peace



CONCEPT NOTES OF THE CORE THEMATIC DOMAINS (ALONG WITH SUB-THEMATIC DOMAINS)



United India Anthropology Forum (UIAF) | KISS Deemed to be University
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FOCAL THEME

Anthropology in Public Sphere: Indigeneity, Social Justice, Sustainability and Global Peace

Concept Note

Ethnographic knowledge and anthropological epistemologies have established its relevance and capacity to have a firm grip in the public sphere. Innovations in the domain of communications and the ease of using technology have facilitated reach of knowledge beyond the confines of academics to general masses. The World is living in an era of uncertainties clouded by the onslaught of Covid-19, challenges emanating from escalation in protracted ethnic violence, religious fundamentalism, militancy and wars across countries and continents over territories and political control. This infectious hatred between the warring factions has brought untold misery to innocent masses.

Most impacted in these wars are always children who have little to do with the causes and consequences of war. Tragedy of wars is that these are premised on anthropological construction of 'the other' and 'othering' and annihilation of the other as 'destructive rationality'. Any resolution for bringing global peace must accommodate plurality and diversity. The discipline of anthropology since its inception is engaged in conservations and preservations of indigenous knowledge systems. Ethnographic documentation of indigenous communities provided gaze into multiplicity of sustainable institutional practices. It paved way for global and national agencies to charter agendas for sustaining indigeneity and ensuring social justice for an equitable and sustainable world.

Indigenous people for centuries remained victims of war and violence based on most inhuman form of 'othering'. How can one talk of global peace when a significant section of the humanity, a majority of whom are constituted by the indigenous people are still suffering from poverty, malnutrition, social exclusion and discrimination? It is their call for social justice that forms the fundamentals on which global peace ought to be negotiated between warring communities across the globe. Our prime concern as practising scholars is to give voice to those seeking redressal from cultural, political, and economic exploitation and historical injustice. The counter-hegemonic resistance of the indigenous people has been supported by anthropological advocacy ever since the incident of genocide of the tribes in the Amazon.

The World community took cognizance of these concerns and in the year 1993 on the recommendation of the World conference on Human rights, the General Assembly proclaimed the international decade of the World's indigenous people (1995 -2004) and 9th August was declared as the International day of the World's indigenous people. This was further strengthened in 2007 under UN declaration on the Rights of the Indigenous People. We are now witnessing the Decade of the Indigenous languages starting from 2022, that proposes to 'prioritizing the empowerment of indigenous language users' as about 40 per cent of the nearly 7000 languages of the globe is said to have already been endangered. It is only in this context that the India's New Education Policy (NEP-2020) mandating the teaching of primary school children in their mother tongues assumes relevance and significance.

We are also aware that indigeneity is reviewed as polysemic, polyphonic, multi-situated, and contested and often seeks different sustainable goals. For some, it could be gender-parity, for others equal access to vaccines, innovations in medical research and for most economic support to reduce poverty. To bring aspirations at par, the UNO has designed 17 Sustainable Development Goals (SDGs). But our targeted intent to achieve parity by 2030 is now further threatened by unanticipated consequences of war and pandemics. To aspire and achieve an equitable society, World Peace ought to be ensured to have workable solutions.

The World Anthropology Congress 2023 intends to explore multiple avenues for global peace and harmony for sustainable development of humankind, particularly of the indigenous, Adivasi and tribal people of the world. It is now well understood that Anthropology as a discipline can lend a powerful voice to non-hegemonic and marginalized cultural perspectives on both Global Peace and Development for ensuring social justice to the tribal and autochthones people. Since Global Peace and Development are multi-layered processes and Anthropology promotes the tradition of multifaceted thinking that ranges from the local to the global, and traverses the space in between, the discipline can unveil new dimensions in promoting lasting peace and sustained human development.

Further, accumulated scientific evidence proves that many non-violent societies co-existed peacefully as a norm throughout the prehistoric period of the human existence. This indicates that human co-existence and peace were not mere words, but concepts that are integral to the texts of Anthropology. Therefore, deliberations in this Congress will contribute to the processes of Peace and Development of human society at different levels. The proposed World Anthropology Congress 2023 will continue this line of enquiry by playing a crucial role in creating a more contemporary and relevant debate on indigeneity, social justice, sustainability and global peace.

Core Thematic Domains and Sub-domains

CTD No.	CTDs	Code	Sub-Thematic Domains
1	General Thematic Domain	01GT	0. General Track 1. Indigeneity and Social Justice 2. War, International Relations, Conflict Mangement and Global Peace 3. Humanism, Morality and Human Existence 4. Human Security and Sustainable Development Goals 5. Multi-Ethnicity, Multi-culturalism and Human Rights 6. Ancient Cultures and Human Past 7. Stress, Anxiety and Emotional Well-being 8. Cyber Space, Global Connectivity, and Human Future 9. Experiential Learning, Education and Knowledge Society
2	Approaches, Methods and Methodologies	02AM	0. General Track 1. Methodological Issues and New Approaches in Anthropology 2. Text and Context approach in Anthropological Research 3. Multi-Sited and Digital Ethnography 4. Ethics in Anthropological Research
3	Concepts, Theories and Perspectives	03CT	0. General Track 1. Revisiting Anthropological Theories 2. Emerging Concepts and Perspectives in Anthropology 3. Comparative Ethnography and Ethnology
4	Cultural-Social Institutions, Social Structure and Social Dynamics	04CS	0. General Track 1. Family Marriage and Kinship 2. Education and Literacy 3. Law, Society and Customs 4. Mindscape and Human Relations 5. Politics and Self Governance 6. Religion and Sacred Complex 7. Economic, Corporate and Business Studies 8. Language, Culture and Cognition 9. Human Variation and Social Cohesion

CTD No.	CTDs	Code	Sub-Thematic Domains
5	Deviance, Disputes and Resolutions	05DD	0. General Track <ol style="list-style-type: none"> 1. Corruption and Social Integrity 2. Party Politics and Ideological Conflicts 3. Legal Pluralism and Problem of Dispute Settlements 4. Social Unrest and Social Movements 5. Terrorism, Insurgency, and Regionalism 6. Organised Violence and Crimes, and Issues of Human Rights 7. Peace and Conflict Resolution
6	Bio-constitution, Growth and Development	06BG	0. General Track <ol style="list-style-type: none"> 1. Primatology and Human Evolution 2. Anthropometry and Body Constitution 3. Human Growth and Development 4. Recent Trends in Biological Anthropology
7	Human Genetics and Molecular Studies	07HG	0. General Track <ol style="list-style-type: none"> 1. Population Affiliations, History and Migratory Patterns 2. Reconstructing Human Past using Ancient DNA 3. Genetic and Epigenetic Epidemiology 4. Statistical Genetics 5. Mendelian Randomization Studies 6. Advanced Omics Technologies 7. Nutrigenomics 8. Applications of genome research
8	Forensics and Human Skeletal Identification	08FH	0. General Track <ol style="list-style-type: none"> 1. Disaster victim identification 2. Photographic superimposition 3. Facial image reconstruction 4. Gait pattern analysis 5. Age Determination
9	Bio-cultural Approach, Population Studies and Reproductive Health	09BP	0. General Track <ol style="list-style-type: none"> 1. Bio-Cultural Diversity and Evolution 2. Demographic Variation and Population Dynamics 3. Aging and the Aged 4. Maternal, Reproductive and Child Health
10	Pandemics, New-Normal and Cultural Shifting	10PNC	0. General Track <ol style="list-style-type: none"> 1. Contemporary Health Crisis 2. Pandemics and Human Vulnerability 3. Bio-Cultural Approach to Pandemics 4. Revisiting Human Lives and Redefining Cultures 5. New Normal and Cultural Shifting
11	Human Past, Ancient Cultures and Civilisation	11HA	0. General Track <ol style="list-style-type: none"> 1. Culture and Culture Change in Archaeology 2. Origins and Dispersals of Hominins and Associated Behaviour 3. Beginnings of Agriculture 4. Emergence of Complex Societies 5. Significance of Formation Processes in Archaeology 6. Household, Landscape and Settlement Archaeology 7. Ethnoarchaeology and Experimental Archaeology: Interpreting the Past 8. Rock art studies: Cognitive archaeology and Beyond 9. Public, Rescue and Indigenous Archaeology

CTD No.	CTDs	Code	Sub-Thematic Domains
12	Ecology, Adaptation and Evolution	12EA	0. General Track <ol style="list-style-type: none"> 1. Sustainability Science and Ecological Anthropology 2. Human Adaptation, Public health and Global Environment 3. Natural Resource Management and Disaster Mitigation 4. Deforestation, Human- Animal Conflict, Wild-Life Conservation and Biodiversity 5. Human Interventions, Ecosystem alteration, Environmental Policies, and Ecological sustainability 6. Ecological Modification and Impact on Human Health 7. Ecological Adaptation of Nomadic, Semi-Nomadic and Indigenous communities with reference to their Ecological knowledge system 8. Relocation of PVTGs and Forest Dwellers in Protected Areas (National Park and Wildlife Sanctuaries)
13	Peoples, Cultures and Communities	13PC	0. General Track <ol style="list-style-type: none"> 1. People: Livelihood pursuits, emerging leadership, marginal and displaced people, islanders, hunter-gatherers, forest dwellers 2. Culture: religion, kinship, gender, understanding culture in ancient texts, sacred complex, cultural symbolism 3. Community: class formation, identity issues, peasant and village communities, tribes and PVTGs, rural-urban interface, endangered communities, de-notified communities
14	Equity, Human rights and Social justice	14EH	0. General Track <ol style="list-style-type: none"> 1. Inclusion and Exclusion 2. Citizenship, Law and Human Rights 3. Marginal and Vulnerable Communities 4. Socio-economic and Cultural Marginalisation 5. Indigenous and Cultural Rights
15	Ethnicity, Migration, and Diaspora	15EM	0. General Track <ol style="list-style-type: none"> 1. Transnationalism and flexible citizenship 2. Gender, kinship, and migration 3. Displacement for development, conservation, or military 4. Conflict-induced displacement, statelessness 5. Forced migration, human trafficking and smuggling 6. Migration for development (capability; aspiration; health; remittances) 7. Diasporas, remittances, and 'long-distance nationalism' 8. Migration trajectories (return, onward, circular)
16	Urbanism, Globalism, Corporatism and Popular Cultures	16UG	0. General Track <ol style="list-style-type: none"> 1. Popular culture 2. Urbanism 3. Smart cities 4. Corporatism 5. Artificial intelligence 6. Sustainability of the cities
17	Gender, Sexuality and Women	17GS	0. General Track <ol style="list-style-type: none"> 1. Women, Gender, and Sexuality 2. Gender and Feminist Theories 3. Women, Health and Reproductive Justice 4. Masculinity, Femininity and Patriarchic Culture 5. Women, Gender and Family 6. Economics and Women's Voice 7. Politics of Gender 8. Gender, Women and Media

CTD No.	CTDs	Code	Sub-Thematic Domains
18	Children, Youth and Childhood: Cross Cultural Perspectives	18CY	0. General Track 1. Child Rearing Practices and Cultural Construction of Childhood 2. Childhood Research: Methodological Issues and Challenges 3. Children's Creativity and Competency 4. Educational Institutionalization of Childhood: Overburdened School-Going Children 5. Child abuse, Child Protection and Child Rights 6. Childhood and Gender Bias 7. Children as Social Actors and as Messengers of Peace and Development 8. Youth in the Changing World, Youth Culture and Identity Politics 9. Children and Youth during the COVID-19 Pandemic
19	Peace, Development, and Human Security	19PD	0. General Track 1. Development, Livelihood and Empowerment 2. Participatory Development and Decentralisation 3. Development of Tribal and Marginalised Communities 4. Development-induced Displacement and Policy of Rehabilitation 5. Monitoring, Evaluation and Impact Assessment 6. Poverty and Human Security 7. Anthropological Critique and Post-Modern Discourse on Development 8. Policy and Planning, Social Welfare and Development Programmes 9. Practicing Anthropology
20	Health, Happiness and Wellbeing	20HH	0. General Track 1. Ethno-medicine 2. Indigenous and Alternative Medical Systems 3. Mental Health 4. Drug Abuse and Health Management 5. Physiological Maintenance and Health Fitness 6. Medical Ethics and Practice 7. Socio-cultural determinants of health and wellness 8. The environment, quality of life and wellness 9. Food, Nutrition and wellness
21	Medical Genetics, Bio-Medicine, Epidemiology and Public Health	21ME	0. 1. Menstrual hygiene and health, Gestational health and motherhood, 2. Cardiovascular health and Metabolism, Adiposity and Diabetes, Carcinogens and Cancer 3. Substance use and abuse, Lifestyle, Food choices, Nutrition and Health 4. Health Equity, Inequality and Poverty 5. Aging, Longevity and Wellbeing 6. Child's adverse growth and development, Adolescent behavior and health 7. Implementation Research. Health Communication and Promotion 8. Mental health and wellbeing 9. Population based Biobanking, Genetic or Epigenetic Epidemiology, Metabolomic Mechanisms, and Mendelian Randomization Approach in Health

CTD No.	CTDs	Code	Sub-Thematic Domains
22	Food, Growth and Nutrition	22FG	0. General Track 1. Food, Cuisine, Foodways and Food identity 2. Food and Health 3. Food as Heritage and Ethnic Food Cultures 4. Archaeology of Foodways (hunter-gatherers, foragers, food production, domestication) 5. Poverty, Hunger, Inequality and Food Security 6. Food vis-à-vis Gender, Social Class, and Caste 7. Religious/ritual food (also feasting, fasting, taboos, sacred food) 8. Globalization and modernization of food and Urban food 9. Restaurant culture (also slow food movement, localization, fast foods)
23	Historicity, Museum, and Artefacts	23HM	0. General Track 1. Material Culture 2. Tangible and Intangible Heritage and Museums 3. Pre-Historic and Tribal Art Forms
24	Indigeneity, Cultural rights and Heritages	24IC	0. General Track 1. Architecture and Human Habitats 2. Customary Law and Tribal life 3. Indigenous Knowledge System and Cultural Heritage
25	Performing arts, Creative expression and Recreation	25CR	0. General Track 1. Performing Arts, Craft, Music and Aesthetics 2. Folklore and Folkways 3. Tourism and Cultural Heritage Management
26	Media, Digitalism and Artificial Intelligence	26MD	0. General Track 1. Social Media 2. Digital Communication and Culture 3. Information Technology and Digital knowledge 4. Media Culture and Social Values 5. Artificial Intelligence and Human Behaviour

1. General Thematic Domains (GTD)

1. Indigeneity and Social Justice
2. War, International Relations, Conflict Mangement and Global Peace
3. Humanism, Morality and Human Existence
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5. Multi-Ethnicity, Multi-culturalism and Human Rights
6. Ancient Cultures and Human Past
7. Stress, Anxiety and Emotional Well-being
8. Cyber Space, Global Connectivity, and Human Future
9. Experiential Learning, Education and Knowledge Society

2. Approaches, Methods and Methodologies (AMM)

Sub-Thematic Domains

1. Methodological Issues and New Approaches in Anthropology
2. Text and Context Approach in Anthropological Research
3. Multi-sited and Digital Ethnography
4. Ethics in Anthropological Research

Concept Note

The aim of any scientific research is to formulate explanatory theories. Unless new theories, concepts, and new hypotheses are added in any scientific discipline, the discipline would cease to grow. Anthropology, being a holistic science of man, needs to develop theories and concepts, and/or examine the earlier theories and concepts. After all, what are the theories? A theory is a carefully thought-out explanation of any natural or social phenomena using scientific methods. The scientific method includes, observation of the phenomena, inferring the possible causes of the phenomena, forming hypotheses, experimentation in natural science and data collection in social science, analysing the data, and finally reporting the findings. Methodologies are usually of two types, viz., quantitative and qualitative. Quantitative research is the main methodology of the natural science. It uses precise numerical calculations, usually with the goal of finding universal laws that can be utilised to make future predictions. Qualitative research is more the characteristic of social sciences that gives less prominence to exact statistical or numerical measurements. It is often concerned with human behaviour and experience. It aims more at an in-depth understanding of the meaning of the studied phenomena and less at universal and predictive laws.

Anthropological approach is a blend of both qualitative and quantitative methods. For qualitative data collection, the methods that are used include a longtime fieldwork, participant observation, in-depth observation, all types of interviews, focus group, as well as textual analysis. Anthropologists take the help of both - the primary and the secondary sources of data collection. For quantitative data, anthropologists employ a number of methods, such as, survey, poll, census, questionnaire, schedule, interview schedule etc. Quantitative data statistically support the arguments and hypotheses put forward by the researcher, which, not only authenticates the findings, but it also enhances the quality of anthropological research. For a quality research in anthropology, both the methods of data collection and its analysis are required.

With the booming of technological advancement in the twenty-first century, the scope of anthropological researches have also proliferated many-fold. Today, a lot of electronic gadgets and appliances are available for aid to the researchers of all the branches of anthropology, whether social-cultural, biological, archaeological or linguistic. This has given rise to a number of ethical and methodological issues that need to be discussed threadbare, especially in social-cultural anthropology. Technology has completely changed the very social-structure, economy, politics, religious beliefs and practices, and every aspect of human life all over the world. Piling up of nuclear arsenals by different nations, conflict and tension among them in the name of race, language, religion, territory, beliefs and rituals etc., have become the order of the day, which have put the very survival of mankind at stake.

Under the circumstances, the role of social-cultural anthropology in public spheres has become even more important to ensure ingenuity, i.e. native's view point in anthropological approach and research methodology, as also, social justice and global peace. The emerging social issues require new methods and approach to study; text and context have to be re-examined; multi-sited and digital ethnography is now the need of the hour for better understanding and documentation of social and cultural phenomena. At such juncture, ethical issues and guidelines in anthropology have to be revisited, because technology has today put the privacy of an individual or the group at stake.

3. Concepts, Theories and Perspectives (CTP)

Sub-Thematic Domains

1. Revisiting Anthropological Theories
2. Emerging Concepts and Perspectives in Anthropology
3. Comparative Ethnography and Ethnology

Concept Note

The practitioners of Ethnology and Social/Cultural Anthropology both compare and analyse the characteristics of different peoples and the relationships between them. Traditionally though, the ethnologists laid emphasis largely upon the 'historical reconstruction' of human cultures; whereas anthropologists, have always been engaged in discovering the causal explanation of similarities and differences between cultures, and thereby, attempted to discover socio-cultural laws.

At the first quarter of the 21st century, technological, communication, and industrial boom has reached its zenith giving rise to the concept of global village. Today, every village is globally connected. Earlier, the anthropologists attempted to study the so called 'savage' societies that lived in complete geographical and social isolation. Now such societies are rare, and could be counted on fingers. And the pace of technological advancement is such that the days are not far off, when such rare societies would also become members of the global community. At such a juncture, there is an urgent need of paradigm shift in sphere and approach to anthropological studies to generate new theories and concepts in order to strengthen the discipline.

Understanding 'human existence and human behaviour' has been as much present in the writings of the ancient Greek and Roman philosophers, sophists and stoics, as it is today in contemporary anthropology. While western anthropology owes to ancient Greece and Rome for the initial anthropological ideas, more prosperous and fertile civilisations than the Greece and Rome have existed in India, China, Egypt, and Mesopotamia. It is hoped that if the ancient scriptures of these civilisations are properly examined, there is possibility of discovering 'new anthropological light'.

The views of the eminent anthropologists suggest that all the theories and concepts that have developed in the discipline since the mid-19th century, are but the results of; first, discovering the 'causal explanation' of similarities and differences between cultures; and secondly, whether the socio-cultural phenomena are governed by any law. Indeed, the limitations to discover the causal explanation of the socio-cultural phenomena between different cultures by one school of thought, gave simultaneous rise to another school. During the last over 170 years of its journey, the discipline of anthropology has travelled a long distance: from conjectural history of the school of evolutionism to the historical reconstruction of diffusionism; from structure-functionalism to pure functionalism; from culture and personality school to structuralism; and from new ethnography to postmodernism/poststructuralism. Consequently, a number of concepts emerged in anthropology such as, cultural relativism against the ethnocentrism (Franz Boas), cultural ecology (Julian Steward), emic and etic studies (Kenneth Pike), 'empathising with the natives through participant observation' (Malinowski), 'entering into the head of the native' (New Ethnography), and so on.

However, during this long period of time, unanticipated changes have taken place over the world. Technological advancement has changed the very face of human culture. While earlier, most of the anthropological theories and concepts were based on the study of the so called 'savage' people; there has been now a paradigm shift in contemporary anthropological studies. Today, most of the so called 'noble savages', or the 'primitive' and simple societies on earth, have been exposed to modernisation and the technological advancement due to their contacts with the Western culture and civilisation. Ever changing technological advancement, population growth, development of means of communication, and several other factors, have brought far-reaching changes in world cultures. As a result, the focus of social-cultural anthropologists has shifted from the study of pre-literate/pre-agricultural societies living in complete geographical and social isolation in any island or inside the tropical forests; instead, studying the issues relating to more complex industrial and urban societies now occupy leading position.

Today, the world has been passing through a critical phase. The very survival of mankind appears to be at stake. For various reasons, mankind appears to have reached at the brink of total annihilation.

Conflict and tension in the name of culture, religion, ethnicity, territory, language, racism, regionalism, beliefs and rituals and so on between groups of people and even between groups of nations are all-pervasive. Extremism and fundamentalism in the name of religion has reached its zenith. Suicide bombing, mass killing, lynching, rape, loot, robbery and all sorts of unlawful and corrupt social practices have become the order of the day. Above all, the nuclear arsenals piled up by several nations; if let loose, the entire mankind would be wiped out in a few hours. The recent Covid-19 pandemic tacitly warns us of the possibility of biological war in future as well. In addition, the world seems to be at the brink of climatic catastrophe due to out-and-out disregard for ecological sustainability. Deforestation, draught, flood, landslides and several other natural catastrophes occur due to rampant exploitation of the planet's ecology. Under the circumstances, the role and application of anthropology becomes even more important.

The advancement of a scientific discipline largely depends upon promotion and additions of the fundamental researches in it; and thereby, new hypotheses, concepts, and new theories emerge, otherwise, the discipline becomes stagnant. Here is an opportunity to the world anthropologists in general and Indian anthropologists in particular to share their invaluable research papers with their comrades and thereby, promote the cause of theoretical and fundamental researches in the discipline. It is also significant to note that the antiquity and contemporary mosaic of Indian society and culture provide the best laboratory in the world for researches in all the branches of anthropology. In terms of variety of cultures, India stands perhaps next to the continent of Africa that consists of over 53 nations; and in terms of antiquity, she is next to none. The ancient and rich Indian culture and civilization provide one of the best breeding grounds for the genesis and development of new anthropological concepts and theories.

4. Cultural-Social Institutions, Social Structure and Social Dynamics (CSS)

Sub-Thematic Domains

1. Family Marriage and Kinship
2. Education and Literacy
3. Law, Society and Customs
4. Mindscape and Human Relations
5. Politics and Self Governance
6. Religion and Sacred Complex
7. Economic, Corporate and Business Studies
8. Language, Culture and Cognition
9. Human Variation and Social Cohesion

Concept Note

Social institutions are usually the social practices that are normative in nature and are significant in understanding social structure of a society. These institutions are the established patterns of social behaviour that are repetitive in nature. As the institutions are part of being human, human beings cannot survive without them. The institutions demand humans to have an agency; the social capital. Since its inception, Anthropology in general and Social Anthropology in particular, has been trying to understand the social reality for which understanding of the social institutions and social structures is inevitable. Anthropology tries to know the nature as well as the principles underlying the institutions over time and place. Hence, social institutions have been studied ethnographically as well as ethnologically, relatively as well as comparatively.

Another universal fact is that these institutions are changing due to various social and cultural factors, may it be diffusions or colonialism or inventions or innovations. Locating the institutions in a changing scenario is another area of anthropological studies. Anthropology has been tirelessly exploring the nature and extent of this dynamics.

Another interesting area of the study of social and cultural institutions is encountered while dealing with social planning or social engineering. The very social institutions often become objects of scrutiny and investigation when they are misinterpreted, miscommunicated, or mishandled. In the regular course, human beings engage and experiment with social institutions, giving them new dimensions, terminologies, trajectories, and trends.

In this context, the general theme of “Cultural-social institutions, Social structure, and social dynamics” aims at examining a few sub-themes:

- Family, Marriage, and Kinship;
- Education and Literacy;
- Law, Society, and Customs;
- Mindscape and Human relations;
- Politics and Self-governance;
- Religion and Sacred complex;
- Economic, Corporate and Business Studies
- Language, Culture, and Cognition;
- Human variation and Cohesion.
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Most of the humankind is constituted as a result of the choices and decisions that human beings make as individuals and as members of different communities. If it was not for the rationalizing abilities of human beings the tragedy of commons would have perhaps destroyed the planet. Human beings in their struggle for existence come up with innovative strategies; establishing a family, negotiating marriage alliances, maintaining kinship ties, organizing subsistence economies, acknowledging new learning habits, engaging with various religious experiences, designing formal economies, operationalizing business in local and corporate setups, experimenting with laws, and last but not the least, exploring political opportunities. These and a few other traits of the human enterprising spirit motivate us to think of the potential and scope of humankind.

Human beings as the most successful of all species have undoubtedly performed their best in providing social institutions their due credit in all times and spaces. However, somewhere we have failed in balancing it out with the component of ethics. It is for this reason that there exists a weakening of our social structure; religious divisions, caste discrimination, class atrocities, disparity in human development indices, increasing poverty and hunger, marginalization and underdevelopment, migrant labor crisis and a few such phenomena that tan our social fabric. They motivate us to think about bringing in innovations in social institutions and directing social change towards social equity and social cohesion.

The easiest possible route for this is making power as the loci in understanding social structure, institutions and social change. With the advent of post-modernism, power discourses gained new heights. The continued emphasis on the replacement of the 'culture' construct with the 'power' construct has given a signal that it is construct of 'power' that is perhaps central to all social institutions. Power games play a great role in creating centres and margins. It shapes up discourses on academic hegemonies, controls the ways in which kinship ties and kinship identities are traced and defined in a global world, it decides who wins the legal battles. It is important to understand how political institutions at grassroots levels engage with the construct of 'power' for the purpose of self-governance. The way different states function as political institutions in developing and developed economies must be compared and analysed.

Power even influences the religious identity and religiosity of people. The classic studies on sacred complexes have majorly focused upon three aspects; sacred geography, sacred performances in its explanations, ignoring the value of 'power' that decides for the “sacred architecture”, “ritual spaces” and “symbolic capital” of sacred complexes. It is perhaps the search for new meanings of power that forces society to give rise to alternate sects, offshoots sects, new religious movements, and alternate spiritualities. Scholars are encouraged to present their ideas on the above sub-themes.

5. Deviance, Disputes and Resolutions (DDR)

Sub-Thematic Domains

1. Corruption and Social Integrity
2. Party Politics and Ideological Conflicts
3. Legal Pluralism and Problem of Dispute Settlements
4. Social Unrest and Social Movements
5. Terrorism, Insurgency, and Regionalism
6. Organized Violence and Crimes and Issues of human rights
7. Peace and Conflict Resolution

Concept Note

The 21st-century world is marred by problems of social unrest, political upheavals, ideological conflicts, communal riots, terror wars, insurgency, and marginalization of different groups. The way such turbulences are encountered by anthropologists requires critical deliberation for one simple reason: these socio-political trials and tribulations are not of value neutral grounds but of zones of contention. Moreover, Deviance and Disputes may be seen within a society or at national and international levels. In the academic world, however, we need an objective assessment of the Deviance and Disputes, in their broadest connotation, in order to understand the nature and extent, organizations and manifestations, causing factors and targeted goals, group-specific justifications and counter-justifications, interplay with other concepts like Human Rights, International Laws, etc.

Considering that Deviance and Disputes of any kind and degree are just social and human phenomena, we need to study and engage ourselves in these areas. Keeping in mind that rights, power, and privileges are used as props of the powerful and war rhetoric, strategically crafted by the parties involved, the proposed theme of "Deviance, disputes, and resolution" seeks to bring forth the undercurrents such as race, gender, class, caste, ethnicity, etc. Acknowledging other similar discourses that play a role in defining and re-defining existing notions of power, democracy, ethics, social movements, human rights, peace, and development, the theme will always encompass other dimensions such as narratives and counter-narratives emerged out of the deviant and dispute dynamics.

Through this panel of "Deviance, Disputes, and Resolutions" we look forward to building a praxis that explores solutions to the above problems in both a pragmatic as well as a humanistic sense. To gain a deeper insight on above issues, a few sub-themes and a few pertinent questions are suggested:

- Corruption and Social Integrity;
- Party Politics and Ideological conflicts;
- Legal Pluralism and Problem of Dispute Settlements
- Social unrest and social movements;
- Terrorism, Insurgency and regionalism;
- Organized Violence, Organized crime and human rights;
- Peace and conflict resolution.

Corruption and Social Integrity: When goals of modernity clash with ethics of development, capitalistic tendencies take over the world stage prioritizing money over values, leading to pervasive corruption in society. In this context, the existing definitions of corruption need to be revised and limits of collective consciousness need to be re-examined. Within this sub-theme the scholars can choose to explore innovative mechanisms of dealing with corruption at the level of the state, media, and civil society.

Party Politics and Ideological Conflicts: A modern state acknowledges ideological differences, however when ideological conflicts pick up 'pseudo-stances' promoting false political consciousness of domination and supremacy, the 'real' problem begins; a cry for power. This sub-theme may address

questions like; how do ideologies turn into 'isms'? Can party politics rise beyond money power, manpower, and religious alliances? Can party politics be free from vested interests?

Legal Pluralism and Problem of Dispute Settlements: In many post-colonial countries, including India, there are various reports of conflicts between various customary laws and national laws, between different customary laws. Hence, various disputes could not be resolved within a single frame in the same country. In this context, there are two emerging views: first, one nation, one law, especially civil law; second, customary laws should be protected as these are fundamental basis of particular communities, tribes or societies.

Social unrest and social movements: The backbone of any society is its social structure, however, the stability of the social structure may anytime be exposed to internal and external threats generating a need for social movements. In this context, the sub-theme examines if social movements have lost their normativity for the mere purpose of attracting the rapidly growing 'attention economy'. Are there any 'real' heroes to lead social movements across the world?

Terrorism, insurgency, and regionalism: Narratives and discourses of terrorism, insurgency, and regionalism are present in life experiences of war victims, defence personnel, migrants, diasporic communities, etc. The sub-theme will reflect on how discourses of terrorism get shaped up in developing and developed countries, whose voice count; the voice/agency of victims or voices of those in power?

Organized Violence, Organized crime, and human rights: There exists a classical debate; "Can there be anthropology of human rights. The debate remains unresolved considering the cultural relativistic stance of our discipline. We as anthropologists need to figure out if there is a need to re-open a dialogue between human rights and anthropology? The sub-theme will engage with the text and context of narratives of 'crime and violence.

Peace and conflict resolution: The 21st-century world has witnessed what's called "the new normal", but it is this new normal that has given space to newer forms of conflicts, particularly digitally mediated terror acts and virtual/social media disputes. How does the new normal adapt to the binaries of peace and conflict? We need to explore if narratives of peace and conflict rise beyond debates of religious fundamentalism, political hegemonies, and developmental agendas?

6. Bio-constitution, Growth and Development (BGD)

Sub-Thematic Domains

1. Primatology and Human Evolution
2. Anthropometry and Body Constitution
3. Human Growth and Development
4. Recent Trends in Biological Anthropology

Concept Note

Biological Anthropology has been a fascinating subject in its nature and scope. Addressing the questions related to origin, adaptation, evolution, and variation of our species has been a hallmark for biological anthropologists. Since the very inception of the subject, biological anthropologists have been keen in finding answers concerning human evolution and variation. In such attempts, one cannot overlook the significance of allied fields such as Primatology, Anthropometry, Health and Nutrition, Human Biology, and the like.

Primatology and Human Evolution: While it has been difficult to trace the origin of the human/chimp/gorilla lineage, the general consensus among anthropologists laid emphasis on the possible common descent among primates and that human might have split from the main stem of Anthropoids descent probably during the Miocene epoch. Further, our understanding on how human species show similarities and differences from other hominoids (e.g., Dryopithecine); our closer

hominid (e.g., Australopithecine) members; or those members of the genus Homo (e.g., Homo erectus) has helped strengthen our position to further shed light on questions of human evolution. Additionally, evidences from anatomy, taxonomy, genetics etc. also support this standpoint. It is however true that despite various attempts to further develop our understanding of human evolution in the light of primatology through a comparative analysis of ethology, anatomy, morphology, and social behavior, the main challenging task for anthropologists is due to paucity of evidences and many conflicting viewpoints. One of the plausible attacks in this area is the notion that anthropologists are “oversimplifying” by 'apefying human' or 'humanizing the ape'. Therefore, one of the ways to address this issue is through an academic discussion by highlighting what contemporary anthropology has to say about the most fundamental issues on human evolution in the light of primatology through varied approaches that will enhance further understanding.

Anthropometry and Body Composition: Anthropometry has been used in many contexts related to nutritional status, human health, and body composition. For instance, it has now been well recognized that anthropometry is indispensable in diagnosing under-nutrition. One of the traditional tasks among anthropologists to understand human variation is through the anthropometric assessment of body composition. The reasons on the variation of body composition across populations could be due to health factors, genetics, and environment. According to the WHO, the ultimate intention of such attempts (i.e., nutritional assessment) is to improve human health. Therefore, in this regard, the task for anthropologists is not merely to understand variation in bodily composition but also to address human health issues. The panels in this sub-domain should open up platform for anthropologists across the globe to share relevant data, focus on issues related to health and nutrition, and contribute and find means to solve human health/nutrition problems.

Human Growth and Development: Physical growth and development is fundamental to life process. This process has been central to human survival and well-being since the inception of humanity. Human growth and development has been facilitated and impeded by various factors ranging from genetics, population structure, environment, social, to political. These factors have a long term effect on human survival. Similarly, the contemporary issues on human growth and development have been relating to economic, social, and political background in most developing countries. Understanding the dynamics of human growth and development is another promising task for anthropologists.

Recent Trends in Biological Anthropology: This sub-theme is intended to draw any new impetus within the scope of biological anthropology. In the recent years (also last few decades), there have been reports on latest research and reviews ranging from molecular genetics, otology, paleo-anthropology, primatology, skeletal morphology & anatomy, demography, comparative anthropology, archaeology, to hybridization. The panels under this theme will therefore invite such new research trends pertaining to the scope of biological anthropology.

7. Human Genetics and Molecular Studies (HGM)

Sub-Thematic Domains

1. Population Affiliations, History and Migratory Patterns
2. Reconstructing Human Past using Ancient DNA
3. Genetic and Epigenetic Epidemiology
4. Statistical Genetics
5. Mendelian Randomization Studies
6. Advanced Omics Technologies
7. Nutrigenomics
8. Applications of Genome Research

Concept Note

Anthropology is the holistic study of human beings by understanding the relationship between human biological and socio-cultural aspects. The purpose of anthropology is to assess the bio-cultural factors

that help human population groups to survive successfully in diverse geo-ecological environments. Anthropological studies adequately utilize the variation in biological/physical/social/cultural factors to understand biosocial makeup of ethnic groups. Molecular anthropology or anthropological genetics is one of the most fascinating areas of research that is enabling researchers to understand the genetic make-up of human populations.

Molecular anthropology utilizes molecular and genetic techniques to answer anthropological research questions around origin, development and migration of human species. The findings from molecular anthropology studies complimented by interpretations from archaeological, paleoanthropological, linguistic and cultural studies help in understanding the human origin and development. Studying human origin and evolution provides insight into our biological history and function, and predict the future course of human evolution. Tracing the patterns of human migration, mixture and settlements help in understanding how the present populations have formed and progressed over time. DNA sequences allow us to infer evolutionary relationships between different species and time of divergence between them. Comparing present human genome to the living primates and earlier human forms through ancient DNA has been the key to achieve this. As early human forms were destined to walk and evolve around Indian coastal route, more and more excavations and studies from India are still required to understand the fascinating stories of human evolution and migration.

Genetic epidemiology and molecular anthropology studies have supported population genetics approaches to demonstrate the association between disease mechanisms and genetic variations in populations. The cross talks between these sub-fields of biological anthropology are the ultimate solution towards early diagnosis, improved patient care and appropriately addressing the growing epidemiological burden of the common diseases. The journey of big science projects such as Human genome project to 1000 genomes project has paved the path for large scale sustained genomic efforts resulted in genome-wide association studies (GWAS) related to human phenotypes or diseases. GWAS studies have examined a subset of DNA variants in thousands of unrelated people with common diseases. Common genetic variants are circulating in the human populations that can make a substantial role to complex diseases.

The developments in the molecular techniques and omics technologies have accelerated the discoveries in basic health sciences. With the continuous drop in sequencing costs, the whole genome sequences can quickly provide in-depth information about the locations of genetic mutations that underlie common or rare diseases. The emerging technologies around epigenetics and metabolomics are providing more insights into the disease etiology. Further, the refinements in the area of statistical genetics have further helped in reaching more unbiased conclusions. On the other hand, the recent advancements in the areas of nutrigenomics and gene-editing have paved the path for personalized treatments. Understanding the interaction of human molecular variations and lifestyle and socio-cultural practices is the key to completely understand the disease etiology and formulate the clinical, therapeutic and behavioral interventions to manage and treat the diseases and associated risk factors. Apart from understanding the disease etiology, the genetic variants have helped in establishing causal relationships between modifiable risk factors and diseases through Mendelian randomization approach. Such causal evidences are very critical for formulating informed interventions and reducing the epidemiological burden at the population level.

The present thematic group under various sub-thematic domains aims to showcase the recent advances in the field of molecular anthropology, population genetics and genetic epidemiology and discuss the future strategies to address and improve the public health indicators. It provides an opportunity for the research scholars, Anthropology and health professionals and researchers working across various disciplines to share their research findings related to this thematic area and to facilitate the networking and result in long term collaborations of mutual interest.

8. Anthropological Applications in Forensic Studies

Sub-Thematic Domains

1. Disaster Victim Identification
2. Photographic Superimposition
3. Facial Image Reconstruction
4. Gait Pattern Analysis
5. Age Determination

Concept Note

Forensic anthropology is a fusion of two well-established disciplines viz. Anthropology and Forensics. Forensic anthropology provides a collaborative forum for both disciplines to share knowledge and strive for the welfare of humanity. It represents a dynamic and rapidly evolving complex disciplines within anthropology and forensic science. It may be defined as the practical application of knowledge and techniques of physical anthropology to identify unidentified human remains (such as body parts, skeletal material, individual bones, etc.) and impressions (such as bite marks, finger/palm prints, footprints, earprints, lip prints, etc.) in medico-legal or humanitarian case works. However, Douglas H. Ubelaker (2017) defined it as “the application of the knowledge and methodology of anthropology, especially biological anthropology and archaeology, to medico-legal issues”. Therefore, it is regarded as one of the applied branches of physical/ biological anthropology.

The ultimate aim of forensic anthropology is to develop and implement cutting-edge procedures to improve identification accuracy while making cutting costs. This can be accomplished by integrating anthropometry and anthropology expertise with the knowledge of their domains of physical anthropology such as human osteology, human physiology, and so on. Both anthropometry and anthroposcopy are data collection techniques that can be employed on the living as well as on human skeletal remains.

Traditionally, forensic anthropology has been engaged with the recovery and examination of human remains. This work entails not only searching for and recovering evidence, but also determining whether it is bone or tooth, estimating time since death, sex, ancestry, age at death, living stature, taphonomic history and recognising any other features that may facilitate identification and detection of fraudulent activity.

Recently, the scope of forensic anthropology has been broadened to address issues of the living related to identification and age determination. In addition, extensive research has conducted on the dynamics of trauma analysis and the complexities of decomposition. Trauma analysis has been emerged as one of the most important contributions forensic anthropologists provide in the medico-legal arena. In some scenarios, analysis may also include techniques of facial approximation and/or photographic superimposition. Facial approximation is employed when remains are suspected to be of recent origin but have not been identified using other methodology. The technique was implemented in an attempt to reach out to the general public in order to gather information for an investigation. Photographic superimposition involves the comparison of a recovered skull with ante mortem photographs of a missing person, possibly represented by the recovered remains. The technique is primarily useful for exclusion, but it has declined in use in favour of more accurate molecular analysis.

Therefore, the scope of the subject ranges from evaluation of human skeletal remains to the identification of the living. In the new millennium, the role of forensic anthropologists includes disaster victim identification, photographic superimposition, facial image reconstruction in CCTV footage, gait pattern analysis form video surveillance, ascertaining the age of an individual in absence of legal documents and paedopornographic materials. All of these are recognized as the emerging areas of the forensic anthropology.

The WAC-2023 provides the right platform for the researchers to present their research with the latest

advancements and emerging trends in forensic anthropology and to discuss and deliberate on the development of its various dimensions aspects, embracing different sub-themes within the general framework of the anthropological applications in Forensic studies

9. Bio-cultural Approach, Population and Reproduction (BPR)

Sub-Thematic Domains

1. Bio-Cultural Diversity and Evolution
2. Demographic Variation and Population Dynamics
3. Aging and the Aged
4. Maternal, Reproductive and Child Health

Concept Note

Bio-cultural approach involves a range of meanings and represents a variety of methods, research areas, and levels of analysis. Bio-cultural framework provides explanations, methods and experiences through which reproduction, diseases and embodiment are integrated with local, cultural views and understanding of fertility, illness and the local practices of traditional or biomedical healing. This integrative framework requires a significant focus on methods, and an openness to different, often competing theoretical paradigms. The bio-cultural approach emerged in anthropology in the 1960s, matured in the 1980s, and is now one of the dominant paradigms in anthropology, particularly within biological anthropology. This happened under the influence of Ecological Anthropology and Political Economy. Moreover, human adaptability, within human biology productivity became defined during the research activities of the International Biological Programs (IBP 1964-1974), focusing on ecological, physiological and genetics studies on human population within the theoretical framework of adaptation and evolution.

Cultural evolutionists have long been interested in the problem of why fertility declines as populations develop. By outlining plausible mechanistic links between individual decision-making, information flow in populations and competition between groups, models of cultural evolution offer a novel and powerful approach for integrating multiple levels of explanation of fertility transitions. Their assumptions often differ from those in other evolutionary approaches to social behaviour, but their empirical predictions are often similar. The first overview of cultural evolutionary research on demographic transition, critically compare it with approaches taken by other evolutionary researchers, identify gaps and overlaps, and highlight parallel debates in demography.

The researchers divide their labour between three distinct phases of fertility - the origin, spread and maintenance, each of which may be driven by different causal processes, at different scales, requiring different theoretical and empirical tools. A comparative, multi-level and mechanistic framework is essential for elucidating both the evolved aspects of our psychology that govern reproductive decision-making, and the social, ecological, and cultural contingencies that precipitate and sustain fertility decline. Studying population, from reproductive health perspective, illness and healing from a bio-cultural perspective takes health issues and puts it in the context of how a culture embodies the illness they feel because of the disease.

Thus, bio-cultural approach can be understood as a feedback system through which the biological and culture aspects interact. Biology allows certain behaviour to exist and in turn those behaviours influence biological traits. Through the understanding of both the biological and cultural implications of reproduction, disease and embodiment, healing becomes a cultural product, something that makes sense within a particular cultural context.

Thus, bio-cultural research involves integrating how cultures approach fertility, health and healing based on gender, class, age, education, and their own traditional experience with illness and healing. Bio-cultural framework can provide a critical and productive dialogue on the different approaches to bio-cultural research on 'biology matters'. This approach focuses on evolution, and how it influences

disease, 'culture matters' - the interpretation and explanations, as well as the 'inequality matters'- on how inequality shapes reproductive life and disease in a society.

10. Pandemics, New-Normal and Cultural Shifting (PNC)

Sub-Thematic Domains

1. Contemporary Health Crisis
2. Pandemics and Human Vulnerability
3. Bio-Cultural Approach to Pandemics
4. Revisiting Human Lives and Redefining Cultures
5. New Normal and Cultural Shifting

Concept Note

Pandemics are disease outbreaks that become widespread because of the spread of human-to-human infection. There have been many significant disease outbreaks and pandemics recorded in history, including Spanish Flu, Hong Kong Flu, SARS, H7N9, Ebola, Zika, etc.. The term “pandemic” has not been defined by many medical texts, but there are some key features of a pandemic, including wide geographic extension, disease movement, novelty, severity, high attack rates and explosiveness, minimal population immunity, infectiousness, and contagiousness, which help us to understand the concept better if we examine similarities and differences among them. The pandemic related crises have been associated with enormous negative impacts on health, economy, society, and security of national and global communities. As well, they are also said to have caused significant political and social disruption.

In the 100-year anniversary of Spanish flu pandemic in 2018, the World Health Organisation (WHO) brought out a volume on “Managing Epidemics”. The first part of the book is on “Managing Epidemics in the 21st century”. In the foreword of this book, the then Secretary General of the WHO, Dr. Tedros Adhanom Ghebreyesus said “Thankfully, we have not seen a public health emergency on that scale since then. But we may at any time. Outbreaks are a fact of life, and the world remains vulnerable. We do not know where or when the next global pandemic will occur, but we do know that it will take a terrible toll, both on human life, and on the global economy.” The microbes do not go away. They just go out of sight. But nature is by no means in retreat. The outbreak of COVID 19 pandemic proves that microbes returns and takes many health institutions and decision makers by surprise.

Many historians and scientists believe that infectious diseases have had a profound influence on human evolution and culture. The continual expansion of human population since prehistoric times has led to successive invasions of our species by increasing number of diseases. From all accounts, it appears that some diseases, originated during prehistoric time, still prove to be fatal or lethal for human beings. This has had a significant effect on the history of population growth. Thus, Anthropological engagement with pandemics or epidemics is not new. Anthropologists are well positioned to critically examine the biological, cultural, historical, and structural issues that shape the trajectories of pandemic, from who is at the risk of infection to how individuals, communities, and institutions respond; the long term effects on the socio-cultural milieu and on human behaviour that are being unraveled as we progress through the pandemic; to providing ethnographic insights based on focused research on those in the frontline like health personnel combating the outbreak or NGO workers providing aid; to underscore the economic, political and ethnic inequalities that shape the social and biological lives of disease; to addressing the issues that divide society into “us” and “others” and people distancing themselves from the perceived source of infection even after recovery; and the strategies on management and containment of such crisis need utmost attention.

As observed by Higgins et al, the pandemic provides the context for a new understanding of humans in relation to their social and ecological worlds, and to each other. The value of anthropological research methods too once again came to limelight as they could provide better data on patterns of transmission while big data was proving inept. Thus, under this thematic domain and sub domains, the attempt is to

explore the impact on health, economy, social and cultural shifting due to pandemics and disease outbreaks

11. Human Past, Ancient Cultures and Civilisation (HAC)

Sub-Thematic Domains

1. Culture and Culture Change in Archaeology
2. Origins and Dispersals of Hominins and Associated Behaviour
3. Beginnings of Agriculture
4. Emergence of Complex Societies
5. Significance of Formation Processes in Archaeology
6. Household, Landscape and Settlement Archaeology
7. Ethnoarchaeology and Experimental Archaeology: Interpreting the Past
8. Rock art studies: Cognitive archaeology and Beyond
9. Public, Rescue and Indigenous Archaeology

Concept Note

For millions of years when prehistory played itself out with climatic fluctuations as the backdrop, humans have evolved culturally and biologically. The study on the origin, development and change of past cultures starting from the earliest hominins to the most recent Homo is thus largely dependent on archaeological and palaeontological remains. That bio-cultural adaptation is at the core is exemplified by how one of the earliest traditions, the Acheulean, emerged in East Africa ~1.8 ma and quickly spread to Asia (including India), and somewhat later to Europe. The debate between origin theories, such as Out of Africa and Multiregional, has intensified due to recent finds of modern human fossils in North Africa, Greece and the Levant.

At present, the study of human skeletal biology has progressed from the classification of the fossils of 'ancient man' to looking at them for answers on adaptation of ancient populations. Taxonomic approach no longer exists, and the current trend primarily follows a palaeo-demographic approach, with emphasis on micro-evolutionary changes in cranial morphology and morbidity pattern as a response to changing food habits, ancient-DNA, trace elements data to trace population movements etc.

Simultaneously, the story of human cultures from the first tool-maker to the threshold of written history has undergone tremendous change in space and time, with evidences from almost all over the globe. Undoubtedly agriculture was a key player in bringing in complexity to human lives. Introduction of iron was of crucial importance to the expansion of an agriculture-based settled life, ultimately leading to complex societies with craft specialization. Some of the most recent works in this arena can be seen in Dholavira, Rakhi Garhi, and Senouli.

Archaeological sites are much more complex resulting from interplay between geogenic and anthropogenic processes operating at syndepositional and postdepositional timescales. A detailed spatial recording and analysis using modern methodology such as 3-D laser scanning and sediment micromorphology, elemental and bio-molecular analysis, macro and microfossil analysis, micro-FTIR, SEM/EDAX, micro-XRF etc. have helped contextualize past human activities and their environments. Related to the study of sites, site formation and site use, are specialized sub-disciplines such as Landscape Archaeology which stresses on temporality, spatiality and materiality in terms of human responses to a given physical environment. It also includes identification of activity areas within an occupied space, and how artifacts and features undergo the site formation processes. Settlement Archaeology is concerned with the issue of 'large-scale' exploitation and habitation of an area within a landscape, while Household Archaeology is concerned with 'small-scale' individual households. In many respects, household archaeology is thus an extension of 'smaller scale' settlement pattern studies.

Two other sub-disciplines, Ethno-archaeology and Experimental Archaeology help reconstruct the past using the present context. The former help establish a relationship between human behaviour and its archaeological consequences in the present, thereby using ethnography as a basis for interpretation of archaeological data, using 'analogy' as a tool; while the latter includes experimentation such as, learning about an archaeological relevancy of craft skill, flint knapping, constructs of ancient buildings, etc., where distinct categories are involved in the process.

Today, the emphasis on research ethics and the need for community involvement have spurred the development of Public and Indigenous Archaeology, which brings together the collaboration of the researchers and the communities in understanding the past. Rescue Archaeology continues to be majorly used in recording any site that is under threat from damage or destruction; preserving and restoring the same using systematic documentation methods.

Thus, when we look at the scope of studies on past cultures, their trajectory reveals diverse and complicated paradigms - starting from cultural historical to spatio-temporal, processual to post-processual. While 'new archaeologists' looked at multivariate explanations to understand human relationship with the environment, today post-processualists emphasize on subjectivity and role of 'individual' and 'agency' for cultural change. Additionally, ancient cognition has always been of great interest - in which rock art is an important component, possessing symbolic attributes of the past people. The pottery, sculpture, engravings, architecture etc associated with rock art are reflective of the cognitive ability of the people. Keeping the myriad subject and its vast scope, panels can be proposed on the given Sub-Thematic Domains.

12. Ecology, Adaptation and Evolution (EAE)

Sub-Thematic Domains

1. Sustainability Science and Ecological Anthropology
2. Human Adaptation, Global Environment, SDGs, and Climate Action
3. Natural Resource Management and Disaster Mitigation and Community Resilience
4. Deforestation, Human- Animal Conflict, Wild-Life Conservation and Biodiversity
5. Human Interventions, Ecosystem alteration, Environmental Policies, Forest Rights Act, and Ecological sustainability
6. Ecological Modification and Impact on Human Health
7. Ecological Adaptation of Nomadic, Semi-Nomadic and Indigenous Communities, and Ecological Knowledge System
8. Relocation of PVTGs and Forest Dwellers in Protected Areas (National Park and Wildlife Sanctuaries)

Concept Note

Ecological Anthropology (EA) is the study of interactions between human beings and the environment they live in. In other words, ecological anthropology focuses upon the complex relations between people and their environment. Nevertheless, unlike other organisms of nature human has developed an extra-somatic adaptive mechanism called culture to cope with environmental stresses. Thus, EA focuses on the role of culture in humanity's interaction with ecosystems. EA investigates the ways that a population shapes its environment and the subsequent manners in which these relations form the population's biological, social, economic, and political life. EA attempts to provide a materialist explanation of human biology and culture as products of adaptation to given environmental conditions. In fact, Nature-Culture relations have been one of the major foci of anthropological deliberations since its inception.

In the early phase of 21-century ecological anthropology, which is now also referred to as Environmental Anthropology, has connected with the applied and problem-oriented study of Human-Environmental systems. The development of EA went through several stages from time to time and has witnessed several theoretical frameworks. Some of these include Environmental Determinism;

Environmental Possibilism, Cultural Ecology, Political Ecology, Historical Ecology, Evolutionary Ecology, Human Ecology, Processual Human Ecology, Behavioural Ecology, System Ecology, Cognitive and Phenomenal Ecology, Ethno Ecology, Cultural Materialism, Eco-feminism, Eco-geography, Environmentalism, Liberation Ecology and a number of other areas, in the course of its development, many of them are interdisciplinary in scope and methodology. Ecological Anthropology has substantially contributed to the general body of knowledge around human adaptation and human-environment relations.

The role of ecological anthropologists to biodiversity protection and conservation, environmental challenges, human and river ecology, climate change and emerging infectious diseases (EID) to name a few are pertinent and need to be discussed. The pressure on ecology and natural resources with changing population demographics is resulting in depleting and degrading natural landscapes. The rapid loss of biodiversity compels ecological anthropologists to utilise the ecological knowledge of indigenous people in the anthropological research in the protection and conservation of biodiversity.

Climate change has placed anthropogenic factors at the centre of an investigation at present time. The possibility of declaring Anthropocene as a distinct geological epoch perhaps implies that humans have transgressed from the natural process of adaptation to the anthropogenic process of exploitation. In other words, by emphasizing on the role of human factors in climate change, ecological anthropology has assumed more significance in understanding human adaptation by examining nature-culture relations.

The other global factor which has brought ecological anthropology to a very prominent place of deliberation is the increasing incidences of infectious diseases since several decades across the world. According to WHO, not only are the infectious diseases increasing but more new diseases are emerging at an unprecedented rate, often with the ability to cross borders rapidly. The trespassing of pathogens from wild animals to humans is a result of the increasing human intrusion into the natural order of things and invasion of the resources of nature, beyond its carrying capacity.

In the above context, the panels may emphasize the issues such as human adaptation, development discourse, de-growth, environmental hazards, ecological transition, indigenous environmental knowledge, the environmental movement, religion and environment, climate change, emerging infectious diseases, human settlement, the origin of human evolution and others. The panels may also discuss and examine issues pertaining to recent theoretical developments, methodological innovations, and practical challenges encountered and solutions suggested by ecological anthropologists under the suggested sub-themes.

13. Peoples, Cultures and Communities (PCC)

Sub-Thematic Domains

1. **People:** Livelihood pursuits, emerging leadership, marginal and displaced people, islanders, hunter-gatherers, forest dwellers
2. **Culture:** Religion, kinship, gender, understanding culture in ancient texts, sacred complex, cultural symbolism
3. **Community:** Class formation, identity issues, peasant and village communities, tribes and PVTGs, rural-urban interface, endangered communities, de-notified communities

Concept Note

Preceding years have been critical to global peace and human development in more than one ways. Climatic change, natural calamities, health pandemic, identity crisis, ethnic violence problem of marginalization, violation of human rights and several others are challenges which need to be addressed for human wellbeing. The situation is aptly appreciated by the community of anthropologists; and not surprisingly for the World Anthropological Congress 2013 the topic, 'Anthropology in Public Sphere: Indigeneity, Social Justice, Sustainability and Global Peace' has been

selected for deliberation. Significantly, the topic has become more relevant in coming days. In 2022, after the formulation of the problem of enquiry, global peace and development is further threatened due to Russia and Ukraine war. The world economy passes through a critical phase. Global power relations are heading towards polarization. People, culture and community are the object of peace and sustainable and inclusive development. Obviously, topic forms the core area of enquiry within the greater domain of anthropologists' role of contemporary relevance.

However, the topic is not a new field of enquiry in anthropology. The theme of enquiry within the frame of people, culture and community, has been enriching the discipline theoretically, conceptually, methodologically and empirically. But its contemporary relevance underlies how it addresses emerging global issues by creating contextual and meaningful debate. People, culture and community are both the subject and object of engagement in the context of global peace and development. In contemporary situation they have their hopes, aspirations, needs, challenges and opportunities. Undoubtedly, the thematic domain provides a wide range of engagement in diverse topical issues relevant in the present context. In view of this, the subthemes have been suggested under three categories: people, culture and community. Naturally, the themes are merely suggestive, but not exhaustive. However, they would provide a basis of panel formation and discussion.

14. Equity, Human Rights and Social Justice (EHS)

Sub-Thematic Domains

1. Inclusion and Exclusion
2. Citizenship, Law and Human Rights
3. Marginal and Vulnerable Communities
4. Socio-economic and Cultural Marginalisation
5. Indigenous and Cultural Rights

Concept Note

A more equal society is the goal of Social Justice ensuring that people are treated with dignity and respect by those with public power, also the main goal of human rights is all about working towards social justice. According to the UN, social justice is "...an underlying principle for peaceful and prosperous coexistence within and among nations. We uphold the principles of social justice when we promote gender equality or the rights of indigenous peoples and migrants. We advance social justice when we remove barriers that people face because of gender, age, race, ethnicity, religion, culture or disability." We advance social justice when we remove barriers that people face because of gender, age, race, ethnicity, religion, culture or disability." These values, as well as being essential for social justice, are at the very heart of human rights. Social Justice is all about working toward a more equal society. Part of this is ensuring that people are treated with dignity and respect by those with public power, also the main goal of human rights.

However, human rights are not just values. Human rights are set out in law and they set the rules on how the state should treat individuals. This means human rights can be a powerful tool to enable us to achieve social justice, anchoring our actions in the law rather than values alone, which can be stretched or become optional, especially in difficult times or situations. Human rights are moral principles or norms [for certain standards of human behavior and are regularly protected in municipal and international law. They are commonly understood as inalienable, fundamental rights "to which a person is inherently entitled simply because she or he is a human being" and which are "inherent in all human beings", regardless of their age, ethnic origin, location, language, religion, ethnicity, or any other status. They are applicable everywhere and at every time in the sense of being universal, and they are egalitarian in the sense of being the same for everyone. They are regarded as requiring empathy and the rule of law and imposing an obligation on persons to respect the human rights of others, and it is generally considered that they should not be taken away except as a result of due process based on specific circumstances.

15. Ethnicity, Migration, and Diaspora (EMD)

Sub-Thematic Domains

1. Transnationalism and Flexible Citizenship
2. Gender, Kinship, and Migration
3. Displacement for Development, Conservation, or Military
4. Conflict-induced Displacement, Statelessness
5. Forced Migration, Human Trafficking and Smuggling
6. Migration for Development (Capability; Aspiration; Health; Remittances)
7. Diasporas, Remittances, and 'Long-Distance Nationalism'
8. Migration Trajectories (Return, Onward, Circular)

Concept Note

Anthropologists have made significant contributions to the interdisciplinary field of migration and diaspora studies. Despite its roots in narrowly focused attention on communities within defined spaces, cultural anthropology has become a prominent source of immigration-migration theory and, reciprocally, immigration-migration studies have become an inextricable part of cultural anthropology.

Within the general context of globalization, there have been three main areas of contention for anthropologists in their study of immigration: theory, unit of analysis, and typology. Though some attention is given to the changing consensus over the unit of analysis and typology with respect to migration, the primary focus of anthropologists have focused their work on understanding how, why, and where people migrate. Migration is a complex and multifaceted socio cultural phenomenon, as migrants have made significant socio-cultural, civic-political and economic contributions in both origin and destination countries and communities, including by being important agents of change in a range of sectors. In this fourth industrial revolution period, migrants profoundly influence the human capital stocks and contribute on social, political and economic systems of the country such as diaspora bonds, innovation and entrepreneurship, human capital stocks (including returning with new and specialist knowledge, skills and expertise) and helping to fill labour shortages also remain hugely important to peace-building.

Majority of people migrate internationally for reasons related to work, family and study – involving migration processes that largely occur without fundamentally challenging either migrants or the countries they enter. In contrast, migration also exposes some of the major issues like forced migration, refugee, trafficking, statelessness and ethnic conflict; and it deeply impact on migrants itself and on origin and host communities. The rising power of “big tech” has massive impact on irregular and abusive migration. Irregular migration poses multiple challenges to countries of origin, transit and destination, as well as to migrants themselves. Migrants in irregular situation are particularly vulnerable to discrimination, exploitation and abuse. Such migrants are also in danger of being exploited by crime organizations involved in human trafficking and migrant smuggling—crimes that constitute a serious violation of the human rights of its victims.

Moreover, ethnicity and race along with traditions, customs and stringent socio-cultural norms, beliefs and values in patriarchal societies reinforces the oppression of young girls and women which in turn leads towards the global trafficking of females. When individuals migrate from one nation state or culture to another, be it for temporary or permanent residence or for economic, political or educational purposes, there is very likelihood that aspects of that individual's cultural and ethnic identity will change. After immigration, people having similar cultural expression and identification forms the ethnic group. It is seen that ethnicity affects migration patterns and that population change affects community cohesion. It is now widely accepted that diasporas are made and unmade as a result of both voluntary and forced migration, shifting borders and the formation and the collapse of states.

On the other hand, a certain but far from unanimous consensus has been reached about the fact that the

ethnic conflicts most often occur in a multi-ethnic state, where both inter-ethnic and intra-ethnic conflicts occur caused by cultural differences. The multicultural composition of the population has been formed for many centuries, and is currently changing significantly due to the intensive migration process, so the migration factor can give rise to a growth in the ethnic identity of the indigenous population and lead to ethnic conflicts. Migrants are often represented as 'matter out of place' to be excluded from or integrated into the nation-state. The nation-state is focused on its territory (external borders) and internal classifications (citizenship status) and the phenomenon of migration reveals the arbitrary power of the state to decide who is included (naturalized) and who is not. Migration is often perceived as a threat to the cohesion of the nation and the legitimacy of the state to enact its internal and external borders.

The main objective of this research domain is to analyze how anthropology has categorically shed light on discourse of ethnicity, migration and diaspora. The domain also engaged with a range of ethnographic, theoretical and empirical research and analyse the nature of mobility and immobility, including the gender, class, and ethnic implications for those engaging in processes of migration. Research scholar, academician, practitioner and independent researcher working discourse on related themes can contribute paper on the given sub-themes.

16. Urbanism, Globalism, Corporatism and Popular Cultures (UGP)

Sub-Thematic Domains

1. Popular Culture
2. Urbanism
3. Smart Cities
4. Corporatism
5. Artificial Intelligence
6. Sustainability of the Cities

Concept Note

It is a well known fact that for the first time in human history more than half of the world's population now lives in cities. This demographic trend is expected to continue at a much faster pace in near future. As a consequence, complexities of human life will intensify multifold. As anthropologists we are interested in understanding not only these complexities arising out of social, cultural, political and economic shifts that occur in the cities but also how these changes in return shape the city.

Increasing urbanisation has many developmental implications that affect the daily life of city dwellers. Although cities offer numerous pull factors, including better job opportunities, recreational and educational facilities, many constraints affecting the quality of everyday life persist. One of the major issues that even the world's largest cities are struggling with is lack of basic amenities. These amenities are the essential provisions and facilities that determine the quality of human life. It includes housing, provisions of safe drinking water, sanitation, medical and educational facilities.

In cities, diversity can be understood by its two related form, physical diversity and social diversity. The physical diversity is the one which is easily visible in the urban infrastructure such as buildings, schools, hospital and malls and many other institutions which are often distinct when it comes to their location, size and function. There are spaces which are accessible to rich, i.e., gated societies, some parks, clubs and malls and on the hand, spaces inhabited by urban poor such as slums and ghettos which lack essential amenities such as water, sanitation, and proper housing and or avoided by the rich. Social diversity on the other hand refers to underlying differences based on various social factors. The cities are socially diversified through a number of significant markers that include age, caste, class, ethnicity, religious minorities, gender and disability. The same city is mapped differently by different social groups such as those of old aged and the disabled may have a different sense of the city. In certain parts of cities and at certain times mobility of women is restricted.

Differences, both physical and structural (socio-economic and political), are visible in the urban lifestyle, settlement patterns and entitlement to the resources. Where some have access to freely navigate and experience the city, others may not have the same liberty. A constant struggle over who gets what, where and how, goes on between haves and have not's to remain powerful and own the city. Both urban dwellers and existing differences structure each other and these urban differences often shape the experience of the residents in the city. The differences found in the urban structure such as modes of production and consumption, movement in the city and access to its resources constantly govern the everyday experiences of negotiating the city.

Urban diversities are supposed to increase exchange and thereby foster cosmopolitanism and productivity. Diversity in the city is seen as the best of all possible worlds which entails, variety, mixture and economic growth. Diversity within a city is also expressed in terms of neighbourhood, which is another important feature of urban spaces. Neighbourhoods serve as a place of social control, legitimacy and support. They are often formed on the basis of factors such as caste, class, ethnicity and religion. Apart from this, life in cities is also marked by entitlements and inequities. These entitlements and inequities arise out of a number of factors which range from economic to social and political privilege. These inequities result in exclusion of the less privileged and their marginalization. The administration of cities and resource allocation is multi-layered as well. The bureaucracy and the government structures aim to remove or reduce the inequities but often might aggravate them due to structural challenges. The rapid urbanization and resulting complexities add to the challenges of urban governance.

Cities are sites where contemporary globalization manifests itself as they are crucial for the organization of global networks and operations. Cities are important nodes for trade and transnational production chains and important immigrant destinations. We want to understand how globalization manifests itself in the city and transform the urban landscape through place making and cosmopolitan values.

17. Gender, Sexuality and Women (GSW)

Sub-Thematic Domains

1. Women, Gender, and Sexuality
2. Gender and Feminist Theories
3. Women, Health and Reproductive Justice
4. Masculinity, Femininity and Patriarchic Culture
5. Women, Gender and Family
6. Economics and Women's Voice
7. Politics of Gender
8. Gender, Women and Media

Concept Note

Ever since Margaret Mead, it has been said that sex is not destiny, instead is culturally constructed, and the resultant gender is what we embody and live. Gender permeates every aspect of our life, be it the individual sense of self, family, workplace, education, law, religion, and culture. Also, gender has not been uniformly constructed and is intersected by caste, class, race, and ethnicity. The gender question has intrigued us for many decades now and has cultural and interpretive content. It is interesting to see how gender affects individual and collective lives. Charting from the theories of biological determinism to more recent post-modern and post-structuralist theories, we have an increased awareness of the non-binary nature of gender and a more sophisticated understanding of multiple gender identities. Gender is now explained as a continuum that includes identities besides male and female, like intersex people.

In the contemporary world, the fixed order or the certainties of gender are being examined by multiple disciplines. It is stated that gender is learned and performed, which has led to newer, more coherent

reflections of society. Earlier anthropological studies on women and her role in the society attempted to capture the socio-historical mechanisms by which the gendered society is produced. The sexual division of labour has often been stated as a prime reason for male dominance and subordination of women. Women also internalize their subordinated role and this is how the gender becomes perpetuated and confirmed. Then the biological role of mothering and child-rearing further extends this sex-gender regime. Anthropological discussions about women had focused on kinship, family and marriage and led to an incomplete understanding of women's experience.

Contemporary anthropological developments in the field of gender have challenged the beliefs on women's role in society, their productive and reproductive roles, their work-life and have unveiled our common perceptions of gender. The distinction of sex/gender system was further problematized, and cross-cultural studies revealed that the definition of gender varied from culture to culture. The idea of women as a universal category was challenged and feminine voices from the field became incorporated. Scholars refused to accept the dichotomies of male/female or work/home. Voices from marginalized sections and ethnic minorities led to a better understanding of the human experience, and thus it was realized that different women had different degrees of oppression from the patriarchy. Today power and identity issues are of paramount importance and the studies on the workplace, family, work culture have captured women's voices from marginalized sections and ethnic minorities. The new emergent themes are cross-cultural analysis of reproductive rights, surrogacy, bodily integrity, reproductive choice and desires, men and the cultural constructions of masculinity, gay and lesbian studies.

18. Children, Youth and Childhood: Cross Cultural Perspectives (CYC)

Sub-Thematic Domains

1. Child Rearing Practices and Cultural Construction of Childhood
2. Childhood Research: Methodological Issues and Challenges
3. Children's Creativity and Competency
4. Educational Institutionalization of Childhood: Overburdened School-Going Children
5. Child abuse, Child Protection and Child Rights
6. Childhood and Gender Bias
7. Children as Social Actors and as Messengers of Peace and Development
8. Youth in the Changing World, Youth Culture and Identity Politics
9. Children and Youth during the COVID-19 Pandemic

Concept Note

Children, childhood and youth are terms which engage multiple discourses from diverse fields. Interestingly, Anthropological concerns about children, childhood and youth, going much beyond the perfunctory understanding, relate to their culture-specific dynamics, viewing and treating them as 'research participants' and 'research collaborators' and 'subjects' of research and NOT as 'objects' of research. As 'childhood' is culturally constructed, one could identify multiple forms of childhood. From culture per se, to the pan-global canvas, the voices of children are inviting growing attention. Methodologically, the differences that exist on being a child and seeing a child are further opening up grounds for generation of knowledge. From discussing children in passing to viewing them as people in their own right, ethnography as a research methodology has traversed a long way. The concern towards the wellbeing of children underscores the importance of childrearing practices.

The issue of child-wellbeing brings within its ambit, the discussion on child abuse, child protection and child rights, calling for further sensitivity on the part of the State and non-State actors. Children as victims of social exclusion, the excessively disturbing picture of child trafficking and the narratives about the lives of children on the streets and the slums – are grim realities that call for rigorous dialogue. It would be significant to have an in-depth understanding of rights of children and their relation to agency. Discussion on child rights also brings in the problem of gender bias. Discrimination on the basis of gender is seen, felt and lived, right from the growing up years of childhood, making

childhood a gendered experience. It is pertinent to go deeper to unravel the scenario of gender bias which may exist in camouflage, calling for in-depth observation and understanding of the nuanced expressions of gender discrimination. Education is a potent tool to fight any discrimination and goes a long way in empowering a child, calling for a much-needed discussion on the institutionalization of education. School education and its role in personality formation of a child have come under scrutiny which questions the significance and instrumentality of educational institutionalization. Debates around curricula, pedagogy, teacher-taught relationship, over burdened school going children, are further needed.

Children not only learn, but also teach. In today's crisis-laden world, with the increasing violence among individuals, communities and countries, children in their own way are emerging as harbingers of peace and development. Such endeavours can also be seen in the light of recognizing the potentiality, as well as the forte of creativity and competency in every child, and looking at children as social actors. Deliberations on childhood make it imperative to talk about youth. Views on growing up and having grown up with the abstract complexities in the liminal experiences of 'betwixt and between' need to be brought on the plinth of this domain for discussion. As the world is becoming increasingly globalised, it is important to address the novel perceptions of youth and adulthood. Issues of youth, identity and culture and the related politics, more so in the present pandemic time, warrant discussion under this domain.

CTD19: Peace, Development, and Human Security (PDH)

Sub-Thematic Domains

1. Development, Livelihood and Empowerment
2. Participatory Development and Decentralisation
3. Development of Tribal and Marginalised Communities
4. Development-induced Displacement and Policy of Rehabilitation
5. Monitoring, Evaluation and Impact Assessment
6. Poverty and Human Security
7. Anthropological Critique and Post-Modern Discourse on Development
8. Policy and Planning, Social Welfare and Development Programmes
9. Practicing Anthropology

Concept Note

Anthropology, from time immemorial as a discipline, has been put to address social development and is used as a tool for applied and action research. Our fore fathers identified healing power of the disciplined and christened it as branches or sub-disciplines of anthropology. In fact each is a domain worth mentioning. Each of these has a tremendous potential to address the social issues of the modern human society. Modern human society is a complex niche similar to our solar system: each has a Sun and planets moving around it. One human life is less to reach the fathom of each of these domains, through we can wade through the shallows, resolving the transient issues the in-hand. It's a matter of appreciation that administrators recognized the role of anthropologists in such bottleneck situations and we were able to provide convincing solutions.

However, we should note that with the overuse of natural resources humanity is stranded at a point where anthropology needs to be re-defined as a 'discipline of unwinding the human mistakes of development'. We have misunderstood the word 'development' as 'human development' and he has ignored other biotic and abiotic factors. This created a imbalance in the ecosystem in which human live. The important part is human is the only animal who can think selfishly while others use the resources to live and sustain. 'Accrual of wealth' is the sole motto of human which is the root cause for all human created problems.

The overuse of natural resources by humanity has attained a point where anthropology must redefine development oriented human mistakes and recognize them for what they are. Imbalances in the

ecosystem have informed humans of eminent situations to think in terms of sustaining life through sustaining the environment. The loss of harmony and consonance has been silently gaining strength. It was reiterated when the world experienced its first lockdown. Probably all is not lost. There is hope yet. We need to reflect upon all core and periphery actions to ensure that everyday occurrences do not take us to an early point of annihilation.

Development, Action and Applied Anthropology are the corner stone of future thought. All papers, ideas, well-articulated thought processes and deliberations on the topic and its connected issues worldwide are indicative milestones that point towards recurrent sub-themes that have been pre-ordained to give a mosaic of the broader areas of practice. These may, no doubt, encompass and even spillover to other themes and disciplines. There may or may not be any cognizable demarcation but anthropology is as anthropology does. The focus rests on originality, innovation and rejuvenation peppered with a rich portion of innovation.

Thus, the stage is set to welcome lively debate on this platform which will comprise several avenues for airing specific observations like the plenary sessions and multiple simultaneously deliberating panels. There are bound to be focused thematic tracks to give expression to the many forms of anthropology. These encompass a wide range of interests to quench the quest of many a seeker in the field both young and old anthropologists and the exalted, venerable veteran doyens of the discipline.

20. Health, Happiness and Wellbeing (HHW)

Sub-Thematic Domains

1. Ethno-medicine
2. Indigenous and Alternative Medical Systems
3. Mental Health
4. Drug Abuse and Health Management
5. Physiological Maintenance and Health Fitness
6. Medical Ethics and Practice
7. Socio-Cultural Determinants of Health and Wellness
8. Environment, Quality of Life and Wellness
9. Food, Nutrition and Wellness

Concept Note

Health and illness have been central concerns of people since time immemorial. Different systems of medicine and theories related to ill-health are testimonies to this fact. Anthropological understanding of health and illness captures this diversity. Anthropologists are also concerned with exploring power relations and inequalities related to access to health and negotiating health and ill-health. The concept of health has been ever expanding. Physical, mental, social, vocational, cultural, political and economic are various dimensions of health. Anthropologists are interested in each one of them. Further, Health Anthropology has developed a bio-socio-cultural approach in its effort to address health as an aspect of the human condition.

More recently anthropologists are concerned with broader concepts of happiness and well-being to understand health of social being and that of a society as a whole. As has been the case with the concept of health, the concept of happiness for anthropologists is not a singular concept as happiness means different things to different people in different cultures and places. There are multiple concerns and pursuits for happiness. The cultural, social, physical, economic and political dimensions determine that how happiness will be conceived, expressed and experienced. Besides the contextual and local understanding of happiness, the broader cross-cultural comparative frame of anthropology provides us with the opportunity to understand happiness in a broader human sense.

Well-being as a concept is much broader and is defined as a state of being healthy, happy and prosperous. Immortality may be the ultimate goal of modern medical technologies, but, in order to

make human existence more worthy one needs to focus on the well-being. Although synonymous with concepts like quality of life, wellness and health, well-being is a more inclusive term. From an anthropological perspective, concept of well-being gives us an opportunity to understand the subjective experiences related to wellness and health of one's life. Conceptually, well-being interlinks the individual, the community and the society as a whole. It also gives us an opportunity to explore and understand that how people cope with the problems of life.

The commonality in which humans experience health and yet the culturally distinctive ways of experiences are derived from the health beliefs, the healthcare seeking practices, and the ways in which wellbeing and happiness is conceptualized, expressed and given meaning. Wellbeing largely has been studied through a multidisciplinary approach. Anthropology has tried to understand the concept of well-being from a holistic perspective. This gives ample space to varied dimensions through which health, happiness and well-being can be approached.

In this backdrop, the core thematic domain on Health, Happiness and Well-being (HHW) invites panels from scholars whose interest lie within this broad conceptual frame. The focus will remain on issues that deal with and discuss the theoretical debates, role of culture, biology and larger environment in determining and giving meaning to health, happiness and wellbeing by people across communities, nationalities, gender, age groups, etc. and will also explore questions related to vulnerabilities and marginalities of people with respect to health, happiness and well-being.

21. Medical Genetics, Bio-Medicine, Epidemiology and Public Health (MEP)

Sub-Thematic Domains

1. Menstrual Hygiene and Health, Gestational Health and Motherhood,
2. Cardiovascular health and Metabolism, Adiposity and Diabetes, Carcinogens and Cancer
3. Substance use and abuse, Lifestyle, Food choices, Nutrition and Health
4. Health Equity, Inequality and Poverty
5. Aging, Longevity and Wellbeing
6. Child's Adverse Growth and Development, Adolescent Behavior and Health
7. Implementation Research. Health Communication and Promotion
8. Mental Health and Wellbeing
9. Population based Bio-banking, Genetic or Epigenetic Epidemiology, Metabolomic Mechanisms and Mendelian Randomization Approach in Health

Concept Note

Human health is always considered as the topic of paramount importance since the beginning of the evolutionary history of mankind. The adaptive nature of human population groups drives them to continuously interact with surrounding environments for developing a unique kind of local ecology or habitat suitable for their survival. The struggle for healthy living is not only limited to their natural settings but significantly extended to the world wide web of cultural developments. Anthropologists have shown significant amount of interest in studying community health from variety of perspectives in different socio-cultural systems. The one common feature of classical anthropological studies, on the concept of race, mendelian disorders/syndromes, distribution of blood groups or serum proteins and red cell enzymes, was to assess human health or fitness under the given environmental condition.

The epidemiological rise of non-communicable chronic diseases, such as diabetes, cardiovascular diseases, cancer, chronic obstructive pulmonary disease and fatty liver, especially in low- and middle-income countries [LMICs], is most common cause of high burden of morbidity and mortality. Due to the lack of large cohesive studies, the diagnostic standards used in LMICs are based on the evidence from high income countries. The lopsided economic growth is causing inequalities in accessing the healthy lifestyle or disparity in getting affordable health services. Moreover, high out-of-pocket health expenditure is ultimately producing the disease of poverty. The exposure to non-biodegradable

utilities, industrial waste, pollutants, consumption of chemicals and unhygienic practices are constantly influencing the health status at different stages of human life. The early life adverse exposures and cultural malpractices are dynamically changing the experience of motherhood and affecting the child health. Life course approach in anthropology allows us to provide deeper and reliable understanding of interplay of biological factors from conception to death. Longitudinal studies are helping us in uncovering the interconnected chain of risk factors and establishing the causation between exposures and outcomes.

The choices of our food and optimum nutrition are the primary determinant of human health. Thousands of food items and combination of cooking recipes makes it's a very complex factor for studying health. The indiscriminate use of pesticides, contaminated ground water, and polishing of food items, etc. are increasing toxicity in food consumables. "We are What We Eat" and it is primarily contingent upon the availability and our affordability to buy the required food items.

Further, the phenomenal dependency of human life on digital platforms due to constant advancements in technology has already changed the way of living worldwide. The exploration of health impact of new digitized world needs novel approaches to disintegrate the good and bad aspects of virtual life. The food preferences are highly driven by huge amount of unverified virtual content on healthy dietary practices.

Health communication and Education is the way forward for anthropologists to advise and educate the marginalized, vulnerable populations about the healthy cultural practices. Anthropologists are engaged in intervention studies are improving people's life through their holistic ethnographic approach which is integrated the design of intervention.

The completion of Human genome sequence and upgraded omic technologies such as genomic, epigenomic, metabolomic and transcriptomic has led to the series of genome-wide or epigenome-wide investigations related to parameters of health and disease. The discovery of hundreds of single nucleotide polymorphisms underlying biological traits, like height, weight, glucose levels and blood pressure, etc. has developed the whole field of phenomics. Large consortiums of genetic epidemiologists and anthropologists have paved the way for studying millions of genetic/epigenetic markers with parallel development in statistical methods to solve the analytical challenges. Further, genetic variants are extensively being used in mendelian randomization studies for establishing the causal associations between the modifiable risk factors and adverse health outcomes. The advent of gene editing technology like CRISPR is now opening new avenues of disease specific editing to unravel the emerging possibilities of cure.

22. Food, Growth and Nutrition (FGN)

Sub-Thematic Domains

1. Food, Cuisine, Food ways and Food identity
2. Food and Health
3. Food as Heritage and Ethnic Food Cultures
4. Archaeology of Food ways (hunter-gatherers, foragers, food production, domestication)
5. Poverty, Hunger, Inequality and Food Security
6. Food vis-à-vis Gender, Social Class, and Caste
7. Religious/ritual food (also feasting, fasting, taboos, sacred food)
8. Globalization and modernization of food and Urban food
9. Restaurant culture (also slow food movement, localization, fast foods)

Concept Note

Food, what a society considers edible and food ways, the manner in which it is procured, processed and consumed is an integral and extremely time-consuming part of human life. For a subject that is so integral to human society, early anthropological accounts unfortunately did not regard it as the central

point of academic focus. This trend however changed in the later half of the 20th century, when classic works by Mary Douglas, Marvin Harris, Arjun Appadurai, Jack Goody, and Sidney Mintz laid the foundation for the study of food as a key insight into modern social life. Since then academic discourses have dwelt on tracing the structural, functional, symbolic and social importance of food, as well as how they interact with each other and across space and time.

The connection of food to rituals, symbols, and belief systems is undeniable, and it is this fact that guides how a people look at food, how they define food, which food is considered healthy and which is not. Not only does food connect people to deities, but they also achieve social functions by reaffirming or transforming relationships along religious and ethnic boundaries, and biological functions by giving strength to the body. At one level, food commensality serves to solidify group membership; while at another level it segregates people from each other along lines of caste, class, gender, ethnicity, nationality, etc.

Starting from food gathering activities using simple tools, to devising ways and means to hunt (and trap) animals and fish, ultimately to domesticating both vegetation and wild fauna, humans have undertaken a long and variegated food trail. This has led to novel methods and techniques being used across the world, much of them connected to traditional knowledge systems, and given shape to a people's worldview. Just as humans have domesticated the landscape (in the quest for steady supply of food), the domesticated landscape has also impacted humans greatly in limiting their diet. Today, new food technologies along with consumer responses to new foods are critical determinants of dietary change. Traditionally, anthropologists recognize people on the move as agents of change; however, not only do people move across the globe, so also do foods. Food shifts have occurred due to economic, political, as well as environmental changes, including market integration, industrialization and globalization. Global studies on malnutrition among adults and children have identified conditions of stress such as economic-political inequalities, ethnic conflicts, war, famines, and pandemics as major reasons.

By reflecting the role food plays in human lives, we intend to explore the ways in which food has shaped, and continues to shape, our lives socially, materially, economically, politically, psychologically, nutritionally, medically, and morally.

23. Historicity, Museum, and Artefacts (HMA)

Sub-Thematic Domains

1. Material Culture
2. Tangible and Intangible Heritage and Museums
3. Pre-Historic and Tribal Art Forms

Concept Note

Bio-cultural process of Human evolution is deeply co-related with the transformation of economic organization from subsistence to surplus as well as with the transformation of social system from nudism to permanent social organization. In the entire process, the human mind had invented new technologies from time to time, to access natural resources, for the sustenance of their livelihood and related to the advancement of the cultural process. Definitely such advancement of technology is associated with the application of human knowledge. However, in the post modern perspective, the question comes up, whether it is merely the textual knowledge or beyond that the contextual knowledge are to be considered equally. Another crucial aspect comes up that, how the inventive nature of human mind had explored the science and scientific knowledge from the lap of nature, and to gradually apply them for the sustainability of their livelihood and culture as a whole. The studies of prehistoric material cultural artifacts, rock arts, cave arts clearly denotes the footsteps of the scientific mind of human ancestors and their cognitive thought process.

The tangible cultural heritage or material culture reflects the gradual development of human scientific

mind and their application of knowledge, in relation to the changing climatic condition and allied environmental factors. A number of such tangible cultural heritages had been well decorated by the human ancestors. Even it can be noticed in the contemporary period by different indigenous groups. It clearly reflects their own perspective of ethno-ecology and ethno-science and thought process to a great extent. On the other hand, the intangible cultural heritage is the crucial adhesive forces to keep our social organization and social institution, stable and functional. The norms, values, customs, folklores, ballads, myths, and legends play the most crucial role, in the entire socialization process and personality formation of human being, in relation to their own cultural practices.

Anthropologically both the tangible and intangible cultural heritages are deeply co-related to each other. The designs, motifs, decorations which are done on the material objects are deeply symbolized by keeping in view the social norms and values as well as in relation to their myths and legends, directly or indirectly. In this regard, the most important aspect is to clearly understand the gradual and systematic changes in the entire development of scientific human mind, which are flourished beyond the textual level of knowledge. To understand this continuous process of transformation, the role of museum is always leading and benchmarking. This particular area of study is generating the scope of the symbolic interpretation of the material cultural artefacts. Such symbolic interpretation is deeply rooted into the intangible cultural heritages and cognitive minds of human being. In the post-modern Anthropology, deconstruction of such ideas are immensely crucial, to establish the cultural relativism as a new methodological approach, in the study of both ethno-ecology and ethno-science.

24. Indigeneity, Cultural rights and Heritages (ICH)

Sub-Thematic Domains

1. Architecture and Human Habitats: Buildings and historic places, monuments, submerged cities, ruins, temple components, sculptures and mud wells
2. Customary Law and Tribal life: Family and kinship laws, land and forest rights, property rights, status and role of tribal women
3. Indigenous Knowledge System and Cultural Heritage: Folk tales, music and performing arts, festivals, culinary traditions, traditional beliefs, bio-diversity conservation, sustainable natural resource management, natural disasters risk reduction.

Concept Note

Indigeneity refers to the quality of being indigenous or native/natural to a place. Indigenous people are considered to be relatively isolated, small-scale groups who maintain a separate identity from that of neighbouring dominant populations. Encompassing all odds, indigenous people primarily focus to preserve and develop their culture which is inextricably linked to their ancestral land. It can also be referred as an international group emphasizing moral claims on nation-states and on international society. They suffered the wraths of colonization and inhumane and unequal treatment of the modern society. They have survived as communities having a special relationship to their land. The concept gained importance following Adam Kuper's article 'The Return of the Native' (2003). The term for indigenous people is often replaced with terms like aboriginals (Elwin 1943) and in the Indian context with Janajati and Adivasi.

Their threatened heritage, language and land needs to be protected. The 2007 UN Declaration on the Rights of Indigenous Peoples turned out as a milestone of indigenous empowerment. Individual and collective rights are required to safeguard the cultures of indigenous people. Their claims to land and natural resources as parts of cultural survival need to be understood and clarified. Cultural rights can be considered as human rights related to language, cultural and artistic production, cultural heritage, participation in cultural life among others. Cultural rights thus ensure protection to not only language, customs and traditions but also right to property and self-determination. These rights aim to ensure that culture and its components are enjoyed in terms of equality, human dignity and non-discrimination. The global policy fosters cultural diversity with an attempt to avoid cultural relativism

and clarifying the relevance of cultural rights.

Participation in cultural life is closely linked to the right to access and enjoy cultural heritage. Cultural heritage consists of those aspects of culture which are considered to be of great significance and are transmitted from generations to generations. It thus has a close relationship to human identity but in the process is also subject to interpretations and reinterpretations. Cultural heritage consists of both tangible and intangible aspects. This gives them the right to select those aspects of cultural heritage which they want to preserve and interpret the meanings and promote them. Cultural identity of a community rests on the bedrock of heritage accumulated over time.

One term found to be common with indigeneity, cultural rights and cultural heritage is cultural integrity. Concept of cultural integrity is relevant in so far as it ensures a holistic approach to indigenous peoples' cultural rights. This right fully integrates the holistic approach that indigenous peoples have with their cultural heritage which is very significant for the integrity and survival of their culture.

In anthropology, both interdisciplinary and multidisciplinary approaches may be applied for the study of indigeneity, cultural rights and cultural heritage. Holistic approach to indigenous peoples' relationship with their lands and territories must be recognised as the fundamental base of their culture.

25. Performing arts, Creative expression and Recreation (PCR)

Sub-Thematic Domains

1. Performing Arts, Craft, Music and Aesthetics
2. Folklore and Folkways
3. Tourism and Cultural Heritage Management

Concept Note

Folklore and folkways is an area of study within the broad sphere of intangible cultural heritage that emphasizes performing arts such as music, dance theatre and crafts among other domains as a means of understanding creative expressions, cultural and other social aspects including aesthetics and Heritage management. Folklore is based on traditions as it focuses on traditional customs, tales, sayings or art forms which are conserved and preserved by the community. Richard M Dorson classified it to four genres. They are oral literature, social folk customs, performing arts and material culture.

Local knowledge has received a scant research attention across the World. While local communities are often recognized as the tradition bearers or the producers of folk knowledge, the academicians have drawn lesser interest in making research for the betterment of the community who are the real producers of this knowledge.

Under this thematic domain it is expected to address such a research gap by exploring the unearthed knowledge on folklore and folklore. It also aims to explore how communities practice knowledge innovation through their traditional skills. Based on field research, time-tested experience and local knowledge, it could point to the needs of documenting local and scientific knowledge to work together for reducing the knowledge gaps at two ends and could be an eye-opener for new dimensions on folklore.

The cultural elements such as arts, craft, architecture, performing art and heritage are integral components of tourism or recreation industry. Moreover tourism industry involves humans, cultures and societies across the globe, which is the traditional domain of anthropology.

Tourism is viewed by anthropologists as one element of culture change and anthropological study of tourism are mostly concern with socio-economic impact of tourism and host-guest relationship. But as

tourism is now one of the largest and fastest growing industry and regarded as vehicle of economic growth and development of any country. Anthropology must expand its study area related to tourism. Now, it is time to apply anthropological knowledge and theoretical expertise in planning and development of sustainable tourism to minimize negative impact such as value degradation, commodification of culture, etc., and to help in cultural heritage management and conservation.

26. Media, Digitalism and Artificial Intelligence (MDA)

Sub-Thematic Domains

1. Social Media
2. Digital Communication and Culture
3. Information Technology and Digital knowledge
4. Media Culture and Social Values
5. Artificial intelligence and Human Behaviour

Concept Note

The ubiquitous nature of media is inextricably related to global peace and development for the sustenance of human life. A sustained effort of peace-building is dependent upon proper communication, which performs its role in various forms – human communication, traditional communication, mass communication and interactive communication.

Communication uses various means to reach people and to enlarge the radius of its reach. In this process, audiovisual technologies became handy in transforming it into mass media with newer forms emerging through constant upgrade of communication technology. The holistic form of mass communication is not definitely limited to media alone. Communication technology took a turn from analog to digital form, and changed into coded information that is decoded with the help of similar technology.

Digitalization has reduced the boundaries between media sectors. Technological convergence as one of the characteristics of new media has also produced economic and social convergence. Hence, it is said that 'Interactivity and convergence have produced a participatory culture and collective intelligence'. The interactive can be creative, and provide user-generated content and information sites such as Wikipedia, IMBD, etc.

Collective intelligence and Artificial Intelligence pertain to the domain of the interface and dichotomy between the humans and the machines, and how they reinforce with each other. The Artificial intelligence can help scaling up the collective intelligence, and can also help the efforts of the governments in harnessing the power of collective intelligence through tools with the objective to communicate, analyse and translate the contributions of thousands of citizens towards public good, making it possible through information centre and Networking.

Technology, which was earlier mainly confined to the reach of the power-elite and the developed countries, has now become available to common man and to the developing and under-developed countries that form an important part of the public sphere, and exercise their pertinent role in opinion-formation and to the sustenance of participatory democracy. The present Thematic Domain encompasses those dimensions that pertain to the role of media in bringing unity in diversity in order to promote participatory democracy, to the place of Anthropological knowledge in helping to understand and explain social organizations that turn into public sphere when people act collectively for a joint goal to foster participatory democracy, and to the use of grassroots organizations and/or the occupation or creation of public space as political strategy, in the place economic and state hegemony.

Social media and online platforms reflect the three-fold interconnected processes of cognition, communication and cooperation, and help in promoting health and education, and in learning and sustaining citizenship and civil societies. Hence it is important to contextualize and correlate social

media, in terms global peace and development.

Luhmann's post modernist theory perceives the Social systems as communication systems while other post-modern theories like Beck's risk society, Boudrilla's simulation of society and Habermas' public sphere and lifeworld critically examine the communication and cultural dynamics. Hence, apart from empirical studies, it is also important to examine critical studies pertaining to theory and paradigm shifts in and to deliberate upon various approaches to the study of Media, Digitalization and Artificial Intelligence in the context of global peace and development.

This domain provides scope to the Anthropologists and interdisciplinary/ multidisciplinary researchers to explore how Media, digitalization and Artificial Intelligence have made it possible for the citizens to be partners and important stakeholders in establishing global peace and development.

