

apparatuses and self-management processes should be seen in terms of sources of legitimisation not only from the State recognised legal processes but also from the socio-cultural processes and ethno-epistemologies of the concerned communities. Even the philosophical roots of the nature of human nature and of the extension of the self to the surrounding should receive some attention so that the problems and prospects of self-management in the rapidly changing human situation can be appropriately grasped.

(d) The sociological imagination informing the three Working Groups found its reflection in the transactions of the Working Group on Alternative Paradigms of Development and their implications in respect of the tribal communities. In the post-war period development was for sometime considered to be synonymous with technological sophistication and satisfaction of the felt need of the population. But as this was found to accentuate disparity emphasis shifted on satisfaction of minimum needs of the target groups and simultaneous harnessing of resources for commercial-industrial build-up to strengthen the State power and the international linkages of the same. As this tended to create a sense of alienation among the people, emphasis has shifted to socio-political mobilising for improving the standard of living and for protection of the deterioration environment. But it seems that there are feelings in some quarters that even the strategy of mobilisation at the micro level may be used to maintain elitist life-pattern and hegemonic forces at the global level. The reviewers of the implications of alternative paradigms of development are expected to keep these analytical observations in view.

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