



**INTERNATIONAL CONFERENCE ON
50 Years of Karbi Youth Festival (KYF)
The Celebration of Resistance, Identity and Culture
(19-20, September 2024), Diphu, Karbi Anglong, Assam**



ORGANIZED BY
KARBI ANGLONG AUTONOMOUS COUNCIL (KAAC)
DIPHU, ASSAM
In Association with:
Centre For Karbi Studies, Diphu, Assam
Assam University (Central University), Diphu Campus

IMPORTANT DATES
Abstract Submission: 25/8/2024
Full Paper Submission: 30/8/2024
Email ID for Submission: conferenceudc@gmail.com

CONCEPT NOTE

The slogan “celebration of Resistance, Identity, and Culture” contains a significant ‘declaration’ of the community that challenges historical ‘dominance’ and ‘authority’, as well as an important message for those who have been marginalized in terms of language, culture, and history around the globe. Recently, Karbis have demonstrated their pledge to this cause by celebrating the 50th edition of the Karbi Youth Festival (KYF). KYF is one of the largest ethnic festivals of northeast India. Since its inception in 1974, KYF emerged as an ‘organic intellectual movement’ that has provided training to the Karbi youth with the aim of safeguarding their culture and identity while challenging the domination of the “other” in all forms. Interestingly, KYF is a celebration of unity-not only of the Karbis but also of the diverse cultural communities of the current Karbi Anglong. Subsequently, various cultural and political organisations have emerged. The emergence of KYF provided them with a platform to celebrate together, explore the richness of their culture, and proclaim their identity. It acted as the ‘emotional glue’.

In this context, it is crucial to ask ourselves an important question: how did it occur fifty years ago? What inspired Karbi ‘organic intellectuals’ such as Roy Enghi, Lawrence Teron, Janasing Terang, Pari Rongpi, Dr. Sarsing Terang, Joysing Taro, Dhaniram Tisso, Bidorsing Kro, Longbiram Ingti, Meera Tissopi, Sashikala Hansepi, Dhansing Rongpi, Sing Kro, Dhaneswar Ingti, Narendra Milik, Harsing Ingti, Bonsing Terang, and many more to form a group collectively?

The words of **Dharmasing Teron (2024)**, a Karbi intellectual who is also a ‘an intellectual product of the KYF movement’, are very relevant in this context. He stated, “I can at least say that it was not an accident or a mere coincidence – nothing happens in history by chance. If the coming together of these individuals was by a quirk of chance, how I wish that such a chance repeats itself again and again.”

Dharmasing Teron’s words serves as an ‘eye-opener’ for us now to rethink and contextualize the historical forces/factors that inspired the Karbi Youth to unite the community in order to foster the vision of “Karbiism” proposed by the founders of KYF in the 1970s.

In the post-independence period, the Karbi Students’ Association (KSA) was the first of its kind, founded in 1959 as a non-political group that worked for community development. The enactment of the Assam Official Language Act in 1960 led to significant unrest, prompting the KSA to actively engage in the struggle for the creation of a separate hill state. Also, the KSA played a crucial role in promoting for the use of the Roman Script for the Karbi language. Because of these events, many leaders had been jailed. While in jail, the KSA leaders felt deceived by Karbi political leaders and regretted the lack of unity among the Karbis. They debated on methods to achieve the nationalist desire, and the concept of a ‘cultural festival’ emerged within the jail premises itself to achieve the goal of uniting Karbi youths and imparting in them the patriotic sense of what they called ‘Karbism’ (Elwin Teron, 2024).

The first ‘Karbi Youth Festival’ took place in January 1974, in the little yard of the ‘Karbi Club’ in Rongnihang, Diphu. Particularly, the KYF was sponsored by the Karbi Anglong Autonomous Council during ASDC rule from 1989, and the event has been conducted yearly in Taralungso since 1994. Until then, KYFs were hosted at various rural areas. The holding of KYF at a permanent location sought to create permanent infrastructure and promote it as a Cultural Center of the Karbis in the name Karbi Peoples’ Hall (KPH) at Taralungso in Diphu. The ‘Karbi Cultural Society’ (KCS), the KYF’s parent body, was created on January 30, 1977, to meet certain organizational criteria. KCS helped to organize and motivate the annual KYFs. KYF’s journey of 50 years was successfully completed and honored in January 2024 under the direction of Dr. Tuliram Ronghang, Chief Executive Member, Karbi Anglong Autonomous Council. Fifty years is a long time for an individual, yet it is relatively short in a community’s life. KYF has given the courage to celebrate the struggles of the past and present that led to proper representations of identity, culture and history in future ‘discourse’.

In this context, the conference aims to document the 50-year history and tradition of KYF by bringing together scholars, academicians, poets, writers, and leaders from divergent communities. Scholars may submit papers on their own experiences with KYF, as well as biographical histories of KYF leaders and autobiographies. Any theme mentioned in the subthemes of the conference related to the tradition of KYF. We strongly feel that this exercise helps to keep Karbi and other ethnic traditions alive.

Themes and Subthemes

1. KYF: History of the Organization (KSA, KLA, APHLC, KCS, ASDC, KNCA etc.,)
2. Memoirs /Biographical History of the KYF
3. Biographical and Autobiographical History of Leaders
4. Organic Intellectual Tradition of the KYF
5. The Voice of Women and Women's Organisations
6. KYF: The Voices of Unsung Organisations and Leaders
7. Forms of Resistance, Insurrection and Resilience
8. Roman Script and Hill State Movement
9. KYF: Diverse Communities and their traditions
10. Interethnic interaction between the Karbis and other ethnic groups
11. Ethnic Food and Dress
12. Material Culture & Art and Painting
13. Ethnic Games and Sports
14. Folk Performances: Instruments, Music, Songs & Dance
15. Traditional Textiles: Colors, Designs and Patterns
16. Indigenous Knowledge Systems
17. Folklore and Oral Literature
18. Oral Traditions
19. Language, Literature and Identity
20. KYF: Tradition and Modernity
21. Heritage Museum, Festivals and Rituals
22. Any focussed theme in connection with the KYF

Publication of Papers

Book will be published by reputed publishers. Those who submitted the full papers by the deadline may be considered for publication. However, the quality of the paper shall be the main criterion for publication.

Registration

1. Faculty & Academicians/NGO with Paper Presentation- Rs.800
2. Students/Research Scholars with paper presentation-Rs.600
3. General Participants without paper presentation- Rs.500

Note:

- The form of registration will be communicated upon the acceptance of the paper, and spot registration will be available for general participants at the conference venue.
- Outstation participants will be accommodated in local hotels or guest houses.

Guidelines For Submission of Abstract

- Word Limit: 250-300 words.
- Font: Times New Roman
- Font Size: 12, Font Space:1.5
- It should include the title of the abstract, the author's name, designation, institutional affiliation or any, mailing address, E-mail ID, and contact number
- Authors are requested to send the abstract through E-mail (conferenceaudc@gmail.com) latest by **25th August, 2024.**

Guidelines For Submission of Full Paper

- The length of the full paper including tables, diagrams, illustrations, references, etc. should be between 4000 to 6000 words.
- Use Footnotes for references (APA Style Referencing).
- The selected full version of the papers should be submitted in soft copy latest by **30th August, 2024.**

Important Note

Participants who are writing a paper on a specific and focused topic of the above-mentioned themes or subthemes, instead of the general themes of KYF, will be welcomed and appreciated.

Chief Patron:

Dr. Tuliram Ronghang

Hon'ble CEM, KAAC, Diphu, Assam

Patrons:

Dr. Dharamsing Teron

Director, Centre for Karbi Studies, Diphu
&

Prof. Sivasish Biswas

Pro-Vice Chancellor, Assam University, Diphu Campus

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Ms. Kareng Ronghangpi, CKS

Dr. Bamonkiri Rongpi, Gurucharan University

CONTACT PERSON

Dr. Dharamsing Teron

Director, Centre for Karbi Studies, Diphu

Prof.Vulli Dhanaraju

Founder EC member, Centre for Karbi Studies, Diphu &

Department of History

North-Eastern Hill University (NEHU)

Shillong, Meghalaya, India

Email ID: conferenceaudc@gmail.com