



# Anthropos India Foundation

# Newsletter

ISSUE 03 - SEPTEMBER 2021

## ABOUT US

Anthropos India Foundation (AIF) is a trust registered in Delhi in October 2011. The aim is to promote the discipline of Anthropology, its philosophy and methods and engage in applied and Action Research. AIF, through its work, seeks to address issues in the local/ regional context, based on the 'emic' perspectives and bottom-up approach to solve the problems faced by the communities and it's people. Taking due consideration of the local knowledge and respecting the local culture and ecology, AIF has been conducting community-based research and, in its effort, has tried to inform the Policy initiatives too.

AIF website:  
<https://anthroposindiafoundation.com>

## EVENT IN THE PAST MONTH

### Distinguished Guest Lecture Series

Continuing with our Distinguished Guest Lecture Series, Anthropos India Foundation invited Dr Rajender Dhar, an eminent personality with nearly three decades of experience on Child Labour Laws. He presented a talk titled, *Child Labour and Child Labour Laws* on 27th August 2021. The session was attended by research scholars and senior professionals working in the field of Child Rights. Dr Dhar gave a pan India situation on child trafficking and child labour and opined that Laws need to be continuously revised and a more comprehensive protection system has to be put in place to fight child related issues. Multiple stakeholders like the government, NGOs and social scientists have to come together and give their inputs and work in tandem to solve this issue.

## UPCOMING WORKSHOPS

### Course Modules on SPSS and Ethnography for PhD scholars, young researchers and Data Professionals in Academia

- ✓ These module training will be given by Experts as resource persons, one to one interaction and reading material will be provided.
- ✓ Register by clicking the link below, after payment, fill the google form for final registration.
- ✓ Limited seats, first come first served.

**Date: October 01-03, 2021**

#### Course Module I: Basic and Analysis with SPSS

- ✓ Operating SPSS and its Functionalities
- ✓ Data Management in SPSS- Data Cleaning, Validation, Management
- ✓ Basic statistical analysis-I: Understanding nature and distribution of variables
- ✓ Basic statistical analysis-II: Univariate, Bivariate and Trivariate Analysis.

**Date: October 08-10, 2021**

#### Course Module II: Advanced Statistical Analysis with SPSS

- ✓ Statistical Test and its significance
- ✓ Reliability and Internal consistency test
- ✓ Regression Analysis- Logit, Multinomial and Ordered
- ✓ Composite Index Development

**Date: October 16-17, 2021**

#### Course Module III: Ethnography

- ✓ • Qualitative methods and its significance
- ✓ • Different kinds of Ethnography
- ✓ • Doing Ethnography

[Click Here](#) to Register

## CONTACT US

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## OUR NATIONAL FLAG: SOME FACTS

- ★ Indian National Flag was designed by Pingali Venkayya, who was a freedom fighter from Andhra Pradesh.
- ★ The Indian flag was adopted on July 22, 1947, just before India received independence from Britain on August 15, 1947
- ★ The first Indian flag was hoisted on August 7, 1906, at Parsi Bagan Square in Calcutta. It consisted of three horizontal stripes of green, yellow and red.
- ★ The National Flag of India, by law, is to be made of khadi, a special type of hand-spun cloth of cotton or silk made popular by Mahatma Gandhi.
- ★ The original cloth flag can be made by only one place called the Karnataka Khadi Gramodyoga Samyukta Sangha or KKGSS. They are the only licensed manufacturer and supplier of the Indian National Flag.
- ★ The saffron colour represents courage and sacrifice, while white colour represents truth, peace and purity. , The green colour of the flag, denotes prosperity while the Ashok Chakra represents the Laws of Dharma (righteousness).
- ★ The middle white stripe in the national flag carries the design of an Ashoka Chakra in navy blue colour with 24 equally spaced spokes.
- ★ Bhikaji Rustom Cama was the first Indian who raised the flag on foreign soil.
- ★ Tenzing Norgay hoisted the Indian national flag on Mount Everest for the first time on 29 May 1953.
- ★ Before 2002, ordinary citizens of India were not allowed to hoist the National Flag except on Independence Day and Republic Day. In 2002, the Supreme Court of India amended the flag code and gave rights to all citizens to hoist the flag any time as per the flag code.
- ★ As per the flag code, the flag must be hoisted in the daytime and there should be no flag or any other symbolic representation above it.
- ★ The Indian flag must never be put on the ground and must never be placed upside down.
- ★ When a foreign dignitary travels in a car provided by the government, the flag should be flown on the right side of the car while the foreign country's flag should be flown on the left side.

### Source:

<https://www.india.com/viral/independence-day-2021-13-interesting-unknown-facts-indian-tricolour-tiranga-flag-code-you-should-not-miss-4885876/>

# JOB ALERT



 **Teaching Fellow (TF)**  
*Department: Sociology and Anthropology*  
**Location:** Ashoka University Campus, Sonipat,  
Haryana. [Click Here](#) to Apply

 **Wenner-Gren Foundation SAPIENS Public Fellowship Program.**

For more information ([click here](#))

## Beyond Emasculation

Pleasure and Power in the Making of *Hijra* in Bangladesh



### BEYOND EMASCULATION: PLEASURE AND POWER IN MAKING OF HIJRA IN BANGLADESH BY ADNAN HOSSIAN

The book "Beyond Emasculation: Pleasure and Power in Making of Hijra in Bangladesh" is based on long-term ethnographic research with hijras, the symbolic figure of South Asian sexual and gender differences in Dhaka, Bangladesh. It represents hijra as counter-cultural formation that contrasts hegemonic patterns of masculinity and as another subculture with varied forms of erotic pleasures and practices otherwise forbidden in society. Most of the studies see hijra as an asexual, emasculated, third sex/ gender. This book puts forward the questions of phallogocentric logic, which obscures alternative sites and sources of bodily power and pleasure with the idea of crafting position as hijra in society. This book will bring a global re-examination of hijras and male femininities through its ethnographic and theoretical account..

**AUGUST 2021**

**Price:** \$ 110.00

**Publisher:** Cambridge University Press

**Book Category:** Sociology of Gender, Social and Cultural Anthropology

## KOLAM: THE ART FORM

The word Kolam means form and beauty in Tamil language. As a symbol of auspiciousness and divinity, it is drawn during Brahma muhurta (1.5 hours before sunrise when Brahma and other demigods descend to Earth) by the women outside their houses, temples and working areas.

The history of Kolam traces back to the Indus valley civilization and the Mahabharata period. The inhabitants believe that Gopis made this in sorrow when lord Krishna was away. Historians believe its origin from the sea dwellers during their ventures. Some believe that the art form represents lord Shiva and goddess Shakti.

Kolam is usually made with rice powder. Starting from cleaning the entrance with water, Kolam is drawn on the damp surface for rice flour adhesion. On special occasions, red brick powder and limestone powder are also used. The rice powder serves food for ants, insects, birds, which signifies the feeding of thousands of living beings.

There are different designs for different occasions. The designs are usually made of curved loops drawn around the crisscross pattern of dots. It is believed that kolam drawn at the entrance of the house brings prosperity and success. The lines in Kolam designs must be completed as unbroken lines prevent evil spirits from entering the design and inside the house.. The making process involves concentration, memory, and a series of disciplined hand and body movements. The designs vary greatly from festival to festival and also patterns from simple to complex. Many of the Kolam designs trace their origin from



magical and religious motifs. Fish, birds, animal images, zodiac symbols are also sometimes part of Kolam designs.

The dots and lines in Kolam have different symbolic meanings. Dots represent the male, while the line presents the female as the basic energies of the universe. Making Kolam involves 6 sets of mathematical skills- counting, identifying, measuring, designing, experimenting and explaining. Perfect Kolam making involves proper counting of dots, vertices, arcs, and lines. The Kolam patterns are passed from mother to daughter i. e. from one generation to other. Women are so skilled in making the Kolam art that they draw with bare hands and make appropriate designs without any mistakes.

**Source :** <https://www.sahapedia.org/significance-of-kolam-tamil-culture>

<https://www.dsource.in/resource/rangoli/types-rangolis/kolam>

<https://www.financialexpress.com/lifestyle/tamil-nadus-iconic-kolam-tradition-involves-creativity-and-mathematical-skill/1815822/>

## E-RESOURCE CENTRE INVITATION

We realize that there was no centralized resource centre for the Anthropological works of Indian Anthropologists, where a scholar can look for publications - articles, papers and books.

Thus AIF has developed an anthropological e-resource centre hosted at the AIF website. Given your valuable contribution to anthropological discourse in India, we would be glad if you can share your publication to be uploaded in the AIF E-resource centre, which will benefit all the researchers from

India and abroad, interested in various fields of the discipline.

This will be one of its kind E-resource repositories. To access the E-resources, and get all the updates on the events and forthcoming workshops, one can register and become life members for a nominal fee..

Website Link: [www.anthroposindiafoundation.com](http://www.anthroposindiafoundation.com)

Hope you will share your publications with us. Do let us know if you have any questions or queries.

## Anthropological Facts

- 📌 Toda tribe in Nilgiri hills of South India traditionally believed that individuals need two funerals to enter the land of the dead. The first funeral refers to cremation and in another funeral the fragment of bone or a lock of hair was burned.  
Reference: [https://factsanddetails.com/india/Minorities\\_Castes\\_and\\_Regions\\_in\\_India/sub7\\_4h/entry-4218.html](https://factsanddetails.com/india/Minorities_Castes_and_Regions_in_India/sub7_4h/entry-4218.html)
- 📌 India consists of more than 300,000 mosques and over 2 million Hindu temples.
- 📌 Karni Mata temple in Rajasthan is also known as the Temple of Rats. It contains over 25,000 black live rats.  
Reference: <https://www.globotreks.com/destinations/india/fun-interesting-facts-india/>

## Get involved & Support Us

- ★ **Promote Anthropological work**  
*- share your work- blogs, documentaries, videos, podcasts, photographs*
- ★ **Can intern with us**
- ★ **Collaborate with us**  
*Can collaborate with us in research, workshops, digital magazine*
- ★ **Volunteer**
- ★ **Fund the activities**

## AIF Life Membership

You can now register with us to become a Life member of Anthropos India Foundation for a nominal fee of Rs 1000 and by filling the google form. The life members will be receiving our Newsletter, research study summaries conducted by AIF, alerts for Upcoming Courses, Workshops & seminars and job alerts. You can have access to our newly created E-resource Centre which is a one-stop destination where you can find research articles by eminent anthropologists in one place.

[Click Here to Register](#)

### Bank details for Online Banking:

Name: Anthropos India Foundation  
A/C No.: 912010012235653  
Bank: AXIS BANK, Vasant Kunj Branch, New Delhi  
IFSC Code: UTIB0000119

Anthropos India Foundation

