

Newsletter

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Photo Courtesy: Dr Sunita Reddy



NEW!

ABOUT US

Founded in 2011, Anthropos India Foundation (AIF) promotes the discipline of Anthropology, its philosophy and its methods to engage in applied and action research. Our work seeks to address issues of local communities through a bottom-up approach unique to communities and their people. We conduct community-based research rooted in local knowledge systems, local culture and ecology to inform policy initiatives and drive transformational impact. AIF also promotes Visual Anthropology through vibrant, authentic, meaningful ethnographic films and photo documentation.

EDITOR: Dr Sunita Reddy
Founder-Chairperson, AIF

CORE TEAM:
Dr Shaweta Anand
(Senior Consultant & Coordinator)

Habiba Haroon
(Graphic Design & Social Media)
Aryan Bande
(Technical Resource Person)

CONTRIBUTORS
Nirupama Sai, R. Harini, Ann Terin Saji,
Pratham Gupta, Saba Farhin, Saloni Tare,
Akhilesh Bonthu, Subham Kundu

9818858383
anthroposif@gmail.com
https://anthroposindiafoundation.com

Do you want to organise training programmes in hybrid mode through hands-on workshops? We conduct trainings on themes such as ethnography, ethical use of AI tools, academic writing and publications, child rights, good parenting practices etc. among others. If you want to train your team, then look no further!

Email us at anthroposif@gmail.com and share your requirement. Our experienced AIF team will do the rest.

FORTHCOMING EVENTS

Online Workshop for Academic Writing and Book Publishing, 12th - 13th October, 2024

AIF is happy to announce its next workshop for PhD scholars, young faculty and those who wish to become authors in the future. This is your chance to learn the basics about the art of academic writing and getting published to advance your career goals. You can register [here](#).
Keep checking our website for more updates!



JOB/FELLOWSHIP ALERTS

- 1. Young Professional**
National Library of India, Ministry of Culture, Kolkata
Last Date to Apply: 11.10.2024
Application Link: [Click here](#)
- 2. Assistant Professors at Madhabdev University**
Last Date to Apply: 17.10.2024
Application Link: [Click here](#)
- 3. Assistant Professor at National Institute of Disaster Management (NIDM)**
Last Date to Apply: 05.11.2024
Application Link: [Click here](#)
- 4. Various Teaching Position at All India Institute of Speech and Hearing (AIISH), Mysore**
Last Date to Apply: 05.11.2024
Application Link: [Click here](#)

An International Conference on Non-Codified Herbal Healing Systems: Conservation, Promotion and Action plan

21st - 22nd September, 2024

Indira Gandhi Rashtriya Manav Sangrahalaya (IGRMS), Bhopal

The Pre-LokManthan event was sponsored by Indian Council of Social Science Research (ICSSR) and was organized at Bhopal by IGRMS and Prajna Pravah, in collaboration with Anthropos India Foundation (AIF), Makhanlal Chaturvedi National University of Journalism and Communication (MCNUJC), and Dattopant Thengadi Shodh Sansthan (DTSS). Focusing on the 'non-codified' herbal healing systems - referred to as the 'traditional', 'indigenous', or 'folk medicine' - the two-day Conference dwelled on various aspects related with conservation, preservation and promotion of such healing systems. The main LokManthan Conference is scheduled for 22nd-24th November, Hyderabad.

Pre-LokManthan was graced by Shri Durga Das Uikey, Union Minister of State in the Ministry of Tribal Affairs as Chief Guest. The Co-Chairs were Prof. Amitabh Pande, Director, IGRMS, Shri Vinod Kumar (IAS), Director of Tribal Research Institute, Madhya Pradesh, Dr Mukesh Mishra, Director, DTSS, Shri J. Nandakumar, National Convenor, Prajna Pravah, Prof. K.G. Suresh, former Vice-Chancellor, MCNUJC, and Dr Sunita Reddy, Founder-Chairperson, AIF, who was also the Convener of the event.



Over 100 traditional healers descended upon Bhopal to showcase their medicines and healing practices at the five-day mela organized by IGRMS from September 21st-25th, 2024. Prominent among those were Padma Shri Awardees Yanung Lego, Arjun Singh Dhurve and Lakshmikutty Amma. While it was agreed that these alternative systems of medicine were actually quite contemporary, there was not much awareness about healers and their practices which posed a major challenge. Compared to the uni-dimensional approach of modern medicine, traditional medicine takes on a more holistic, multi-dimensional approach that delves deep into the actual root cause of illhealth to address it.

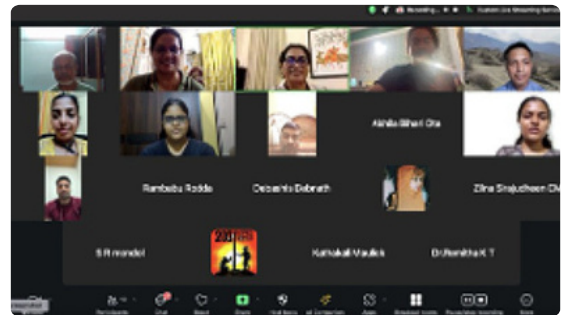


There were seven sessions organized during this two-day international conference and each session sought to address one particular dimension with respect to herbal healers and traditional medicine. Overall, emphasis was laid on the need for recognition and support for the traditional healers who often tended to face many challenges, even exploitation. In a thickly attended Conference, presentations were made by attendees from as far as Russia and Thailand apart from those made by senior resource persons from India.

Through the research work presented at the conference, the role of biodiversity and tribal healing practices was shown as correlated. Role of globalization and market economy was discussed vis-a-vis threats faced by the traditional healing system as well as the role of arms and drugs that also undermined it. Healers expressed the discrimination and disregard they were often subjected to by allopathy practitioners and mentioned the need for the country to recognise this alternative system of medicine and traditional healers at a larger scale, although the AYUSH Ministry is already at it. Researchers from the field of Ayurveda also presented the impact of biodiversity loss on availability of raw materials and plants required to make the medicines. At the end of the session, some suggestions were made by Dr Reddy for practitioners, researchers and policy makers alike. **A policy draft was finally submitted to Shri Inder Singh Parmar, the Minister of Higher Education, Madhya Pradesh, to mark the successful culmination of the event.**

Distinguished Guest Lecture by Professor Abhijit Guha "Anthropology in India - A Historical Exploration"

In their monthly Distinguished Guest Lecture Series this time, a very enriching lecture was delivered by Professor Abhijit Guha on the evening of 6th September, 2024. He is a former professor of anthropology at Vidyasagar University and former Senior Fellow of Indian Council of Social Science Research at the Institute of Development Studies, Kolkata. The topic for his lecture was "Anthropology in India: A Historical Exploration". It was conducted on Zoom and was live streamed on YouTube as well (link shared below). Prof. Guha shared insights from the journey of the discipline of anthropology in India largely through a historical, postcolonial lens. Not just limited to the history of anthropology through the colonial period and beyond, he covered topics such as the colonial critique of Indian anthropology, Hindu anthropology, careers in anthropology and more allied themes through his lecture. He also discussed seminal contributions of various scholars to the growth of the discipline, people like Tarak Chandra Das, Biraja Sankar Guha, Amitabha Basu, Nirmal Kumar Bose, Mysore Narasimhachar Srinivas and others. He also shared his experiences from the field and gave some useful tips to upcoming anthropologists. The lecture ended with an interaction with the participants.



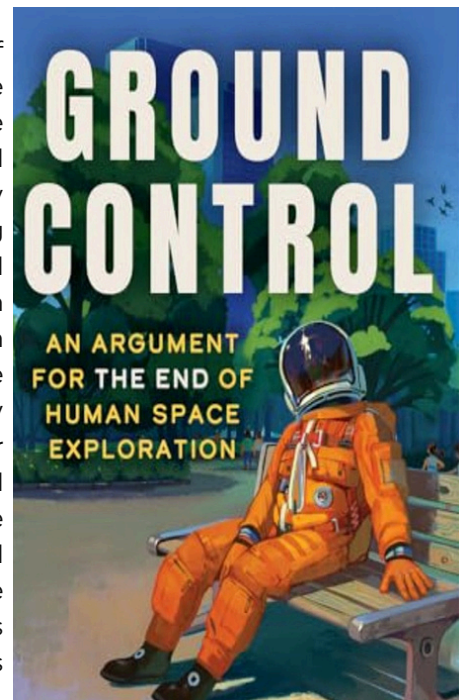
 [YT Live Link here](#)

BOOK UPDATE

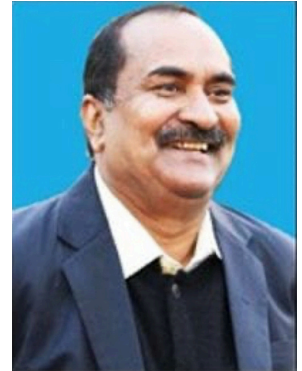
GROUND CONTROL - An Argument for The End of Human Space Exploration

Author: Savannah Mandel

This book is thought-provoking as it critiques the current trajectory of human space exploration. Savannah Mandel, who has done ethnographic fieldwork at Spaceport America and also worked for the commercial spaceflight industry, opines that space exploration will also drag inequitable social structures with it. The book not only discusses the historical explorations of space but also the ongoing debate regarding future space exploration. While giving it a personal touch, Mandel talks at length about the immense costs of such explorations and how those resources would be better spent on Earth considering there were more pressing issues here. Arguing that the motivations behind modern space exploration were often driven by capitalist and imperialist ambitions, rather than a genuine quest for scientific discovery, Mandel advocates for involving more social scientists in space exploration projects in order to make it a more ethical and sustainable endeavor. We must not ignore the cultural implications of conquering new worlds and must not repeat the same mistakes of the past as we venture into space, she insists through this intriguing book. It's a must-read for anthropologists and feminists alike.



Professor A.B. Ota: An Anthropologist Turned Bureaucrat



Professor Akhil Bihari Ota, IAS (Retd.), stands as a rare figure who seamlessly transitioned from academia to bureaucracy. Having completed his postgraduate, M.Phil., and doctoral research in anthropology from Utkal University, one of India's premier institutions, Prof. Ota's career began in academia, where he worked as a professor of anthropology. His career took a unique turn when he was inducted into the Indian Administrative Service (IAS), eventually retiring as the Revenue Divisional Commissioner. Over his illustrious career, he held significant positions such as Director of the Scheduled Castes and Scheduled Tribes Research and Training Institute (SCSTRI), the oldest tribal research institute (TRI) in India, where he also headed the Odisha State Tribal Museum for more than 15 years.

In addition to these key roles, Prof. Ota served as Director of Tribal Welfare, Director of Secondary Education, Commissioner-cum-Director of the State Council for Education, Research, and Training (SCERT), and as District Collector. His extensive engagement with international agencies such as the United Nations World Food Programme (UNWFP), UNICEF, UNFPA, the United Nations Development Programme (UNDP), and the World Bank demonstrates his expertise in tribal development, resettlement, and rehabilitation. Prof. Ota is also a prolific author, having written more than 50 books and published several articles in renowned national and international journals. Currently, he serves as Senior Advisor to UNICEF, Professor Emeritus at KISS, Deemed to be University, and Advisor for the proposed Tribal Museum at Rashtrapati Bhavan.

His advisory roles extend across various state and union government bodies, including NITI Aayog, where his insights have significantly contributed to shaping and refining tribal development initiatives and policies. In this conversation, Prof. Ota offers his reflections on anthropology, the importance of fieldwork, the relevance of traditional knowledge systems, and his unique experiences combining both academia and bureaucracy.

What does it mean to be an anthropologist?

Being an anthropologist for me is a way of life, where one remains constantly aware of the needs, sustainability, and survival of various populations in different geographical and temporal contexts. To me, anthropology represents a comprehensive study of humankind across time and space, devoted to understanding the subtle and sudden changes that

communities experience as they navigate traditional and modern ways of life.

Anthropology embraces an all-encompassing approach that provides meaningful insights into the human condition.

In this age of digital media, one can argue that we can perform digital ethnographies. But Sir, given your vast experience, what is the importance of fieldwork in anthropology?

The use of digital technologies gained significant prominence during the COVID-19 pandemic, particularly when physical visits to the field and direct interaction with communities were restricted. In such circumstances, the exclusive use of digital tools became a necessity. However, I believe that digital ethnography cannot truly replace traditional fieldwork. While digital tools may serve as useful supplements, over reliance on them can undermine the core essence of ethnographic research, which thrives on direct field observations and empirical study. Digital means of conducting ethnographic work should be viewed as supportive tools rather than alternatives to traditional fieldwork, which remains the foundation of anthropological inquiry. The long-standing traditions of fieldwork in anthropology, established over centuries, are invaluable for understanding the complexities of communities and the events surrounding them. The perceptions and behaviours of human populations are best analyzed through direct engagement, which forms the cornerstone of empirical anthropological research.

What is the importance of ethics and objectivity in fieldwork? Do you believe that in this information age where people tend to harbour preconceived notions, this particular aspect of anthropological fieldwork is threatened?

In today's information age, students are inundated with vast amounts of data, often leading them to disregard the time-consuming and challenging nature of traditional fieldwork. The expansion of information technologies, while beneficial, cannot diminish the significance of in-depth fieldwork in anthropology. Ethics and objectivity remain crucial pillars of anthropological research, and the rise of artificial intelligence (AI) poses a potential threat to these principles. The information generated by AI tools is often fragmented, repetitive, and, in some cases, inaccurate. For new students embarking on empirical anthropological research, this flood of information can be misleading, causing confusion and sometimes discouragement.

The increasing reliance on AI-generated data in anthropological research has negatively impacted the learning environment. Students are turning more and more to these easily accessible tools, which stifle the natural curiosity and spontaneity necessary for making original empirical observations. This trend hinders the development of a deep understanding of anthropological subjects and impedes the formation of critical thinking skills.

Additionally, it has been observed that the rigor of fieldwork in university anthropology programs has been gradually diminishing. This trend is one of the reasons why anthropology training is no longer equipping students with the ability to fully grasp ground realities when addressing issues from a policy perspective. Unlike in the past, anthropology as a discipline is not receiving the recognition it once did from policymakers, leading to a gradual decline in its relevance. To address this, it is essential to place greater emphasis on fieldwork for students at all levels i.e. from undergraduate to doctoral studies. Reviving the importance of hands-on, field-based anthropological orientation is critical to restoring the discipline's significance and ensuring that students are adequately prepared to tackle the complex realities of the communities they study.

Sir, what do you think is the relevance of traditional knowledge systems of tribal communities today, especially after the COVID pandemic?

Centuries bear witness to the effectiveness and sustainability of traditional knowledge systems, which have been preserved and practiced by communities for generations. This fact was reinforced during the COVID-19 pandemic. I firmly believe that these traditional practices remain highly relevant today and will continue to be so in the future. Indigenous peoples, as custodians of this knowledge, have lived sustainably by these systems, despite the many challenges they face. The pandemic prompted many individuals to return to their roots, drawing upon traditional wisdom, particularly herbal and Ayurvedic treatments to boost their immunity and mitigate the effects of the disease.

With full conviction, I assert that traditional knowledge systems are time-tested means of survival in even the most adverse circumstances. They have proven their value throughout history, continue to be relevant today, and will undoubtedly play a significant role in the future.

Despite the meaningful benefits of Indigenous Knowledge Systems and Practices (IKSP), they remain underutilized. There is great potential to integrate these systems with modern approaches to address many unresolved challenges. Unfortunately, many indigenous practices are rapidly disappearing. It is imperative that the government takes urgent steps to document these systems, harness their valuable insights, and integrate them with contemporary practices where appropriate. This effort is essential to preserve and optimize the use of traditional knowledge in addressing both present and future needs.

Sir, you have been involved in both bureaucracy and academia. You have a view on the functioning and perspectives of both sides. What would you recommend to students wishing to pursue either of these fields given your experiences?

My experiences as a bureaucrat have been profoundly enriched by my academic training and solid grounding in anthropology. Throughout the various positions I have held in the bureaucracy over the years, I have consistently found myself empowered and equipped to address diverse challenges, thanks to my anthropological background and its deeply rooted, evidence-based approach.

As an anthropologist, I have had the privilege of working with nearly all the indigenous communities of Odisha, as well as other parts of the country. Whether working on projects for UN bodies or serving in various bureaucratic roles, I have had the opportunity to engage with several indigenous groups. Each experience has been exceptional, presenting unique challenges as we sought to implement government interventions while ensuring the preservation of these communities' rich cultural heritage. My extensive exposure to fieldwork has led me to advocate strongly for empirical research as the most effective approach, especially for civil service aspirants at state and national level. This method enables a deep understanding of diverse populations whether they be Scheduled Tribes, Scheduled Castes, or other marginalized groups who are often at different stages of development.

My advice to anthropology students and civil service aspirants is to adopt a combined approach of anthropological theory and practical application in all their endeavours. Regardless of one's academic background, it is crucial to cultivate an anthropologically informed, unbiased perspective in administrative decision-making. This mindset will provide the necessary skills, analytical abilities, and reasoning to work effectively with multi-ethnic populations across regions, as is the case with many tribes in India.

Throughout my career, my academic foundation has been the backbone of my decision-making, both administrative and otherwise. As an ardent student of anthropology, I believe in understanding community and individual issues at their roots, rather than imposing top-down solutions.

I recommend that aspiring anthropologists, or those in any public service, learn the core methods of fieldwork. It is essential to engage with communities, understand their culture, and address the issues they face through consultation and collaboration. Avoid drawing sweeping conclusions or drafting plans without field verification and a clear understanding of ground realities. Mastering the basics of fieldwork and following anthropological approaches will enable you to develop community- and area-specific strategies that are both effective and sustainable.

Clay to Deity: Stories of Tradition and Silent Contribution

by Saba Farhin, AIF

Durga Puja - also known as Durgotsava or Shaarodotsava - is one of the most vibrant and culturally significant festivals celebrated by Hindus in both Bangladesh and India, particularly in the state of West Bengal. This grand festival is a yearly celebration of the divine feminine power embodied by Goddess Durga, commemorating her victory over the buffalo demon Mahishasura. The triumph of good over evil is central to the festival's theme. Durga Puja takes place in the month of Ashvin, according to the Bengali calendar, which corresponds to September-October in the Gregorian calendar.

The celebration spans ten days, beginning with Mahalaya, the day that marks the arrival of Goddess Durga on earth. The festivities culminate on Vijaya Dashami, symbolizing the victory of the goddess and the conclusion of the celebration. On this day, devotees bid farewell to the goddess by immersing her idol in the sacred waters of the River Ganga, while exchanging the traditional farewell greeting, "subho bijoya", and pledging, "asche bochor abar hobe" meaning "next year, we will celebrate again."

The grandeur of Durga Puja in Kolkata goes far beyond religious rituals and prayers. It has been recognized for its immense cultural significance, as evidenced by its inclusion in UNESCO's Intangible Cultural Heritage list in December 2021. The festival is not only a religious occasion but also a celebration of art, creativity, and community spirit. The elaborate pandals - temporary structures housing the idols - are often designed with intricate themes and reflect architectural marvels. The idols themselves are crafted with remarkable artistic precision, transforming the festival into a visual and cultural spectacle that draws millions of visitors from across the world.

Kumortuli / Kumartuli (the potters' quarter), is a neighborhood of kumars (potters) in North Kolkata renowned for crafting clay idols of deities. Its history dates back to the late 17th century when the British East India Company settled in Calcutta. This traditional idol making community, were originally of the Shudra caste and shared the last name Pal/Paul. But with time the increased demand in the market and migration issues, these traditional skills and craftsmanship which was passed on from generations went down some changes. Other caste immigrants also started learning the skills for fulfilling their need of employment.

The creation of Durga idols is a highly intricate process that requires meticulous labour and artistry, beginning several months before the Durga Puja festival. Traditionally, the process starts with the collection of clay, primarily sourced from the deltas of the River Ganga, proceeding with making the framework, layering the clay, drying and sanding, painting, adorning the idols, ending with the final touches.

The clay is mixed with a handful of punya mati - sacred soil collected from the courtyards of sex workers. This inclusion symbolizes that all forms of womanhood, including those historically marginalized, have a place in the spiritual realm. Sonagachi, India's largest and most well-known red-light district, has long contributed to this sacred ritual. The soil from these areas is believed to carry blessings from the "impure" world, underscoring the belief that Goddess Durga embodies all aspects of womanhood, transcending societal boundaries and judgments.

In earlier times, the grand Durga Puja celebrations hosted by the Rajbaris and Zamindars (landowners) were renowned for their opulence. As part of their tradition, a family member would visit the brothels to request the sacred soil (punya mati) and hand it over to the craftsmen of Kumartuli. This soil was mixed with the clay for the idols, symbolizing a gesture of respect and seeking blessings from sex workers, thus acknowledging the inclusion of all forms of womanhood in the divine process. Although it is believed that Goddess Durga will be displeased if worshippers did not obtain this soil seeking the blessings of sex workers, this tradition has diminished in importance today. With the rise of large-scale celebrations and themed pandals, the use of punya mati in the idol-making process is no longer considered essential.



Artisan working in his workshop
Photo courtesy: Saba Farhin

Craftsmen at Kumartuli mentioned that, since now most the houses are pucca houses (made of brick, cement etc.) it is anyway not possible get soil from the sex workers, moreover given the increased demand for idols across the city, they now rely only on clay sourced from regions like Kakdwip, Namkhana, Diamond Harbour and Uluberia. Over time, the decline of the Rajbaris and Zamindars has shifted the focus of Durga Puja from its cultural and spiritual roots to more elaborate displays of grandeur. The deeper cultural significance, including the respect for and inclusion of all forms of womanhood, has largely faded, giving way to the extravagance of large-scale pandals and festivities.

Today also, these women face tremendous social stigma, living on the fringes of society, with limited access to healthcare, education, or even basic dignity. There's no proper law in our country to cater the well-being and fundamental rights of the sex workers like any other normal citizen. This contradiction of society acting to ritually include them in one of the most revered traditions while being socially excluded has sparked a movement of resistance among them.



*A workshop in Kumartuli
Photo courtesy: Saba Farhin*



Traditionally the eyes is the last thing of the idol made on Mahalaya; Artisan is adding hands to the idol using wet clay mixture as adhesive

Photo courtesy: Saba Farhin

Although the use of punya mati is seen to decline but still, there are some people who seek it. But since 2019, the sex workers of Sonagachi have taken a bold stand by refusing to contribute the sacred soil for Durga idol-making. This protest, which has persisted for the past five years, stems from their deep frustration over continued marginalization. In news channel interviews, Bishakha Laskar, Secretary of the Durbar Mahila Samanwaya Committee also known as the Sonagachi Project (formed by sex workers participating in the STD/HIV Intervention Programme) mentions the reason for such a move. These women are demanding genuine recognition, respect, protection and equal rights as members of society, rather than just symbolic inclusion during a religious festival. She pointed out the hypocrisy of the society when she said, “a Goddess is worshipped just that one day every year to honour the womanship in this country, but what about the other 364 days, where so much cruelty takes place across the nation? One day of Puja will not nullify the violence inflicted upon women for the rest of the year.” She also mentioned how people claimed that they bought the soil being sold as punya mati from the nearby shop but that didn't signify anything as the ‘act of giving’ was not genuinely performed. Sex workers have to face a lot of issues in society like injustice, violence, no recognition of their work, disrespect, ill-treatment to their children etc.

Expressing her primary concern that sex workers should be treated at par with workers in any other sector, Laskar stated, "if sex workers are contributing to society, we should also be provided with security. We deserve the dignity and respect that is rightfully ours, despite the deeply ingrained prejudices."

The ongoing protests in Kolkata concerning women's safety and the demand for justice for the woman doctor who was brutally raped and murdered seem to be separate issues, yet can be linked to the protests by sex workers. In both cases, the government has yet to take significant action. This raises an unsettling question: in a country where a festival honoring a Goddess holds such profound cultural significance, why do real women continue to face such starkly contrasting realities?

The withholding of punya mati has sparked a conversation about the rights of sex workers. Hopefully, in the future, the inclusion of punya mati in the creation of Durga idols will once again symbolize unity—provided the voices of those who offer the soil are genuinely heard and respected. The ongoing protest by Sonagachi's sex workers is a powerful call to action, urging society to look beyond the divine image of Durga and recognize the humanity of those who contribute to her creation.

ARTICLE

Terracotta Delights at the Museum of Man and Culture, Bhopal

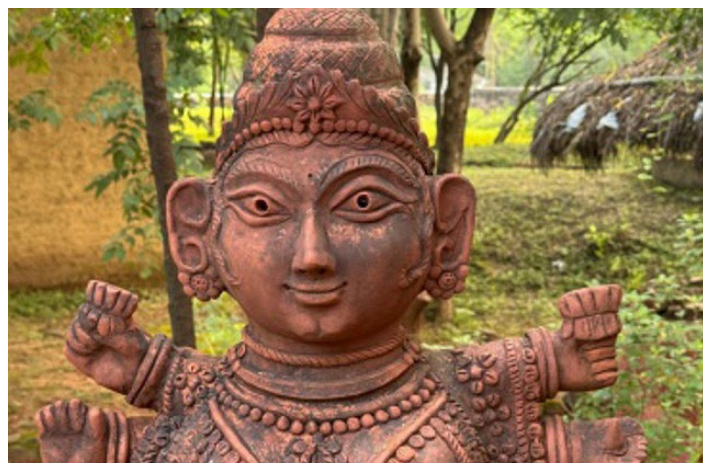
The Indira Gandhi Rashtriya Manav Sangrahalaya - also known as the National Museum of Humankind or Museum of Man and Culture - is located in the Shymala Hills of Bhopal, Madhya Pradesh. As India's largest ethnographic museum, it tells the story of humanity's journey through time and across regions. The museum hosts a range of exhibitions like open-air, online, traveling, special, and ongoing; that display both material culture and intangible heritage from across India. These exhibits, which can be permanent, temporary, or periodic, highlight various aspects of India's cultural history, representing both past and contemporary life. The museum's twelve-themed galleries each offer unique insights into lesser-known facets of human history and culture.

Among the many captivating pieces on display are the Lankapuri Hanuman and Kamdhenu figurines from Sonpur, a region in western Orissa known for its intricate terracotta craftsmanship. This traditional art form has been passed down through generations, with artisans like Shri Loknath Rana and Shri Dilip Rana blending mythology and folklore into their creations. These terracotta figurines serve as remarkable examples of how ancient stories and cultural practices are preserved through art.



*Terracotta figurines of Kamdhenu at IGRMS
Photo courtesy: Dr Sunita Reddy*

The backstory of Lankapuri Hanuman is rooted in local tradition and mythology. The figurine is central to the Puravas festival, celebrated on Bhadra Amavasya in September. This festival is significant in the villages of western Orissa, where it transforms an episode from the Ramayana into a community ritual. The boys of the village participate in a re-enactment of the story of Hanuman setting fire to Lanka. In this symbolic act, they set fire to the tail of the terracotta Hanuman and carry it through the village in a procession, bringing myth into the realm of local cultural practice. This festival and its associated rituals emphasize the role of myth in fostering community bonds and cultural identity.



*Terracotta figurines of Lankapuri Hanuman at IGRMS
Photo courtesy: Dr Sunita Reddy*

The Kamdhenu statue has deep roots in Hindu mythology. It is the divine cow, believed to have emerged from the churning of the ocean (Samudra Manthan), a significant event in Hindu lore, where she was gifted to Sage Vashishtha by the Gods. Kamdhenu is revered as a wish-fulfilling goddess and the mother of all cattle. In Sonpur, her image is crafted as a terracotta figurine, depicting her as half-woman and half-cow. Many shrines in the Sambalpur region of Odisha are dedicated to her, and in October, devotees offer these figurines as part of a ritual to fulfill their desires. The offering of Kamdhenu statues signifies the belief in her divine power to grant blessings, and the terracotta art serves as a vital connection between the people's faith and the tangible representation of their devotion.

E-Resource Center Invitation

We realize that there is no centralized resource center for the Anthropological works of Indian Anthropologists, where a scholar can look for publications - articles, papers and books. Thus, AIF is developing an anthropological e-resource center hosted at the AIF website - www.anthroposindiafoundation.com.

Given your valuable contribution to anthropological discourse in India, we would be glad if you can share your publication to be uploaded on the AIF e-resource center, 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 repository. Do let us know if you have any questions or queries.

'Childhood Matters'- A Participatory, multilingual, Quarterly Digital Magazine

AIF brings out a digital magazine for increasing awareness about child rights issues and sensitize about various aspects of children and childhood. Despite stringent laws, like POCSO, the crimes against children are increasing, this magazine is a humble effort to create a safe environment for the wellbeing and overall development of children. It is a participatory magazine. We welcome all the readers to freely contribute articles for the upcoming issues along with sharing their feedback at aif.digitalmagazine@gmail.com. The editorial team will have the final say in selection of the articles.

For subscribing to the upcoming issue of the magazine, kindly register [here](#).

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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 form [\(Click here\)](#).

The Life Members will be receiving our monthly Newsletter, in-house research study Summaries, alerts for upcoming Courses, Workshops and Seminars organised by AIF, along with notifications about release of our quarterly, bilingual Digital Magazine 'Childhood Matters'. The older issues of the magazine can be downloaded for free from [here](#). You can access our newly created e-resource center, a one-stop destination, where you can find research articles by eminent anthropologists at one place.

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