



Anthropos
India Foundation

Newsletter

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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 engagement 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 its 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>

EDITOR

Dr. Sunita Reddy,
Founder Chairperson, AIF

CORE TEAM

Dr. Gunjan Arora
Mr. Mumuksha Porwal

CONTACT US

Address:

Flat No. B-2, Second Floor,
111/9 Kishangarh, VasantKunj,
New Delhi - 110070

Phone Numbers:

+91 9315035040
+91 9999446350

Email Address:

anthroposif@gmail.com

EVENTS OF THE MONTH

International Conference on From the Partition to the Pandemic: Convergences in the Humanities, 16th-17th March 2022.

An international conference on blended mode "From the Partition to the Pandemic: Convergences in the Humanities" was organized by the Department of English and IQAC, Chandrakona Vidyasagar Mahavidyalaya, VU, in collaboration with Anthropos India Foundation (AIF), New Delhi on 16th and 17th March 2022. With the enthusiastic participation of 13 paper presenters and nine eminent speakers in the panel, the conference was held both online and offline. Over 100 candidates registered for the conference and the same strength was maintained throughout. The session started on 16th morning with the lamp lighting ceremony followed by the technical sessions. On the second day of the conference, the students of Vidyasagar University sang the National Anthem of India and Bangladesh with the closing remark and vote of thanks by Dr. Madhuri. A certificate of appreciation and participation was dispatched after the conference to all the participants.

JOB ALERTS

Position: ICMR Project Assistant

Company: Department of Community Medicine

Location: Maulana Azad Medical College, New Delhi

For more details, [click here](#).

Position: Research Associate - Ethnographer

Company: Banyan Academy of Leadership in Mental Health, India

For more details: <https://g.co/kgs/t5fDpu>

Submit your resume to: hr@balm.in with subject line "Application: RA at BALM"

CELEBRATING VISUAL ART CULTURE

Mahashivaratri on whatsapp

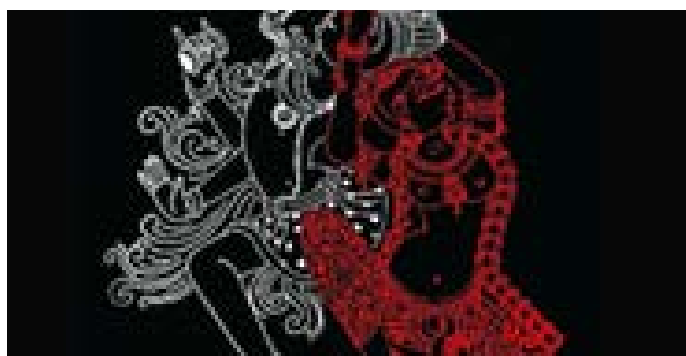
Dr Sunita Reddy (Founder Chair, AIF)

For the past few years, I have been amazed by seeing the WhatsApp circulations of photographs, memes, videos on different festivals and occasions as part of *visual art culture*. The tangible and visible expressions by artists and creators, collectively describing the characteristics of a festival as a whole is amazing and impressive. This article is about the 'Maha Shivaratri' celebrated this year on 1st March 2022, with much enthusiasm. Some visited Shiva temples and worshiped; some went out for a picnic; some went out to dine and some met friends and had fun.



other should stand in the way to correct it. The images of Shiva and Shakti in the art form resembling Amul babies, to the more nuanced art form from Kerala was doing rounds on social media. Their depiction in tribal art is impressive and showcases creativity, not letting go off the Indi filmy style of exchanging garlands of north Indian features.

The legend in the Shaivism tradition, Shiva performs the heavenly cosmic dance of creation, preservation and destruction. Major jyotirlinga Shiva temples in Varanasi, Somnath and many little traditions perform



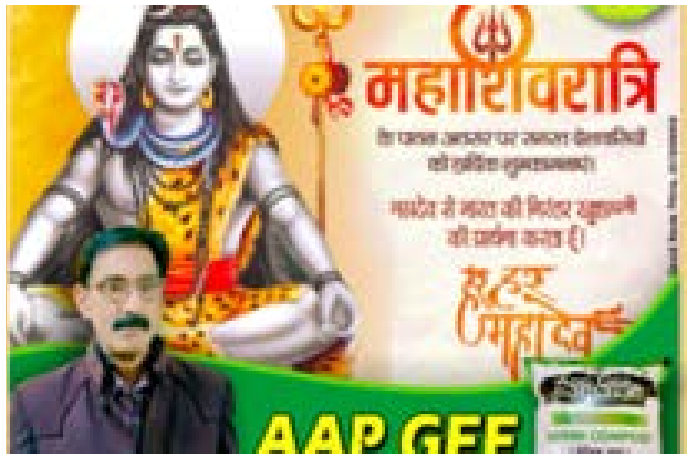
The celebration includes *jagaran*, all-night chanting prayers and japa for 'overcoming darkness and ignorance in one's life and the world and praying for all humanity. Sweets, fruits, *belpatra*, and milk are offered to Lord Shiva. Devotees fast all day doing Vedic rituals and chanting 'Om Namah Shivaya' and reciting 'Shiv Chalisa' to their Bholenath. According to the Hindu calendar, Maha Shivaratri which falls in the month of phalgun- in February- March, is one of the most important Indian festivals for Hindus, which marks the marriage of Lord Shiva with *Parvati*, the *Shakti*. The duo symbolizes love, power and togetherness and this day marks their union.

Shivaratri signifies love, passion and togetherness in married life. *Shiva* and *Shakti* are two forms of one energy, and together they stand complete and powerful. Their marriage symbolizes a union that emerges strong at every step of life. If one falters, the

the poojas in their local temples. The beautiful painting forms of the Shiva are mesmerizing. I am amazed by the strong, well carved, and gym fit body of Shiva, who symbolizes masculinity, vigor, virility, and the curvaceous Parvati by his side, giving a perfect couple persona. No other God is given the ideal body as that of Lord Shiva.

The best part of graphic art is the combination of imaginations that goes wild. Shiva with blue ray ban glasses, BUM T-shirt, buffed and sculpted arms. Another image with Guru Nanak Dev ji 's meditating eyes, with crescent moon and snake around the neck, add to spirituality.

Different kinds of art forms during Shivaratri were vectors, icons, clipart graphics, black and white line art, vector image, line art greeting cards, with calligraphic modern lettering, Lord Shiva's silhouette are attractive.



Tattoo art, an old tradition in India, is trending with the new generation and the traditional art forms and symbols of Shiva make an artistic appeal to all. Sticking a tattoo of their belief, faith is more neutral and long-lasting than scribbling the name of a lover, who may fall out...Having a symbol of God is eternal, faithful, long-lasting, and is a safe bet.

The political aspirations also gain mileage as depicted in the posters of political leaders offering milk to the Lord and such posters and flyers are shared with all.

The advertising of products by creating custom-made ads for their businesses and sending a virtual greetings is also common. Sending virtual greetings is much easier

than the greetings sent earlier. WhatsApp has made it easy to share greetings and advertisements at no cost or low cost.

Many of these arts are free downloads, royalty-free-go-graph, Vecteezy, Alamy, stock photos and vectors, Pinterest, which the tech-savvy younger lot created and some of the older few downloads and share. Many of us just forward the ones we liked the most. Interestingly, the 'forwarded many times' get more forwards.

The digital world has taken by storm- the art, creativity, and expression free for all and freedom in visual art culture.

Acknowledgements: I would like to thank Dr Gunjan Arora for her meticulous proofreading.

We are very happy to share the first book under the AIF - Springers book Series "People, Cultures and Societies: Exploring and Documenting Diversities" released. Dr. Sunita Reddy and Prof. Sanghmitra Acharya are the series editors. Our heartfelt congratulations to the Editors of the first volume Prof. Sanghmitra and Dr. Stephen Christopher.

About the Series:

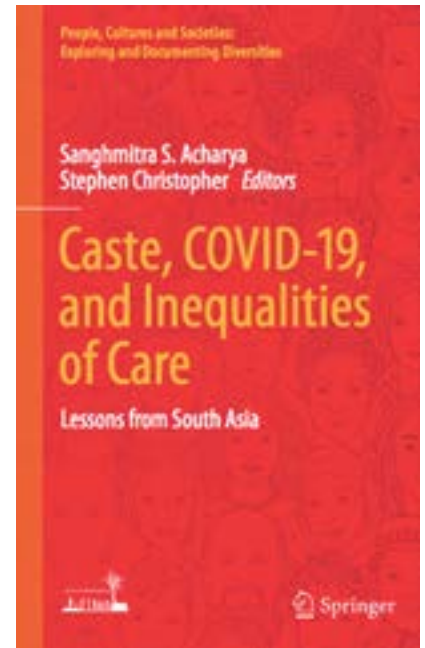
The series proposes to capture the diversities in people and their communities in India. It provides a unique and innovative resource for anthropological knowledge, philosophy, methods, and tools to understand, analyse and formulate sustainable, innovative solutions to address socio-cultural issues in India.

India is a repository of varied cultures and diversities. With the globalisation and development process, the cultural fabric is changing. Customs, traditions, beliefs, on one hand, food habits, art and craft, weaving, dyeing, and handloom artefacts, on the other, are undergoing a metamorphosis. It is imperative to explore, understand and document the process of changing diversity and relational inequalities. The series encompasses richness in art, craft, language, dance, music, folklore, food culture and beliefs, traditions and practices. It addresses the issues of development disparities, inequality, and segregation on the axes of caste, class, religion, region, ethnicity, and gender. The series publishes

methodologically rigorous and theoretically sound, critical and comparative, empirical research peer-reviewed volumes related to non-codified healing practices, gender-based violence, migration induced vulnerabilities, child abuse, social identity-based work on a national, regional and local level, welcoming case studies, as well as comparative and applied research.

The series is of interest to the academicians and students in the discipline of sociology, anthropology, psychology, social work, history, philosophy, and public health, and to all of those interested in a wide-ranging overview of art, culture, and politics. It accepts monographs, edited volumes, and textbooks.

More information about this series at <https://link.springer.com/bookseries/16479>



TRIBAL BITS

Rani Gaidinliu

(26th January 1915 - 17th February 1993)

Rani Gaidinliu was the epitome of bravery and courage. She was the spiritual and political leader of the Rongmei tribe, born on 26th January, 1915 at Luangkao village in Manipur. At the age of 13, she became associated with the freedom fighter and religious leader, Haipou Jadonang. Jadong had started the 'Heraka movement' and envisioned an independent Naga Kingdom. Rani Gaidinliu became his Lieutenant and thus became actively involved in the fight against the British. Later she herself became the Leader and revolted against the British and was imprisoned for life. She remained imprisoned for 14 years and was released in 1947. Pandit Jawaharlal Nehru ji recognized her role in the struggle against the British and honored her as " Daughter of the Hills" and gave her the title of 'Rani'. She was honored with various awards like the Tamrapatra in 1972, Padma Bhushan in 1982, Vivekananda Sewa Summan in 1983, Stree Shakti Puraskar in 1901 and Bhagwan Birsa Munda Puraskar in 1996. She passed away on 17th February, 1993 in her native village.



Union Home Minister Shri Amit Shah laid the foundation stone for the "Rani Gaidinliu Tribal Freedom Fighter Museum" in Manipur's Tamenglong district in November 2021.

Content Source: <https://indianexpress.com/article/explained/rani-gaidinliu-tribal-freedom-fighters-museum-manipur-7637274/>

Image Source: [Click here](#)

PROF D N MAJUMDAR

Professor Dharendra Nath Majumdar, an Indian anthropologist was born in a Bengali family in 1903. He began his career as an anthropologist at Calcutta University, where he received his master's degree in 1924. He was awarded the Premchand Roychand Scholarship by the University in 1926. He joined Lucknow University in 1928 as a lecturer in 'primitive economics'. He studied the Ho tribe of Singbhum, while he was in Chota Nagpur region. There he met S C Roy, who influenced him greatly. Later Majumdar went to Cambridge to write his doctoral dissertation under T C Hodson. The dissertation was on the culture change among the Hos which was later published in 1937. At Cambridge, he also studied physical anthropology with G M Morant and R R Gates and took training at the Galton Laboratory in London in Serology. On returning from Cambridge, he rejoined the Lucknow University. In 1939, he became the President of the section of Anthropology and Archaeology of the 26th Indian Science Congress held at Lahore. In 1941, Prof Majumdar was elected fellow of the National Institute of sciences. He was also invited by the Government of India to conduct the anthropometric and serological survey of Uttar Pradesh and later such surveys were also done in Bengal and Gujarat. By 1945 he founded the Ethnographic and Folk Culture Society (EFCS) in Lucknow. In 1947 he started the quarterly journal, The Eastern Anthropologist, and was the editor of this journal. In 1950, a Department of Anthropology was created at Lucknow University and he became the Head of the Department. Under his Headship, the department collaborated with the Department of

Anthropology of Cornell University. In 1958 he was awarded the Annandale Gold Medal by the Asiatic Society of India for his contributions to Asian anthropology. He carried out extensive fieldwork among the Ho (Bihar), Khasa (Uttar Pradesh), Korwa and Tharu (Uttar Pradesh), Gond (Bastar) and the Bhil (Gujarat) and published on all these communities. With his interest in culture change, he also produced a full-length village study in India. He extended his work from tribals to urban societies and produced a notable work on the city of Kanpur which is the first urban study by an Indian anthropologist. He was a visiting professor at Cornell University from 1952-53 and at School of Oriental and African Studies from 1957-58. He passed away on 31st May 1960 after a cerebral hemorrhage.



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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.

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