Newsletter

VOLUME III - ISSUE 10 - OCTOBER 2024

ANTHROPOS INDIA FOUNDATION

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, AIF)
Habiba Haroon
(Graphic Design & Social Media)
Aryan Bande
(Technical Resource Person)
Saba Farhin
(Newsletter Coordinator)

CONTRIBUTORS
Saba Farhin, R. Harini, Ann Terin Saji, Pratham Gupta, 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 your requirement to us at anthroposif@gmail.com. Our team will do the rest.

FORTHCOMING EVENT

Online Workshop On Mastering The Art Of Publishing Research Papers and Books
30th November – 1st December 2024

Are you looking to publish your research in top-tier journals or getting your book published? Join our comprehensive workshop designed to guide you through every step of the academic publishing process! You can register here.

Keep checking our website for more updates!

JOB/FELLOWSHIP ALERTS

1. Max planck Institute Germany fully funded PhD program
   Last Date to Apply: 30.11.2024
   Application Link: Click here

2. Prime Minister Early Career Research Grant
   Last Date to Apply: 19.11.2024
   Application Link: Click here

3. Viksit Bharat Fellowship
   Last Date to Apply: 04.11.2024
   Application Link: Click here

Report on the Academic Writing Workshop organised by Anthropos India Foundation
12th-13th October, 2024

Anthropos India Foundation hosted a two-day online workshop on academic writing and research that focused on enhancing writing skills and understanding some of its inherent complexities. The event brought together scholars, students, and professionals by providing them a platform for exchanging knowledge on writing, time management, research ethics, and digital tools for organizing and referencing etc. This workshop was particularly beneficial for the 40 early-career researchers and PhD students who attended it as it tried to address their immediate needs and challenges with regard to academic writing.

The workshop was led by several distinguished speakers including Prof. Vaishna Narang, Dr Abhijit Guha, Dr Stephen Christopher, Dr Minakshi Dewan, Dr Asher R Jesudoss, Dr Bamdev Subedi, Dr Sandesha Rayapa Garbiyal, Dr Sunita Reddy and Dr Shaweta Anand. They shared insights on a wide array of topics ranging from writing a thesis and making presentations to the politics of publishing in peer-reviewed and high-impact journals. The workshop emphasized the need to master writing skills, overcoming writer's block, and the ethical use of digital tools to streamline the research and writing process. Participants were also introduced to reference management softwares such as Zotero, which is useful in systematically organizing research material.

The central theme of the workshop was the art of academic writing that was largely viewed both as a craft and as an intellectual exercise. It explored how academic writing involved original thought, critical reading, and the ability to present complex ideas clearly and concisely. Special attention was given to the process of writing a thesis and the importance of consistently working on one's chosen research topic especially in Prof. Narang's lecture. She also provided practical guidance on systematic organization of one's research work through techniques like mind mapping. Participants were advised to use mind maps for planning their research topics and structuring their papers well in advance. This method, as Prof. Narang emphasized, would help them in visualizing connections between ideas and ensuring coherence in the flow of academic writing.

Further, Dr Reddy shared her personal journey of getting comfortable with English language, building confidence over time and she also highlighted the importance of writing with discipline in another interesting and informative session. To enable that, she encouraged the participants to make the surrounding environment conducive and appealing to the senses. She recommended that they start with free writing before moving on to more structured academic writing. The concept of time management was emphasized with the advice on finding one's own optimal creative hours for writing as different hours worked well for different people.

Dr Sandesha advised participants to stay organized throughout their journey as an academic. She suggested that they kept everything in a ring folder to avoid being unprepared at the time for submission. She emphasised on the importance of selecting a research topic which answered the 'what', 'why', and 'how' questions. Her session covered ethical research practices, avoiding plagiarism, and narrowing research topics. She also stressed on well aligning research questions with research objectives.

In addition to writing, the workshop covered the art of academic presentation as well. Dr Asher's session not only focused on the differences between spoken and written communication, but also offered tips for creating effective presentation slides that incorporate visuals, graphs, and bullet points to avoid overwhelming the audience with text. Participants were encouraged to rehearse and time their presentations and focus on engaging the audience through gestures, voice modulation and eye contact.

Dr Dewan shared her journey in academic and non-fiction writing while discussing her debut book *The Final Farewell*. She highlighted the challenges of finding accessible information on India's major faiths and adapting writing for different audiences. She emphasized the nuances in the art of storytelling, proper use of social media and academic networks in promoting your work, along with the importance of writing effective book proposals. She also shared her research on mourning traditions in India and tourism in Varanasi, stressing persistence and ethical responsibility in writing.

Dr Anand discussed overcoming the writer's block by emphasizing the basic concepts of body-mind balance, regular breaks during writing periods to stay inspired, and the importance of emotional nurturing of self. She introduced a psychological way of looking at self-image issues through Neuro Linguistic Programming (NLP), highlighting the importance of positive self-talk by learning to become less self-critical and more accepting of oneself. More strategies suggested by her include regular journaling and revisiting past achievements to re-ignite confidence if one felt too discouraged to write. She urged everyone to continue reading if they wanted to write a lot.

Participants were introduced to the utility of *Zotero* - a reference management software - by Dr Subedi. He termed it as a valuable tool for organizing research material, for managing citations, and streamlining the writing process. He demonstrated the detailed usage of Zotero and encouraged the participants to experiment with it at their own pace.
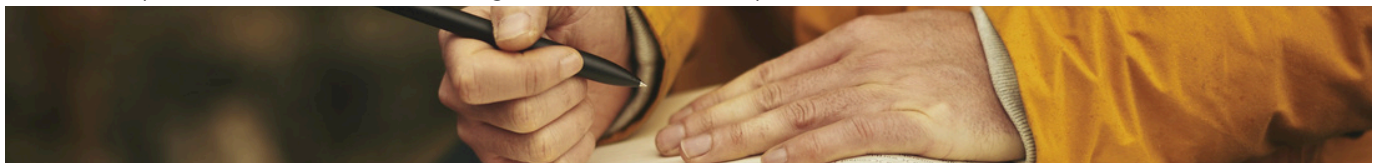
Dr Guha shared his experiences of publishing, particularly the challenges of navigating the academic publishing world. He stressed the importance of understanding the market and audience for a manuscript as well as the need for persistence and timeliness in pursuing publication opportunities. Participants were advised to target high-impact journals and to pay close attention to journal guidelines for submission.

One of the significant themes discussed was the ethical dimension of academic research and writing. Dr Christopher stressed the importance of responsible research, plagiarism prevention, maintaining academic integrity, tips for skilling up and getting doctoral and post-doctoral opportunities. Participants were encouraged to cite sources properly and avoid practices like copy-pasting from existing literature. The workshop also addressed the importance of obtaining consent and permissions when interviewing or quoting individuals for research purposes.

At the end of the workshop, participants were given several tasks and suggestions like practisingce summarising and paraphrasing, creating mind maps, hedging statements etc., to continue improving their writing and research skills.
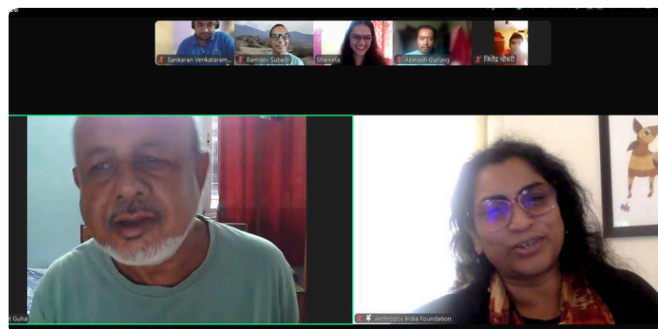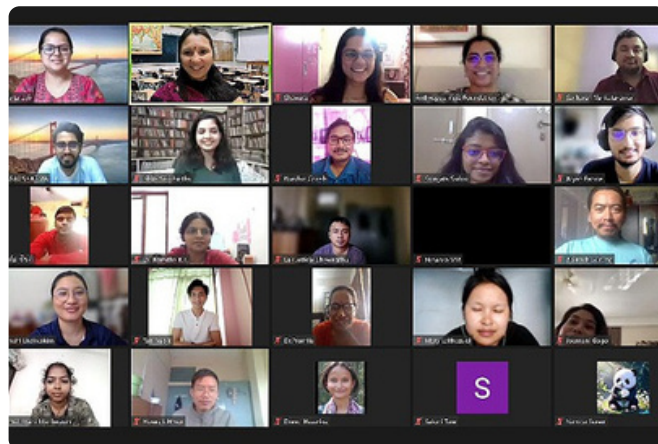
BOOK REVIEW

Two dozen careers in Anthropology

Introduction: Two Dozen Careers in Anthropology, authored by Dr Sunita Reddy and published by Anthropos India Foundation, is an informative guidebook for students and young scholars exploring the vast career opportunities in Anthropology. This book was written and designed to fill a crucial gap in the resources available to anthropologists and sociology students, particularly those who find the scope of anthropology overwhelming and are searching to translate their academic interest into a more tangible career option.

Structure and scope of the book
Dr Reddy, a medical anthropologist and an associate professor of public health at JNU, introduces the book by sharing her journey and experience in anthropology, underscoring the challenges of navigating a discipline that, until recently, lacked sufficient career guidance resources. She recalls her experience as a student in the 1990s, when the Internet was just taking its birth and career advice primarily came from professors or peers. The book takes an authentic and empathetic tone and is built on the Anthropology Career Conclave, a two-day day workshop organised by the Anthropos India Foundation. This book is structured into several sections focusing on a different career path within anthropology.

These include:
- Academia and Research
- Civil Services
- Museology
- Business and Entrepreneurship
- Medical Anthropology
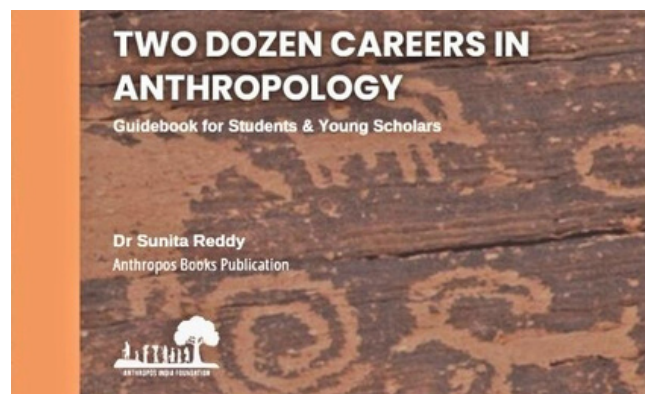
- Public Health
- Digital Anthropology
- Population Anthropology, and my personal favourite,
- Film making and Visual Anthropology

Each section offers a comprehensive summary of the sub-disciplines or careers followed by a list of universities offering the course, frequently asked questions, advice on relevant courses, links to online classes and suggested reading materials. This book is meant to be a practical guide offering insights on the alternative career choice one can opt for. It also covers some tips on developing the necessary skills, gaining experience, and preparing for job applications.

In conclusion, Dr Reddy's Two Dozen Career in Anthropology is a much-needed guide for anthropology students and young scholars, offering them direction by successfully demystifying the various career paths. YOU CAN BUY THE BOOK **HERE.**

Prof. Amitabh Pande

Prof. Amitabh Pande is the Director of the Indira Gandhi Rashtriya Manav Sangrahalaya (IGRMS), also known as the National Museum of Mankind, in Bhopal. This one-of-its-kind Museum is being run under the aegis of the Ministry of Culture, Government of India, under the able leadership of Prof. Pande as it continues to stand out not only in Asia but globally as well. With 29 years of experience in environment anthropology and cultural conservation, Prof. Pande has contributed to numerous government initiatives, particularly in training and policy development.

Before taking on his current role, Prof. Pande held senior academic positions at the Indian Institute of Forest Management under the Ministry of Environment and Forests. Prof. Amitabh Pande was selected as a Second Lieutenant (Lt.), a commissioned officer in the Combined Defence Services (CDS). He was an officer in the Indian Army before transitioning to academics and administrative roles in anthropology and cultural heritage management. His expertise lies in the application of anthropology to various disciplines, including common property resource management, public policy, conflict resolution, corporate social responsibility, and natural resource management. He is also a specialist in working with Particularly Vulnerable Tribal Groups (PVTGs). In addition to his work with the government, Prof. Pande has collaborated with international organizations such as the World Bank, the Japan Social Development Fund, UNDP, UNICEF, and the European Union. His extensive fieldwork across India has provided him with a deep understanding of tribal communities and their connection to nature, which has shaped his work on rehabilitation and displacement projects. Prof. Pande has completed over 50 projects and is recognized as a leading trainer in areas like public policy, sustainable development, negotiation, social intelligence, and climate change adaptation.

In an interview, Prof. Pande shared insights into his career journey and vision for the Museum.

What inspired you to pursue a career in environmental anthropology and now to develop a living museum?

I often say I came into anthropology by accident. I was originally pursuing a master's degree in Physics from Allahabad University, with a focus on astrophysics and nuclear physics.

I was also selected for the Combined Defence Services for the Indian Army, but due to family circumstances, I chose to study anthropology at the University of Hyderabad instead. After completing my post-graduation, I was selected by the Indian Institute of Forest Management (IIFM), which introduced me to environmental anthropology. My work began with sacred groves and forestry projects, focusing on common property resources.
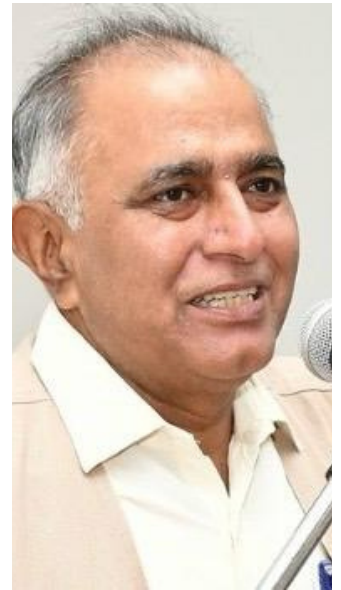
Later, I took a course in Common Property Resource Management at IIM Ahmedabad under Prof. Anil Gupta which turned out to be a pivotal moment for me. My work caught the attention of Eleanor Ostrom, and that recognition pushed me deeper into studying water, forest, wildlife, and human ecology.

As the present Director of the Indira Gandhi Rashtriya Manav Sangrahalaya, I oversee a museum that aims to showcase living cultures, not just artefacts from the past. This museum, spread over 200 acres, operates on the concept of ideas rather than objects, with curators collaborating with communities to create displays from scratch. My goal has been to sustain and revitalize the incredible work of my predecessors, such as Prof. K.K. Misra, Prof. Sarit K. Chaudhuri, Prof. K. K. Basa and Prof. K.K. Chakravarty (former directors of IGRMS) while expanding the museum's scope beyond anthropology. I have also engaged with CSR leaders from companies such as Tata, Indigo, and Adani to appreciate the value of anthropology and extend the museum's reach.

This journey has been deeply fulfilling, allowing me to merge environmental studies with community engagement and cultural preservation, and I continue to enjoy every step of it.

What challenges have you faced in preserving and promoting India's cultural heritage while developing this living museum, and how do you see museums evolving in the digital age?

The IGRMS is unique in its embodiment of community life and sustainability. Every exhibit is nature-based as no industrial materials like cement, brick, or iron are used here.

This approach makes the museum carbon-positive, aligning with global discussions on climate change. The exhibits are constructed using renewable resources such as bamboo and grass, which decay over time but are replenishable, just as communities have seen them traditionally. One major challenge is preserving the traditional knowledge within communities, especially as modernization pushes many toward concrete structures. Younger generations are less involved in these practices, so I aim to encourage their participation by having them visit the museum with elders and learn first-hand about their heritage. India's diversity is another challenge, especially in reconnecting with communities from across the country, from Ladakh to Lakshadweep. I want the museum's creation process to be demand-driven, where communities request to contribute to exhibits. This participatory model, what we call an "emic" approach in anthropology, fosters genuine community engagement.

Conservation efforts here must mirror what's happening in the villages. If traditions disappear locally, the museum will lose its essence as a "living" space. Digitally, we have expanded globally, with our recent full moon day event called Poonam performed by Pandit Rakesh Chaurasia, streamed to audiences in the U.S. and Germany. We are also working on integrating AR, VR, and light and sound shows, although managing the 200-acre museum presents logistical challenges. Nevertheless, digital technology will help make our collections accessible to a wider audience.

How do you think public policy can support the preservation of cultural heritage?

Every policy, be it tribal, water, or even police policies, center on conservation in some way. Museums play a crucial role by connecting the past, present, and the future. Public policy can support this by systematizing and preserving knowledge and making it accessible. India has about 3,000 museums, but our human resources in this field need modernization. Museums abroad are more advanced, with professionals who possess multifaceted knowledge. In India, expertise is often siloed. Public policy provides an opportunity to modernize museum workforces and promote interdisciplinary collaboration, something we need to work on.

What advice would you give to young professionals aspiring to work in environmental anthropology or museum studies?

This century belongs to the environment. Every field, whether it's physics, chemistry, geology, or botany, is working on environmental issues. Anthropology has a critical role in bridging the gaps that other sciences may overlook. But anthropologists need to evolve. Universities are often teaching outdated material, focusing on topics from the 1980s instead of what is relevant today. Anthropology has immense opportunities, but the discipline must revitalize itself. I have seen anthropologists succeed in various fields; just yesterday, I met a senior police officer with an anthropology background.

Universities should update their curriculum and introduce new topics. Instead of adding separate courses, teachers with interdisciplinary skills can co-teach or offer certificate courses in environmental anthropology. The environment field has a vast potential, and museums are expanding as well.

We are planning village-level community museums, where locals can be trained to showcase their culture. With over six lakh villages in India, this is a huge opportunity to preserve culture at the grassroots level.

Students should be taught in a multidisciplinary way. I studied physics, environment, forestry, and anthropology, and now I am working in museums. This breadth of knowledge helps you adapt and apply your skills across fields, whether in the environment, museums, or anthropology. The opportunities are vast, and we need to embrace them.

What additional values does anthropology teach us?

Anthropology teaches us to understand humanity closely. When I live with a community, I understand their problems, stories, and joys. This experience develops sensitivity towards human beings and helps us appreciate diversity. When we first encounter different cultures, it can be shocking, but over time we start to appreciate the richness of that diversity. This exposure to multiculturalism makes anthropologists adaptable and humble. We realize that the modern scales of success do not always apply. In fact, I sometimes feel ignorant when I step into an unfamiliar community, which is humbling. This is something others, like administrators, may not experience, which can make them more rigid in their approach. Anthropologists become more humanistic in decision-making. It shapes us to be simple and humble, and I have also seen this among my peers who succeeded by being more grounded. Anthropologists are often more valued because of the unique perspective and sensitivity they bring to their work.

What can be done to promote anthropology in India?

Many of my colleagues believe anthropology should be introduced in schools, integrated in a way that doesn't burden children. I strongly feel that schools should have lighter courses with more opportunities for play and teamwork, like we had growing up. Nowadays, children are overburdened with books and homework, missing out on group learning and enjoyment. Anthropology has often grown slowly and has not been as widespread in universities like physics or sociology. It existed in pockets of Calcutta, Orissa, Lucknow, and Hyderabad for instance, but did not become a general course across India. Often anthropology plays second fiddle to history and sociology, and many who are trained as anthropologists hesitate to embrace it. I have met sociologists who are actually anthropologists but feel guilty in identifying as such. Anthropology should stand on its own. It was originally a public policy course, used by administrations to understand and govern people better. Somewhere along the way, the discipline lost its direction. I decided early on that I would be an anthropologist and I have no guilt in that choice, even though I come from a strong background in physics. I chose anthropology with pride and have never looked back.
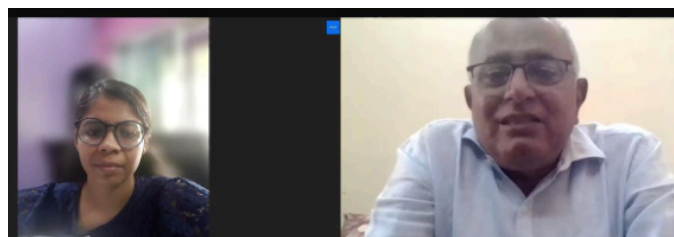
Saba Farhin interviewing Prof. Pande

Distinguished Guest Lecture by Prof. Amitabh Pande on Environmental Anthropology and its Role in Public Policy
Date: October 17, 2024
Time: 06:30 PM

The lecture by Prof. Amitabh Pande, Director of Indira Gandhi Rashtriya Manav Sangrahalaya, Bhopal, provided an in-depth exploration of environmental anthropology and its significant implications for public policy. Prof. Pande emphasized the vital role that anthropological perspectives can play in shaping environmental policies, highlighting how the cultural, social, and ecological practices of indigenous and local communities offer valuable insights into sustainable development.

Throughout the presentation, Prof. Pande delved into the complex relationships between human societies and their environments. He illustrated how traditional ecological knowledge, often overlooked in policy-making processes, can contribute to more effective and inclusive environmental governance. By integrating anthropology with public policy, Prof. Pande argued how we can better address pressing issues such as climate change, biodiversity conservation, and resource management.

A key theme of the lecture was the role of the public in environmental decision-making. Prof. Pande encouraged active public participation, stressing that policies should not only be informed by scientific data but also by the lived experiences and knowledge of communities that are directly affected by environmental changes. According to him, this bottom-up approach ensures that policies are more adaptable, culturally relevant, and sustainable in the long-term.

The audience engaged deeply with the subject, asking thought-provoking questions about the practical applications of environmental anthropology in policy formulation. Prof. Pande's lecture was a call to action for both policymakers and citizens to embrace a more holistic and participatory approach to environmental challenges.

The event, organized by Anthropos India Foundation, provided a platform for a meaningful dialogue on the intersection of culture, environment, and governance, and highlighted the growing importance of interdisciplinary approaches in addressing global environmental consequences.

Golu: A Living Tradition of Cultural Continuity in South India
by R. Harini, AIF

One of my fondest memories from childhood involves unwrapping clay figurines wrapped in newspaper and arranging them on tiers created by joining tables and boxes, all covered with a white sheath for Navratri. Thus, to commemorate this memory and my inherited cultural heritage, I have chosen to explore the tradition of Golu in South India, examining how it has served as a reservoir of cultural, economic, social, and technological transitions throughout the years.

Golu is the ceremonial presentation of dolls and figurines in South India during the nine auspicious days of Navratri. A Golu display is characterized by the systematic arrangement of figurines across an odd number of tiers (Padi) that often represent Gods and Goddesses, festivities and depictions of everyday life. Following the ritual of Kalasha Aavahanam, which marks the ceremonial invocation of the Tridevi into the devotees' household, wooden planks are arranged to form tiers in odd numbers—typically 3, 5, 7, or 9. These tiers are subsequently draped with a white cloth.

During Navratri, venerated deities are personified through the Golu; they occupy their space within the home of devotees as guests and become constituent within the household. It is a customary tradition to include wooden figurines of a bride and groom, known as Marapacchi Bommai or Pattada Gombe, in the Golu display. These figurines are typically crafted from sandalwood, teak, rosewood, or dried coconut, and are adorned with new clothing each year before being presented. Every evening for the nine days, Sundal (stir fried lentils, legumes and grains) is offered to the deities as naivedyam (sacred offering), followed by the recitation of shlokas and devotional songs. At the conclusion of each night, some families perform a ceremonial ritual to dispel the "evil eye" (drishti), utilizing practices and customs distinctive to each household. The ninth day is observed as Saraswati Puja, also referred to as Ayudha Puja, during which Devi Saraswati is venerated through the recitation of shlokas and devotional songs. Books, tools, musical instruments used in classical performances, and other items symbolizing knowledge and skill are placed before the

goddess to seek her blessings. The 10th day, known as Vijayadashami, is considered by many to be the most auspicious day of all, commemorating the victory of the goddess Durga over the asura Mahishasura. On the evening of Vijayadashami, one of the dolls from the display is symbolically put to sleep. Prayers are offered to express gratitude to the deities for the successful celebration, and to seek blessings for the next year's festival. Following this, the steps are dismantled, and the dolls are carefully packed away in preparation for the following year.

In Tamil Nadu, the exhibition of Golu was historically practised at the courts of the kings of Tanjore and Pudukkottai. However, it wasn't until the late 19th century that Golu began to spread among the common people, moving beyond royal influence. Since then, it has experienced significant diffusion, particularly in alignment with social mobility trends among urban middle and working-class families, further embedding the tradition into the cultural fabric of the region. The Golu display serves as a symbolic representation of the economic, technological, and cultural transitions concomitant within South Indian households. Earlier, figurines used to be primarily crafted from wood but have , developed into earthen dolls being made of clay over time. However paper mache, porcelain, glass and metal figurines have slowly found their way on Golu tiers across the years. My mother remarked how Golu displays have gradually evolved into large and elaborate depictions often consisting of thematic stories that include excerpts from Hindu mythology, wedding processions, rath yatras, celebratory events and artistic performances. More modernized displays include fictional characters, large cricket fields, depictions of transportation and even representations of hospitals and doctors (especially during Covid-19). Guidelines and rules have gradually diluted as each home personalizes its display in different ways. However, she perceived this change positively in some ways, as it signified the younger generations actively engaging with and integrating themselves into their cultural heritage. Similarly, market changes have also been represented through the Golu display.

The Chettiar and Chettiachi are couple dolls symbolizing traders, often depicted alongside a miniature shop known as Chettiar Kadai, stocked with lentils, grains, and other essentials in tiny utensils. These figurines traditionally signify prosperity and wealth, often found with other figurines of individuals engaged in traditional labor- cobblers, potters, brick makers and craftsmen. The tradition has long been associated with the patronage of the arts, particularly in regions like Tanjore. Other notable examples include the woodworking of Kondapalli in Andhra Pradesh, Channapatna toys from Karnataka, and crafts from Vilacheri and Panruti in Tamil Nadu.

Golu in South India embodies a rich tapestry of cultural heritage, reflecting the region's historical, social, and economic transformations. As a dynamic practice that adapts to contemporary influences while preserving its core values, I regard it as the quintessential example of Indian cultural continuity.

This tradition not only honours the past but also evolves to reflect the changing social landscape, ensuring that it remains relevant and cherished in the lives of future generations.
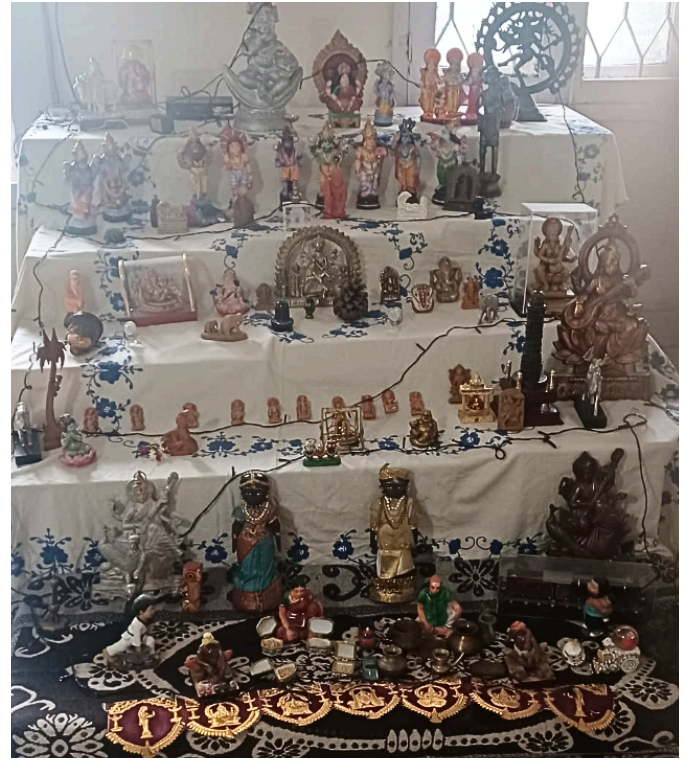
ARTICLE

Dubi - The Heritage site of Assam

By Dr. Luna Goswami
Department of Anthropology,
Madhab Choudhury College, Barpeta

The pre-vaishnavite period of Assam was dominated by polytheism. People were the followers of Sakta, Shaiva and also worshipped different forms of gods and goddesses. Tantritism and sacrifice in the name of goddesses were also much prevalent at that time. These practices were there in the mediaeval times and are still practised at present but with certain form of modification or alteration.

During the subsequent Ahom periods, Ahom kings donated lands and constructed different temples in different places of Assam. Parihareshwar temple at Dubi near Patshala is one such temple of historical significance. It was established before 7th century by King Bhutivarma who donated some copper plates but these were all destroyed after a long period In the 7th century, King Kumar Bhaskar Varma and his brother donated six copper plates to the devalaya but the devalaya was destroyed and the copper plates were discovered near a Shivalinga or Parihareshwar while digging. These are now kept in the Assam State Museum. King Shiva Singh, when came to know about the Shivalinga, constructed the temple and donated lands .Queen Phuleswari donated Asthabhuja Durga to the temple and since then Durga puja (ritual for goddess Durga) is celebrated in the temple every year. The Shivalinga is situated in the depth of 12.5 feet in the Yonipeeth also known as Burhagohain.

Regular prayer is offered to Lord Vishnu, Goddess Durga along with Lord Shiva. Animal sacrifice is held during the Durga Puja celebrations in the temple premises. Another important cultural practice of the temple is the Devadasi Nritya which was practised during the time of King Shiva Singha but after independence, this cult was banned by the government due to many controversial issues. According to an oral traditional source, these devadasis prayed to Lord Shiva to allow them to stay permanently in the temple and thus they transformed into Keteki flowers which are still there in the temple area singing the beauty and glory of their presence.

Devotees from different corners of Assam and outside Assam visit this place and also offer bhog (special food offers to God) to the deity. The lush green ambience of the temple really turns the area into a heavenly abode and a makes it a must visit for enthusiasts.

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**.

Get Involved & Support Us

> **Promote Anthropological work**
> *share your work- blogs, documentaries, videos, podcasts, photographs*

> **Intern with us**

> **Collaborate with us** *in research, workshops, digital magazine*

> **Volunteer**

> **Fund our 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 3000 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, multilingual 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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