

Newsletter

VOLUME II - ISSUE 05 - NOVEMBER 2022



Photo: Martin Jernberg on Unsplash

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.

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EVENTS OF THE MONTH

1. Seminar on Civil Society and Child Rights

Anthropos India Foundation collaborated with BUDS, an organization working for child rights, for a day-long Civil Society and Child Rights seminar on 10th November 2022 at the India International Centre, New Delhi. The panel discussion centered on sensitizing civil society and creating awareness about child rights. The other collaborators for the event were the Indian Academy of Pediatrics, New Delhi, GAIL(India) Limited, ISPCAN, International Society for Social Pediatrics and Child Health, Siddho Mal Group, IACR, ICT, and ICANCL Group.



2. Webinar on Making Children and Disasters Everyone's Business

In Commemoration of National Children's Day, a webinar was held on 12th November 2022, on Making Children and Disasters Everyone's Business. Anthropos India Foundation collaborated with Global Forum for Disaster Risk Reduction (GFDR) and New Media. The November issue of Know Disasters Magazine 2022 was also launched. Shri A K Sinha, IAS (Retd.) and also Editor-in-Chief of the magazine propelled the session and encouraged the young speakers from various schools from all over India to share their views. These young minds also contributed to the magazine. Other noted personalities who attended the webinar and shared their views were Shri Sarabjit Singh Sahota, Disaster Risk Reduction Specialist, UNICEF; Dr Sunita Reddy, JNU; Col. Sanjay Srivastava, Ms Vandana Chauhan, Senior Advisor and Shri Satya Swaroop, Managing Editor of the magazine.

The poster is for a webinar held on November 12, 2022, in commemoration of National Children's Day. It features logos for 'KNOW DISASTERS', 'NEW MEDIA', and 'GFDR'. The main title is 'Webinar on "MAKING CHILDREN AND DISASTERS EVERYONE'S BUSINESS"'. Below this, it states 'Launching of the November 2022 issue of KNOW DISASTERS Magazine' and provides the date and time: 'Date: November 12, 2022 Times 15:00 to 16:30'.

The poster lists the following participants:

- Moderator:** Ms. Kaushiki (Student, Class 10th, Patna, Bihar)
- Speakers:**
 - Anant Raj (Class 7th, Braud, Dethanga, Bihar)
 - Shivani Kumari (Class 8th, Braud, Dethanga)
 - Anil Kumar Sinha, IAS (Retd.), Hon'g Editor-in-Chief, Know Disasters, Former VC, Bihar State Disaster Management Authority
 - Sarabjit Singh Sahota, Disaster Risk Reduction Specialist, UNICEF
 - Anita Sinha, Writer & Author, Baroda
 - Dr. Sunita Reddy, Associate Professor, JNU & Founder, Chairperson, Anthropos India Foundation
- Vote of Thanks:** Satya Swaroop, Managing Editor, Know Disasters Magazine
- Expert Moderator:** Col Sanjay Srivastava
- Moderator:** Vandana Chauhan, Senior Advisor, Know Disasters Magazine

At the bottom right, it says 'Follow us on:' with links to Facebook (Know Disaster), Twitter (@know_disasters), and Instagram (t.me/knowdisastermagazine). It also mentions 'In Collaboration With' and shows logos for the Ministry of Education, Government of India and the National Commission for Protection of Child Rights (NCPCR).

Design Ethnography: Research, Responsibilities, and Futures

By — Sarah Pink, Vaike Fors, Debora Lanzeni, Melisa Duque, Shanti Sumartojo, Yolande Strengers

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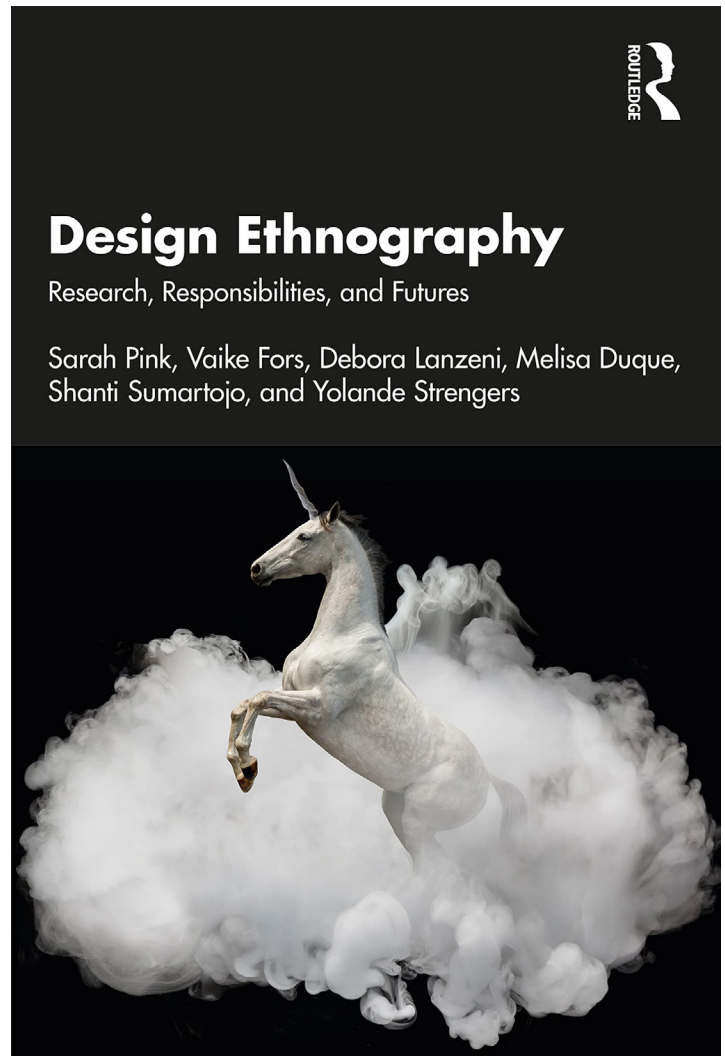
ISBN 9780367539047

Published 2022 by Routledge

236 Pages

This book advances the practice and theory of design ethnography. It presents a methodologically adventurous and conceptually robust approach to interventional and ethical research design, practice and engagement. The authors, specializing in design ethnography across the fields of anthropology, sociology, human geography, pedagogy and design research, draw on their extensive international experience of collaborating with engineers, designers, creative practitioners and specialists from other fields. They call for and demonstrate the benefits of ethnographic and conceptual attention to design as part of our personal and public everyday lives, society, institutions and activism. Design Ethnography is essential reading for researchers, scholars and students seeking to reshape the way we research, live and design ethically and responsibly into yet unknown futures.

Sarah Pink is Professor and Director of the Emerging Technologies Research Lab in the Faculty of Information Technology and Art, Design and Architecture at Monash University, Australia. **Vaike Fors** is Professor in Design Ethnography at the School of Information Technology at Halmstad University in Sweden and an adjunct in the Emerging Technologies Research Lab at Monash University, Australia. **Debora Lanzeni** is a Research Fellow in the Emerging Technologies Research Lab and a member of the Faculty of Information Technology at Monash University, Australia. **Melisa Duque** is a Research Fellow in the Emerging Technologies Research Lab and a member of the Faculty of Art, Design, and Architecture at Monash University, Australia. **Shanti Sumartojo** is an Associate Professor of Design Research in the Emerging Technologies Research Lab and a member of the Faculty of Art, Design and Architecture at Monash University, Australia. **Yolande Strengers** is an Associate Professor in the Emerging Technologies Research Lab and a member of the Faculty of Information Technology at Monash University, Australia.



Professor Gopala Sarana (2nd January 1935 - 7th November 2010)

Prof. Gopala Sarana was born on 2nd January 1935 in a village in District Balia in Uttar Pradesh. He completed his graduation and post-graduation from Lucknow University in 1953 and 1955 respectively and received his early training under Prof D N Majumdar. After teaching at the Lucknow, for some time, he moved to the newly opened department at Panjab University as a permanent faculty to teach social anthropology. From there, he went to the USA, to complete his Ph.D. at Harvard University under the supervision of Cora-du-Bois. His Ph.D. was on *Comparative Methods (Approaches) in Social- Cultural Anthropology: A Methodological Analysis*, awarded in 1966. On his return Prof Sarana joined the Department of Anthropology, Karnataka University, Dharwad, in 1970 and taught there till 1979. In 1979 he joined the Lucknow University as professor of anthropology, from where he retired in 1995. He received several awards like the R P Chanda Award in 1986 from The Asiatic Society and *Shikshak Sri Samman* by the Government of Uttar Pradesh. He has been a member of many learned bodies, including the Ethnographic and Folk Culture Society, and was the editor of the journal *The Eastern Anthropologist*. He conducted fieldwork among the Oraon tribes in Ranchi, now in Jharkhand. He also undertook studies in Israel, Japan and Iran. He has written on theoretical issues in anthropology, anthropological method, comparative method, applications of anthropology in various areas, caste, the relation of anthropology with other disciplines, anthropology of Indian civilization, change, development, and physical anthropology. His books *Anthropology and Sociology* (2005) and *Explorations in Method and Theory in Anthropology* (2008) are a valuable contribution. Prof Gopala Sarana's passed away of 7th November 2010.

**References:**

1. Abhik Ghosh Indian Anthropology: History of Anthropology in India, http://nsdl.niscair.res.in/jspui/bitstream/123456789/519/1/PDF%204.11HISTORY_OF_ANTHROPOLOGY_IN_INDIA01.pdf
2. <https://www.anthropologyindiaforum.org/indian-luminaries/professor-gopala-sarana>



TATTOOS THAT LAST FOREVER

By Habiba Haroon, AIF Intern

Since the Stone Age, tattoos have been popular to signify meanings or convey messages regarding status, victory, bravery, lineage, rites de passage etc. In layman's language, a tattoo is a form of art practice in which ink, pigments, or dyes, either permanent or temporary, are inserted into the skin to bring out the desired design. Tattoos are also paradoxical, as, in some societies or cultures, it is a necessity, whereas, in others, it's a sin. Recently tattoos have been a fashion statement. But they are not as recent as people think. Some archeological evidence shows the presence of tattoos on the mummified preserved bodies, on ancient art and sculptures. In 2015, a scientific re-assessment of the oldest known tattooed mummy, identified as Ötzi, also called the Iceman, was found embedded in glacial ice in the Alps and was dated to 3250 BCE, revealing the presence of 61 tattoos. Furthermore, in 2018, the world's earliest figurative tattoos were discovered on two Egyptian mummies dating from 3351 to 3017 BCE.

The art of tattooing has been practiced for ages, but the term came into vogue in the 18th century from Polynesian word 'tatau' or 'tatu', which means 'to strike'. However, even before the word had been taken from Polynesian dialects, tattooing had been described as painting or staining. Moreover, in different regions of the world, tattooing varies greatly. The ideology behind every tattoo has a different meaning, and even the method of tattooing also varies. Moreover, the practice of tattooing differs widely in different parts of the world.

In contemporary times, tattoos have a fashion orientation. They are done for artistic, cosmetic, sentimental/ memorial, and religious reasons and symbolize their belonging to or identification with particular groups. Still, it's not the case in some societies. In many 'primitive' societies, tattoos signify meanings as they signify marks of fertility, bravery, religious and spiritual devotion, status, ranks, symbols of culture, religion, etc. Also, some studies reveal that many women feel that tattooing allows them to control their bodies and gives them confidence and identity.



<https://boringbug.com/2018/10/19/ziro-valley-apatani-tribe-offbeatroads-shivlanga/>

In India, tattoos are quite popular, but what catches the most attention is the tattooing practice of the tribal people. The Apatani Tribe that lives in a Ziro valley hidden in the lower foothills of the eastern Himalayas in Arunachal Pradesh in northeast India practice tattooing. The Apatanis are one of the major ethnic groups in the east of the Himalayas who have formed a unique way of life with systematic land-use patterns. They have a wealth of traditional ecological knowledge of natural resource management. They are also well-known for their colorful festivals, intricate handloom designs, and proficiency in bamboo crafts, but their tattoos and nose plugs get the most attention. The inked designs are more than just tattoos and have deeper meanings and many stories, folktales, and mythology attached to them. They are not just tattoos but are the identity markers of the tribe.

According to ancient folklore, one of the reasons the Apatani tribal women became tattooed is their attractive appearance, which caused them to be abducted by neighbouring tribes during battles or conflicts, making them victims. As a result, members

of the Apatani tribe, particularly women, began to get tattoos as a symbol of ugliness to mask their beauty so as to defend and save themselves, which gradually became an integral part of their culture. Isn't it ironic that women and even men use tattoos as accessories to enhance their attractiveness in one part of the globe, but it is used to conceal their beauty in other parts of the world?

Another oral folktale claims that neighboring tribes routinely invaded the Apatanis, resulting in battles due to their excellent agricultural skills and attractive women. It is assumed that husbands who die in feuds return to their houses as spirits, causing misery and disturbance. Since they cannot connect with their families, they felt ignored. So, tattoos were inked to hinder spirits from recognizing their own family. Moreover, in Apatani culture, women without tattoos and nose-plugs are considered ugly and cannot get married until and unless they are tattooed. Gradually tattoos and nose plugs became a sign of fertility and success and a show of 'beautification' and pride. Women who adhered to it were considered respectable and protective of their family's dignity. Moreover, this tattooing and nose plug is an identity marker for the tribe and has become their distinguishing feature.

Apatani's tattoos have a consistent design, such as a straight line from the top of the forehead to the tip of the nose, with five smaller lines on the chin for females and a T-shaped tattoo on the chin for males. The tattoo was usually done on the face with a spiky plant called "Tippei," which was soaked in a mixture of soot and pig fat and then tattooed on the face by gently striking the thorn in the face with a cane. It was done mainly by older women. Tattoos are done on women's faces at the time of their first menstrual cycle, around the age of ten. This practice was observed throughout winter to hasten the drying process.

The practice of getting a tattoo was passed down through the generations, but in the early 1970s, the government decided to outlaw it since it caused difficulties and discrimination for women seeking work in the city. As a result, Apatani's distinctive culture is only found in small numbers and among older women. But even though it has lost its importance, I believe it is imprinted in the hearts of the Apatani youth and children with indelible ink that does not need to be visible.

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

“Childhood Matters”- A Participatory, Bilingual, 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 bring awareness and create a safe environment for the wellbeing and overall development of children. Its a participatory magazine, any one of you can write an article and send it to aif.digitalmagazine@gmail.com The editorial team will have the final say in selection of the articles. You can access the previous issues with the following link.

<https://www.anthroposindiafoundation.com/publications/digital-magazines.html>

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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 google form. The life members will be receiving our Newsletter, quarterly digital magazine, “Childhood Matters”, research study summaries conducted by AIF, alerts for Upcoming Courses, Workshops & seminars and job alerts. You can access our newly created E-resource Center, a one-stop destination where you can find research articles by eminent anthropologists in one place

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